



THE VENERABLE



2003-2004

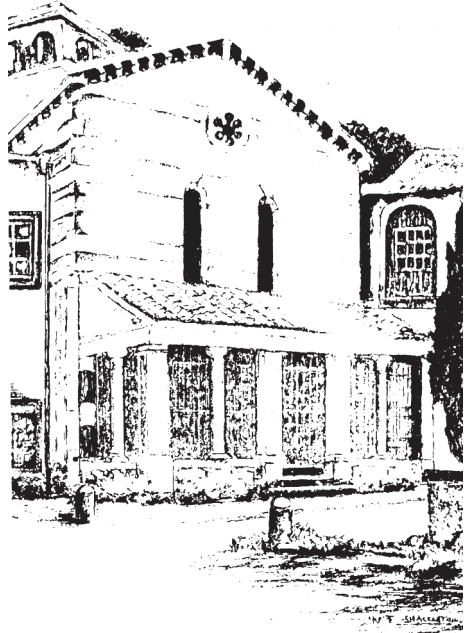
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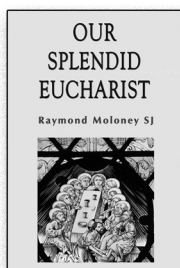
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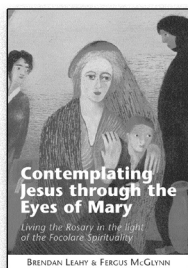
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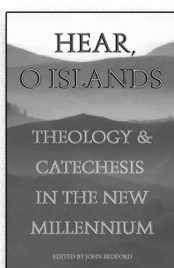
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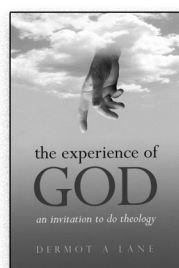
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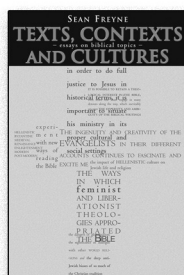
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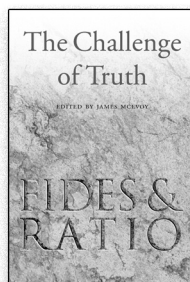
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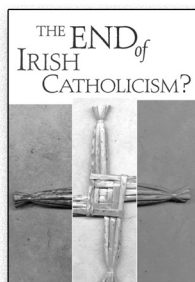
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Covers: Three former students of the Venerable English College. (*Front cover*) Archbishop Kevin McDonald receiving his pallium from the Pope, 29 June 2004 © L'Osservatore Romano; (*Back cover - top*) The Episcopal Ordination of Mgr Paul Gallagher in St Peter's Basilica 13th March 2004 © L'Osservatore Romano; (*Back cover - bottom*) Mgr Bryan Chestle, elevated to the College of Protonotaries Apostolic *de numero participantium*.

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

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Venerabile Editorial 2003-2004

PETER SLEZAK (EDITOR)

Calling all Romans! In this year of the 425th anniversary of the foundation of the Venerable English College Rome, we are pleased to present to you this eighty-second edition of *The Venerabile*. As a student initiative commended by Pope Pius XI – and reflecting the various evolutions within the College- the journal has seen many phases in image, style and content, while maintaining a uniting and underlying theme: formation for diocesan priesthood. Indeed, over the centuries the VEC has provided a place for hundreds of men to discern their vocation in the Church, to deepen their relationship with Christ and, ultimately, to help keep the faith alive in England and Wales.

It is, of course, true that different generations have experienced the formative work of the Holy Spirit in diverse ways, sometimes clouded by external events or experiences, sometimes enlightened by them. Any student who hears the elaborate tales of past students, reads old editions of the *Venerabile* or delves into diaries from years -or even centuries- gone by, can piece together an idea of the changing environment, formation and spirit of the house as one era merges with its successor and becomes part of the common history that we all, in some way, inherit as *venerabilini*. The plethora of individuals' talents, skills and colourful characteristics also becomes apparent and reveals the great richness of qualities, both human and spiritual, with which so many of those who have lived on the Via di Monserrato have been blessed.

It is precisely from this wide range of qualities that this magazine has drawn for so many years and this editor would like to encourage for the stimulation, illumination and entertainment of past, current and future students. As an editorial team, therefore, we would like to appeal to all Romans – “old” and “new” – to consider a written contribution to subsequent editions and thus maintain and expand the characteristically universal and yet particular flavour of *The Venerabile*.

Over time one comes into contact with many readers



Past and present Editors of The Venerabile; from left to right: Fr Nicholas Hudson (Rector), Fr Nicholas Schofield, Rev. Marcus Holden, Peter Slezak.

from all walks of life and discovers the many different aspects that they, Old Romans and current students, appreciate most about *The Venerabile*. It is not easy to please everyone, and every editor would produce a different version, but hopefully this edition will appeal to most.

This year the College has been blest with many occasions, events and initiatives to celebrate and for which to give thanks to God: the Holy Father's 25th anniversary; the welcoming of a new Rector and Vice-Rector; the ordination of five deacons; hosting the *Ad Limina Apostolorum* of the Hierarchy of England and Wales; hosting Dr Rowan Williams on his historic visit to the Holy Father and ecumenical gathering; the beginning of numerous restoration and renovation works on the fabric of the College building (including new *en-suite* rooms on the Common Room corridor) and the long awaited and thankful reopening of the tank!

This edition therefore has as its focus College life itself, which is clearly inserted into the wider life of the universal Church. Among the highlights of the year that are recorded herein are three particular *venerabilini* whose services to the Church have been recognised by the Holy Father: the episcopal ordination of Mgr Paul Gallagher, who has been appointed Papal Nuncio to Burundi; the reception of the Pallium by the newly appointed Archbishop of Southwark, Kevin McDonald, and Mgr Bryan Chestle – an institution within an institution – being made a Protonotary Apostolic *de Numero Participantium*. The sad passing of Alfredo Piacentini, known to all living generations of VEC students and who served the College so faithfully throughout his life, is also solemnly marked through the homily which Fr Terry McSweeney pronounced at his funeral. Other articles likewise inspire the spirit, the intellect and the memory with reflections and recollections on varying topics related in some way to life at the VEC.

The reader may notice that this edition is somewhat shorter than those of immediately preceding years. This is due to financial reasons which is an unfortunate necessity that has prevented the publication of some fine and interesting works. *The Venerabile* is not only a publication of interest for Old Romans and friends of the College, it is also an occasion of formation for the students who contribute to it in some way or another throughout their time in Rome. The continuation of this publication, however, is only made possible by generous sponsorship, and we would therefore appeal to the generosity of our readership for the safeguarding of future editions.

Before allowing the reader to peruse the following – more interesting – pages, the editorial team would like to thank all those who have helped – as the Spanish say, “give birth” (and what a complicated birth it has been!) to this edition, in particular all contributors of articles and those who have lent their encouragement and support throughout.



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 third year of theology at the Gregorian University. He is Editor of The Venerabile.



Fr Nicholas Hudson, the new Rector of the Venerable English College

Mgr Patrick Kilgarriff, Rector 1999-2004

DR ANDREW PINSENT
(SENIOR STUDENT, 2003-2004)

Mgr Patrick Kilgarriff completed his period of office as Rector of the Venerable English College on 9th February 2004. At the time of preparing a final speech on behalf of the seminarians I asked past and present students what they considered to be the main achievement of his time in office. The response of one of these was, I believe, particularly insightful, namely that during his time as Rector the English College had become “a happy house”. This does not imply a merely superficial joviality, but rather that today there is a fundamental sense of contentment. This is rooted in a widespread and deep commitment to prayer and diligent preparation for the mission of salvation in England and Wales.

To appreciate this achievement it is important to take account of the recent history of the College. Only a year after taking office Mgr Patrick Kilgarriff had to confront a number of unexpected and serious crises. The fact that the College successfully overcame these challenges was in a great measure due to his commitment and faith in the seminary. Since that time he has presided over many important achievements and milestones. He succeeded in appointing committed and highly respected priests to the staff, restructuring the College timetable, overseeing the building of the Gradwell Room, and the renovation of the floor of the College church and crypt. Over this period the College also played an important part in the ceremonies of the great Jubilee of the Year 2000 and the succession of Cardinal Archbishop Cormac Murphy-O’Connor to the See of Westminster.

It is, however, in the spiritual and academic life of the College that a gradual but profound evolution has taken place. Despite a demanding timetable, daily adoration of the Blessed Sacrament for one hour in the Church has now become an integral part of College life and attracts a large number of students. Each new academic year now commences with a pilgrimage to one of the many local shrines around Rome, and other expressions of devotional life, such as daily Rosary in the Martyrs Chapel, have also become more important. Archbishop Vincent Nichols, during the Bishops’ Visitation at the end of 2003, particularly noted and commended these developments. There has also been a parallel advance in the quality of academic formation including the re-institution of the full two year Baccalaureate in Philosophy as standard practice. With his strong sense of historical continuity with the founding charism of the College Martyrs, Mgr Kilgarriff last year invited Prof. Eamon Duffy to lecture at the College on English Church History, an event which proved extremely popular. These and similar initiatives



*Mgr Patrick Kilgarriff, the Rector of the Venerable English College
1999-2004*

have contributed to the many impromptu and lively debates that take place in the refectory these days on philosophy, theology, history, science and society. In addition to this the consistent encouragement that Mgr Kilgarriff gave to preparation for mission, grounded in his extensive practical experience and love of parish life, has been important in establishing the present atmosphere of the seminary. All these factors have contributed to a development noted by *The Venerabile* in its editorial last year, namely a collective sense that the College is gearing itself up for the work of the New Evangelisation that the Holy Father has called for.

This renewed sense of purpose does not imply that the College has neglected its familiar traditions and those recreational activities important to other aspects of formation. As Rector of the College, Mgr Kilgarriff had an appreciation and love of Catholic culture and history possibly unsurpassed since the time of his illustrious predecessor Mgr Giles. In fact his encyclopaedic knowledge of Catholic cultural trivia made him a much respected and feared adversary on *Villeggiatura* quiz nights. He is also a highly experienced walker and over the past few years many seminarians have benefited from his famous gitas in the mountains of Italy. I recall in particular the way he “encouraged” a large group of students, including myself, to ascend to the summit of Gran Sasso three years ago. He gave great support to the strong musical tradition of the College, and over the past five years the *Schola* has greatly expanded under the direction of Mgr Philip Whitmore. The musical abilities of students and staff have also found a new and beautiful expression in the Advent Carol Service, the first part of the Christmas Entertainment which has replaced the pantomime. Furthermore, some of the present spirit of the College is reflected in sports. Although small in number, its football team has lost none of its *élan vital*, and even if its performance does not always match its enthusiasm, it can still at times take on such respected opponents as the Pontifical North American College and win.

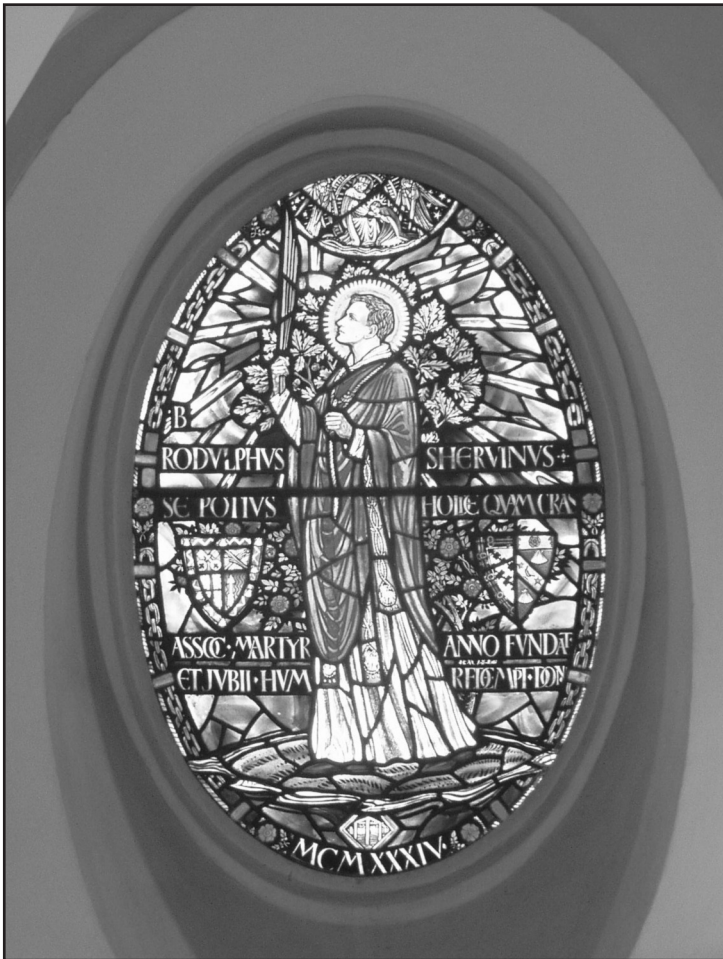
To conclude I would like to recall the words of Our Lord in St Matthew’s Gospel, “*By their fruits you will know them*” (Matt 7:20). Any assessment of the state of the College is inevitably coloured by changes in oneself over this period. However I believe that the period during which Mgr Patrick Kilgarriff has had this responsibility has witnessed a deepening of the prayer life and sense of mission of the College. There seems to be a greater commitment to holiness, to striving to become saints and an increased awareness that we may face martyrdom of one kind or another if social hostility to the Faith continues to grow. Indeed the recent appointment of Archbishop Paul Gallagher, trained at the English College, as successor to an assassinated nuncio shows that such risks may be literal. If the present course on which the College seems set bears fruit in lasting holiness, then I believe that future generations will be very thankful for the time Mgr Kilgarriff gave us as Rector.



Dr Andrew Pinsent is a former businessman and graduate in particle physics from Oxford University. He has been studying at the English College for the Diocese of Arundel and Brighton since 1998 and is currently completing a licence in philosophy.

Part 1

Priestly Mission



Reflections on the Diocesan Priesthood

ARCHBISHOP KEVIN McDONALD

The following is taken from a talk given to the priests of the Diocese of Northampton.

Talk about priesthood today is often controversial and, indeed, political. Media interest in the priesthood is mostly focussed on the “shortage” of priests and on problems of priests. That colours the way we all think and worry about priesthood. But it should not be allowed to dominate or control our perception of priesthood. In fact, for most Catholics, their view of priesthood is formed principally by their experience of their own priest. In the vast majority of cases, this is a positive experience and the shortage of priests has, if anything, made people all the more appreciative of them. I wish to reflect on priesthood in a way that is not controlled either by the media preoccupations or by the need to react against them. The reality of priesthood needs no defence. Nor should it be overly protected or romanticised. Priesthood is a gift that is received in faith within the Catholic Church. The gift is understood and celebrated both by those who exercise it and by all who believe in it. I would like to say something about the personal life of a priest, consider three aspects of priestly life and work, and finally look at some tensions within priestly life - creative tensions that are inherent in being a priest.

I want to begin by talking about freedom. I would suggest that being a priest involves a particular quality of freedom and involves engaging with people at the level of their deepest freedom. I say a particular quality of freedom since a priest’s life can be viewed and, indeed, can be experienced very much as a constraint. A priest is not paid a professional salary, he doesn’t choose where he works or what exactly he does, and he lives a celibate life. Few working conditions could go more against the grain particularly in those countries most affected by the shortage of priests. Every aspect of our life is affected by this particular lifestyle. Celibacy is, of course, the aspect of priesthood which receives most attention. It fascinates and is misunderstood. The newspapers speak of fidelity or infidelity to a priest’s “vows”. This always seems to me to be misleading language since it suggests promising to do something that is at odds with what you really want to do. That doesn’t really fit, even for those who find it very hard. One of the more useful things I have heard suggested about celibacy is that it is better seen as a process than as a state. It is a process of growing, maturing, befriending, of being free, of suffering and of struggle. It has its unique costs and its unique rewards. Sometimes people envy priests. Sometimes they pity them. Both sentiments suggest a superficial appreciation of what being a priest is actually like.

There are two aspects of priesthood that should constantly be borne in mind. One

is to do with prayer. Students for the priesthood are frequently told by their seminary staff and retreat-givers that prayer must be the bedrock of their whole lives. This is simply and absolutely true. A priest must find his bearings in prayer. Prayer must be the place to which he will always return no matter what happens in his life and no matter how far he strays from it. I dislike the phrase “going off the rails” but if it means anything, it means stopping praying. Celibacy shapes and gives context to a priest’s prayer life, and it also shapes the pattern and dynamics of his friendships. The famous book on friendship by St Aelred of Rievaulx is really a reflection on the quality of friendships that is characteristic of celibate people. That may be why it reads somewhat oddly in the strongly sexualised culture in which we live. Indeed, one of the main issues surrounding celibacy is that of finding the appropriate support structures in which to live it peacefully. These take many forms: the presbyterate and the parish are the structural support networks. But there is also the need for groups and for friendships that actively support and enthuse priests in their particular way of life.

So, celibacy creates the framework for a special kind of freedom. So, too, do the other “constraints” on priestly life. Being put in a situation which is not of one’s own choosing creates a challenge that one simply has to rise to. Certainly we are claiming and living a very particular kind of life that requires energy, resourcefulness, taking care of ourselves and letting others take care of us. But it also involves recognising the unique potential of our way of living and of relating to people. This is something people recognise and relate to. It is part of Catholics’ experience - part of the “chemistry” of Catholic culture.

In the light of that I want to consider three aspects of priestly life and work - activities which engage this freedom and are intimately bound up with it.

The first I simply call ministry. A few years ago my attention was drawn to the great work on priesthood by St Gregory Nazienzen entitled *De Fuga*. It was written after Gregory had fled from the imminent prospect of ordination. Eventually he returned and was ordained and the book is an exposition of the awesome reality of priesthood from which Gregory initially fled. What he found so daunting about priesthood was the very profound level at which the priest engages with people. He is concerned with their souls. His job is the “*cura animarum*”. This expression has come to focus the specificity of priesthood. In modern parlance, we might say it means care and responsibility for people at the deepest level of their being. To put it in the language I have already used, the ministry of the priest engages people at the level of their deepest freedom. Gregory presents this as the freedom to choose between the lower nature and the higher nature. The presupposition is that people are free: free to believe, free to choose good and reject evil. Gregory contrasts this engagement with the inner man with the work of doctors who are concerned with the well-being of the body. Although Gregory is speaking out of a culture very remote from our own, he identifies the reality that remains constitutive of priesthood in a very different religious and intellectual culture, namely the care of souls. And it is something specifically Christian. Gregory further explains Christian priesthood by saying that the priest is someone who makes the objective reality of Christ’s death and resurrection a personal reality to the lives of those to whom he ministers. He mediates the death and resurrection of Christ so that it is appropriated in a personal way by those to whom he ministers. This is a very profound way of understanding the priest’s sacramental ministry. It is something that happens in all the sacraments but it would be true to say that the Sacrament of Reconciliation focuses most sharply this whole understanding of priesthood. Certainly many who are not Catholics would see Confession as the thing that characterises it

most specifically. Moreover - and very importantly - in all the sacraments the priest mediates what has been given to him. He is the minister of a grace which he himself has received and, in his own person, he is the source of grace for others. It is different from the ministry of a Protestant pastor since he would not consider ministry as involving and issuing from his own person in quite the way a Catholic priest does. And it is this that shapes the way a Catholic priest relates to his people and they to him. There is an intimacy and an immediacy created both by his position as a celibate and also by his being a channel of grace. His presence and availability are vital, especially in times of trouble and at key moments in people's lives. Being present and available is both very costly and very life-giving for the priest himself. It is his identity - what he needs to do.

But a priest does not just relate to people as individuals, and that brings me to the second aspect of priesthood. The centre of a priest's life, the main locus for making the paschal mystery present in the lives of people, is the Eucharist. Prayer is the heart of a priest's life and the Mass is the fundamental prayer. Through this prayer he engages and explores his freedom and does this through the gathering of people for the Eucharist. The priest relates to his people both as individuals and as a gathered people. They are his community, his family. The decree on the priesthood of Vatican II says "... the Eucharistic Celebration is the centre of the assembly of the faithful over which the priest presides" and "... no Christian community is built up which does not gain from the liturgy on the Eucharist."

Without the priesthood there is no Eucharist, and the Eucharist is the centre of the life of the Church. Add to this the other affirmation of Vatican II that the Church is "...a sign and instrument of communion with God and of unity among all men" (LG,1), and it is clear that communion among people is brought about through Eucharist and through priesthood. The bonding of God with his people is effected through the Eucharist and this is the source and basis of true community. And this happens because, in the Eucharist, the death of Jesus is made present: his sacrifice is present reality, the people offer it with the priest and so become a living sacrifice to God. This Eucharistic community is community as God intends it should be. People hear the Word of God together, they exchange the peace, they participate together in the Body and Blood of the Lord and they are sent out to love and serve the Lord.

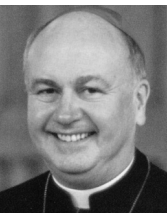
A vital and integral part of the Mass is the homily, and preaching is the third aspect of this life on which I would focus. Again, preaching is about the death and resurrection of Christ. That is our message; that is our Good News. And preaching is a very special art; a unique way of addressing people that is specific to the liturgy and specific to the context of Faith. It has a two-fold dynamism in that we communicate what we have received. St Thomas defined preaching as "*contemplare et contemplata aliis dare*": to contemplate and give to others that which has been contemplated. Our best sermons are those that we preach to ourselves; when we speak from our own hearing of the Word of God; when we share that or mediate it to others. And yet, although we are imparting what we have received, a good sermon will always be original; it will originate in our freedom, our vision, our imagination, in our suffering, hope and longing. But it will also grow out of the situation of the people entrusted to our care. It will be for them and about them. For this we need to know, love and care about our people. Each of us has a voice and the word we speak must not be something borrowed or alien, but issuing from our own prayer and our relationship with our people

Leading on from that I would finally suggest there is then a kind of tension within the experience of priesthood which operates at several different levels. The scriptural

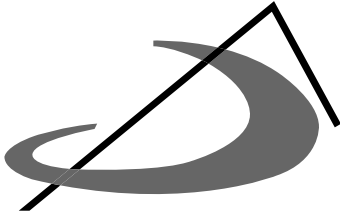
texts that the Church frequently draws on to explore the meaning of vocation articulate this tension very powerfully. A recurring pattern is the contrast between the reality of being called and the inner resistance of the one being called, and the resistance can take a number of forms. Isaiah protests he is a man of unclean lips and dwells with a people who are unclean. He feels unworthy. Jeremiah insists that he is a child: he does not know how to speak. He feels inadequate. Mary wonders how this can be. She does not understand.

I suggest that this pattern tells us something profound about the mystery of priesthood. We can be secure in our calling to the priesthood, but it is a security that is grounded in Faith, not in any kind of scientific certainty. But because of the nature of Faith, it is entirely compatible with vocation that we should experience inadequacy and doubt. Jesus said to his apostles: "Blessed are those who have not seen and yet believe." Responding to a vocation can be experienced as a response to the unseen and unknown so that confidence about vocation needs to issue constantly from Faith and prayer. Without these things, it loses its context and its power. But there is tension, too, precisely within confidence in one's own vocation. A priest can and should find strength in those passages of Scripture where God's chosen ones are strongly confirmed in their calling. We can think of key moments in the stories of Abraham and King David as well as in the lives of the prophets where the Lord affirms their place in God's purposes. Conviction about one's own calling and anointing is a great grace and a great source of spiritual power. It is also profoundly freeing since it means that we are not dependent on the approval of other people. But precisely here lies a tension and this, too, has its danger. The Scriptures bear witness to the abuse of power by those whom God has called. We must have confidence in our own calling, but once again, we see that that confidence must continue to issue from Faith. Without that and without a habit of humility and receptivity, confidence in one's vocation can be a snare and a danger.

Discovering and living the mystery of vocation lies then within the framework of Faith. We are what it is given to us to be. We say what it is given to us to say. Most of all, we are to be to others what the Lord is to us. Jesus says to Peter three times: "Peter, do you love me?" One can't help but think of the three times that Peter denied that he knew Christ. It is as if the Lord seeks reassurance and makes him say three times: "Yes Lord, you know that I love you." And it is in response to his protestations of love for Jesus that the Lord says: "Feed my lambs; Feed my lambs; Feed my sheep." The Lord is entrusting his people to Peter: they are our treasure. That is what is given to us in priesthood. The vocation, the mystery, the power of priesthood are given to us as we respond with faith and love to the Lord. That is the source and origin of it all. God has created and called us to freedom: if we believe in God's call, if we allow the Lord to love us and engage our freedom in love of him, then we are free indeed: we have nothing to fear and we will be the source of unlimited power and grace to the world.



Archbishop Kevin McDonald studied at the English College between 1968 and 1975. Ordained priest in 1974, he completed his licentiate in Moral Theology in 1975 and then a doctorate during his appointment to the Pontifical Council for Christian Unity (1985-1993). After serving as parish priest in the Archdiocese of Birmingham and then as Rector of Oscott College, he was ordained Bishop of Northampton in 2001. Archbishop McDonald was installed as Archbishop of Southwark on 8th December 2003.



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Servants of Communion

FR NICHOLAS HUDSON

The text of this article is taken from the first spiritual conference that Fr Nicholas Hudson gave as the new Rector of the College on 26 March 2004.

PRAYER OF ST IGNATIUS

Dearest Jesus

Teach us to be generous

To serve you as you deserve

To give and not to count the cost

To fight and not to heed the wounds

To toil and not to seek for rest

To labour and to ask for no reward

Save that of knowing that we do your will. Amen.

That prayer, which we attribute to St Ignatius Loyola, is certainly one of my favourites. I tried to begin each day with it all the years I was preparing for ordination. And I've prayed it all the more fervently since I was ordained, as it seems to express so much of what we're about as priests.

Priest, Pastor and Leader

This intuition of mine was confirmed by reading recently the Instruction which came from the Congregation for Clergy in 2002, called *The Priest, Pastor and Leader of the Parish Community*.¹ The key to that document is the image of priest as servant, servant of communion. It is tempting sometimes to see our years in seminary as a community-preparation for a non-community priesthood. But the document is clear: our ministry as priests is to be pastors and leaders of *community*: our ministry is a *service of the community*. It echoes the core vision of Pope John Paul II's *Pastores Dabo Vobis*, of priests *as men of communion*. In *Pastores Dabo Vobis*, the Holy Father reminds us that Jesus is the Shepherd who has come "not to be served but to serve, (and) in the Paschal action of the washing of the feet leaves to his disciples a model of service to one another."² It is to this Good Shepherd that priests are configured.

Servants

The *Pastor and Leader* document wants us to see ourselves first and foremost as servants. It says that the priest "is the servant of Christ. Through Christ the priest becomes the servant of mankind; and is ordained for the service of the community.

His total commitment to Christ, effected and witnessed through celibacy, places the priest at the service of all.”³ “Our ministry is a gift for the community.”⁴

Hence, it concludes, we are called to be men of communion;⁵ and to be men of communion requires us to be sources of unity and fraternal offering of self to all – especially the most needy.

Community

This is a vision to which we would all say *Amen*, I am sure. We need to use the years we’re given in seminary to start living that vision; see this community as a place to learn about ourselves, to know ourselves more fully. It doesn’t mean we have to fall in love with community, though. In fact, most people who live in community have an ambivalent attitude towards it; and that’s probably healthy.

Dietrich Bonhoeffer believed in Christian community but said: “He who loves community, destroys community; he who loves the *brethren*, builds community.”⁶ Another person who believes in community is Jean Vanier, the founder of L’Arche. He sides with Bonhoeffer: “A community committed to itself and not to people is like a person giving an address who is more interested in the beauty and coherence of the talk than in whether the audience can hear and understand it.”⁷ Vanier goes on to say, the value of living in community is how much you allow it to stretch your capacity for love and how open you are to learn from others; how faithful you are to others. This ties in well with the *Pastor and Leader* document: it says we’re called to be men of communion – communion with God and with each other; well, the authenticity of our communion with God is measured, of course, by our fidelity to others.

Forgiveness

One of the things we soon discover in community is the need to forgive. It is so easy to fall into the habit of labelling people either friends or enemies. If we are beginning to feel someone is an enemy, then we would do well to reflect on the experience of St Therese of Lisieux. She joined a Carmel community at a very young age; and often felt particular sisters were at odds with her. It was probably about jealousy. Anyway, she was given the grace, very early on, to realise that their dislike was, for her, an opportunity to grow in holiness. So she adopted the attitude that she would treat the person who seemed to dislike her the most as if she was the person she most respected. “Just loving your enemy isn’t enough,” she said, “you’ve got to prove it.”

It often happens in Christian community that we feel there’s someone who doesn’t value us; worse, they seem to rubbish us. And maybe it’s true: they don’t value us and they do want to rubbish us! But the challenge is not to let the wound fester there; rather to ask myself, “What have they homed in on that makes their behaviour so painful for me?” And it’s likely they’ve hit on something with which I’m at enmity myself, because it’s a part of me I don’t like either.

Someone said, “To forgive is to bear the weakness of another.” It’s a weakness to home in on another’s faults: forgiveness requires you to look at the person who does this to you with love, hold him in his weakness and show him you still love him.

Not Speaking Ill

Another kind of weakness is the weakness of speaking ill of others. St John of the Cross said, “Never listen to those who speak of the weakness of another. If someone comes to complain about another, you can ask that person, with humility, not to say anything.”⁸ I was sometimes guest in a deanery where the clergy would gather on Sunday nights for an evening’s social. One of the senior priests would always come late; and when he arrived the tone would change because he’d begin to criticise everyone in the diocese he could think of. One Sunday, he arrived and began, “Have you heard the latest about ...?” And one of the religious who’d had enough of this immediately said, “Here comes the dirt.” And it stopped the old boy in his tracks. I learnt from that religious something he’d obviously learnt after years in different communities - that there *are* ways of challenging your brother not to speak ill of others.

Being Perfect

Seeing the good in those who criticise you is one of the greatest challenges for any pastor. It takes more effort than a lot of physical exercise. But if you can begin to learn the discipline here, it will be easier than when you are leading a community and you find someone takes a dislike to you.

Newman said, “To live is to change; to be perfect is to have changed often.” If we want to grow in spiritual muscle, then here is a real opportunity: to pray for those who devalue us and ask for the grace to see them as Christ sees them. Therese understood this and so she could say, with complete sincerity, “Perfect love means [...] finding encouragement even in the slightest evidence of good qualities in them.”⁹ If you have an enemy and try to say something good about him the words almost stick in your throat. But it’s good to force yourself to say those words. We like to choose our friends. But in families our brothers and sisters are chosen for us. The same is true of community life. No wonder it can be complicated!

Community Ministeries

In his book, *Life Together*, Bonhoeffer speaks wisely of the different ministeries a community needs: holding one’s tongue; humility; tenderness; silence in the face of criticism; listening; constant readiness to render small services; support of our brothers and sisters; forgiveness; proclamation of the Word; speaking truth, and authority.¹⁰

It would be good to reflect on this list with those who share with us the leadership of a parish. This way we could begin to foster that *spirituality of communion* for which the Pope called in his millennial document, *Novo Millennio Ineunte*.

Spirituality of Communion

Fostering a *spirituality of communion* should take precedence, says Pope John Paul, over all practical pastoral planning. The implications and opportunities for adult formation are great. The Pope speaks in terms of making the Church a home and school of communion. He says this means seeing what is positive in others, welcoming it and prizing it as a gift from God; making room for our brothers and

sisters, bearing each other's burdens and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy.

I had a Parish Priest who used to say, when we assistants were criticising someone exercising leadership in the parish, "We can only play to her strengths." That's what a spirituality of communion is about.

Missionary Oath

People often say to you when you're living here, "Won't you miss Rome?" Most of us will miss aspects of it. But I think that, for almost all who study here, there's a very strong instinct that what we're living here only makes sense as a preparation for parish life. We have the same instinct as the first students who came here in the 16th century. By which I mean I believe that if any of you were asked to take the Missionary Oath you'd do it; because this place is about nothing if it's not about the mission at home.

When you see this house as a place where we prepare for mission, it makes sense of that insight which the Pope offers us in his document on the Laity, that *Communion is for Mission*. Our mission is to nurture the communion of the local church in England and Wales or wherever we're sent as priests, communion of the local church with Christ, with itself, with other ecclesial communities, with the bishop of the diocese, with the Bishop of Rome. This is the size of the task envisaged by the *Pastor and Leader* document when it describes the priest as the patient builder of communion.

Priest and Community

A friend of mine chose for his ordination card the words of the psalm that says, "He has put into my heart a marvellous love for the faithful ones who dwell in his land" (Psalm 16). We're given a group of Christ's faithful; they sustain us; a kind of osmosis happens between us and them; and in them we meet Christ. Of course, they expect to meet Christ in us. This requires we aim always to deepen our communion with Him. Hence the *Pastor and Leader* document places the highest priority on personal prayer, saying, "Spending time in intimate conversation with, and adoration of, the Good Shepherd, present in the Most Blessed Sacrament of the Altar, is a pastoral priority far superior to any other."¹¹

The seminary offers a marvellous opportunity to develop the discipline of giving a significant time to prayer before the Lord in the Blessed Sacrament. Priests who've struggled with their vocations will tell you that if you don't learn it here then you're unlikely to learn it in the parish.

It is about making our whole lives "Eucharistic", as the Pope puts it in *Ecclesia de Eucharistia*. It is about achieving the right balance in our lives, so that there remains time for the key relationship – our relationship with Christ.

Prayer-relationship

It's not just that we need this relationship with God. It's that people need us to have this relationship with him. Evelyn Underhill, writing more than 50 years ago about *The Parish Priest and the Life of Prayer*, said: "The man whose life is coloured by prayer, whose loving communion with God comes first, will always win souls; because he shows them in his own life and person the attractiveness of reality, the

demand, the transforming power of the spiritual life.” When people are searching or in difficulty, we need to be able to speak to them a word which comes from God, not just a word we recall from our days of study or have recalled from elsewhere. They need us to have a relationship with him.

Time for Prayer

As in any relationship, there is an element of choice as to how much time we want to give to the one we love. We have to be clear how much we want to pray. Sometimes we find ourselves thinking, “I really want to pray but I just can’t find the time.” But if a friend were to say, “And what about your day off? You find you can pray more then?” We’d probably have to admit, “Well, no not really then either.” So we have to admit it’s not just about time then, is it?!

Eucharist and Divine Office

As well as giving time to the Lord in adoration of the Blessed Sacrament, the *Pastor and Leader* document of course calls priests to daily celebration of the Eucharist and fidelity to the Divine Office. It affirms the importance of proper preparation before offering the Holy Sacrifice of the Mass, of thanksgiving and of the visit to the Blessed Sacrament during the course of the day. Someone who had a real and famous devotion to regular visits to the Blessed Sacrament was Archbishop Godfrey who, when Rector, could often be heard from the tribune, saying out loud, “O Lord, I’ve been such a fool again.” His relationship with Christ was alive and active! Of the Divine Office, it says, the priest supplies what is lacking in the praise of Christ and, as an accredited ambassador, his intercession for the salvation of the world is numbered among the most effective.

Prolonging Christ’s Presence

Pope John Paul chose to say, in *Pastores Dabo Vobis*, that the priest *prolongs the presence of Christ*, embodying his way of life and making him visible in the midst of the flock entrusted to his care.¹² We understand this better when we read what the Holy Father goes on to say, that the priest is the *servant of Christ present in the Church*; in other words, that we serve Christ’s presence in the Church. Being a man of communion, he says, means being a witness - to fraternity, service and a common quest for the truth, as well as concern for justice and peace – not a bad statement of our mission – to be witnesses to fraternity, service and a common quest for the truth, as well as having concern for justice and peace.

Seminaries in *Pastores Dabo Vobis*

Towards the end of *Pastores Dabo Vobis*, the Holy Father talks about seminaries explicitly. He describes the seminary as a place where we await the gift of the Spirit for mission; a place where we experience fraternal charity and justice.¹³ It should be a community, he says, where, as the life of each of its members progresses, there shine forth the Spirit of Christ and love for the Church.

As we await the gift of the Spirit, we don’t have to fall in love with community but we do have to try and love our brother and learn from him. That way, we learn to be servants of communion.



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- ¹ Congregation for the Clergy, Instruction, *The Priest, Pastor and Leader of the Parish Community*, Rome 2002
- ² Apostolic Exhortation of His Holiness John Paul II on the Formation of Priests, *Pastores Dabo Vobis*, Rome 1992, 13
- ³ Congregation for the Clergy, Instruction, *op. cit.*, 5
- ⁴ *Ibid.*, 7
- ⁵ *Ibid.*, 9
- ⁶ Dietrich Bonhoeffer, *Life Together*, New York 1976
- ⁷ Jean Vanier, *Community & Growth*, London 1979, 21
- ⁸ Sayings of St John of the Cross, No. 198
- ⁹ Therese of Lisieux, *Autobiography of a Saint*, 209
- ¹⁰ Dietrich Bonhoeffer, *Life Together*, New York 1976, 90
- ¹¹ Congregation for the Clergy, Instruction, *op. cit.*, 11
- ¹² Apostolic Exhortation, *op. cit.*, 15
- ¹³ *Ibid.*, 60

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Part 2

History



“Cardinal Bessarion, the most Latin of the Greeks”

FR NICHOLAS PAXTON

Carol Richardson’s articles in *The Venerabile* on the town palaces and country Villas of Roman cardinals in the early Renaissance make mention of the pioneering ecumenist and outstanding scholar Cardinal Bessarion, who had joined the Roman Church from the Greek Church after the Council of Ferrara-Florence.¹ This article is prompted by the lack of general essays in English about him within living memory, except for a few entries in encyclopædias. Furthermore, the only Western full-length biography of him, published in French in 1878, remains untranslated.

In this article we will therefore look at Bessarion’s life and work under four headings: his earlier life, his contribution to the Council of Ferrara-Florence, his work as a cardinal in Rome and his importance in the Italian Renaissance.

Bessarion’s Early Career

Bessarion was born at Trebizond, on the Black Sea, on 2 January 1403, seemingly the son of manual workers.² Baptised John, he later took Bessarion as his monastic name after St Bessarion, the fourth-century Egyptian anchorite. Nothing is known of his youth except that his parents sent him to school first at Trebizond, which he probably left in 1415/6, and next at Constantinople, perhaps in a monastery. Between 1423 and 1425 he became a monk according to the Rule of St Basil the Great. But we know from Bessarion himself that he then studied in the Peloponnese, then a leading academic centre, and afterwards learned theology from Archbishop Dositheus of Sparta and the bishop of Selymbria. He next went to study at Mistra (also in the Peloponnese) under the celebrated but idiosyncratic philosopher and self-styled neo-Platonist Georgius Gemistus Plethon (c.1355-c.1450). He was there by 1429 and stayed until after 1433, perhaps till 1436. Also, Bessarion, as a young man in Constantinople, first met the Italian humanist Filelfo. Seen in retrospect, this meeting provides a pointer towards Bessarion’s future.

As part of the preparations on the Greek side for the forthcoming Council of Ferrara, which was to debate the reunion of the Eastern and Western Churches, it was necessary to increase the intellectual weight and scholarly level within the Greek bishops’ delegation. Accordingly Bessarion, as a man of wide learning, was consecrated in 1436/7 with the title Metropolitan of Nicaea, which was by then ruinous. Also consecrated were Isidore, Higooumenos (abbot) of St Demetrius, to Kiev as a diplomat of some distinction, and Mark Eugenicus to Ephesus as a theological expert.³ While Bessarion seems to have gone to Ferrara intending to seek church union as being good in itself, he was also well aware of the disaster



Cardinal Bessarion as Saint Jerome (from a painting by Carpaccio)

from the encroaching Turks which could easily befall the Byzantine Empire if the union should not come about and of possible political benefits if it should be accomplished.

Bessarion at Ferrara and Florence

The Greek delegation, led by the Byzantine Emperor, arrived at Ferrara in March 1438. Bessarion and Mark of Ephesus were its two main spokesmen in the informal discussions at the beginning of the Council, which moved to Florence in January 1439. The main issues before it were the nature of purgatory and that of

papal primacy, the question of whether the Holy Spirit proceeds from the Father (single procession) or from the Father and the Son (double procession), and the matter and form of the Eucharistic sacrament.

The discussion on purgatory centered on whether purgatory included purifying fire. Bessarion had not wished to talk about the Last Things at the Council and would have preferred to discuss them privately.⁴ However, on 14 June 1438 he gave the Greek view on the initial articles on purgatory which the Latin Guilio Cesarini had put forward ten days earlier. This must have been difficult: the Western theology of purgatory did not lend itself to Greek understanding, as Bessarion noted in commenting on the debate.⁵ Eventually, four Greek Fathers of the Council, including Bessarion, spoke with Pope Eugenius IV about the nature of purgatory, on 9 June 1439; they did not feel able to specify this except as a place of testing. Later, the Council simply defined purgatory as a purging from sin after death.⁶

In the debate on papal primacy, Bessarion defended the status of the Greek patriarchs and bishops against the view that they were but papal vicars. He seems to have sought to placate the Greeks by explaining the Pope's titles as but figures of speech showing respect, and in doing so he aroused the Latins' opposition.⁷ The Council's final resolution on papal primacy was that the Pope was the Vicar of Christ and the head of the whole Church but that the Eastern Church retained its privileges and its patriarchs their rights.

On 14 October 1438, the debate opened on the single or double procession of the Holy Spirit, and hence on the *filioque* clause in the Western version of the Niceno-Constantinopolitan creed. While Bessarion made a significant speech on the Trinity on 8 November, his most important contribution here was his *oratio dogmatica* to the Greek conciliar Fathers on 13 April 1439. In it he noted that Athanasius, Basil the Great and Gregory Nazianzen, Maximus, Gregory of Nyssa and John Damascene had all written of the Holy Spirit proceeding from the Father through the Son. Bessarion and Isidore took the Western formula "and the Son"

as agreeing with the Eastern phrase “through the Son”, particularly on the grounds that a common understanding of the Fathers of the Church, Eastern and Western, could be found - since neither side could be in error under the inspiration of the one Holy Spirit.⁸

On the Eucharist, the Council agreed that leavened or unleavened bread could be used along with wine as the matter, but it did not reach full agreement on the sacramental form. In the discussion, Bessarion followed John Chrysostom’s view about the bread and wine becoming the Body and Blood of Christ through the recital of the institution narrative, but did not budge about the importance of including the epiclesis (prayer for the sending of the Holy Spirit) afterwards, on which the Greek delegation insisted. This discussion led up to a eucharistic decree which the Eastern delegation’s members had not had read to them before they were called upon to sign it, if we are to believe Silvester Syropoulos, a deacon from S. Sophia, Constantinople, who was at the Council and wrote his recollections in or after 1444.

At the Council’s end, it is worth noting that no propositions were anathematised and no-one was excommunicated. Bessarion and Isidore, displaying their determination to secure union, sought to have canonical sanctions placed on those who would not sign the union decree; Pope Eugenius IV did likewise; but the Byzantine Emperor would not allow this.⁹ On 5 July 1439, the Greek Council Fathers signed the union decree except for Mark of Ephesus and at least one other.¹⁰ The Council’s concluding Mass was held the next day in Florence Cathedral (where Bessarion was later to receive his cardinalate, and which he was to consecrate in 1442). Cardinal Cesarini read the Latin text of the decree, “*Laetentur Coeli*”, under which the Greeks did not have to use the *filioque* in the Creed; next, Bessarion read the Greek text; they then gave each other the kiss of peace. On 26 August, the Byzantine Emperor and the Greek delegation, including Bessarion, left for Constantinople.

But great dissension then broke out. Some of the Greek conciliar Fathers changed their minds about the union, and retracted their assent, even while sailing back to Greece. Some others did so after returning there, because most of the Greek clergy and faithful were against the union. Indeed, opposition was fierce among a large group led by Mark of Ephesus. Meanwhile, Bessarion found that this strong disapproval became directed at him personally as well as at his fellow pro-unionists, and had to accept that adverse public opinion made it impossible to implement the union in Greece.

It was against this background that Bessarion was told, late in 1439, that he was to be made a cardinal. This was seemingly at the instigation of Cesarini, among others (and a cardinalate for Isidore was announced also). Bessarion’s reputation at Constantinople then sank yet further. Roberto Weiss succinctly refers to “the very hostile attitude of the Orthodox Church towards Bessarion after his defection to Rome”.¹¹ In 1440, Bessarion finally left Constantinople for Italy.

Bessarion’s Church Work at Rome

One significant matter about Cardinal Bessarion is that he continued to wear his full beard and, as far as possible, his Eastern monastic dress. In 1441 he undertook his first year-long term of office as *camerarius* of the college of cardinals, and he undertook an administrative reform of his titular church of XII Apostles, later to be followed by his reconstruction of his unpretentious palazzo there.¹² The first

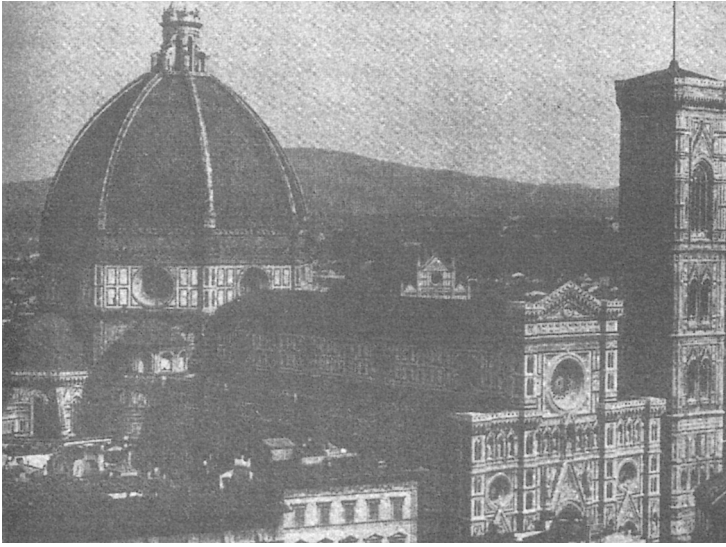
decade of his cardinalate is also the period from which most of his surviving theological works date. Not everything in these is new: his Latin work "About the Sacrament of the Eucharist" apparently includes a reworking of earlier Greek material, perhaps dating from 1439.¹³ But his more topical works show the academic side of his disagreements with the Greeks, particularly the anti-unionists. Here one should note his writings against those of Mark of Ephesus. For example, Bessarion's tractate against Mark of Ephesus' syllogistic works, also directed against Gregory the protosyncellus, was almost certainly written between Gregory's becoming Patriarch of Constantinople in 1445 and Mark's death in 1447. Also significant are Bessarion's treatises opposing Gregory Palamas and the little-known monk Maximus Planuda. The time at which Bessarion for the most part stopped writing such works coincides with the beginning of his main diplomatic activity, in which he was sent on papal missions, beginning with his commission, on 10 September 1449, as legate to help pacify the Veneto and the region of Milan.

Another task which Bessarion fulfilled from this period was his oversight of the Eastern rite monasteries in Italy. These houses, mainly in the Neapolitan kingdom and particularly in Calabria, had used the Rule of St Basil from at least the tenth century. Pope Eugenius IV made Bessarion their patron. In that capacity, Bessarion held a synod of their heads in Rome in 1446.

However, at Constantinople matters went from bad to worse when the Turks conquered the city on 29 May 1453. It is known that Bessarion, commenting sadly on Constantinople's fall, called it "a school of the best arts"¹⁴ and was later repeatedly involved as a papal diplomat in plans for a crusade to recapture the city. What is less clear is whether he was aware that he was seeking to realise an ideal unattainable in the fifteenth century in his work for lasting church union. At any rate, the general lack of Western help for beleaguered Constantinople in the years immediately before its fall became another contributory factor to the Eastern Church's antipathy towards the Western Church.

We now come to the first of the three papal elections at which Bessarion was considered *papabile*. In the 1455 conclave, there were only 15 electors in the absence of five cardinals, and they seem to have sought a candidate minimally involved in Italian politics. Bessarion was almost elected, since eight cardinals apparently favoured him. What happened next is uncertain. The version recorded by most historians is that of Æneas Sylvius Piccolomini, later Pope Pius II but not at this time a cardinal. It is that Cardinal Alain de Coëtivy of Avignon firmly opposed Bessarion's possible election on the grounds that Bessarion was a bearded Greek who had only recently moved over to the Western Church. The other version is that recorded by Bartolomeo Platina, Prefect of the Vatican Library from 1475 till his death in 1481. According to him, Bessarion led the field on the penultimate ballot, perhaps with enough votes to win, but was defeated on the last ballot, called for by his opponents, who feared that he would be a strict Pope. But two things are clear enough. Firstly, "if the Greek cardinal had exerted himself more the tiara would have been his";¹⁵ secondly, Bessarion gave his own vote to the Spaniard Alfonso Borgia, who was elected as Callistus III.

After Callistus' death, at the 1458 conclave, Bessarion was again mooted as *papabile*, but did not wish to be considered. On this occasion he supported Cardinal Guillaume d'Estouteville from Rouen. In the event Piccolomini became Pope as Pius II, though Bessarion became Cardinal Protector of the Franciscans that year.



Florence Cathedral, which Cardinal Bessarion consecrated in 1442

Bessarion prospered under Pius, who gave him lands in the Veneto. These enriched him further, as did the sees of Sabina and Tusculum, which he occupied successively as Cardinal while retaining his church of XII Apostles. Pius also bestowed on him the office of commendatory (non-resident) Higoimenos of Grottaferrata, the great Byzantine-rite abbey near Rome, which had fallen on hard times. Bessarion undertook rebuilding work there, and also the restoration of the abbey church. His accomplishments at Grottaferrata included “restoring its cultural and spiritual life by his patronage”.¹⁶

Grottaferrata was a major element in Bessarion’s work to bring the Christian East and West closer together during his cardinalate; also significant was his accompanying the head of St Andrew, which has since been returned to the East. Thomas, a brother of the last Byzantine Emperor, had brought this to Italy on fleeing the East in 1460. Bessarion was one of the three cardinals who went with the relic on the last stage of its journey to Rome in Lent 1462; they arrived with it on 11 April (Palm Sunday) and Pius solemnly received it the next day. However, there was annoyance in Greece when Pius conferred on Bessarion the Latin title of Patriarch of Constantinople.

In 1464, Bessarion presided at the conclave which elected Paul II. Though his relations with Paul were cooler than they had been with Pius, he became Cardinal *camerarius* for a second time in 1467. As late as 1471, Bessarion was again considered *papabile*, with German support but French opposition. His achievement in this conclave seems to have been to secure a substantial measure of agreement from the cardinals in favour of Giuliano della Rovere, who was elected as Sixtus IV.

Bessarion’s Contribution to the Renaissance

Over five papal reigns, Bessarion was a chief figure in the significant Greek contribution to the Renaissance and avoided involvement in fifteenth-century

Rome's rivalry between native scholars and those from Greece. His main work for Italian culture took place during the pontificate of Nicholas V (1447-55), who was an enthusiastic patron of scholarship and who, in particular, encouraged scholars of Greek.¹⁷ Nicholas also appointed to his curia as a *scriptor* (secretary) the notable scholar Lorenzo Valla. Bessarion knew Valla, as he also knew Poggio, the celebrated man of letters and book collector. Bessarion was instrumental in leading such people to take a greater interest in the Greek language and in literature written in Greek.¹⁸

Bessarion also promoted learning in the Renaissance by the gatherings he hosted, at which Italian philhellenes could meet established scholars from Greece. These took place both at his palazzo at XII Apostles and at the villa which he had built for himself near the Porta San Sebastiano, which now serves as accommodation for guests of the Italian Government in Rome on cultural missions. He also gave his patronage to younger scholars in their work,¹⁹ and his literary and philosophical friends were so distinguished and numerous as to make up a substantial share of the Academy founded at Rome by Nicholas V. Moreover, Bessarion made such works as Xenophon's *Memorabilia* and some of Demosthenes more accessible to the Romans by translating them into Latin. Since he could write good Latin, his renderings were important in an age in which the quality of such translations was uneven by later standards. He also commissioned Latin translations of other Greek works, including theological ones, such as George of Trebizond's rendition of Basil the Great's work on the Holy Spirit against Eunomius. Furthermore, Nicholas V, who promoted the task of translating Greek works into Latin, had Bessarion translate Theophrastus' *Characters* and, in particular, Aristotle's *Metaphysics*, in the light of which we should note Bessarion's contribution to Renaissance philosophy.

Here, Bessarion helped bring in a revitalisation of Platonism as a new development in fifteenth-century Italian culture. Arguments between the supporters of Plato and Aristotle took place in Constantinople in the earlier fifteenth century, and these spread to Rome, where the protagonists were Plethon, for Plato, and George of Trebizond, for Aristotle. Bessarion, in his tractate *In Calumniatorem Platonis* ("Towards Plato's Calumniator") against George of Trebizond, argued that it was possible to reconcile Plato's and Aristotle's philosophies on basic and important points, and that a theology could be based on this concord. He also tried to calm the controversy in his 1459 essay *The Sage Bessarion on Plethon's Criticism of Aristotle's Ontology*, and again in 1462 with two essays. By his learned, restrained interventions, he "raised to the level of an essentially theoretical problem" the entire discussion, which in his hands "provided a point of departure for a large part of the highest speculations of the Renaissance".²⁰

During his life, Bessarion accumulated a large, important library. While this consisted mainly of philosophy and theology, it also included books on classical literature, grammar, rhetoric, history, poetry, law, geometry, medicine and astronomy, as well as personal papers.²¹ Late in life, he gave this to St Mark's Venice. Since a scheme for a Roman library in Nicholas V's day had foundered, Bessarion appears to have decided on Venice for several reasons. He believed that the library would be more easily dispersed if it were left in Rome once he was dead. As well as being accessible to Westerners, it would be relatively easy of access to Greeks if it were located in Venice, which was also a city in which the Renaissance

had made relatively little headway in the earlier fifteenth century and which - he thought - would thus especially benefit by the presence of so great a library. At Venice itself, St Mark's provided a more convenient venue for readers than St George's Abbey, for which he had originally intended the library but which was on a small island. Pope Paul II approved this donation in a Bull dated 17 October 1467, and the last books were moved to St Mark's in 1474.²²

In summary, we can see why, because of Bessarion's high standing and fame as a scholar, it was known for painters to use his face when depicting St Jerome, and why Lorenzo Valla described him as "the most Greek of the Latins and the most Latin of the Greeks" in virtue of Bessarion's expertise in both Greek and Latin.

Bessarion died in Ravenna on 18 November 1472, while on his return journey to Rome from an unsuccessful diplomatic mission to France, mainly to seek help for a military campaign to recapture Constantinople. The cardinal's body was brought back to Rome. In a departure from usual practice, the Pope attended in person Bessarion's funeral at XII Apostles on 10 December, assisted by all the cardinals in Rome. After the funeral, the body was buried in the church.

Conclusion

As Bessarion's biographer Henri Vast wrote in 1878: "It is not enough just to know Bessarion's name: one has to know his important works too, and the great services which he has given to the Renaissance and to Christianity."²³ Bessarion's uniqueness lies in the combination of different worlds which he inhabited - Orthodox monk, major participant in an important Church council, Roman cardinal, leading contributor to Greek studies in the Renaissance, particularly in Rome; papal diplomat, and pioneer ecumenist who tried so hard to bring about a unifying aim which the circumstances of his time rendered impossible. This uniqueness is what makes him so special.



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¹ C. Richardson, "So Many Wonders?: Cardinals' palaces in Rome in the early Renaissance", in *The Venerabile*, Vol. 30, No 5 (1995), pp. 51-57; C. Richardson, "The allures of license and delight: Cardinals' villas in the early Renaissance", in *The Venerabile*, Vol. 31, No 1 (1996), pp. 13-18

² According to the sermon at Bessarion's funeral, he lived 69 years, 10 months and 16 days. If this is accurate, we can obtain the date of his birth by subtraction from that of his death.

³ H. Vast, *Le cardinal Bessarion (1403-1472)*, (Paris, 1878), p. 156; L. Bréhier, "BESSARION, archevêque de Nicéne", in *Dictionnaire d'histoire et de géographie ecclésiastiques*, ed. A.

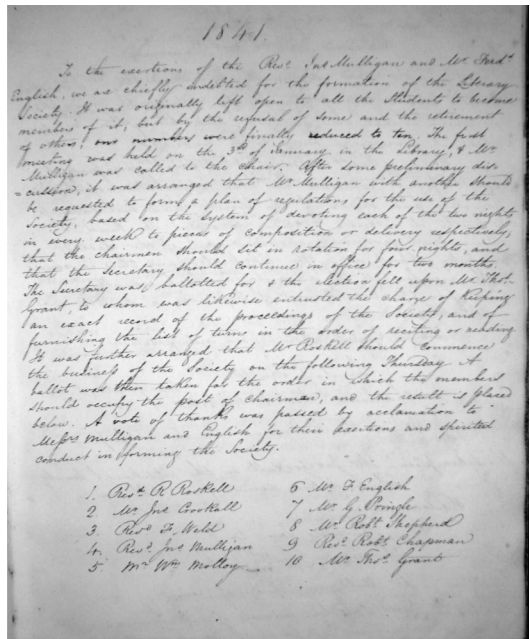
- Baudrillart & others, vol. 8 (Paris, 1935), col. 1182; J. Gill, *The Council of Florence* (Cambridge, 1959), hereafter Gill, CF; p. 229; J. Meyendorff, "Was there an Encounter between East and West at Florence?", in *Christian Unity: The Council of Ferrara-Florence 1438/39-1989*, ed. J. Alberigo (Louvain, 1991), hereafter Alberigo, p. 161
- ⁴ E. Candal, "Bessarion Nicaenus in Concilio Florentino", in *Orientalia Christiana Periodica*, Vol. 6 (1940), pp. 429 & 433
- ⁵ A. de Halleux, "Problèmes de méthode dans les discussions de l'eschatologie au concile de Ferrare et Florence", Alberigo, p. 260
- ⁶ "poenis purgatoris post mortem purgari"; see K.A. Fink, Chapter 50, in H. Beck, K.A. Fink & others, *From the High Middle Ages to the Eve of the Reformation (History of the Church)*, ed. H. Jedin & J. Dolan, Vol. 4 (London, 1969), p. 480
- ⁷ H. Chadwick, "The Theological Ethos of the Council of Florence", Alberigo, p. 238
- ⁸ The full text of Bessarion's speech is in *Patrologia Graeca*, Vol.161, ed. J.-P. Migne (Paris, 1866), hereafter PG, 161; cols. 543-614
- ⁹ J. Gill, *Eugenius IV, Pope of Christian Union* (London 1962), p. 129; Gill, CF, p. 287, M. Arranz, "Circonstances et conséquences liturgiques du concile de Ferrare-Florence", Alberigo, p. 416
- ¹⁰ Gill, *op. cit.*, p. 127; A.A. Vasiliev, *History of the Byzantine Empire*, Vol. 2 (Madison, 1958 ed.), p. 673
- ¹¹ R. Weiss, "Two Unnoticed 'Portraits' of Cardinal Bessarion", in *Italian Studies*, Vol. 22 (1967), p. 2
- ¹² L. Bréhier, col. 1185; C. Eubel, *Hierarchia Catholica Medii Aevi*, vol. 2 (Münster, 1914), p. 59; Vast, pp. 156-157; Richardson, "So Many Wonders", *op. cit.*, p. 56
- ¹³ Vast, *op. cit.*, pp. 149-150. This tractate's text is in PG, 161, cols. 493-526
- ¹⁴ Vasiliev, *op. cit.*, p. 655
- ¹⁵ Letter from Roberto Sanseverino to the Duke of Milan, quoted in L. Pastor, *The History of the Popes from the Close of the Middle Ages* (London, 2nd ed. 1899), p. 323
- ¹⁶ D. Hay, *The Italian Renaissance in its Historical Background* (Cambridge, 1970), pp. 159-160.
- ¹⁷ *Ibid.*
- ¹⁸ I.D. Rowland, *The Culture of the High Renaissance: Ancients and Moderns in Sixteenth-Century Rome* (Cambridge, 1998), p. 185
- ¹⁹ Anon., "BESSARION John", in *The Oxford Dictionary of the Christian Church* (London, 1957 ed.), p. 162; P. Burke, *The Italian Renaissance* (Cambridge, 2nd ed. 1987), p. 115; N.H. Minnich, "Alexios Celadenus: A disciple of Bessarion in Renaissance Italy", in *Historical Reflexions*, Vol. 15, No 1 (1988), pp. 47-64
- ²⁰ E. Garin, *Italian Humanism: Philosophy and Civic Life in the Renaissance* (Oxford, 1965), p. 82
- ²¹ C. Labowsky, *Bessarion's Library and the Biblioteca Marciana: Six Early Inventories* (Rome, 1979), pp. 1-547
- ²² J. Burckhardt, *The Civilization of the Renaissance in Italy* (Harmondsworth, 1990 ed.), pp. 64-65; Hay, p. 145; D. Englander & others, *Culture and Belief in Europe 1450-1600: An Anthology of Sources* (Oxford, 1990), pp. 147-151
- ²³ Vast, *op. cit.*, p. 436

A Brief History of the College Debating Society

Marjorie I. Coughlan

The Debating Society was set up as a public society within the College in 1841 and held its first meeting in the library on 3 January. The students instrumental in establishing it were John Mulligan¹ and Ferdinand English, who became Vice-Rector in December 1843 (following his ordination in the same month)² and so would have been able to ensure the continued support of the College authorities. The first secretary of the Society was Thomas Grant, who was later to be Rector of the College, between 1844 and 1851, when he left Rome to become the first Bishop of Southwark.³ It was therefore fitting that over 80 years later, on Wednesday 11 April 1923, “Mr Cartmell rose to propose that the Society should have a definite name, suggesting ‘The Grant Debating Society’, after Bishop Thomas Grant”.⁴ The motion was passed following some discussion of whether the word “Grant” might not be considered ambiguous so that perhaps Thomas or Bishop should also be included to avoid this, as well as suggestions of some other names, including Newman and Wiseman.

However, this was not the original Debating Society. To return to the beginning: originally the Debating Society met twice a week, although when numbers were few this sometimes became once a week; the meetings included a “Reading” and a “Recitation”. In fact, the first debate as such was not held until Thursday 16 December 1841, nearly a year after the first meeting of the Society. The title of this first debate was “Debate on the justice and expediency of sending Napoleon to the Island of St Helena”.⁵ Dr Grant proposed and Mr English opposed the motion; unfortunately we do not know the result as in its early days the minutes tended to state the



The record of the first business meeting held on 3 January 1841 in order to set up the College Debating Society with the names of its first members (Liber 589).

names of the speakers and the titles of what they were presenting, as well as the names of absentees with or without a valid excuse for not attending.

From then on until March 1869, debates on a wide range of topical issues alternated with the “Reading” or “Paper” or “Essay”, as it was variously termed over the years. The Society did not necessarily run smoothly and continuously as, usually because of a crisis in the number of active members, it was sometimes suspended - or not: a motion proposed at a business meeting on 8 November 1908 “that the debating Society should be suspended” was put to the house and defeated by five votes. On the other hand, for example, there are no meetings recorded between May 1896 and July 1899 when a meeting was convened in order to “consider the advisability of forming a debating Society in the College”.⁷ What ensued were some very lively debates, again officially twice a week, though often being adjourned through lack of time to the following evening: but there were no longer any presentations of individual essays prepared by the students. This is perhaps why in 1912 it was decided that a Literary Society be formed within the Debating Society. At a business meeting held on Tuesday 30 January 1912:

[The] Chairman next proposed that in conjunction with the Debating Society a Literary Society be formed, the chief points to be 1. That it be carried on in conjunction with the Debating Society. 2. That debates and papers be arranged as far as possible alternately. 3. That visitors to Rome staying within the College be invited to read papers. [...] Many speeches followed; but no definite amendments were voted upon [...] this vote was carried by sixteen in favour and six against.⁸

Thus we have a return to the original format of the Society,⁹ and on

Sunday March 10th 1912. Under the Chairmanship of His Lordship the Rector,¹⁰ the Literary Section of the Debating Society was inaugurated [...] the Very Rev. the Vice Rector proceeded to read a paper on “The History of the Foundation of the Ven. English College”. After 45 minutes reading, during which one section of the paper, treating of the “Saxon School”, was dealt with, the meeting was adjourned till next evening.¹¹

Ways in which to keep up the momentum of the Literary Society were already being considered in 1916, as is revealed in a proposal from the President¹² wherein he “unfolded a scheme for increasing interest in the society by inviting English speaking residents in, or visitors to Rome to give addresses or papers to the members.”¹³ However, it was not until another three years had passed that this was actually ratified and became the regular practice of the Society, and so in November 1919, the following amendment to the rules “was carried almost unanimously, only one opposing vote being recorded”: that “The President shall have power to request the Rector to invite certain persons outside the College to read papers under the auspices of the Society”.¹⁴ Thus began a long list of interesting and often eminent guest speakers and, whether from the clergy or the laity, more often than not professional experts within their chosen topic. While the College welcomed the likes of both G. K. Chesterton¹⁵ and Hilaire Belloc¹⁶ in person, it is not without reason that when Mr Charles de Winton came to speak on 10 March 10 1957 on George Bernard Shaw, the secretary introduces his minutes with the words: “It is not often that the Society is addressed on a literary subject”.¹⁷ By then all the speakers were from outside the College and indeed from

1912 onwards the numbers of College speakers had quite swiftly declined, despite pressure and laments from the President.¹⁸ It was also a subject for discussion at a business meeting on “(circa) Tuesday April 16th 1935”:

Remarks and suggestions were invited, and Mr Purdy spoke on the desirability of having papers from the house, which were more important, and usually better, than many external ones. He strongly denounced the opinion that papers given by visitors must, of necessity, be superior to our own literary efforts.

Mr Elcock thought that four papers from the house were enough for one year. Outsiders had the benefit of experience and were therefore rather interesting.

With laconic brevity Mr Henshaw suggested that visitors should be pressed to give their experiences.

Mr Curran said he himself shouldn't like to give his.

However, a new ray of light was thrown on this discussion by Mr Marsh who ventured to remind the experience-seekers that the Society enjoyed the title of “Literary”. This was no “scandal-gathering Club”. “More papers from the house” should be our watchword.

Mr Leahy [President] smoothed over all difficulties with a few wise and comprehensive remarks and the meeting was then closed as the bell rang for ‘*siesta*’.¹⁹

While the Literary Society flourished, despite comments like those above to the contrary, by being able to invite in outside speakers, the Debating Society, as a public Society, went through another constitutional crisis. Ironically, when compared with the problems encountered previously through a lack of members, it was caused this time, by the large size of the student body. As previously, the lack of *active* members was at the heart of the problem, but this time the situation was exacerbated, as far as those active members were concerned, by uninformed and random voting, both following debates and at business meetings, from those members who did not actually assiduously follow the proceedings. Thus, on 3 November 1922, the Society was suspended, pending discussion in a public meeting. The relevant minutes of this public meeting were copied “for reference only” into the Debating Society’s Minute Book: after much heated discussion, the motion “that the Society be suspended for not more than one year and that the Literary Society continue as before”²⁰ was carried by 31 votes to 18.

On 14 November 1922, “Thirty-four members of the recently suspended Public Debating Society met in the library to discuss the formation of a private soc.”²¹ They met again a few days later to lay out the rules of this new Society: very much based on the previous set but with a much stricter attitude towards shirkers – refusing to “propose, oppose or second three distinctive debates” or being absent from three debates “whether consecutive or no” without a valid excuse and you were out!²² Five months later it became The Grant Debating Society.

One guest-speaker to the Literary Society was Thomas Ashby (1874-1931). He stands out because not only was he welcomed back as an old friend to speak on several occasions, but his first visit actually consisted of a series of lectures given over a period of eight weeks. This is unique in the history of the Society and the minutes of this series and his other talks are worth recording here. It is sometimes difficult when reading through documents in the Archives to glean the relationship

between the College and the secular city of Rome on a personal, every-day level and these extracts serve to reveal the affinity between the College and this very eminent archaeologist himself, and also with the British School at Rome of which Ashby was Director from 1906-25, having also been among its first students in 1901.²³ Reproduced here are the minutes pertaining to Thomas Ashby's visits to the College Literary Society.

The most important item of this session [September 1923 - February 1924] has undoubtedly been the series of eight lectures, given by Dr. Thos. Ashby M.A., D.LITT., F.S.A. of the British School. These took place on Sunday nights after supper on the Rector's Corridor, and were bountifully illustrated with slides. On Sunday, December 16th the subject was the Forum as the centre of civic life. December 23rd, the Palatine as the Imperial Residence and centre of Imperial Government [and] Nero's Golden House. January 13th, the most important existing buildings of classical Rome by regions; January 20th, continuation of the same lecture. January 27th, the Campagna. February 3rd, Mediaeval Topography and Pilgrims' itineraries. February 10th, Early Renaissance topography and monuments: February 17th, Sixtus V and the origin of the modern city. This bare list will give some idea of the comprehensive course through which Dr. Ashby has taken us, from the Republic to the completion of St Peter's. It is impossible to give any adequate account of this interesting series; the erudition of Dr. Ashby is well known, and one needed to be somewhat of an expert to derive the full benefit possible from the mass of information he gave us. But even the least expert was fascinated with the story as it proceeded, suffered a series of shocks as the guide books or school texts were demolished, and came away vastly wiser for all Dr. Ashby's trouble and consideration. If one may single out the main thread running throughout the lectures, apart of course from chronology, it was that of town planning: how the topography of the city, the position of the hills, the old gates and Roman roads, have in turn and together affected the laying out of the modern city. It was even an eye-opener to discover how much town-planning there was in Papal Rome, and that the twin *corsos* are not the necessary, or even the natural, pivots of the historical city. Fascinating too were the old maps showing the Hospice in its later and the College in its earlier days. One cannot but regret the Campanile, which appeared in one map,²⁴ and of course the venerable church!

At the close of the last lecture, the Rector expressed the gratitude of the whole house to Dr Ashby. As he very truly remarked; few of Dr Ashby's standing and attainment would have sacrificed so much time and taken such great pains to popularise his knowledge for the benefit of those who can never hope to have sufficient time to take up archaeology [sic] with any completeness. It was only another mark of the friendship he showed for the College. Dr Ashby in reply hoped that friendship might always continue, not only as between the College and himself personally, but that he might leave it as a legacy to his successor, a friendship between the two greatest British institutions in Rome, respectively the oldest and the newest. The lecturer was enthusiastically applauded.

E.J. Kelly President
R.L. Smith Secretary²⁵

On Sunday the 24th Jan [1926]

98th Meeting

The Society welcomed Thomas Ashby F.S.A. in the way old friends can and do. He took us back to the bad old days as he stood in his familiar position near the lantern screen, billiard cue in hand. His subject was "Engineering among the Romans". The lecture was illustrated by numerous lantern slides. Left to ourselves we should have been happy and comfortable together for a couple of hours at least but the Vice Rector in the absenc [sic] had set us a time limit. The Doctor, who is not without a sense of humour, decided to take the full time at his disposal, promising to stop when the clock chimed. Which he did. Dr. Moss, although he, too, was hampered by the "time-limit" (we were now past it) crowded into one sentence and a bit all the affection and thanks that we all felt to be due to this very old and dear friend of ours.

W. O'Leary (Pres)

William Butterfield (Sec)²⁶

On Sunday January 16th 1927

117th Meeting

Thomas Ashby, Esq., M.A., D.LITT., F.S.A., gave the Society the benefit of his experiences on a Tour Round the World. We may follow him topographically through the United States to Hawaii, Japan, the Philippines, Hong Kong, Shanghai, Singapore, Penang, Ceylon, Egypt and finally back again across the Mediterranean to Rome. The speaker had much to tell us of climates and manners and especially, as might have been expected, of art and archaeology. There stand out, above all, the descriptions of the brightly decorated and discreetly administered temples of Japan and of the remains of the ancient architecture in Egypt. The lecturer broached the theory that the characteristic heaviness of Egyptian architecture was not so much a direct result of the character of the people as of the material, granite, they generally chose to use, since some early remains in limestone of a much lighter and quite Greek character had been discovered. The lecture was illustrated by a copious supply of lantern slides made from photographs taken by Dr. Ashby on his journey. Our restricted time again made questions impossible and the meeting concluded immediately with a well supported vote of thanks proposed by Mr Rudderham.

R. Delaney Pres.

D.J.B. Hawkins (Sec)²⁷

On Sunday February 27th 1927

125th Meeting

Thomas Ashby, Esq., M.A., D.LITT., F.S.A. gave a lecture on Roman Roads in the Tiber Valley. He dealt with the Via Salaria, the Via Flaminia and the Via Ostiensis, and dwelt on the importance of the crossing of the Tiber below the island, which he conjectured to have been used from the earliest times and to have long been the only means of crossing the river. The Ponte Molle is probably only of the same antiquity as the Via Flaminia. The lecture was illustrated by slides, and contained some interesting *obiter dicta*. For instance, Castel Giubileo is now supposed to have nothing to do with the Jubilee but to have belonged to a family

called Giubilei. One of the slides contained a cup showing the names of the post stations from Cadiz to Rome in ancient times. Another showed the arch which is said to mark the site of Constantine's headquarters during his victory over Maxentius. Others showed the result of the Tiber floods in the low lying parts of Rome.

The thanks of the Society were expressed by Mr Baldwin.

R. Delaney Pres.
D.J.B. Hawkins (Sec)²⁸

The two societies, The Grant Debating Society and the Literary Society continued to run parallel until 1950, when the minutes of the former cease. The Literary Society, meanwhile, continued until 1957. Although the Minute Book of the Literary Society for the period 1939-1944 appears to be missing,²⁹ and there was a particularly long break in the proceedings between 1869 and 1895, these records provide an often fascinating insight into contemporary attitudes towards the Church, its doctrine and position, and towards current events spanning the Boer War to the Second World War and beyond.

When the first Blue Book was finally considered full (it had been enlarged and rebound in 1856) and a new Minute Book had been offered in February 1867, there was some consternation expressed about the Society losing a part of its heritage and identity:

it must be stated that it was with somewhat of reluctance that several senior members could be prevailed upon to abandon the notion of enlarging the Blue book, as it is an old monument of the Society, containing its traditions, customs & spirit. It is therefore a wish which must find an echo in the heart of every true well-wisher of the Society, that this Blue book be held in the greatest veneration by posterity, as the oldest monument of this Society, and as a true record of its beginning, progress and workings, wherein likewise reference can be made to the spirit, customs and traditions of the Society.³⁰

Little could they have known just how their Debating Society would grow and adapt to contemporary demands. "Gibraltar should be given to Spain",³¹ debated in 1918, was just one topic that resounded across the years. An attempt was made a few years ago to renew interest in debating in the College but it depended too much on the enthusiasm of too few. Who knows, perhaps one day there will be a revival and members of the College will leaf through these old tomes for inspiration.



Marjorie Coughlan is currently pursuing doctoral research through the Open University into the paintings and photographs of Bishop William Giles (1830-1913). She read Modern & Medieval Languages at Cambridge (which included a year of history of art at Siena University) before coming to Rome in early 1992. She married Joseph Coughlan in 1995 and they have two children, Alastair and Benjamin. They left Rome in July 2003 for the cooler climes of Ampleforth in North Yorkshire.

- ¹ He entered the VEC in 1833, was ordained in March 1841 and left for England a month later: *Liber Ruber 1818-1919*, VEC Archives Liber 1630, p. 139.
- ² *Ibid.*, p. 93. He was born in 1819 and entered the College in 1839.
- ³ *Ibid.*, p. 96. Grant actually died in the College when he was in Rome for the 1st Vatican Council, despite already being very frail. He died on 1 June 1870, shortly after receiving a visit from Pope Pius IX: see Michael E. Williams, *The Venerable English College Rome 1979*, (London, 1979) p.107
- ⁴ *The Grant Debating Society Minute Book 1922-1925*, Liber 593, p.29
- ⁵ *Debating Society Blue Book - English Coll. Rome 1841-1867*, Liber 589, p.19
- ⁶ *The Venerable English College Debating and Literary Society 1902-1925*, Liber 592, p. 55
- ⁷ *The Venerable English College Debating Society Minute Book 1895-1901*, Liber 591, p.77
- ⁸ *The Venerable English College Debating and Literary Society 1902-1925*, Liber 592, p. 99
- ⁹ It is interesting to point out here that of the two books pertaining to the original founding of the Debating Society, Liber 588, probably in English's hand, does indeed refer to it as a Debating Society, whereas Liber 589, the complete minutes of 1841-1867, refers to a Literary Society in its augurational meeting minuted on p. 9.
- ¹⁰ Bishop William Giles, rector 1887-1913
- ¹¹ *The Venerable English College Debating and Literary Society 1902-1925*, Liber 592, p. 103
- ¹² In April 1909 the Chairman became the President of the Society so that different people, including the Rector, could be invited to chair a meeting; the role of Vice-Chairman was abolished. See Liber 592, p. 73.
- ¹³ *The Venerable English College Debating and Literary Society 1902-1925*, Liber 592, p. 140
- ¹⁴ *Ibid.* p. 155
- ¹⁵ On 10 November 1929. It must have been a very amusing talk: it is introduced in the minutes by the words: "Mr G.K.Chesterton addressed the Society on his impressions of a certain type of traveller in Italy, of which he took the "White-haired lady" as a characteristic example: *The Venerable English College Literary Society Minutes 1925-1939*, Liber 595, p. 96.
- ¹⁶ On 11 March 1939, "the evening preceding the coronation of Pius XII". His topic was "The Right View of History" and was exceedingly well received both for its content and its presentation: *Ibid.*, pp. 284-287.
- ¹⁷ *Minute Book of the Literary Society 1950-1957*, Liber 599, meeting no. 461
- ¹⁸ cf. *The Venerable English College Literary Society Minutes 1925-1939*, Liber 595, pp. 89, 113, 194
- ¹⁹ *Ibid.* p.225
- ²⁰ *The Venerable English College Debating and Literary Society 1902-1925*, Liber 592, p. 195
- ²¹ *The Grant Debating Society Minute Book 1922-1925*, Liber 593, p. 1
- ²² *Ibid.* pp.3-4
- ²³ For an account of Ashby in relation to the British School at Rome, see Andrew Wallace-Hadrill, *The British School at Rome One Hundred Years*, (The British School at Rome, 2001), pp. 20-66
- ²⁴ This could refer to Antonio Tempesta's *Plan of Rome* of 1593.
- ²⁵ *The Venerable English College Debating and Literary Society 1902-1925*, Liber 592, pp. 205-206
- ²⁶ *The Venerable English College Literary Society Minutes 1925-1939*, Liber 595, p. 14
- ²⁷ *Ibid.* p. 34
- ²⁸ *Ibid.* pp. 42-43
- ²⁹ *The Literary Society Minute Book 1945-1950*, Liber 598 actually opens with the words: "Meetings of the Year 1944 - 1945 (cont.)".
- ³⁰ *Debating Society Blue Book - English Coll. Rome 1841-1867*, Liber 589, p. 343
- ³¹ The motion was not carried with 5 votes in favour and 10 against: *The Venerable English College Debating and Literary Society 1902-1925*, Liber 592, pp. 151-153.

Castelli Rambles – Part 2

NICHOLAS SCHOFIELD AND FR RICHARD WHINDER

Grottaferrata

Grottaferrata is chiefly famous for its monastery, founded by St Nilo in 1004. A Greek, Nilo was fleeing the persecution of the Saracens. His flight took him first to Montecassino, then to Rome. In both places his somewhat outspoken zeal won him enemies, and soon he was in flight once again. He took refuge for a time at Gaeta, the rocky outpost on the sea between the Two Sicilies and the Papal States which has nurtured saints and sheltered princes for a thousand years. It was here that St Philip Neri discovered his vocation; that Blessed Pius IX sought refuge from the storm of revolution and meditated on the dogma of the Immaculate Conception; and that the last Bourbons of Naples took their final lonely stand in 1860. From Gaeta Nilo made his way to Grottaferrata, which must then have been almost as remote and deserted as Gaeta itself. According to the legend, the exact spot of the monastery church was dictated by the Blessed Virgin. The Madonna appeared to St Nilo in a dream and promised him her patronage and protection. Then she planted a golden apple at the place where she wanted the new monastery to be. So Nilo founded his abbey among the hills and olive groves of the *colli Albani*, and here his community learnt to sing with the psalmist:

*Laudate Dominum de terra, dracones et omnes abyssi,
Montes et omnes colles: ligna fructifera, et omnes cedri.*

In memory of St Nilo, the Rule of St Basil has always been followed at Grottaferrata, and Greek has been used in the Mass and Offices. Nevertheless, many famous figures of the Latin Church have presided as abbot here: Cardinal Giuliano della Rovere, the future Pope Julius II, who always felt happier carrying a sword than a breviary, built the imposing crenellated walls in the fifteenth century. In the reign of Pius VII the Abbot was Cardinal Consalvi, protégé of the Cardinal Duke of York and sometime Secretary of State, who died in the Abbatial quarters in 1824.

The monastery contains much that is of interest – including a valuable library, visited by the likes of Mabillon, Kircher, Secchi (who built an observatory here), Pope Pius II and Blessed Pius IX. The church contains a great variety of artwork, from Byzantine mosaics to Bernini-esque sculptures. The most famous decoration is certainly that done by Domenichino, in about 1610, though it was not much appreciated by Henry James (“he is so supremely good an example of effort detached from inspiration...”). Domenichino’s work is all in the chapel on the left aisle, dedicated to St Nilo. The most intriguing is the large fresco depicting the saint being visited by the Emperor Otto III. Almost all of the faces in the fresco are portraits, most notably that of the fair-haired page in the very centre, who has

the features of a local girl Domenichino had fallen in love with. Unfortunately for Domenichino, the girl's parents had recognised her face in the fresco and forced the artist to run away. Other important figures can also be made out, including the artist, Guido Reni and Domenichino himself.

It has to be said that when one has seen the monastery at Grottaferrata one has seen pretty much all the town has to boast about. Nevertheless it makes a pleasant day out, and there is no shortage of *trattorie* to find luncheon in afterwards. Then, if your visit to the abbey church has failed to please you, you can follow the example of Henry James and "...call for a bottle of wine to help me guess why I 'drew the line' at Domenichino".

Lanuvio

We arrived at Lanuvio by train and made the steep climb to the town in the sweltering heat. Fortunately, Lanuvio repaid the effort. Despite being damaged by wartime bombing, it remains one of the prettiest and most characteristic of the *Castelli* towns.

Lanuvio (*Lanuvium* or *Civita Lavinia*, to give it its more classical names) is certainly extremely ancient. A recent archaeological discovery was a stone tablet dating from the second century B.C., with an inscription in Greek celebrating a pact of mutual recognition between Lanuvium and the city of Centuripe in Sicily - perhaps one of the first historical instances of "twinning"? Lanuvio today certainly considers Centuripe to be its "twin town".

Notable figures from antiquity to have been born at Lanuvio include the Emperor Commodus (as seen in the film *Gladiator*) and, rather more happily, Antoninus Pius, in whose reign Rome was at its most stable and tranquil. "Never has the ordinary man been happier than in the age of the Antonines", wrote Gibbon. According to legend, if not to history, the Trojan hero Aeneas was also a visitor to Lanuvio. To this day one of the two remaining stone towers in the town is named after him - The Tower of the Ring of Aeneas, just opposite the eighteenth century *palazzo* of Cardinal Frezza, another notable citizen of Lanuvio and a close friend of Pope Gregory XVI.

The other tower is that in the *Piazza Carlo Fontana*, which is at the entrance to the town. This tower seems mediaeval in origin - it became a prison in the sixteenth century and is today the municipal *cantina*. Not only do these twin towers remain at Lanuvio but also a sizeable remnant of the city walls: a contrast, say, to Rocca Priora, where the walls were destroyed by order of the town planners in the 1960s. These fortifications help to give Lanuvio a genuinely *castello* feel. Its history, too, has been a militant one. On the walls of the *Palazzo Colonna*, within the town, one can see a marble plaque marking the birthplace of Marcantonio Colonna, victor of Lepanto. This theme is reflected in the church of the *Madonna della Grazie*, in which hangs a painting of the martyrdom of St Eurosia, a virgin who refused to marry a Saracen leader and was killed by his followers at Jaca in the southern Pyrenees around 714. She was invoked as a protector of crops and her cult was spread to Italy by Spanish troops and the Somaschi Fathers. Another church worth visiting is the little *chiesetta* of the *Vergine del Rosario*, one of those characteristic wayside chapels Mgr Giles was so fond of depicting in his watercolours - it only needs a wandering friar or a wide-hatted seminarist to look complete. A short stroll from this chapel we found a genuine *cantina* where we

hastened to buy a quantity of Lanuvian wine, supplied of course in a variety of odd and misshapen second-hand bottles. On a subsequent visit we were even more delighted to discover another *cantina* almost in the old walls themselves. There was no name displayed, but a bush was poked out through one of the windows, which was the old Roman sign for a *vineria*, as we learn from F. M. Crawford's description of the wine-shop below the *Palazzo Conti*, in *The Heart of Rome*:

...a dark little wine shop with a dry bush stuck out through a smoky little grated window, and a humble sign displaying the prices of drink in roughly painted blue and red figures.

A reminder of how the spirit and form of old Rome is still preserved in the *Castelli* towns – and in Lanuvio more than in many others.

L'Arricia

If the *Castelli* are essentially the country strongholds of the Roman aristocracy, then this is nowhere more evident than in L'Arricia. The historic centre is a potent display of the power of the Chigi family, who acquired the town in 1661 and commissioned no less an artist than Bernini to beautify their new seat in the *campagna*. The approach to the town is as imposing as its history. A vast ravine separates L'Arricia from the metropolis of Albano, which can be easily crossed by the monumental bridge opened by Blessed Pius IX in 1854. At first, carriages had to pay 5 *baiocchi* to use the bridge, although cardinals were exempt from the fee. Damaged during the Second World War and providing dramatic views of the surrounding country, the building of the viaduct was made possible by the assistance of English engineers. The spot, however, is tainted with melancholy: protection nets have been erected to prevent attempted suicides.

Once the rambler crosses the viaduct, he finds himself in the Piazza di Corte, with the magnificent *Palazzo Chigi* on the left and the church of *Santa Maria Assunta* on the right (consecrated by Cardinal Flavio Chigi in 1664). This is the result of Bernini's genius, who had been commissioned to redesign the town centre by the Chigi Pope, Alexander VII. Henry James, however, found little to admire here:

...a hundred brooding secrets lurk in this inexpressive mask, and the *Chigi Palace* did duty for me in the suggestive twilight as the most haunted of houses. Its basement walls sloped outward like the beginning of a pyramid, and its lower windows were covered with massive iron cages. Within the doorway, across the court, I saw the pale glimmer of flowers on a terrace, and I made much, for the effect of the roof, of a great covered loggia or belvedere with a dozen window-panes missing or mended with paper. Nothing gives one a stronger impression of old manners than an ancestral palace towering in this haughty fashion over a shabby little town; you hardly stretch a point when you call it an impression of feudalism.

The *Palazzo Chigi* has recently been opened to the public, offering the visitor a unique insight into the pleasures of noble life in the country. Of particular interest are the chapel, with the unusual St Joseph and the Child Jesus by Bernini; the splendid *Stanza delle suore*, containing portraits of ten members of the Chigi family who

entered convents in Siena and Montemagnanapoli; the *Farmacia*, with 150 miniature portraits of the family, spanning five centuries; and, while still talking of Baroque portraiture, the intriguing *Stanza delle Belle*, with Voet's series of seventeenth century Roman beauties, commissioned by the discerning Cardinal Flavio.

On leaving the noble palace, the visitor is faced by what Henry James described as "the mouldy grey houses on the steep crooked street, with their black cavernous archways pervaded by bad smells, ... the haggard and tattered peasantry staring at you with hungry-heavy eyes, [and] the brutish-looking monks." However, a walk down the steep street contains much that is of interest, including the *Locanda Martorelli*, an inn visited by famous artists and writers during the age of the Grand Tour and a church dedicated to St Nicholas. At the side of the *Palazzo Chigi* are the fragments of the tomb of Simon Magus, who came to L'Arccia to die. Further afield is the sanctuary of the *Madonna di Galloro*, with its miraculous tenth century image. The shrine contains an unusual *ex voto* in the shape of a cannon ball – left there by a soldier who narrowly escaped death near Velletri during the War of the Austrian Succession, thanks to the intercession of the Blessed Virgin. The Immaculate *Signorina* is honoured by a procession every 8 December.

After a morning filled with such preoccupations, it is important to settle down to a hearty L'Ariccian *pranzo*. We had lunch at the *Belvedere*, boasting fabulous views across the *campagna* towards the sea, where we were able to try the local speciality of *porchetta* as well as the homemade liqueur. However, being avowed carnivores, we did not have the inclination to taste another of the town's specialities, mentioned by the great Martial himself – leeks. As we enjoyed our post-prandial *potium*, we toasted the Chigi dynasty, that made this noble *Castello* such an attractive oasis of *pax et bonum*.

Marino

The student who wishes to explore the *Castelli* from the homely comfort of Palazzola will normally only think in terms of Albano or Rocca di Papa. However, Marino is just as local and it was on a particularly hot day of the *villeggiatura* that the present writers set off along the *Via dei Laghi* towards the turning that led off to our destination. For most *Venerabilini*, Marino means one thing: a train station that either spells the return to the city or the gateway to the romance of the *campagna*. But few think of looking beyond. Perhaps there is a reason for this. The city of Marino – for such was the title granted to her by Gregory XVI - is the nearest of the *Castelli* to the urban sprawl of Rome and is by no means as rustic as Lanuvio, Rocca Priora or even Rocca di Papa. This proximity is revealed in the numerous ugly modern buildings, partly the result of wartime bombing.

However, there are signs of a nobler heritage: for example, a plaque recording the birthplace of Giacomo Carissimi in 1605 – a notable baroque composer and the teacher of Charpentier. Most striking, however, are the constant references to the power of the Colonna family, who controlled the city for nearly 500 years. The town hall is housed in the former *Palazzo Colonna* and the basilica of *San Barnaba* (housing the arm of the apostle) was built by Cardinal Girolamo Colonna. Even the little rococo church of the *Santissimo Rosario* was built for a Dominican convent founded by Sister Maria Isabelle Colonna. But perhaps the most notable member of the family was Marcantonio, whose memory is commemorated in the city every year.



Monte Compatri

On the first Sunday of October the town comes alive in a baroque-style *fiesta* (the *Sagra dell'uva*) celebrating both a sixteenth century victory over the Moors and the local speciality - *vino*. The battle was, of course, that of Lepanto (7 October 1571) and the then lord of Marino, Marcantonio Colonna, played a key role as commander of the papal fleet. The triumph was commemorated by the splendid *Fontana dei Quattro Mori* (Fountain of the Four Moors) in the *Piazza San Barnaba*, showing four Turkish captives tied to a column, the symbol of the Colonna family. The festival begins with a procession of a statue of Our Lady of the Rosary, under whose protection the Holy League had been placed by St Pius V and to whom the victory of Lepanto had been attributed. She is followed by the town's confraternities, bearing crosses, banners and flags. At the *Piazza San Barnaba*, children place grapes and wine at the feet of the statue as votive offerings, which are then blessed. The afternoon sees a colourful pageant, with Marcantonio Colonna and his captured Moors in pride of place. However, the highlight comes in the evening, when the *Fontana dei Quattro Mori* produces its annual miracle – that of producing wine rather than water, freely available to all.

The fountain was sprouting water rather than wine on the day of our visit, but we had an enjoyable meal in a restaurant opposite the basilica, complete with a carafe or two of the local *vino nostro*. Marino is, in some ways, the Cinderella of the *Castelli Romani*, and although there are more beautiful parts of the region, the city is definitely worth a *passeggiata*, especially given its closeness to the Villa.

Montecompatri

Time was, *in diebus illis*, when Montecompatri was a familiar haunt for English College students: the destination of many a pleasant stroll from the Villa at Monte Porzio, an alternative to catching butterflies on Tusculum. But, like Tusculum

itself, Montecompatri is rather further from Palazzola than it is from Monte Porzio, and students from the *Venerabile* are seen there less often than once they were.

When we journeyed to Montecompatri, therefore, we felt we were venturing into unknown territory – but the little town well repaid the price of our bus ticket from Anagnina. Like Rocca Priora it preserves a little of the feeling of the old *Castelli*: there is something mediaeval about its sloping streets and lanes, and in Montecompatri the feudal feel is heightened by the colourful display of civic banners which hang from many a house and window. Not only that, but the town also boasts an impressive display of *Madonnelle*. Following some recent restoration, each image is now adorned with a verse from Dante, a neat display of erudition combined with piety. Less piously, we found the *Duomo* locked upon the day of our visit – an unusual occurrence in Italy, still more so in the *Castelli*. Still, although we were unable to fulfil one normal part of the *Castelli* gita (a prayer at the shrine of the local saint), we had better fortune in fulfilling the second essential element of our pilgrimage: finding an authentic *trattoria*. A little restaurant in the *Piazza la Fontana del Genio* at the foot of the town provided us with excellent *pasta*, *carne* and, of course, quantities of the local *vino nostro*, while some schoolchildren completed their homework under the watchful eye of *nonna*.

Almost next to the restaurant a little path climbs up to the monastery of San Silvestro, which must certainly be part of any visit to Montecompatri. Supposedly founded by Pope Sylvester I during the times of persecution, this monastery has passed through almost as many vicissitudes as Palazzola: many times ruined and in the hands of numerous religious orders at different times – Franciscans, Canons Lateran and Carmelites, to name but three. The monastic church was pleasant but not outstanding, with some fine paintings by the followers of Caravaggio. Far more interesting is a little shrine standing in a detached chapel nearby: this is the *Madonna del Castagno*. Much of the east wall of the shrine is taken up with the remains of a tree, in which Our Lady evidently appeared at some far-off date.

Montecompatri, like several other *Castelli*, has a special veneration for St Anthony Abbot, and honour him with a *fešta* on the first Sunday after 17 January. On that occasion, surely, the town must feel more mediaeval than ever.

Monte Porzio

The importance of Monte Porzio to the *Venerabile*, as the home of the former College Villa, is well known and its history has been dealt with in a recent volume. Here, therefore, we shall eschew the historical approach in favour of a suggested itinerary to this little town, to the thoughtful students perhaps the most evocative *castello* of all.

Arriving by bus it is best to alight at the top of the hill, in the *Piazza Borghese*, opposite the eponymous *palazzo* which guards the gateway to the town. Cross first to the far side (passing by the little school, evidently the successor to the school founded here by the Cardinal Duke of York at the end of the eighteenth century) and take in the view from the *belvedere*. On a clear day there are many sights to be seen: other *Castelli* towns Montecompatri crowned by its *duomo* and Colonna with *er dindarolo*. The municipality has provided a useful sketch, enabling one easily to identify the various sights in the panorama. Turning now, take in the little fountain (rustic, but not without charm) and cross to the little gateway beneath the *Palazzo*

Borghese, still adorned with its Borghese demi-dragons. Beneath the gate, the armorials of the town have been depicted in mosaic: again the Borghese dragon is prominent. It is besides this gate, in the novel *Harold* (by an *alumnus* of the *Venerabile*) that Fr Pignatelli teaches Harold to say the Angelus. Later, in the *Trattoria Belvedere* they have a philosophical discussion about evil: this is the kind of thing which is apt to happen, unless one is careful, during the course of a long luncheon in the *Castelli*.

Passing through the gate, turn directly to the right and you will shortly reach the oratory of *San Antonino Martire*. Its deep-green doors are usually bolted, except for special *feste*, but it is notable as the home of Monte Porzio's own confraternity, whence issues the procession in honour of St



Monte Portio

Antoninus on his feast day. Your devotions being done, turn back towards the gateway and, at the back of the tiny *piazza* you will see the *Cantina Sociale*. A visit here is the indispensable part of the Porzian *gita*. Presided over (at the time of our last visit) by a kindly matron, it is perhaps too light and clean to be truly *autentico*; but the tables and chairs are suitably crude and the local *vino* is simple, abundant and cheap. As was demonstrated during a wine-tasting at Palazzola during the *villaggiatura* of 2001, this Porzian wine is the most agreeable of all the *Castelli* produce, so fortify yourself with at least a *quarto litro* before you continue on your way.

Retrace your steps to the gateway and then follow the main road into the town: this will shortly bring you to the *duomo*: dedicated in honour of St Gregory, Apostle of the English, and one of the sights to be seen. It is a large, pleasant church, typical of rural Italy. A chapel on the right-hand side houses the processional statue of St Antoninus, and a little further down wax and *papier-maché* cover the bones of youthful St Laconilla, Virgin and Martyr. The altar on the opposite side was consecrated by Cardinal York and during Christmastide houses an impressive *presepio*. Note too an ingenious double-decker pulpit; the lower storey is a confessional.

Leave the *duomo* and stand for a moment on the steps. Now, take the right-hand lane which leads out of the *piazza*. A very short walk will bring you to the shrine of Our Lady of the former villa of the English College, on the right-hand side of the street. This shrine contains the miraculous *Madonella* which led to the celebrated feud between Cardinal York (who wanted the wonder working image moved to the *duomo*) and the Rector, Stefano Felici, who had erected the canopy and shrine, and very much wanted the Madonna to stay where she was. As we see today, Fr Felici had the better of the argument: the shrine remains where it ever

stood, still adorned with candles, flowers and *ex voto* offerings. Just beside the shrine, an archway leads through to the rear of the old villa. From here you can appreciate how small (by the standards of Palazzola) that old College retreat really was, and how claustrophobic must have been the long summer months that were spent there. Formerly, however, there were arcadian gardens where the seminarians spent much of their time: today these have been swallowed up by subsequent developments. Take a good look at the hill of Tusculum (still surmounted by its cross) before returning through the archway to rejoin the main street. The old villa (now the *carabinieri* station) stands opposite what was once the school erected by Cardinal York – to encourage piety and learning, as a plaque still reminds us. Adjacent to the Villa itself stands the final port of call on our visit to “dear old Monte P” – the excellent *trattoria Da Romoletto*. Now is the time for a leisurely lunch – not that meals are ever to be rushed on the sacred soil of the *Castelli*. Enjoy the *antipasto misto* and the *salsiccia*: and of course more of that nectar-like *vino bianco*. You might, indeed, get more of it than you bargained for: on one visit our bottle of mineral water turned out to be filled with wine as well! An innocent mistake on the part of the proprietress? Or had the wonder-working *Madonella* smiled upon the students of the *Venerabile*? Miracles, alas, cannot be guaranteed: but the pilgrim to Monte Porzio may be assured of a trip well spent.

Nemi

Nemi was our rather ambitious destination on the traditional gita day of a past *villeggiatura*. Ambitious because we decided to walk to the lakeside town from the Villa. Although the *cognoscenti* claimed it was an easy and relatively speedy ramble through the beautiful countryside, we soon got lost and ended up on forgotten roads, where we were harassed by some of the seedier elements of the region.

The reader will be pleased to know that our tale has a happy ending: we finally reached the town, and it soon became apparent that the final destination was worth all the blisters and sweat. To say a prayer of thanksgiving, we entered the first available church – that of the *Mercedarii*, which contains a miraculous seventeenth century crucifix. The artist, Fra Vincenzo da Bassiano, only worked on the image on Fridays as part of his penitential observance and as an aid to meditation and it was publicly shown for the first time in 1669. The crucifix quickly became the object of popular devotion, with many popes coming to pray here, including Benedict XIV, Gregory XVI and Blessed Pius IX.

As we left this holy spot, we caught our first glimpse of the lake, whose sacred connections take us back to the mists of antiquity. Lake Nemi is undoubtedly one of the most beautiful sights of the *Castelli* region. According to Sir James Frazer:

no one who has seen that calm water, lapped in a green hollow of the Alban hills, can ever forget it. The two characteristic Italian villages which slumber on its banks [Nemi and Genzano], and the equally Italian palace whose terraced gardens descend steeply to the lake, hardly break the stillness and even the solitariness of the scene. Diana herself might still linger by this lonely shore, still haunt these woodlands wild.

And well she might. Nemi was the site of her sacred grove, the lake was known as the mirror of Diana, and the woods were the residence of her priest, the *Rex*



Nemi

Nemorensis (King of the Wood). Admission to this Order of Priesthood makes the stringent requirements of *Venerabile* formation seem remarkably tame. The priest of Diana was ordained through the murder of the previous incumbent, and the new priest held the office until he, in turn, was killed by his successor. For this reason, the priest of Diana would have spent much of his ministry grasping a sword and looking rather uneasily over his shoulder. It cannot be imagined that the priest of Diana was a good sleeper.

The lake holds other secrets. It had long been known that two large ships, that had been anchored there as pleasure craft during the reign of Caligula, lay at the bottom of the lake, about thirty yards from the bank. Local legend held that the wrecks contained marvellous treasures but were protected from the lure of man by fabulous monsters. Cardinal Prospero Colonna undertook the first attempt at recovering them in 1446, with the help of Leon Battista Alberti and specialist swimmers from Genoa. Another attempt was staged in 1535 by Francesco De Marchi, who made use of one of the earliest recorded diving suits. However, it was only under Mussolini that the ships were finally brought to the surface – or, to put it more accurately, the water was drained out of the lake until the two boats could be reached. However, despite the success of this ambitious project, the retreating Germans destroyed the ships in 1944.

From mythical cults and luxurious imperial barges to the present day, when Nemi means one thing for the tired walker: the world famous *fragoline di Nemi*. Indeed, it could be said that the cult of Diana has been replaced by the allure of these wild strawberries and every summer pilgrims flock to the town to celebrate the *Sagra delle fragole*. It was to such a dish that we settled down, after a long lunch, to give us strength for the return trek to dear old Palazzola.

Rocca di Papa

The student enjoying an evening DBS on the College rooftop will see an impressive summit to the south of the city, with lights flickering through the haze.

From the vantage-point of the *Sforza* at the Villa, the peak looks altogether less lofty and more friendly. But we forget that in English terms, this is a true mountain – only slightly lower than our highest point, Scafell Pike. And amidst the clouds on the mountainside there is an interesting settlement, with steep streets and fine views – Rocca di Papa.

The paths leading from Palazzola to the Castle of the Popes (for such is the meaning of the town's name) have been well used by students over the last eighty years. In ancient times, however, the area was known for a far more famous and sacred path up the Alban Mount (*Monte Cavo*) to the great Temple of Jupiter Latialis. This *Via Sacra* still exists today, though the remains of the temple were sadly destroyed by the Cardinal Duke of York in the eighteenth century, for the noble purpose of building a monastery. Interestingly, one surviving monument that may relate to the Temple is the rock tomb at the Villa, believed by some to commemorate a consul who died while making his pilgrimage there in 176 B.C. However, the Cardinal King's *convento* was but a tiny blip on the long history of the *Mons Albanus*. Little over a century and a half later, when the new Italian State confiscated much Church property, the monastery became a *trattoria*, attracting guests like the Duke of Windsor and Mrs Simpson. The venerable summit is now a military zone, populated by radio masts and vicious dogs. Woe betide the bold rambler who tries to retrace the holy road and admire the views (which on a clear day can include Sardinia and Corsica)!

On the other side of the summit is the *Campo di Annibale*, formed from the ancient volcanic crater. Legend has it that Hannibal pitched his camp here during his war against Rome. What can be more certain is that Blessed Pius IX reviewed his troops here in more recent time as he prepared to defend his temporal sovereignty.

The town of Rocca di Papa is used by most students as a place of refreshment during an afternoon stroll or a centre for emergency shopping or money-withdrawal during the closing days of the *villeggiatura*. Much of this activity is centred around the modern *Piazza della Repubblica*. However, if the visitor delves up the steep streets into the heart of the old town, many interesting monuments will be discovered. A short walk away is the *Chiesa dell'Assunta*, rebuilt in 1814 after it was severely damaged by an earthquake. The church houses the relics of St Leontius and St Eutropia, both martyrs from the early church. The medieval fortress further up the town is the original Rocca di Papa, built during the residence of Eugenius III. In the German Quarter is the sanctuary of the *Madonna del Tufo* – a miraculous mediaeval image that is processed through the streets every August – a function at which the College used to assist as it fell during the *villeggiatura*.

Rocca Priora

Though it contains little of outstanding interest, the historically-minded visitor will find a trip to Rocca Priora well repays his visit. The highest of all the *Castelli*, it is also the coolest. So much so, its citizens once made a living out of selling snow. This snow, which fell abundantly during the winter months, would be buried and preserved till summer: then the *contadini* with their carts would drag it off to Rome, where it could be used to preserve the delicate foodstuffs of the high nobility, or chill the drinks at a cardinal's *soirée*. The church of the *Madonna delle*



Rocca Priora

Neve recalls this long-lost trade, as one climbs the slope up into the town. The height of Rocca Priora also gave it a certain strategic prominence: and we learn from the diary of Joseph Powell that the Papal Zouaves practiced taking the town in 1864. On that occasion they were triumphant: but sadly not often in reality.

While there is no exceptional sight to see at Rocca Priora, the steep and narrow streets, the crowded housing and low arches, with here and there an occasional *Madonella*, do give a good impression of how the *Castelli* used to be and transport pleasingly to the world of several centuries ago. Unfortunately (a drawback of that world of several centuries ago) it is difficult to find a decent bar: and Rocca Priora remains in our memory as the place we were served the worst gin and tonic in Italy. Perhaps we were foolish not to ask for a Campari and soda instead. However, we also failed to find a suitable place to eat and travelled back on the bus to Frascati for this very purpose. It is therefore suggested that Rocca Priora could be profitably combined with a visit to one of the other towns on the same bus route – Montecompatri, Monte Porzio, Frascati – where both restaurants and sights are more numerous.

Velletri

Is Velletri one of the *Castelli romani*? *Si, si* or *no, no*? When we visited the city and settled down to our customarily sluggish *pranzo* in a *trattoria* a stone's throw from the *duomo*, a surprise visitor joined us. The Bishop walked in, followed by his cassocked and omnipresent secretary, and ate a simple meal. As we watched the venerable shepherd joyfully receive many of his fellow diners, it seemed that here was a perfect meeting of all that symbolises the *vita autentica* of the region. Honest fare, a leisured pace, *joie de vivre*, and a living faith. That's not to mention the famous local *vino*. In the sixteenth century Velletri supplied Rome with about half of its wine – at one stage, winemakers were even told to drop production by a third due to the insufficient number of barrels! Therefore, the writers of this article give Velletri a resounding *si si* to the much-disputed question.

Velletri is an ancient city, owing its origins to the Volscian people (who called their settlement Velester). Conquered by Rome in 494 B.C., the inhabitants were transported to populate the new district of Trastevere in 338 B.C., after a period of war with the great city. Among the most famous ancient inhabitants was the family of Augustus. The modern city boasts a number of interesting buildings – the gothic *campanile* of the church of *Santa Maria del Trivio*, the impressive *Porta Napoletana* and the fine *Palazzo Comunale* (though rebuilt after the war). But most intriguing is the Cathedral of St Clement, named after the saintly pope who converted the city and with origins dating back to the fifth century. We spent a happy hour wandering around the sanctuary and the adjacent *Museo Diocesano*, full of fine paintings, vestments and other liturgical antiquities.

Velletri is of interest to the Englishman since the last of the Royal Stewarts was made Bishop of Ostia and Velletri in 1803, in his capacity as Cardinal Dean. Though he continued to reside in Frascati, the good Cardinal Duke of York certainly left his mark on Velletri. For example, just off the *Piazza Cairoli* is the *Istituto Maestre Pie Venerini*, established by the “Cardinal King” in 1804 and bearing his royal arms over the entrance. Moreover, the *Museo Diocesano* boasts two chasubles with his coat-of-arms.

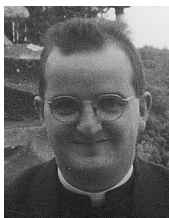
Velletri is an ancient city of wine and artistic treasures, which repays the long bus journey from Anagnina and belongs to the *Castelli* region as truly as its more famous neighbours.

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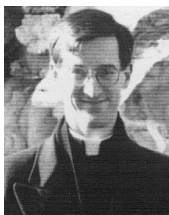
Writing about a visit to Grottaferrata in 1903, W. Miller said that “the worthy monk who conducted me over the monastery was in himself a compendium of medieval history”, especially given that the tour was conducted in Basilian Greek! “The doves”, he continued, “were cooing in the courtyard, which was scented with the smell of violets, and all was peaceful and full of the subtle atmosphere of the middle ages”. To spend time in the *Castelli* is to travel back in time to a simpler and surer age. To acquaint oneself with these charming towns – some perched on hilltops, others gazing into the depths of a lake – opens the door to a greater appreciation of the wonders of Rome herself. What the Eternal City once was, the *Castelli* still are. They bear witness to a more leisured and straightforward way of life, based around the village *duomo*, the yearly *feste*, the noble households, the market stalls, the olive groves and, of course, the local *cantina*.

Pope Leo XIII wrote of the *Castelli* wines: *exilarant animos, curasque resolvunt*. Such a thing could be said of the region in general – it cheers the soul and wipes away all the cares of life. The men of antiquity knew this – Cicero had his villa at Tusculum, Cato at Monte Porzio, Domitian at Castel Gandolfo and an anonymous Roman at Palazzola. Countless religious orders, like the Franciscans of Palazzola or the Camoldolese of Tusculum, have found God amongst these hills, proving the truth of that maxim: *Aer purior, coelum apertius, Deus familiarior* (“Here the air is purer, the heavens more open and God nearer”). The great families of the Baroque knew this – building magnificent summer retreats such as the *Palazzo Chigi* at L’arricia or the *Villa Aldobrandini* at Frascati. It is the humble hope of the authors that the present generation might be able to discover these treasures for themselves.

HISTORY



Fr Nicholas Schofield is a priest of the Archdiocese of Westminster and was ordained on 24 May 2003. He entered the College in 1997, having read Modern History at Exeter College, Oxford. Since leaving Rome in 2001 he has been working at the Shrine of Our Lady of Willesden, where he has been appointed as assistant priest. A former Editor of this journal, he recently edited A Roman Miscellany, a collection of historical articles from its pages, published by Gracewing.



Fr Richard Whinder is a priest of the Archdiocese of Southwark, currently working in Norbury. He started at the College in 1995, having studied History at King's College, London, and was ordained in 2001. He is a former Senior Student and holds an STL in Dogma from the Gregorian University.

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Part 3

The College



Some words of appreciation of Archbishop Paul Gallagher

MGR PETER FLEETWOOD

Some words of appreciation at a lunch in honour of Archbishop Paul Gallagher, ordained by Cardinal Sodano on 13 March 2004 and appointed Papal Nuncio to Burundi.

Most reverend Gentlemen, friends from the College past and present, friends from Archbishop Gallagher's family – above all Pat, Pat and Tony, John and Susan – and “Your Excellency”.

Yesterday I had a strange thought – well, several, to be honest, but one I want to tell you about. When Paul was first ordained a deacon at Palazzola – on 11 July, wasn't it, Paul? – I never saw him prostrated, because I was flat out nearby. When we were ordained priests a year later in Liverpool, I was on the marble, too. But yesterday the frailty and vulnerability of my friend were very obvious. So were his generosity and courage.

His courage knows no bounds, evidently, because he has allowed me to talk about him now, with no idea what is coming next. I'll try not to be indiscreet.

On the way back from St Peter's yesterday, I ended up with the rings in my pocket, so it was really my first attempt at being someone's “best man”. That means it may be acceptable for me to tell you some things Paul might rather forget, before telling you something important about him.

Paul has travelled the world, mostly on behalf of the Holy See. He takes long and complex journeys in his stride. But it was not ever thus. He once set off from Liverpool on the X1 express coach to London en route to a meeting at Coloma College at West Wickham in Kent. But the coach deposited him at High Wycombe in Buckinghamshire. He often tells that story against himself.

That was when we were both still at St Francis Xavier's College in Liverpool. Shortly afterwards we arrived here aged seventeen, the College “babies”, and people forecast that we would probably never finish the course. But we finished that part, at least. Paul, I think there are interesting times ahead – for you and for me. Two people who studied in our year have died, and of the seven of us ordained deacons, only three of us are still priests in the Catholic Church. Along the way, many hilarious things happened, especially in church, for some reason.

Another Liverpool student in our year, Fergus Mulligan (whom many of you now know because he looks after the College magazine) once offered the following bidding prayer at Tuesday morning prayer: “We pray for doctors and nurses, and ask God to send them patience for their work”.

A student from another diocese really did once make the following prayer at Mass: “I’d like you all to pray with me for my friend, who had a remarkable, miraculous recovery from leukaemia and last week was run over and killed by a bus”.

We both had fascinating placements as deacons with two of the great men of Liverpool archdiocese. In those days our contact with pastoral work lasted about six weeks in all. I was at St Clare’s with Monsignor Adamson, who asked me to write down what a deacon is because he didn’t know what I was, and Paul was at Blessed Sacrament with Canon Ormsby, a man he came to respect and, I think, love very much. Things looked grim for Paul’s pastoral future when he revealed to me how his bedside manner had worked on a visit to a gynaecological ward at Walton Hospital. He put on his kindest voice and asked a young woman what she was in for. “What do they teach you in seminary?” she replied, pointing to a huge lump under the bedclothes. Best to be careful how you approach people on hospital visits. A useful lesson learned the hard way.

I have spent seven years in full-time parish work and Paul only two. On paper, we give the impression of not being very pastorally experienced, and we have both had to smile politely when colleagues ask when we are going to do some *real* priestly work.

My jobs have allowed me to get involved in supply work, with long-term connections to some parishes. For Paul it has not always been easy to do that. And yet many of the people who were with us yesterday got to know Paul the man precisely through his priestly work. He will be embarrassed to say how amazed, impressed and encouraged I have been across the years to see him starting English language Masses in Montevideo and, in the Jubilee Year, in San Giovanni, where we were this morning. He has had links with youth groups in Rome and in Manila, and started a *Lectio Divina* group for young adults. His work with the scouts was the beginning of important friendships that will last throughout his life. He has an impressive list of weddings and baptisms celebrated around the world. The Nuncio is, first and foremost, a priest – and a very effective one. When you think a lot of that priestly work has been done after a full day’s work, it is easier to see what I mean.

But I think Paul’s greatest gift is loyalty.

Archbishop Gallagher is a Gallagher. He loved his dad, Cyril, who was a sensitive and self-effacing man, happiest when he knew things were genuine, when he knew the people around him were straightforward. To this day I regret not being able to be at Cyril’s funeral, because his friendship is one of the best side-effects of knowing Paul.

I could speak about Cyril because he is, sadly, no longer with us. Well, in a way, he is. But I have to speak more carefully of people I can see in front of me. Let me just say this. Paul always speaks of you with real love and care. There is always the odd moment of frustration in families, and we have shared many of ours with each other. There have been joyful and delightful episodes, too. But always Paul’s voice speaks of you with love.

Paul is also loyal to his roots – St Austin’s parish and school; St Francis Xavier’s College, where we started together in 1965, and the Venerable English College, where we arrived in October 1971. It was a lovely surprise to see some teachers from school yesterday, or maybe not really.

Paul the priest is loyal to the Church, and that has meant difficult moments when people find the teaching or the discipline of our Church hard. But this priest

has his dad's soft heart, and people obviously spot that quickly. He is a great one for travelling dressed as a priest, which has helped many people he has met in airports and elsewhere. I have tended to follow that example and he is right.

Paul the man is incredibly loyal to his friends. Look how many were here yesterday. Some of us "deserve" it less than others, but we all appreciate it very much.

HUMILITER CUM DEO seems a nice motto to choose, but it's a risky one to live up to. I'm a teacher deep down, so please take what comes next in that spirit. "*Humiliter*" comes from the Latin word "*humus*", which means "the ground", so "walking humbly with your God", means "walking with your God with your feet on the ground". It would be tempting for us to say to Paul "Don't worry. We'll help you keep your feet on the ground", but in reality it has usually been the other way around. Paul has inherited a lot of his dad's qualities.

Paul, I bless the day we met. I don't know if you do! These days have been wonderful and it has been a joy to be part of them.

*Peter Fleetwood
Rome 14 March 2004*



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– A Reflection on the Events
surrounding the Reception of the Pallium
by Archbishop Kevin McDonald, 29 June 2004

FR STEPHEN LANGRIDGE

“*Allora, dev'andare a Siena?*” “*Non il Palio, il pallio – con due elle!*”
Fortunately his mobile went and my driver was soon preoccupied by weightier matters: “*Ciao, bella, come stai?*”. We were in Rome, of course, not for a famous horse race, but for the reception of the pallium by the new Archbishop of Southwark, Kevin McDonald. In all, some one hundred and fifty faithful from Northampton and Southwark joined with the Archbishop’s family and friends for the occasion. One was already hoping that no one would ask too many questions about the history of this strange vestment entrusted by the Pope to metropolitan archbishops as a sign of their union with Rome. Thankfully Archbishop Kevin had arranged for a talk, on the history of archbishops and the pallium, to be given in the chapel of the Venerabile by his former colleague Dr Judith Champ.

When I left Rome in April 1990 the city had only a few months to go before the start of the World Cup. The new access to Ciampino had not yet been completed and it seemed somehow impossible that all the construction work in the city could be completed in time. Arriving early at the College on Tuesday morning repeated this somehow typically Roman experience. Scaffolding was up, painters were at work (well, sort of) and the place was covered in dust. Wisely the Rector had stayed at Palazzola and, with students not allowed into the City before lunch, the ever-versatile Anthony Coles found a mop and bucket; by the time everyone arrived for Judith’s talk, the place had been transformed into a model of cleanliness.

The talk itself was enlightening and amusing. The word pallium originally meant a travelling cloak. In the Vulgate edition of The First Book of Kings, Elijah throws his pallium over the young Elisha as a sign of the transferral of authority. By the fourth century we read of popes conferring the pallium on bishops in recognition of the establishment of the local church. The reception of the pallium came to mark, in a sense, the transition from mission to local church.

In itself the pallium is a crudely woven woollen garment worn over the neck and shoulders with two long pieces draping over the chest and back. It is decorated with six black crosses and embellished with metal pins reminiscent of the nails used to crucify Christ. The wool comes from two lambs blessed by the Pope on the Feast of St Agnes during a ceremony in the Roman church dedicated to her. The creatures arrive decked in red and white floral crowns representing the purity of St Agnes which the archbishops should imitate and her martyrdom which they should

be prepared to follow. Once woven from their wool the pallia are kept in a casket below the *confessio* at St Peter's, just over the spot where, in the 1960's, St Peter's bones are believed to have been definitively discovered. Above, on the walls of the great Basilica, we read the inscription: *Tu es Petrus - you are Peter and on this Rock I will build my Church*, words which in this place take on a literal significance.

Later in the day we met up again at the Venerabile to walk to St Peter's for the evening Mass. The idea was to keep close formation in order to sneak as many as possible into the *Capella Papale* where, it was deemed, we would get the best views. This time we were welcomed by the Rector for whom the occasion, as he later explained, had a special resonance: not only, as a Southwark priest, was it his archbishop who was to receive the pallium, but as a newly appointed rector he was conscious of the fact that one of his predecessors at the College was later to be the first bishop of Southwark. "Where did you get your cassock?" I asked one of the seminarians. "The rector gave it to me" came the reply. Thinking that in my day such displays of rectoral largesse were unheard of, I made a mental note to look suitably impecunious in the sacristy in the hope of being offered an alb or two.

At St Peter's, and having survived almost – but not quite – intact to the *Capella Papale*, the full significance of the occasion became apparent when we realised that not only were forty-four archbishops to receive the pallium, but that the Mass would be celebrated in the presence of the Orthodox Ecumenical Patriarch Bartholomew I of Constantinople. This year marks the fortieth anniversary of the meeting between Athenagoras I and Pope Paul VI in Jerusalem and it is an eloquent witness to Pope John Paul's commitment to unity that both he and the Ecumenical Patriarch would preach at the Mass. Even as the more cynical among us began to realise that, on such an occasion as this, neither would be brief and there would still be forty-four pallia to hand out, we recognised how fitting it was that Archbishop Kevin, who spent years working at the Congregation for Christian Unity, should receive his pallium at this particular ceremony.

In his homily the Patriarch spoke of the need for humility as we continue the ecumenical endeavour. The successor of St Peter reminded us that communion is not about a vague relationship of good neighbourliness but rather the indissoluble bond of theological faith. "That which in the course of history", he said "has severed our bond of unity in Christ, we now live with sorrow. In this perspective, our meeting today is not just a gesture of courtesy, but a response to the Lord's command. Christ is the Head of the Church and we want, together, to continue to do all that is humanly possible to overcome what still divides us and impedes us from communing in the same Body and Blood of the Lord".

Homilies completed, it was now time to confer the pallia. The names of all the archbishops were read out in Latin – except that it is, the name of our own metropolitan, for some reason shorn of his first name and referred to as Johannes Patricius. As Latin scholar himself, he would, if asked, have furnished that which all schoolboys once knew: that the Latin for Kevin is *Coemgenus*! As he knelt before the Pope to receive from him the yoke of his office, we quietly prayed, and as the two men, both successors of the Apostles, embraced we clapped and cheered. The following morning we were back in St Peter's Square for the Wednesday audience. The College students, not being allowed to stay in Rome overnight, had returned to Palazzola to continue their *Villagiatura*. Surrounded by fifty seminarians from Friebourg and seemingly hundreds from Brazil, all in their best clerical bib and tucker, it was clear that we would need to cheer loudly if the Holy

Father and Archbishop Kevin were to notice our support. We did our best!

That evening the Rector graciously welcomed us for a special Mass of thanksgiving at the College at which the Archbishop spoke of the significance of the pallium and of unity in the faith, as well as the mission entrusted to him. And so, after a wonderful reception in the College gardens, we said our goodbyes and prepared to return to England.

What was the purpose of going to Rome for this special event? The history of the pallium reveals its rich meaning. In one sense it is a yoke, a burden of responsibility. It was important to be there to manifest our support for the Archbishop as he symbolically shouldered this burden. The annual ceremony at the church of St Agnes, reminds us that the pallium also represents the sheep carried on the shoulder of the Good Shepherd. The priests and faithful present from Northampton and Southwark somehow made present the sheep entrusted to his pastoral care. It is also a sign of unity with the successor of St Peter: a unity found in the one true faith that we must profess in its integrity, both in season and out of season. We all enjoy communion with one another and with our brothers and sisters the world over, indeed a communion reaching beyond the confines of this visible world. Break that unity, replace the faith with whim or opinion or prejudice and we shatter our communion. The gift of unity is a precious one and, as the Ecumenical Patriarch reminded us, it takes a great deal of humility to preserve it.

Fr Stephen Langridge is a priest of the Archdiocese of Southwark. Having graduated from Oxford University and completed formation at the English College, he was ordained a priest in 1989. He is currently a parish priest and Vocations Promoter for the Archdiocese.

An appreciation of Mgr Bryan Chestle

REV. PAUL MOSS

For over 35 years Mgr Bryan Chestle has been a constant presence in the life of the Venerable English College and of the Vatican's Secretariat of State. Bryan has lived with hundreds of students for the priesthood in College, and, from 1988 to 2003, met countless bishops, diplomats, and politicians, including many heads of state, during his time as one of the two Prelates of the Papal Antechamber.

Having celebrated his 70th birthday on 1 September last year, Bryan received a rare birthday message of gratitude from Pope John Paul, and was also elevated to the College of Protonotaries Apostolic *de numero participantium*. Even he was a little surprised to learn what such a position actually entails. He is now required to be resident in Rome and is no longer subject to his diocesan Bishop, Kieran Conry of Arundel and Brighton, but becomes instead a member of the Papal Household. While he has officially retired from the Secretariat of State he continues to visit the office a few days each week to offer his valuable assistance.

The College of Protonotaries Apostolic is one of the most ancient in the Church. It has its roots in later antiquity, with the city of Rome having seven regional notaries which the papal administration kept and developed. The number of the College was raised to twelve by Pope Sixtus V in the 16th century, after which its significance diminished. In 1838 Gregory XVI re-established the College of seven, since when the number has not been exceeded. Bryan's main responsibility is the signing of papal documents, and those with a keen eye will see his signature around the world, for example on the Bulls of appointment of Archbishops Paul Gallagher and Kevin McDonald.

Very reserved, bright with very typical English humour and tastes are the first impressions you will get on meeting Bryan. He first joined the English language section of the Papal Secretariat on 16 January 1969. He was one of seven secretaries responsible for all non-political, non-governmental mail addressed to the Pope. Their task is to discuss with the Pope the contents of the letters and prepare their reply according to His Holiness' wish.

It is rather interesting how Bryan ended up in Rome. He admits that he never dreamt of coming over to Rome and living here for all these years. It all started in Queen Charlotte's Hospital, London where he was born on 1 September 1933. His mother was an English Catholic with Irish connections, whereas his father's forebears were from Hampshire, Wiltshire, Jersey and Scotland. Bryan is the elder of two children.

He started primary school in Fulham, on the north bank of the river Thames and he lived there until the Second World War. In 1939 his family moved from that area to New Malden, then to Buxton, and then Devon – these were the war years.



Mgr Bryan Chestle

At ten years of age, Bryan sat for the 11+ examination. This gave him the opportunity to study at Wimbledon College from 1944 till 1950. He did very well, to the extent that after finishing his third year, he was moved straight on to the fifth! He finished school at 16 with very good results, also earning a state scholarship. He moved on to work for a year in the Surrey County Council offices. This experience proved very beneficial for him in learning office procedures.

For the next two years he served in the Army. First he was sent to Northern Ireland in the Royal Artillery and then unexpectedly brought back to England to start studying Russian. Finishing a six-week course successfully he was sent for a year to London University – School of Slavonic Studies. On

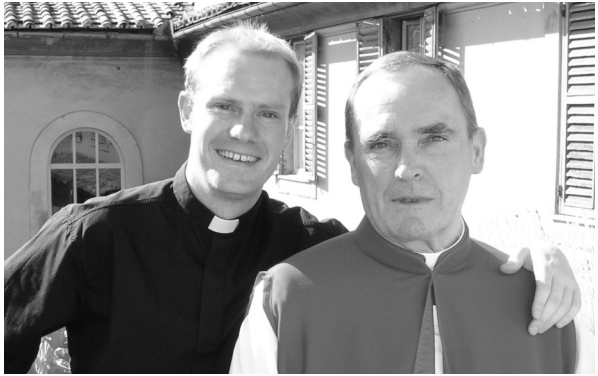
completion, he had to study military Russian for another six months. He finally took the examination set by the Foreign Office and got his certificate as an Official Military Interpreter and Translator. At this point in life he decided to take up the scholarship offered to him earlier, and went to Oxford University for another three year course in Arts (Russian and French).

Bryan says that the idea of becoming a priest was already in his mind since early childhood, but only when he was 23 did he feel that it was the right time to pursue his vocation seriously. He always perceived himself as a Jesuit but never as a secular priest. He recalls very clearly that, after only three weeks as a novice, he became convinced that this was not the right place for him. It was 28 September 1956. Following contact with the Bishop of Southwark, he received the reply that the diocesan seminary was already full. Having very good qualifications, the bishop then opted for the English College in Rome – where the only room available was the infirmary. He started his seminary life on 24 November 1956. As he reassuringly says, from that moment onwards he never doubted the choice which he made. He was ordained priest on 8 July 1962.

He flew back to his homeland very happy on two important counts. The first one, because he had finished his seminary years and was now ordained priest, and the second reason because he was determined not to see Rome again! Bryan insists that he hated living in the city. Soon after his arrival in England, he was given a teaching post in the minor seminary. All went well until... the autumn of 1968.

Bryan recalls how during that summer *Humanæ Vitæ* was published. The incoming mail addressed to the Pope increased dramatically. Piles of letters were yet unanswered. The Secretariat of State was in a big panic. To make things even worse, three priests from the English-speaking section had to leave the office in order to take on other responsibilities in their own dioceses. He speaks about this event in a very vivid manner. He remembers very well the moment when his bishop phoned and asked him to visit the next day for supper. Being left completely in the

dark, Bryan became more and more convinced that he must have said something heretical in the Sunday homily – he even phoned friends to confirm his thoughts! But, of course he was completely off-track. He started working at the Secretariat of State on 16 January 1969 and is still there today.



The photograph shows Paul Moss with Mgr Chestle, who is in the choir dress of College of Protonotaries Apostolic de numero participantium.

Bryan admits that he is more than happy to be there, even if he doesn't like Rome that much. One

can say that his work is, for him, his life. In fact, Bryan admits that he does not socialise much. His main hobbies are reading and listening to music. His friends would probably add fine food and wine; friends who include students of the College with whom he is not infrequently seen dining out.

When confronted with the question: "What are you looking forward to in life?," he is quick to answer: "Death!" He says this with great tranquillity. In fact, he describes the most meaningful moment of his life as a spiritual experience he had the first time he attended a Charismatic Renewal meeting in the College in 1976. He considers this particular moment as a crucial step in his spiritual life. He also said that he felt himself being cured from a deep depression he was experiencing at that time. This change was reflected so much on his face that people who knew him very well used to ask him what had happened. He would simply answer: "I met Jesus!"

And so Bryan begins his next phase of life equipped as a protonotary with two pens that were a gift from the English and Welsh Hierarchy on their recent *ad Limina* visit. The change of lifestyle for anyone used to the same routine for 35 years is surely not easy but the youthful-looking Bryan shows every sign of relishing the extra time on his hands; time that can be spent lunching with friends, catching up on correspondence (personal rather than papal), clearing up decades of accumulated papers in his room, coming to grips with the electronic age (having bought a fax-machine, a computer is next on the list), and, of course, being able to escape for longer periods the heat of Rome's long summers.

To Bryan, who has over the years been an invaluable priest to the College and to the Universal Church; and above all as a good friend, *Ad Multos Annos*.



Paul Moss is a student for the Archdiocese of Birmingham. He has degrees in Theology from the University of Birmingham and the Gregorian University. He is currently in his second year of study for a licentiate in Philosophy at the Gregorian University. He was ordained Deacon on 11 July 2004.

Schola Notes

MGR PHILIP WHITMORE

The *Schola* Master often has to explain to enquirers that he isn't in a position to promise the *Schola's* services for outside functions. "Could you bring a group of singers with you to an ordination at the Gesù? Could the *Schola* sing for a book launch at the Greg?" Even if the *Schola* Master is able to oblige, it would be risky to make a commitment on behalf of 15-20 students who may have other duties at the time. The most he can prudently do is "put up a notice" inviting singers to sign their names if they wish to take part – and wait in hope.

At the start of the academic year 2003-2004 the student noticeboard displayed two such invitations from the Schola Master. On Saturday 4 October 2003, we were asked to sing during an ecumenical event at Santa Maria sopra Minerva. The Archbishop of Canterbury was being received by Cardinal Kasper and Cardinal Murphy-O'Connor, and he in turn was welcoming his personal representative to the Holy See, Bishop John Flack. The liturgy was based around Evening Prayer, and we were asked to sing a plainchant *Magnificat*. Even though the students had hardly had time to catch their breath since landing in Italy, we managed to field a choir of eight singers. Chanting mysteriously from behind the High Altar, we were heard but not seen, as is usually the case with choirs in Cardinal Murphy-O'Connor's titular church. The plainchant singers were rewarded with some generous hospitality afterwards, amid a *melée* of Anglican dignitaries.

The second external function was the ordination to the diaconate of Tony Pellegrini at the Beda. It came at the end of a busy day – many of us had attended the beatification of Mother Teresa that morning. It was Tony who kindly played the organ for our first Christmas Entertainment in 2001, so it seemed only right that we should return the compliment and sing at his ordination. Six singers and an organist ventured outside the walls to join our "sister" College in a fine celebration, and we contributed an old favourite, *Confitemini Domino* by Costantini.

Having begun the season with two "away matches", we waited until Martyrs' Day before appearing on our home ground. The main reason for this is that preparation for the Christmas Entertainment absorbs so much of our attention in the early weeks of the autumn term. For Martyrs' Day, we returned to another old favourite, "The Heavens are Telling" from Haydn's *Creation*. Readers with memories as long as my own may remember that this piece featured on the tape "If ye love me", recorded by the Schola in 1991. Fr Bruce Burbidge, the organist on the recording, obligingly accompanied us on this occasion too. Start-of-year enthusiasm had swelled the ranks of the Schola to 21, so we occupied the whole of one side of the College Church. Finely blended solos from James MacKay and Paul Moss added a note of distinction to our hearty rendering of this joyful chorus.

Martyrs' Day fell on a Monday, as did the Immaculate Conception, so we were



St Peter's Basilica 13 March 2004; The Schola of the English College at the Episcopal Ordination of Paul Gallagher. © L'Osservatore Romano.

left with few opportunities for our regular Monday evening rehearsals during the period leading up to the Christmas Entertainment. With much juggling of diaries and noble sacrifices of free time by those involved, we managed to find sufficient rehearsal time to prepare a demanding sequence of choruses: *Rex tremendae majestatis* from Mozart's *Requiem*, "As Dew in Aprille" from Benjamin Britten's "A Ceremony of Carols" and finally, from Handel's *Messiah*, "And the Glory of the Lord". The earlier part of the service focused on the Second Coming, with readings carefully chosen by John Flynn and an evocative rendering of Jakob Handl's *De caelo veniet*, sung by a solo quartet. More familiar Advent music came later, in the form of the plainchant *Rorate Caeli* and the Bach chorale prelude on *Wachet auf!*, played by Stephen Maughan, our organist for the evening. In the final section, a reflection on the Annunciation led to joyful anticipation of our Saviour's birth – And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. The final days of Advent were upon us.

Christmas came, Epiphany came, the second term.

Experience has taught me that early January is quite late enough to begin preparing for Easter. Last year we attempted to learn the Byrd Passion and Fr Guy Nicholls' "Easter Canticle", but managed only the former. This year I was keen to do both, building on the work we had done twelve months earlier. So we had plenty to occupy us, but it was a pleasure to be able to add to our programme two renderings of Casiolini's *Panis Angelicus*: one during the celebrations in honour of the outgoing Rector, Monsignor Pat Kilgarriff, and one during the Episcopal Ordination in St Peter's of our great friend Monsignor Paul Gallagher. In St Peter's we were expected to squeeze into a small space between Monsignor Colino's choir and the nearest wall, but we managed and, as usual, rose splendidly to the occasion.

Despite the early start to our Holy Week preparations, Good Friday still came as something of a surprise, and there was some last-minute panic as we put the finishing touches to the fourteen crowd interventions in William Byrd's sung setting of the Passion according to St John. Our three splendid soloists – Paul

Moss as Evangelist, Fr Andrew Headon as Christ and William Johnstone as Synagoga – held the performance together, undeterred by occasionally unorthodox pitch from the *Schola*, who nevertheless put their heart and soul into the various forceful utterances of the crowd.

By this stage, however, Fr Nicholls’ “Easter Canticle” was remarkably secure, and I was confident that we would be able to offer a fine rendering of it during the Holy Father’s Easter Sunday morning Mass in St Peter’s Square. As in the past, there were a good number of “extra” members present with us, including nine from the Beda. For the period before the beginning of Mass, we sang our by now traditional hymn arrangements – “Jesus Christ is risen today” and “This Joyful Eastertide”. It was slightly risky choosing to sing the “Easter Canticle” during the liturgy itself, as there is always a slight possibility that our contribution might not be needed, but fortunately it was, and there was even time for us to sing the canticle in its entirety. It was written for the *Schola* to sing on this very occasion, and its exuberant open-air character matches the setting perfectly. *Therefore reckon yourselves as dead to sin, but alive to God in Christ Jesus the Lord!*

After we had put so much work into learning the “Easter Canticle”, I thought it would be a shame not to sing it again in the College itself, and Founders’ Day seemed an excellent opportunity. The *Schola* excelled itself. This must have been one of the most difficult pieces we sang in the whole year, but clearly the *Schola* enjoys rising to a challenge.

Often the short period after Easter offers little opportunity to prepare new music, but this year there were a record number of *Schola* performances during the summer term, mainly because of some requests that had been made much earlier by the liturgy planning groups. For Pentecost we were asked to sing Tallis’ “If ye love me”, the piece which gave its name to the 1991 *Schola* recording, and for Trinity Sunday we contributed a *Schola* verse to the opening hymn, St Patrick’s Breastplate. The feast of St Philip Neri gave us a further opportunity to sing Costantini’s *Confitemini Domino*. Perhaps in future, though, it would be wise to avoid having four engagements in the space of a fortnight. Even the VEC *Schola* gets tired occasionally.

References to the 1991 tape remind me that a number of people have asked in recent years whether we might consider producing another recording. I have often thought about it, but the sheer quantity of music we would have to learn all at once is quite daunting. Yet I am beginning to think we may have built up enough repertoire to be able to contemplate it seriously. Readers, watch this space! And if any of you are ex-*Schola* members who might be prepared to fly out to Rome to assist us in making a recording, do let us know.



Mgr 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. He has since been made a Monsignor and transferred to the Secretariat of State.

The College Collection of Photos

MGR ANTHONY PHILPOT

Keeping the College photo Archive gives one illusions of grandeur. It is akin to laying down great quantities of fine port for one's grandchildren, or planting an oak forest on one's property for the delectation of generations yet unborn.

What was once a slightly tatty book in the Common Room has turned into a series of large volumes on the Library table. Two substantial private collections have added considerably to the bulk of it: soon we shall need a table to ourselves... or even a library to ourselves! When you next visit the College, do spend some time looking through it, and reminiscing.

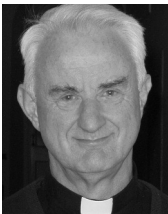
The 80s and 90s are still under-represented. If you have unwanted snaps from this period (or, indeed, any other) please send them for inclusion. We can slot photographs into their correct chronological sequence, as most of the books are loose-leaf ones.

Pictures tell their story – or, tantalisingly, half a story. There is a 1915 group photo where the Royal Navy and the VEC seem to be sharing a crisis of identity; and there are some rugby photos from the 1940's where the players appear to be not just muddy, but coated in chocolate! There are events so far unrecorded: has anyone a picture of the Great Diaconate Fire at Palazzola (1984), or of Pope John Paul II visiting ARCIC?

Many thanks to everyone who has entered into the spirit of this enterprise. May it continue to expand – backwards, in the middle, and on into the future.



Mgr Philpot (left) visiting Venice as a seminarian. The tall student beside him is Cormac Murphy-O'Connor, now the Cardinal Archbishop of Westminster



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.



Sample pictures from the archive: the top photograph shows a Remembrance Day Mass at Anzio in the late 1950s; the bottom one shows Fr Michael Bowen celebrating Mass at Tusculum.

Nova et Vetera

REVV. MARCUS HOLDEN AND ANDREW PINSENT


The Wiseman Society

Many talks were hosted throughout the year, which included presentations from seminarians and priests of the College. “Benedictine Spirituality and the Secular Priest” by Sr Mary-Joseph McManamon; “The Community of Points-Coeur” by Raphael Gaudriot and Gonzague Leroux; “The Dream of Democritus: A Survey of Particle Physics” by Andrew Pinsent; “Natural Family Planning” by James MacKay; “The Venerable Bede And The Christianity Of His Age” by the Anglican exchange student Neil Patterson; “Priesthood and Compassion” by Fr Thierry de Roucy; “The Nature of Faith: Abraham and Isaac” by Prof. Eleonore Stump, Former President of the American Catholic Philosophical Association and Gifford Lecturer; “What God has Not United: Canonical Reflections on Marriage” by Fr Christopher Dawson.


Many of these talks attracted large numbers of guests to the College from the Pontifical Universities and elsewhere in Rome. Each talk concluded with further discussion and refreshments, paid for by means of a generous donation by Mgr Philip Whitmore.

Maintaining and deepening the spiritual life

A remarkable development in the spiritual life of the College over the past two years has been a growth in the frequency of Eucharistic adoration. Daily adoration of the Blessed Sacrament in the College Church has now become an integral part


The Wiseman Society of the Venerable English College
is pleased to present
Neil Patterson
on the subject of
THE VENERABLE BEDE
and the Christianity of his Age


*Pange, lingua, gloriosi
profulum certaminis
et super crucis tropaeo,
dic triumphum nobilium,
qualiter redemptor orbis
immolatus occidit.*




*Stetit, hic cunctis cyrt
surrexit, quoniam
cypselm reddiderunt
Pulchre ac jure ic gratia
Ois syth ludan
traxit benedictio.*


*ecce ego optile,
te melle melle,
recte wana dan,
cyllicre deum
ludale bevan dan.*


Wednesday 14th January 20:30
The Common Room
The Venerable English College, Rome
Followed by Drinks


The Wiseman Society of the Venerable English College
is pleased to present
Rev. Christopher Dawson
on the subject of
'What God has Not United'
Canonical reflections on marriage




Thursday 27 May 20:30
The Common Room
The Venerable English College, Rome
Followed by Drinks

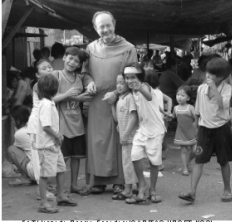

The Wiseman Society of the Venerable English College
is pleased to present
Prof. Eleonore Stump
Former President of the American Catholic
Philosophical Association and Gifford Lecturer
on the subject of
**'The Nature of Faith:
Abraham and Isaac'**



Wednesday 5 May 20:30
The Common Room
The Venerable English College, Rome
Followed by Drinks


THE COLLEGE



The Wiseman Society of the Venerable English College
is pleased to present
Raphael Gaudriot and Gonzague Leroux
on the subject of the community of
'POINTS-COEUR'



FRATERNITY OF ROME, FOUNDED: CARITAS URBIS ROMA

Wednesday 19 November 20:30
 The Common Room
 The Venerable English College, Rome
Followed by Drinks



The Wiseman Society of the Venerable English College
is pleased to present
Sr Mary-Joseph O.S.B.
on the subject of
'Benedictine Spirituality and the Secular Priest'




Wednesday 12 November 20:30
 The Common Room
 The Venerable English College, Rome
Followed by Drinks


of College life and attracts a large number of students. This takes place from 5pm to 6pm every day. On Sunday this is followed by solemn benediction, the Marian antiphon and the prayer for England composed by Cardinal Wiseman. There is also at least one Forty-Hours Devotion each year during which students undertake to watch and pray with Our Lord through the night. There is also an opportunity for students to serve benediction at the Bridgettines each week, followed by tea and cakes.

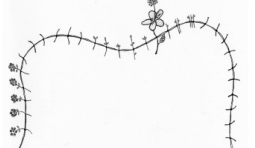
Over the past four years the pattern of communal daily Mass and Liturgy of the Hours has remained essentially unchanged. Morning Prayer is combined with Mass at 6.45am. Evening Prayer is said in the Martyrs Chapel at 7.15pm before supper each evening. A Friday spiritual conference has also been an integral part of College life for some years. Talks are given by the Spiritual Director, Mgr Anthony Philpot, other members of staff or guest speakers.


The Wiseman Society of the Venerable English College
is pleased to present
Fr Thierry de Roucy
 Founder of the Points-Coeur Community
on the subject of
Priesthood and compassion




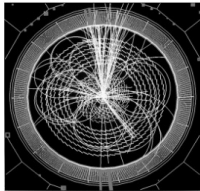
Wednesday 17 March 20:30
 The Common Room
 The Venerable English College, Rome
Followed by Drinks


The Wiseman Society of the Venerable English College
is pleased to present
James Mackay
on the subject of
NATURAL FAMILY PLANNING
 The theory and application of the Billings Ovulation Method



Wednesday 3 December 20:30
 The Common Room
 The Venerable English College, Rome
Followed by Drinks


The Wiseman Society of the Venerable English College
is pleased to present
Andrew Pinsent
on the subject of
THE DREAM OF DEMOCRITUS
 The foundations of matter and the end of classical physics



A MESSIAH (1953) PRINTED BY THE O.S.B. SOCIETY OF THE VENERABLE ENGLISH COLLEGE, ROME

Wednesday 26 November 20:30
 The Common Room
 The Venerable English College, Rome
Followed by Drinks



The restored and re-equipped Tank.

There is a College pilgrimage at the start of each year when we dedicate the life and well being of the community to the protection of Blessed Virgin Mary. Last year we visited the shrines at *Tre Fontane* and the Little Sisters of the Poor. The previous year had taken us to the *Divino Amore* shrine.

Although the *San Gregorio* and Little Sisters of Jesus house functions have ceased, the St Philip Neri celebration at the *Chiesa Nuova* has continued. The contribution of the College servers and musicians to this historic feast has been greatly appreciated.

The Rosary is now prayed daily in the Martyrs Chapel before lunch; it has become customary for many students to come straight from the universities to pray the Rosary at 12.45.

The return of the Tank

Thanks in particular to the Friends of the Venerabile, the College swimming pool, formerly known as the Tank, has been beautifully restored and re-equipped with modern changing rooms and filtration systems. The students have been very grateful for this facility during the hot Roman summer.

College Diary

September 2003 - July 2004

REV. PAUL MOSS

September 2003

Sunday 21st: The great re-entry is underway! Images of the summer are already fading into distant memory, although it would be hard to forget Gregers' ordination in Denmark which many of us attended in August.

The customary *ben tornati* party takes place, prepared by the Dean and Vice-Dean (that's Senior Student and Deputy Senior Student to most of you) even as rumours that they had conducted a coup during the summer, ousting the staff and taking command themselves, prove false; although the Rector did have to ask a student to show him the way back to his own room!

Wednesday 24th: As the College corridors are darkened with yet another group of strange faces (and that's just the returning students) there is an unusual air of calm. Indeed for a year to begin without any bad news is unheard of by this diarist. Good news in fact greets us as Mgr Bryan Chestle, who celebrated his 70th birthday on September 1st, is elevated to the College of Protonotaries Apostolic *de numero participantium*. Even he was a little surprised to learn what such a position actually entails. He is now required to be resident in Rome and is no longer subject to his diocesan bishop but becomes instead a member of the Papal Household. The ghost of Cardinal Heard certainly lives on in the corridors of the VEC! So we look forward to the coming year, even though we cannot yet set sail since the second year students do not return until Saturday and most of the priests in dribs and drabs over the next couple of weeks. Still, the new men seem to be settling in and today have been taken by Fr Bruce Burbidge to the weekly papal audience, although they will, alas, see Cardinal Sodano instead of the Pontiff, who is ill.

I say the new men are settling in but it seems one (who, at least in this early stage of the year, will remain nameless) is settling in all too well, as reports leak out of his having kept the Rector awake until 3 am in the morning. His room is directly above that of the Rector and the enormous crashing and banging was put down to furniture re-arrangements. Charity always has been most manifest in our beloved Mgr PMK!

Thursday 25th: We learn that the two music rooms on the ground floor behind the *portineria* are to be turned (back) into shops due to the College's poor cash flow. The sadness is greeted with a sly thought by the choirmasters who perceive excuses for less work on the horizon.

Saturday 27th: All five members of the second year return safe and sound, *Deo Gratias*.

Sunday 26th: Last night's great *notte bianca*, which was to be a huge festival in Rome including open *palazzi* and theatres and street performers entertaining all through the



Students set off for the 25th anniversary Mass of the Holy Father.

night until 7am this morning, turns out to be a damp *notte nera* as Italy is plunged into darkness. The French are blamed for reducing electricity supply to the country! It started out well; not even during the summer were as many people crowded into the *centro storico*. But first the rain then the blackout at 3 am! So, the first Sunday Mass of the new year was celebrated by the Rector with the church looking very much like a catacomb. Power has just been returned at 11.50 am so the annual retreat, which starts this afternoon, for all except the new men, looks like being silent rather than dark, although with the usual Jesuit dominance of the proceedings some would dispute this...

Despite the lack of energy the Pope announces 31 new Cardinals for the Consistory to be held on October 21st. The next month looks like being chaotic what with the Bishops' *Ad Limina* visit to Rome, a visit from the Archbishop of Canterbury, the Beatification of Mother Teresa, the 25th anniversary celebrations of the Pope's election, and the Consistory. Still, when in Rome...

October 2003

Friday 3rd: Silence is broken, the *Te Deum* is sung and the *nuovi* join us for Mass and lunch as yet another annual retreat draws to a close. Shock at Mgr Tony Philpot's shameless propaganda in favour of "prayer groups" subsides as gossip from the week in Rome quickly filters through: the Archbishop of Canterbury has arrived in College, the Pope is "very" ill, and the latest copies of *The Venerabile* are delivered.

Back down in Rome the humidity is unpleasant but ice is soon heard clinking away. And the Pope does not appear to be at death's door just yet.

Saturday 4th: Another normal day at the VEC: breakfast with Dr Rowan Williams, after which he is seen off to his audience with the Pope escorted by *Carabinieri* outriders and a 6-vehicle fleet of Vatican cars. This afternoon the great and the good gather in the titular church of Cardinal Murphy-O'Connor, Santa Maria Sopra Minerva, for an ecumenical service.

Sunday 5th: John Flynn, our Candidate-to-be, returns with a glowing look from his 8-day retreat. Tat-shopping will surely quickly follow.



The present and former DSS exchange views on food.

Professor Eamon Duffy arrives in College to lead the English Catholic history week.

Friday 10th: Drama on the Monserrà as Seán Power's radiator explodes! Carlo is uninterested and the Vice-Rector cashes in on his intimate knowledge of plumbing learned during the exile.

Saturday 11th: A long-forgotten controversy is re-ignited as the Rector clamps down on so-called inclusive language at intercessions during Mass and the Divine Office. Rumours of a hard core of rebel-priests emerge.

The refectory is abandoned for the *Antica Taverna* behind the *Chiesa Nuova* and Gregers' farewell supper. He leaves us, having just finished his final exam in Canon Law, as he arrived: full of emotion and incomprehensible existential streams of consciousness.

Sunday 12th: For the second year running siesta is abolished and we all go on pilgrimage for the afternoon to welcome in the new year, this time to *Tre Fontane*.

Monday 13th: The English and Welsh bishops arrive in Rome and are staying at the *Casa del Clero*. One stray Vicar General informs us that while the bishops are here a grand coup will take place back at home. We shall watch the Catholic press for developments...

Thursday 16th: 25 years ago Karol Wojtyła was elected to the Papacy and today we join 50,000 others to celebrate Mass with the Pope in St Peter's Square. A slightly subdued atmosphere due to the Pope's manifest physical weakness, which he himself alludes to in his homily, does not detract from the real joy and gratitude we feel towards this most beloved of pastors.

Sunday 19th: Visitors to the College in these days could be forgiven for thinking they had walked back into the 1960s as the beatification of Mother Teresa of Calcutta provides yet another excuse for the donning of cassocks! Some are luckier than others in the lottery for seats, and your diarist, having attached himself to Bishop John Hine in a shameless attempt to push his way through the defence of Swiss guards, is blocked at the last hurdle. The forgery-of-tickets option will have to be considered as more viable for the next Papal event, which happens to be on Tuesday: another Consistory.



Wiseman Society talk on the Venerable Bede. The cost of the new PC projector used here was met by a very generous donation from one of the Friends of the Venerable.

Tuesday 21st: Some head to St Peter's for the Consistory. In the evening a reception for 300 people is hosted in College by Cardinal Murphy-O'Connor for the new Scots Cardinal, Keith O'Brien. Bruce Harbert is seen leading the Birmingham students away; a meal is presumed.

Wednesday 22nd: More students head up to the *Piazza di San Pietro* as the recent cassock craze begins to get out of hand. The excuse this time: the Mass of the Ring for the new cardinals.

This evening an old(ish) Cardinal, Cormac of Westminster, leads the entire Hierarchy of England and Wales back to the VEC for a second night running as they celebrate the Mass of the Church, one of three Masses they are obliged to say on their *Ad Limina* visit. After Mass a festal supper is enjoyed by all, and an announcement to rival any news-flash intercession is made by the Cardinal during his speech: Mgr Pat Kilgarriff is leaving us as Rector early in the new year and will be succeeded by the present Vice-Rector, Nick Hudson. Many students are visibly moved, particularly the Brummies. Some are overheard speculating that since Nick Hudson has been doing two jobs since the departure of the Bursar, Joe Coughlan, he may well be relieving both the spiritual director and the academic tutor of their positions as well!

Friday 24th: Another Papal Mass and more men in black. Cardinal Zenon Grocholewski, prefect of the Congregation for Education, celebrates Mass in St Peter's for the opening of the new academic year. The Pope did not attend and is resting at the order of his doctor.

Saturday 25th: Finally the "end of the beginning" as the First Year Party marks the full transition of the new men, and indeed the rest of the House, into the new semester. A splendid meal in the refectory is followed by diverse performing talent on stage as William Johnstone transforms himself into a very convincing Les Dawson, Fr Mark McManus entertains us with a recital from Alan Bennett's "Bed among the lentils", and Aaron Spinelli makes a guest star appearance as Cardinal Cormac Murphy-O'Connor.

Sunday 26th: Mass is animated by a visiting choir and the afternoon is animated with the first House Meeting of the year, already postponed twice. Barbara Donovan is announced as Joe Coughlan's successor as bursar and a heated discussion ensues about

the timing of morning Mass and the number of newspapers we should take; the usual earth-shattering stuff.

Tuesday 28th: The mysterious illness which has been rampaging through the House continues its assault as Aaron Spinelli and Christopher Miller disappear from view. Seán Power, having already been “diagnosed” with whooping cough, is now thought to be suffering from pleurisy (though many doubt the veracity of the diagnosis, coming as it does, from a decidedly dodgy source!).

November 2003

Saturday 1st: Many exhausted students welcome the free weekend by jumping ship, some to the Villa, some to Florence, others to Naples, and the rest into the land of sleep.

Monday 3rd: Tish Nicholl arrives to play with our voices.

Saturday 8th: We all trek up to the Villa for the first of the year’s three Human Development weekends. This one is about “money” (makes a change from sex, but continues a certain theme).

Sunday 9th: At Mass today we are joined by some sabbatical priests who sport a wide variety of multi-coloured stoles! The First Year remains at Palazzola while the rest of us descend the hill.

Saturday 22nd: A few good men make the journey to *Campo Verano* for the annual Requiem Mass for the former College members buried there in the Vault. Mgr Tony Philpot inspires us, as ever, with his wise words. Traffic chaos (blame the Commies) greets us on our return to remind us that, for the moment, we are still in this *lacrimarum valle*.

Tuesday 23rd: A shock announcement at breakfast: Christopher Miller (Brum’s other bruiser) informs us he is to attend lectures at the Greg this morning. Murmurs of the Apocalypse ripple round the Ref.

Friday 28th: The 90% of the House which is in the *Schola Cantorum* sacrifices a night on the town bribed by our maestro, Philip Whitmore, armed with a fridge full of beers, to spend the evening practising for the Advent Service coming up in a few weeks.

Saturday 29th: The Bishops’ committee (Archbishop Nichols, Bishops Jabalé, and Roche) concludes its business, and the Archbishop of Birmingham tells us we are great!

Sunday 30th: The Spiritual Director of the Scots College, Fr Stephen Robson, gives us an excellent day of Reflection. His homily, replete with visual images of Hell, certainly leaves us with sufficient spiritual food for thought.



Perestroika (restructuring) comes to Mother Greg

December 2003

Monday 1st: Hardly any need to announce today's solemnity. (Sorry St Andrew – once transferred and now suppressed!) Fr Rector preaches a moving homily reflecting his true affection for the students. After lunch during drinks in the Cardinals' Corridor Andy Moss joins the not-so-exclusive club of table wreckers & glass smashers!



New candidate John Flynn with Archbishop Michael Fitzgerald

Friday 5th: An uncharitable soul comments at supper that if it were not for Bryan Chestle's commitment to College wine, the bottles would be vintage by now. Then, Marcus Holden reveals the Vice-Rector's only known blemish to date, namely that as Editor of the *Venerabile* some years back, he and the then Rector received a letter of complaint concerning an article about Cardinal Heard. Never a slip since!

Wednesday 10th: The Rector announces just before supper that he will be absent this evening, so if anyone happens to be in they might like to welcome the staff of Allen Hall who are due to arrive.

Friday 12th: Lee Barrett reveals that the highlight of his day will be the creation of crispy cakes. Oh! The joys of Second Philosophy.

Saturday 13th: The full force of VEC singing and acting talent is unleashed on the city as the first night of our Christmas Entertainment kicks-off in grand style. All credit to those who have worked so hard (and boo-sucks to the doubters!). Damien Tidmarsh unleashes the latest in a whole series of outrageous comments which ensures he can never be quoted in this diary!

Friday 19th: John Flynn becomes a Candidate for Holy Orders during Mass celebrated by Archbishop Michael Fitzgerald.

Saturday 20th: The great getaway begins, after lectures of course.

January 2004

Tuesday 6th: The warriors return but casualties remain in the homeland, including a flu-filled Christopher Miller, and his fellow Brum student and diarist who suffered minor facial injuries while skiing in Bulgaria and whose return was greeted with surprise by many who expected to find a nose-less, legless wreck. (They may have been half right.) Other flu-victims languish in the VEC.

Sunday 11th: We learn the sad news of Alfredo Piacentini's death last night.

Tuesday 13th: Many from the College make their way to Palazzola for Alfredo's funeral.



Celebrating the Candidacy of John Flynn

Monday 12th: The class of 2001 (as NAC-speak would have it) return to spend a week's holiday: Cole, Murphy, Silver, Stringo and Thomas.

Saturday 17th: We all trek up to the Villa for the second of the year's three Human Development weekends. Back to sex, with Fr Dermot Power. A good way to end the first semester. Great things are expected...

Sunday 18th: "Sex" with Dermot was marvellous; the weather not so.

Tuesday 20th: Marcus Holden surprises many at lunch by announcing himself "quite good on flesh"! The Patristic context was lost on some.

Friday 23rd: A wonderful sight as snow falls on the city. It does not settle, alas.

This evening we say a formal farewell to the Rector, Fr Pat, who celebrates Mass and encourages us, as ever, on our journey as disciples of Jesus. There follows a festal supper with many guests and much laughter. The Rector leaves us on 9 February to take up his duties as Parish Priest of Malvern. In his speech he informs us that one of his new parishioners has already commented that "a monsignor from Rome, that's all we need!". It was thought, then, that the biretta was a particularly fitting gift from the students.

Wednesday 28th: A collective sigh of relief as the exam period begins, ushering in a more humane sleep regime.

February 2004

Sunday 1st: Drama before lunch as smoke is detected coming from the lift-shaft after a brief power-cut. The firemen arrive at 2pm to investigate. Their stay is a brief one as no fire is found, but a precaution well worth taking. We later learn the motor burned out.

Tuesday 10th: The Rector (Kilgarriff) departs for the last time, waved off in good style by many students and staff.

Friday 13th: The lift repeats its smelly episode: same cause and reason.

Sunday 15th: Damien Tidmarsh leaves the College "for pastures new". And then there were 21...



Another set of ministry certificates done ... or perhaps the students' annual reports?

Saturday 21st: Shock at breakfast as Andrew Pinsent reveals hithertofore unknown sociological leanings.

Tuesday 24th: *Carnevale* and a new Senior Student is elected, Matthew Habron.

Wednesday 25th: And the new DSS is Stephen Maughan, so the southern team gives way to the north. The rest of the house awaits the Cabinet re-shuffle on Friday.

Sunday 29th: A House Meeting marks the end of an era, and the change in house jobs for the coming year. The new Senior Student suggests that in keeping with recent practice he should choose a motto to follow the previous years' "fire to the earth" and "fanning the flames"; "sifting the ashes" is offered as a possibility.

March 2004

Sunday 7th: So begins another typically unusual week at the VEC. In preparation for Paul Gallagher's Episcopal Ordination on Saturday, guests begin to arrive, which include Bishops Roche, Kelly, and Couve de Murville; with Bishop Hollis and the Cardinal also out for meetings in the Vatican.

Just to bring us back down to earth, Mgr Philip Whitmore entertains us in the evening with an introductory talk on Puccini's *Tosca*, which most of the house will be seeing on Friday night.

Friday 12th: It is with joy that we learn Mgr Philip Whitmore is to move from the Congregation for Bishops, where he has been working for the last four and a half years, to start in the English Section of the Secretariat of State.

Archbishop Kelly gives us a rich Spiritual Conference. Then, to the opera!

Saturday 13th: A great day for the College as its first ever student to be appointed a Papal Nuncio is ordained to the Episcopate by Cardinal Sodano, Secretary of State, in St Peter's. Students assist with the serving, and singing at Communion, and some are

moved to tears by the beautiful and inspiring rites. Archbishop Gallagher then receives four hundred guests at a reception in the College.

Sunday 14th: Archbishop Gallagher's celebrations continue with a Mass of thanksgiving at the Church of San Giovanni dei Fiorentini, followed by a lunch back at College during which Mgr Peter Fleetwood gives a moving testimony to Paul's gifts and to the friendship they have shared for so long. With lovely spring weather and drinks in the garden it is as if Easter Sunday had come a month early.

Tuesday 16th: The Tank in the garden has its blue tiles uncovered.

Sunday 21st: A free weekend and the House is quiet.

Wednesday 24th: Another cold showers start to the day, and the football coach takes full advantage of a vulnerable house to bully them into playing against the NAC next week. Your diarist is among them!

The Deacons-to-be, plus Bruno, take to the hills for their year-group retreat.

Friday 26th: We learn that Canon Dunn, another Kevin, Brum priest, and former student (he completed his JCD here), is to be elevated to the purple, as Bishop of Hexham and Newcastle.

Saturday 27th: Andrew Pinsent recalls a satire on the business world where an unambitious manager argues that while "eagles may fly, weasels don't get sucked into jet engines..."

Sunday 28th: ...None could accuse the Rector of being a weasel as he announces to the House a radical re-development plan for the College. The end of the "44" is to be turned into flats thus displacing Fr Bruce, the SS, Fr Bill Agle, and Gonzague. Sherwin House is to close and the Common Room Corridor reclaimed for the seminary – so the "Break in case of emergency" glass panel with key that was erected by the last inhabitants of that corridor (including Fr Tom Saunders) will after merely four years be smashed! The Common Room is to be installed with high-tech audio-visual equipment to replace the loss of the Friends' Room. Where will it all end?

This comes as a not unpleasant end to a good day which saw the Beda College hosting us, the Irish, and Scots for Mass and lunch as a sign of continued friendship between our colleges and countries. *A la prossima!*

April 2004

Palm Sunday: Up at the Villa for Recollection with Fr John Marsland who gives us excellent meditations on the Passion of Jesus. It is a windy weekend but dry.

Monday 19th: Easter week over and the holiday enjoyed, many return to the Greg this morning to discover ALL the notice boards have been removed! We also learn that the Canonist, Fr G. Ghirlanda, is to be the new "Magnificent Rector".

Wednesday 21st: Rumours that Aaron Spinelli has four fish resident in his room prove false as it is confirmed that one has died thus leaving Molly, Mandy and Cora to add their own particular richness of character to a Monserrà thought by some to be already over-populated.

Saturday 24th: This third and final Human Development weekend of the year is about "listening". Fr John O'Donnell and Fr Jim Dougan lead us through the skills and techniques of counselling, involving a series of role-plays which leaves some students in hysterics. Edward Davies' comment that some people might be tied up for their own

good was thought to be going a little far by some (and not far enough by others). For some the highlight of the weekend was the nail-biting finish to a game of *Risk* with Andrew Pinsent winning the game on a final throw of the dice against Mark Reilly; the screams were heard around the Villa, and beyond...

May 2004

Saturday 1st: Yet another free weekend and Mgr Chestle is overheard commenting that, “you’re never here!”

Thursday 6th: The annual VEC v NAC football match ends in 3-nil defeat after a hard fought game. It was thought that the subs that were seen drinking beer on the sidelines during the match were not (necessarily) to blame. The winter weather continues and most of the game was played in rain.

Saturday 8th: Peter Slezak rules himself out of the running for Choirmaster at Vespers this evening as his rendition of the *Magnificat* crashes, burns, and dies. Not even the presence of three “professional” musicians could salvage the situation.

Wednesday 12th: Mark McManus reveals at breakfast a strange dream he had during the night which James Mackay finds particularly funny.

Thursday 13th: *Gita* day, and the largest contingent for some years sets out for the mystery tour with Mass, lunch, and fun-in-the-sun in the offing. Anagni cathedral was host to the VEC then a nearby lakeside café for lunch, after which a fun-park which resembled a lunatic asylum amid grounds more befitting of the *The Prisoner*. Much laughter was soon to be heard echoing around the place as a mini-train ride began and ended in raucous fashion, the Vice-Rector and John Flynn having failed in their attempted hi-jack. Perhaps the best-travelled character of the day was Edward’s boater which has now possibly surpassed even the jewelled mitres in the sacristy as most worn hat of the year. The return journey was uneventful save for strange, and definitely artificial, noises erupting occasionally from the rear of the coach.

Saturday 15th: The source of the strange crab-paste stench at breakfast this morning remains a mystery!

Sunday 16th: The Vice-Rector might now be said to have fully settled in after a superb effort at his first Founders’ Day celebrations, much appreciated by all. After lunch Bryan Chestle removes a dead bird from the garden pond supervised by Flynn, McManus, Johnstone and Spinelli.



The glorious College Football team sets off for another not so glorious match.



"Just blend in everyone" ... the College Gita in May

Friday 21st: James McAuley, student treasurer, issues writs against outstanding student bills, threatening to send debts to bishops. It is just as well there are no Roman students here as the Pope might find himself engaged in financial wrangling with Barbara Donovan.

Saturday 22nd: At lunch David Muscat reveals his childhood antics which would certainly have incurred the wrath of the RSPCA.

This evening the *Schola Cantorum* (comprised of nearly the entire College) celebrates its annual festal supper in the Common Room. Peter Slezak has a hairy moment during the DBS in the garden.

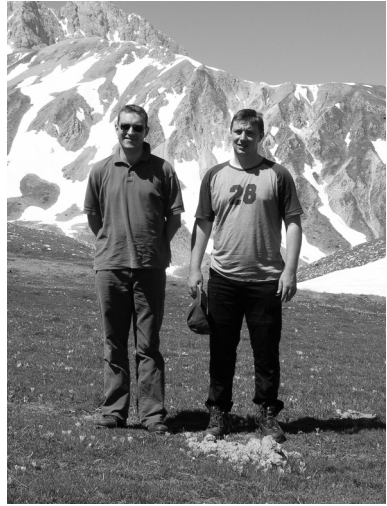


The Vice-Rector changes his mind about the new College vehicle.

Monday 24th: Marcus Holden lets slip a comment about a certain Archbishop, that “he is better seen from a distance”. Marcus proceeded to dig his hole deeper but in charity the diarist stopped his ears.

Wednesday 26th: Feast of St Philip Neri and Aaron Spinelli shows signs of premature dementia at Lauds as he stumbles over the *Benedictus* Antiphon, falls, gets up, falls again, and finally manages to spit out the correct words in the correct order. Well, it *is* nearly the end of term.

Monday 31st: Feast of the Visitation and Stephen Maughan makes his own breakfast visitation to the refectory for possibly only the third time in history.



Mountain Gita to Gran Sasso in June

June 2004

Tuesday 1st: Mgr Philip Whitmore moves from “Bishops” to start work in the English-language section of the Secretariat of State. A safer pair of hands would be hard to find.

Wednesday 2nd: Another fine homily from the Rector is overshadowed by echoes of the “dark side of the Resurrection”.

Thursday 3rd: The fish population of the Monserrà is reduced to two by the death of Molly.

Saturday 5th: Andrew Pinsent is in the Netherlands, ostensibly for the ordination of Michel Remery, but it is thought by some to be an undercover mission for the CDF.

Tuesday 8th: Summer has definitely arrived, and so has the exam period, for the pool is becoming rather busy (top marks to “Bomber Mackay”) and scaffolders unloading their equipment in the cortile confirm the local custom that all serious (and noisy) works begin about this time of year.

Sunday 13th: A crowd of English and French seminarians gather to watch their countries’ opening match of the European Championship.

Monday 14th: Andy Moss’ interesting strategy for passing exams is discovered.

Tuesday 15th: The second opera trip of the year, organised by Mgr Philip Whitmore, is enjoyed by all, though Mozart’s “Magic Flute” was less exciting to some than the sight of former Chancellor, Kenneth Clarke, in the bar. The number of Young Conservatives in the College is obviously higher than for some years!

Fr Rector’s control panel is discovered to be even more extensive than was previously thought as the secret location of the locked box containing the switch for the sub-aqua lights for the swimming pool remains a firm secret. Such high-security leads some to speculate that the lights are not all that they seem.

Thursday 17th: The Deacons-to-be leave for their canonical retreat with Mgr Charlie Burns, Fr Bruce navigating the way to Farfa. Marcus Holden, the only one of the five still studying theology, reveals that nothing at all is prescribed for his Licence. The philosophers, canon lawyer, and liturgist look on with scorn.



The new Lectors with Archbishop McDonald

Friday 18th: Marcus' penchant for ecumenical dialogue continues even on retreat as he has a run-in with an Anglican woman, who is rather surprised by his responses.

Thursday 24th: The dust begins to mount around the College as the ground floor and other parts of the building gradually transform themselves into a building site.

Saturday 26th: And so this year draws to a close along with the final preparations for the *Villeggiatura*. Andy Moss discovers by buying his second return flight home that he was somewhat over-efficient in January. The coach leaves for Palazzola at 4 pm and a sigh of relief is breathed by all.

Sunday 27th: Most Rev. Kevin McDonald institutes 9 new lectors for the College.

Tuesday 29th: Many students travel back down to Rome to see Kevin McDonald receive his Pallium from the Pope. The new Metropolitans were somewhat upstaged, however, by the presence of the Ecumenical Patriarch of Constantinople, Bartholomew I.

July 2004

Sunday 4th: Archbishop John Foley institutes 3 new Acolytes for College: John Flynn, Christopher Miller and Aaron Spinelli.

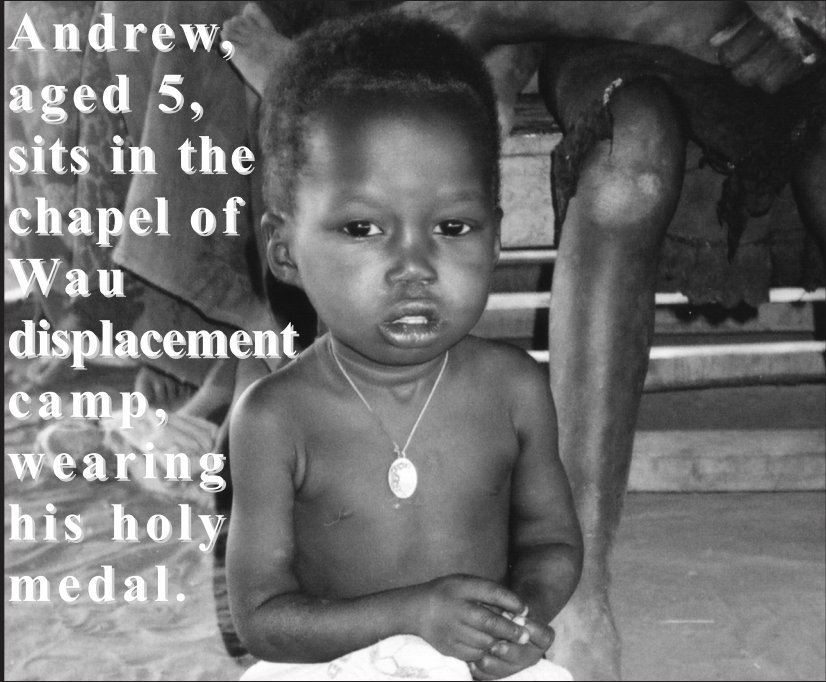
Sunday 11th: 5 new deacons are ordained by the Bishop of Middlesbrough, John Crowley. They hail from all around the country: Matthew Habron (Leeds), Marcus Holden (Southwark), Stephen Maughan (Middlesbrough), Paul Moss (B'ham), Andrew Pinsent (A&B).

Next year looks like being something of a renaissance for the College with new flats and facilities, more en-suite rooms, five newly-ordained Deacons, and a "significant" number of new students to fill the few remaining rooms...

Paul Moss

Please Pray for Sudan

**Andrew,
aged 5,
sits in the
chapel of
Wau
displacement
camp,
wearing
his holy
medal.**



**1 million have died in this region of Sudan.
*Please pray and please help***



Aid to the Church in Need 1 Times Square, Sutton, SM1 1LF.

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Rev/Sr/Mr/Mrs/Miss.....

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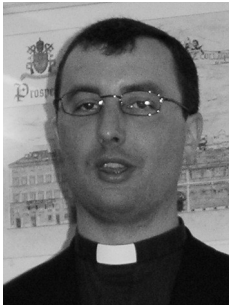
..... Postcode.....

I enclose £..... £100 £50 £25 Other to help Christians in Sudan. I enclose a cheque to Aid to the Church in Need
OR please debit my Visa/Mastercard/Switch/American Express:

Expiry Date/..... Issue No (Switch) Signature:.....

I do not require an acknowledgement.

Leavers' Notes



CHRISTOPHER DAWSON

Theatre is truth. During the Christmas season of 2002, Christopher cast a cold eye over the world ecclesiastical and thought, “Yes Prime Minister!” Before we knew it, on our little stage, Christopher produced for us a scene containing a prime ministerial bishop, a Sir Humphrey Vicar General, and a Bernard episcopal secretary. And it was only natural, only right and proper, that Christopher should be Bernard for Bernard’s qualities are Christopher’s.

As Bernard, Christopher is honourable. He arrived in Rome in the autumn of 2001 to begin a Licence in Canon Law at the Angelicum. He quickly settled in to student, Rome and *Venerabile* life without failing to honour and speak warmly of his seminary days at St Cuthbert’s and his priestly ministry in Salford. Christopher honoured the proud history of his new College and contributed to its future yet also celebrated Ushaw’s rich tradition and looked forward to working again in the diocese.

As Bernard, Christopher is committed. He got involved and contributed greatly to College life. Regularly keeping goal in football matches, he took on,



Christopher Dawson, (front row, centre) ready for action as goalkeeper of the College football team, a role which has kept him rather busy in many matches over the past few years.

seemingly undaunted, the often strong teams which the lads had to face. For College entertainments, he produced comical material in which, if asked, he was willing to perform. And for many Eucharistic celebrations and sacred concerts, he sang with the *Schola*. Christopher is a man you can rely upon to turn up for rehearsals.

As Bernard, Christopher is humble. He worked hard at and enjoyed his further studies of Canon Law yet he would stop to answer canonical questions, and allowed himself to deepen his own understanding by being questioned. The College Staff, quite properly, make few demands upon priests but Christopher would always join College *gitas* and was a keen member every year of a prayer group, knowing from his priestly ministry, that they can prepare students better than anything else for parish work. And, hey, the company was great fun.

Honour, commitment and humility - sounding a bit heavy? Not at all! These are qualities which Christopher carries lightly and will carry him well as he continues with his Doctorate, returns to parish ministry and begins work at the Diocesan Tribunal. As Bernard so is Christopher: quick to serve, quick to laugh. But be warned! This Bernard knows how to handle any would-be Sir Humphries.



MICHAEL DOCHERTY

You can always tell a teacher, a priest I know says, because you can't tell them anything. Thankfully this is not the case with Michael, a former Catholic secondary school religious education teacher, who entered the seminary in 1998.

Having already exercised the office of teacher Michael was always willing to listen and to learn precisely because he knew that he would be responsible for handing on to others what he had been taught during his time in Rome. This was particularly evident in his decision to undertake a one year Master's degree at his beloved Angelicum and then spend his final year in formation back in his, equally beloved, diocese of Lancaster. Working as a deacon in a parish Michael sought what he believed he personally needed: the bringing together of theory and practice, liturgy and life.

Training for the priesthood means one must be prepared to receive a great deal but it also means we must offer much too. Michael offered a wide range of interests and enthusiasms from a love of cinema and rugby to music and model-making – he was an accomplished trombonist and soloist. His cooking for the community, at *Schola* meals for example, will be particularly missed, especially his naughty-but-nice chocolate dessert.

Gentle and quiet, the community always understood when he wanted to be left alone, Michael offers integrity and dependability mixed with enthusiasm and imagination. Ordained priest in April and now a curate at Lancaster cathedral we hope and pray that Michael will enjoy and treasure his ministry as a priest as much as those whom he serves will undoubtedly treasure him.

Alfredo Piacentini

20 September 1922 - 10 January 2004

FR TERRY MCSWEENEY

The following is a translation of the homily preached in Italian, at Alfredo's Requiem Mass in the parish church of Rocca di Papa, Santa Maria Assunta in Cielo - 13 January 2004 by Fr Terry McSweeney, Chaplain at Palazzola and friend of Alfredo.

In these last days we have seen Alfredo's life drain away drop by drop, like water from a leaky bucket, like blood and water from the side of Christ as he breathed his last on the Cross. He had given everything. A little over a year ago, Alfredo Piacentini celebrated his 80th birthday. On that occasion, the Mass of Thanksgiving at Palazzola began as follows: "While preparing today's liturgy I remembered the words of Luigi, father of the future Alfredo. The English College had recently bought Palazzola to replace their old summer house at Monte Porzio. Prince Doria Pamphili, a friend of the Rector, Mgr Arthur Hinsley, had recommended a foreman from his estates as a trustworthy guardian, and so the three of them came together in March 1920 to look at the property. The Rector asked Luigi whether he would take the job. 'Yes', he replied. 'Well, when can you start?' asked the Rector. Luigi replied: "I owe it out of respect for the earth and for my family to harvest first what I have already sown. I'll come in October." And so he did. Prince Doria then told him it was a very lonely place for a man to be on his own, and it would be better for him to get married first! And so he did! Two years later, Alfredo was born. He has dedicated his life to two families - his wife and children, and the English College. He has been a guardian of his home and ours, a true "caretaker" and cultivator of the earth. I cannot say Mass without thinking of Alfredo when we praise God as we offer our gifts of bread and wine with the words "fruit of the earth and work of human hands". This birthday Mass is a votive Mass of St Joseph, who was also a husband, guardian of a family and a worker".

Today we are gathered here in God's house to accompany Alfredo to the door of heaven, to be his witnesses to intercede for him, and to thank God for his life. Here on the sanctuary we represent past and present students, staff and rectors of Palazzola and the Venerable English College in Rome. The two religious sisters, here in the church, must surely represent their own order, the Sisters of Mercy, but also the Suore Elizabetta and their helpers who were first invited in 1920 by Mgr Hinsley and who for so long accompanied and served the College. I also see representatives of our English pilgrims and their group organisers who have known



Alfredo (centre) with Werner Wendt, a German soldier Alfredo helped when he was wounded during a bombing raid on Palazzola in 1944 (see p.79).

and loved Alfredo. In my hand I have a sheaf of papers - only a sample of the letters and e-mails in homage of Alfredo. This first one is from the Cardinal Archbishop of Westminster, himself a previous student and rector; others are from archbishops, bishops, priests and sisters, and many are from the pilgrims and guests of Palazzola.

While for us, Alfredo *was* Palazzola, this is a limited perspective. He was a son to his parents, Luigi and Anita. He was a brother to Clara, Maria and Guglielmo. He was the husband to his beloved Fernanda, whom we remember today, and pray that they are happily re-united for ever. He was a proud, caring and kind father to his three sons, Luigi, Roberto and Giuseppe, each of whom he said he loved more than the other two! This love extended to their wives and their children. Alfredo was grandad, Nonno, and his joy and family complete.

Of course, until the 1950s his father, Luigi, was still caretaker, and Alfredo had to go out and find work, setting off often before dawn, walking long distances or taking the funicular from Rocca di Papa down to the tram. Eventually the owner of the Villa Cardinale, Signor de Cupis, (a friend of Mussolini) secured him a job as a mechanic and driver at his workshop in Rome. It was from there that Alfredo was called up as a soldier, when Italy entered the war in late 1940. When the Italian armistice was declared in September 1943, he was based near Livorno at a depot for tanks which had neither fuel nor ammunition. On returning from an errand on his bicycle he found the barracks almost deserted. An officer gave him a pass to get the train to Rome. There he headed for the English College (then being used as a hospital) where he met Mgr Carroll-Abbing who had been keeping an eye on the College and Palazzola, while dedicating himself to helping escaped prisoners of war, and the many Italians displaced by the war, and now hiding in the woods and caves of the Alban Hills. He warned Alfredo to avoid the roads and make his way home across open country by night, as the Germans were rounding up all the able-bodied men.



Alfredo cultivating tomatoes

A very difficult and dangerous year followed, as the Germans had requisitioned Palazzola as a field hospital and convalescent centre for the mounting casualties from Monte Cassino, Salerno and then the allied landings at Anzio and Nettuno. They placed heavy artillery on the field above the Villa, linked by land-line to a spotter on Monte Artemisio, to shell the beaches. It was not long before the source of the gunfire was noted. A flight of Spitfires came over and dropped light bombs and strafed Palazzola. A young German soldier, who had been collecting water in a bucket from the tap by the sacristy door, was hit in the head by shrapnel and died in Alfredo's arms.

A heavy raid by Flying Fortresses followed, which blew up the heavy guns mounted on bogies and sections of railway track to absorb the recoil.

These were dug into trenches on the field above the villa. A German soldier had his heel blown off. Alfredo heard him crying in the woods that night and carried him back on his shoulders. Fifteen years later to the day, in 1959, Alfredo answered a knock at the door to find a man with his wife. "Du bist Alfredo?" he asked. "Sì, sì" Alfredo replied. "Ich bin Werner Wendt," the German said. "Vor fünfzehn Jahren hast du mich vom wald auf deinen schultern mitgebracht. Jetzt danke ich dir." ("Fifteen years ago you brought me back up from the woods on your shoulders. Now I thank you.") With that he gave the bemused and totally uncomprehending Alfredo a ham, some German sausage and wine, bowed, turned and began to limp away. At that moment Alfredo realised who it must be and bade him welcome. There is a photo of them taken by the well in the cloister.

A large group of Italian men had been rounded up by the retreating Germans and placed in a barbed wire compound at the Rocca di Papa crossroads on the Via dei Laghi, opposite to where the restaurant *La Foresta* is now. As Alfredo was cycling up the hill on an errand, a voice hissed from the wood "Compagno, where are we? We are prisoners. Have you got any wire cutters?" Alfredo returned home to his dad, set off again, did what he had to do in Rocca, came back at high speed down the hill on his bike and flung some pincers over the fence to the waiting men. Five years later one of them called to the house and returned the pincers. They are there still. All the men had escaped.

At the beginning of June 1944, the caretaker of the top Villa, shouted down to Alfredo "The Americans are here. Look!" and he threw down a packet of Lucky Strike, American cigarettes. At that moment a platoon of eighteen German soldiers marched in and demanded that Alfredo take them prisoner so that they could not be shot as deserters. The German medical corps had hastily evacuated the building. A nasty sting in the tail remained. A group of SS arrived and tried

to take Alfredo away. He pleaded to get his coat and they let him go back into the house. He fled through the back door, down the garden and jumped over the swimming pool wall and severely damaged his leg, which left him with a limp for the rest of his life. The occupation was over. Rome, an open city, was entered by the allies on 4/5 June 1944 and the English College returned in 1946.

The English College may have been at Palazzola for three months of the year, but Rocca di Papa, has always been Alfredo's *Campanile*, his point of reference, his centre of belonging, his "bell-tower". I am delighted that your parish priest, Don Giovanni, is concelebrating Mass with us today and that so many people have come. Here Alfredo was respected as a man of dignity, integrity and principle. His face will have been as familiar to you here as it was at his door, greeting the milkman, the bread man, the wine man and opening the door for the deliveries, the tradesmen and workers, the cooks and cleaners. He had a greeting for everyone who passed. Alfredo also had a special care for his animals, although the hens and pigs were all destined for the plate. I am not sure his youngest grandson appreciated it when Alfredo with his impish sense of mischief, began to tease him by calling their most recent dog *Bello di Nonno* (Grandad's pet) instead of him! Even today two white doves walk up to the house door expecting Alfredo to feed them. *Un uomo simpatico*.

We can all echo today's Gospel: "*Well done good and faithful servant ... come and join in your master's happiness*" (Matthew 25 v 14-30). We can recognise in Alfredo the virtues that St Paul recommends in the first reading (Colossians 3 v 12-17). The first words of today's psalm will be written on his tomb: "*Oh blessed are those who fear the Lord and walk in his ways. By the labour of your hands you shall eat. You will be happy and prosper.*" (Psalm 127).

I wish to end by quoting from a fax from Liam Kelly, my predecessor, to the family. "Dear Alfredo, from my heart I thank you for everything; your welcome, always cordial, always warm. Thank you for having given me the privilege of sitting at your table, of being part of your family. Thank you for your example. Dear Alfredo, I have always been told that Palazzola is the ante-chamber of Paradise. In that ante-chamber you have been guardian and, in an incredible way, gardener - and much more than that. Now I believe that it is only to you that the garden of paradise can be entrusted, a place where alone can be found peace, beauty and the simplicity of your hand. One day I hope that we shall see each other there - *Grazie ed arrivederci*. To the Piacentini family and the Palazzola family, be assured of our prayers."

May the angels lead you into Paradise. "*Se Dio Vuole*" as Alfredo would reply. Along with Fernanda and your deceased relatives and friends, may eternal light shine upon you, Alfredo Piacentini, and may you rest in peace. Amen.



Fr Terry McSweeney is a priest of the Archdiocese of Liverpool. After studying at the College throughout the years of the Second Vatican Council and serving his diocese in several roles over the years, he ministered in South America as a missionary priest. He is now Chaplain of Palazzola.

OBITUARIES

Alfredo Piacentini

Alfredo first of all became very poorly in October 2003 shortly after his 81st birthday. After a short stay in Regina Apostolorum Hospital, Albano, he came home to be devotedly nursed by his whole family. In December Alfredo fell in his bedroom and broke his femur. While generally confined to bed, the family were able to bring him in a wheelchair to all the meals that we shared over the Christmas period. At New Year Alfredo was even able to join everyone on the terrace for a toast and fireworks at midnight.

On 2 January, Alfredo had another bad turn and was taken to Albano General Hospital. He passed away gently on the evening of Saturday 10 January. At his bedside were his three sons - Luigi, Roberto and Giuseppe, along with their wives, Anita, Rita and Julie. Their loving care had been matched by the affection of his grandchildren, Emanuela and Danilo, Sara and Alfredo, Riccardo and Daniele, and mirrored by the Sisters and staff of Palazzola, and in the latter days, by Adriana, a Romanian lady, who came to help. Alfredo was never left on his own, day or night.

The funeral took place on Tuesday 13 January 2004. In the morning Mgr Philip Holroyd (a previous College Vice-Rector and Director of Palazzola) joined the family at the hospital mortuary to bless the body before the coffin was sealed for its final journey to Palazzola. On arrival at Palazzola, the coffin was laid before the altar of the Church of Our Lady of the Snows, where Alfredo had been baptised by Mgr Arthur Hinsley. Many people came to pay their respects.

The memorial service and farewell from Palazzola was led by Canon Michael Cooley. The sense of wonder of Alfredo's "*Mamma mia!*" and the *Nunc Dimittis* were so apt. The curate of the parish church in Rocca di Papa led the procession behind the cortege, saying the rosary, along the market road in Rocca di Papa to the parish church of Santa Maria Assunta in Cielo.

The Requiem Mass was presided over by Fr Terry McSweeney, who also preached. He was assisted by the Rector of the English College, Mgr Patrick Kilgarriff, who also led the final commendation; the Vice-Rector, Fr Nicholas Hudson; the academic tutor Fr Bruce Burbidge, and the spiritual director and former Director of Palazzola, Mgr Tony Philpot, who led the final committal after the walk to the cemetery.

Also concelebrating were the parish priest Don Giovanni Busco, the Rector of the Beda College, Mgr Rod Strange, Mgr Philip Holroyd, Canon Michael Cooley and Fr John Marsland. English College students in choir dress led the singing and served at the altar. Alfredo's daughter-in-law, Rita, read the first reading and his sons carried the coffin of their father. The church was full and many faces were recognisable from among those who have served the College in Rome and Palazzola over the years.

Fr Terry McSweeney

Monsignor John Patrick Carroll-Abbing

A modern-day scandal is the plight of the street children in Brazil. These youngsters have lost all contact with their parents, they live wild in the great cities, and are often picked off and murdered by self-appointed vigilantes intent on “cleaning-up” Rio or São Paulo.

Rome was full of similar street children in 1945. Post-war Italy was like a third-world country. It had been pounded by the Allies and the Germans so badly that millions were homeless or destitute, and those who suffered most were the uprooted children.

John Carroll-Abbing was the hero of the hour. He combined a compassionate heart with an administrative flair and a gift for galvanising support. He was a priest of the Salford Diocese, *Venerabile* trained in the 1930s, ordained at the Lateran in 1936 and sent back to Rome the following year to do a doctorate.

He was destined not to work in Salford. Cardinal Pizzardo at the Central Bureau for Catholic Action made him his Secretary, and he was still in Rome in 1940 when war was declared. Because he had an Irish passport he was able to remain in Italy when citizens of belligerent nations went home.

The Pope recognised his talent. He was given a general commission to care for refugees in the name of the Holy Father, and as the war ended he set up the Boy’s Town Republic at Civitavecchia – the first of eight. He set up medical dispensaries for refugees throughout Italy, came to the aid of earthquake and flood victims and was active in all kinds of child welfare. A small-scale humanitarian gesture became, largely with American help, a massive movement.

During the Second World War he took an active interest in the fate of Palazzola. He tried, in the name of the Vatican, to protect the College property from the depredations of the German and U.S. troops who occupied it. In the *Venerabile* diaries for 1946 he figures as a frequent guest at lunch – and at the Opera in the (repaired) Cortile.

He was honoured and decorated by the Italians, the Americans and the French. He was an Honorary Citizen of Rome. He died, aged 89, on 9 July 2001. May he rest in peace.

Msg Anthony Philpot

The Roman Association

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until 2005	until 2006	until 2007
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<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 Pius X Presbytery, 108 Orme Road, Kingston-upon-Thames, Surrey, KT2 3SB
<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 135TH ANNUAL GENERAL MEETING OF
THE ASSOCIATION OF THE VENERABLE COLLEGE OF
ST THOMAS DE URBE, (THE ROMAN ASSOCIATION)

HELD AT THE RAVEN HOTEL, DROITWICH,
TUESDAY 4 MAY 2004

Thirty-two members of the Association gathered on 3 May at the Raven Hotel, Droitwich, 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 2005.

Members then celebrated Evening Prayer. Thirty-four members of the Association dined at the hotel.

Annual General Meeting, 4 May 2004

The Meeting began at 10.30 am, with Fr Anthony Wilcox, Association President, in the Chair.

The Meeting began with the Prayer to the Holy Spirit.

- 1) **Apologies** and best wishes were received from: Maurice Abbott, Mervyn Alexander, John Allen, Peter Anglim, Thomas Atthill, David Barnes, Anthony Barratt, Dennis Barratt, Austin Bennett, Anthony Bickerstaffe, Michael Bowen, Chris Brooks, Paul Bruxby, Christopher Budd, Dominic Byrne, Adrian Chatterton, Bryan Chestle, Anthony Churchill, Bernard Connelly, Peter Cookson, Anthony Cotter, Mark Crisp, Thomas Dakin, John Deehan, Paul Donovan, Andrew Downie, Luke Dumbill, Kevin Dunn, Brian Frost, Paul Gallagher, Timothy Galligan, Philip Gillespie, Michael Groarke, Kevin Haggerty, John Harding, George Hay, Andrew Headon, Michael Healy, Sean Healy, John Hine, David Hogan, Crispian Hollis, Tim Hopkins, Peter Horgan, Richard Inledon, Michael Jackson, Edward Jarosz, Paul Keane, Paul Ketterer, Michael Kirkham, Peter Kirkham, Edward Koroway, Mark Langham, Chris Larkman, Charles Lloyd, Bernard Longley, Michael McConnon, John McHugh, Francis McManus, Paul McPartlan, Ray Matus, Alex Mears, Brian Measures, Leo Mooney, John Morris, Cormac Murphy-O'Connor, Cyril Murtagh, John Nelson, John O'Connell, Michael O'Dea, John Osman, John Pardo, Nicholas Paxton, Tony Philpot, Terence Phipps, Steven Porter, David Potter, Aidan Prescott, Kevin Rea, Robert Reardon, Alexander Redman, Frank Rice, Arthur Roche, Paschal Ryan, Digby Samuels, Alexander Sherbrooke, Paul Simmons, William Steele, Brendan Stone, Roderick Strange, Andrew Summersgill, Timothy Swinglehurst, George Talbot, David Tanner, Mervyn Tower, James Wigmore, John Wilson, Thomas Wood, Stephen Wright.
- 2) **The Minutes of the 2003 AGM**, having previously been circulated, were accepted.
- 3) **Matters arising:** There were no matters arising.
- 4) **Deceased Members:** The *De Profundis* was prayed for the repose of the souls of Robert Abbott, Michael Kennedy, Leo McReavy, 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: Wilbur Boswell, Anthony Grimshaw, Michael Groarke, Richard Inledon, Michael Jackson, Michael Keegan, Vaughan Lloyd, Michael McConnon, Jean-Laurent Marie, John O'Connell, John O'Connor, Cormac Rigby, Thomas Walsh.
- 6) **Archbishop Paul Gallagher:** The meeting sent best wishes and prayers to Archbishop Paul Gallagher on his episcopal ordination as titular Archbishop of Hodelm and his appointment as Apostolic Nuncio to Burundi.
- 7) **The Secretary's Report:** The Secretary began his Report by noting that attendance at this year's AGM had increased after last year's rather low number. At the Council



Mass at the Sacred Heart Church, Droitwich, during the 2004 AGM of the Roman Association.

Meeting, it had been decided that next year's AGM would again take place at the beginning of May.

The Secretary informed the meeting that all students who left the College last summer had been contacted with an invitation to join the Association. He was grateful to Marcus Holden, Editor of last year's *Venerabile*, for arranging this. The Secretary was also indebted to Peter Purdue for help given in the autumn in updating the records of Association members and creating a new database using Microsoft Access.

Martyrs' Day 2003 had seen gatherings at Tyburn, Stafford, Tisbury, and Prestwich. 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 Bishop Bernard Longley. The meal was hosted by Fr Peter Newby at St Mary Moorfields. About thirty were present for Mass and about fifty for the meal.

Gerard Murray organised the Midlands event, which was hosted by David Evans and Robert Murphy at St Austin's, Stafford. Present were: Miss Jo Barnacle, Paul Chavasse, Eddie Clare, Mark Crisp, David Evans, Gerardo Fabrizio, Petroc Howell, Kevin Firth, Louis McRaye (guest), Timothy Menezes, Robert Murphy, Gerry Murray, Guy Nicholls, Mervyn Tower, Richard Walker, Jim Ward, and Stephen Wright.

Thomas Atthill was host at All Saints, Wardour, and Trellis House, Tisbury. Present were: Thomas Atthill, Bede Davies, Brian McEvoy, Brian Scantlebury, Chris Smith, Adrian Toffolo, Terry Walsh. At Mass, Chris Smith reflected on the importance of the big Catholic families in the areas where the martyrs and their successors ministered, often over the best part of three centuries, such as the Arundells at Wardour and the Stourtons and the Husseys at nearby Bonham and Marnhull.

John Allen was host at Our Lady of Grace, Prestwich. The main celebrant was Peter Cookson and the preacher was Tony Dearman. Present were: John Allen, Tony Bickerstaffe, David Bulmer, Martin Coyle, Peter Cookson, Gerald Creasey, Tom Dakin, Brian Dazeley, Tony Dearman, David Egan (guest), Hugh Ellwood, Kevin Griffin (guest), Anthony Grimshaw, Paul Grogan, Mark Harold, Michael Kirkham, Chris Lightbound, Chris Lough, Michael Ernest McConnon, Francis Marsden, William Massie, Anthony O'Neill, David Potter, Peter Purdue, Jim Robinson, Andrew Stringfellow, and Michael Williams.

The Secretary asked members to encourage recently ordained priests and other former students to attend local Martyrs' Day celebrations. He again asked that members give adequate notice of their intention to attend both the Mass and the meal, particularly for the Tyburn/London events.

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.

- 8) **The Treasurer's Report:** Andrew Headon, Association Treasurer, had been appointed in February as Vice-Rector of the College, and since then Paul Daly had been acting Treasurer and had been nominated by the Council for this office. He set out three priorities for the Treasurer:

(1) Co-ordination of Treasurer's records with those held by the Secretary and the College;

(2) To submit outstanding claims for Gift Aid for the past two years, and to encourage members to complete forms in order to Gift Aid subscriptions and donations, where appropriate;

(3) To invite those paying annual subscriptions by standing order to pay at the current rate, if not doing so already.

The Roman Association: The accounts of the Roman Association were presented by Paul Daly and approved by the meeting. The meeting approved the donation to the Roman Association Trust.

The Roman Association Trust: Tony Wilcox presented the accounts of the Roman Association Trust. It was explained that the Trust fund had risen in value over the year. The value at 31 March 2004 was £715,388 (compared with £588,618 at 31 March 2003), and had increased since then. A change of fund managers had taken place during the year; the Trust had followed the College Trust's decision to move from Singer & Friedlander to HSBC. The accounts of the Roman Association Trust were noted by the meeting.

It was noted that, at the Council and Trustees' Meeting in February, a decision had been taken to donate £20,000 to the College for the coming year. The decision reflected the improvement in the value of the Trust fund. This donation would enable work to begin to install en-suite bathrooms in student rooms on the Common Room corridor. It was expected that a similar figure would be donated for 2005/06. The meeting accepted the Trustees' recommendation and advised that the donation be made.

The report was accepted by the meeting.

9) The Rector's Report:

1. STAFF

A. RECTOR AND VICE-RECTOR

I succeeded Mgr Patrick Kilgarriff in February; and was myself followed as Vice-Rector by **Fr Andrew Headon**. We had a number of stirring celebrations in which proper tribute was paid to Pat for his outstanding leadership of the College these last four-and-a-half years. I valued Pat very much as a colleague and owe him a debt of gratitude for the way he inducted me into my previous and current roles.

It is good to have Andrew with us. It was helpful to have a period of overlap with him before Pat left us. I would like to express my gratitude to Bishop Thomas McMahon and the diocese of Brentwood for releasing Andrew to be Vice-Rector, a role he has taken to quickly and ably.

B. SPIRITUAL DIRECTOR

Mgr Tony Philpot remains a much-valued member of staff as Spiritual Director to the College. He gives Spiritual Direction to the majority of seminarians and regular conferences to the whole house. He is in his third year with us.

C. ACADEMIC TUTOR

Much appreciated also is the contribution of **Fr Bruce Burbidge** as Academic Tutor. Bruce is now in his second year and has visibly grown into the role. Seminarians readily seek his advice and he guides them with kindness and

humour. I am most grateful to Bishop Michael Evans and the diocese of East Anglia for allowing us to have two of their finest priests.

D. PASTORAL DIRECTOR

We continue to feel the absence of a successor to Sr Amadeus Bulger as Pastoral Director. Last year, we worked with a facilitator to clarify the role and person specification. We have approached a number of potential candidates. Last term we approached another person but she has decided, after long reflection, to decline the invitation. We have another woman religious in mind and have made the appropriate approaches to her Congregation.

2. STUDENTS

A. ORDINATIONS

i. Priests

Of the twelve students who left us at the end of the last academic year, eleven have been ordained priest. Nine were ordained as priests in the summer of 2003 - eight of these for English dioceses, namely, Arundel & Brighton (two), Birmingham, Brentwood, Hallam, Northampton, Shrewsbury and Nottingham; and one for Copenhagen. Two were ordained in April, one for the diocese of Lancaster; the other for Cochabamba in Bolivia. The twelfth, a seminarian of the diocese of Beirut, should be ordained in the summer of 2004.

One further student, who left us eighteen months ago to do an extended pastoral placement, will be ordained priest for the diocese of Clifton in May.

ii. Deacons

Five of our current seminarians should be ordained deacon in July 2004 for the dioceses of Arundel & Brighton, Birmingham, Leeds, Middlesbrough and Southwark.

B. NUMBERS IN THE SEMINARY

i. Seminarians

We began the year with 20 seminarians for England & Wales. These were from the dioceses of Arundel & Brighton (four), Birmingham (three), Brentwood (two), Hexham & Newcastle (two), Leeds, Middlesbrough, Northampton, Portsmouth (two), Salford, Southwark (two) and Westminster. One Birmingham student decided to leave half-way through his second year.

In addition, we welcomed two French (but English-speaking) seminarians belonging to the Society of Apostolic Life, *Point Coeur*; and we judge their presence to be very much a success.

The new academic year saw us with eight new seminarians, six from England and two from *Point Coeur*.

We were also pleased to have an Anglican ordinand from Cuddesdon join us for the first semester. We have been given two Anglican ordinands next year.

ii. Priests

We had three priests arrive, to make the number of priests in the seminary thirteen. Four of these are from dioceses in England, namely, Birmingham, Hallam, Salford and Southwark. The others are from Aosta, Arezzo, Gorizia, Malta (four), Lowicz and Ragusa.

iii. Totals

The total number of students in the seminary is, therefore, currently twenty-one seminarians and thirteen priests, i.e. thirty-four students. There is, technically, no top-year: the five deacons-to-be mentioned above are all scheduled to be with us at least one more year.

C. SHERWIN HOUSE

Sherwin House has some twenty-four priests living alongside the seminary. For the past decade, we have been pleased to welcome priests from diverse nationalities doing further studies in Rome. However, it has always been difficult for the College staff to give these men the time and supervision they required. In addition, we have, with the College Trustees, felt we must seek ways of developing the College site in order to yield an income which will sustain it. It became clear that we must close Sherwin House in order to convert parts of the building to apartments which will generate income and move seminarians into the areas occupied by Sherwin House. Accordingly, Sherwin House will close on 30 June 2004. We intend to mark the closure with a Mass and meal to celebrate all the graces received there over the years.

3. ACADEMIC FORMATION**A. SEMINARIANS FOR ENGLAND AND WALES**

All the 1st Cycle seminarians from England and Wales study at the Gregorian University

i. Gregorian University

We have at the Greg eight English seminarians in 1st Cycle Philosophy; six in 1st Cycle Theology; two in 2nd Cycle Philosophy; and one in 2nd Cycle Patristic Theology.

ii. Angelicum University

We have at the Angelicum the two French seminarians in 1st Cycle Theology and one English seminarian in the 2nd Cycle doing Canon Law.

iii. Other Universities

We have one English seminarian studying doing 2nd Cycle Liturgy at Sant' Anselmo.

B. PRIESTS FROM ENGLAND AND WALES

There are two English priests in 2nd Cycle and two in 3rd.

i. Gregorian University

One priest is in the 2nd Cycle of Canon Law at the Greg.

ii. Angelicum

Two priests are in the 3rd Cycle of Canon Law at the Angelicum.

iii. Biblicum

One priest is in the 2nd Cycle at the Biblical Institute.

C. PRIESTS FROM OUTSIDE ENGLAND AND WALES

The remaining nine priests are made up of five in 3rd Cycle and four in 2nd. They represent the Gregorian, the Angelicum, the Salesianum and the Teresianum. The presence under the one roof of students from some seven universities is itself an enrichment to the seminary.

4. HIGHLIGHTS OF THE COLLEGE YEAR

The year ended with a happy Villeggiatura and the ordination by Bishop O'Donoghue of Michael Docherty as Deacon. October saw the College graced with the presence of the Archbishop of Canterbury, his wife and advisers, in Rome to meet the Holy Father. Then we had the visit *Ad Limina Apostolorum* of the Bishops' Conference of England and Wales and the honour of sitting all the Bishops down to dinner together.

Through the autumn, Alfredo Piacentini was failing and he finally gave up the struggle on 10 January 2004. Due tribute was paid at his funeral for his and his family's outstanding service to the College throughout his eighty years of life.

5. SPIRITUAL FORMATION

A. RETREATS

The year began with a five-day individually guided retreat for each student at Palazzola. This was led by a team of experienced retreat directors under the guidance of Mgr Philpot. Meanwhile, the Candidate-to-be was led, in a separate place, on an eight-day individually guided retreat. Our Advent Recollection was given by Fr Stephen Robson, Spiritual Director of the Scots College. Fr John Marsland led our Holy Week retreat.

Every seminarian makes a retreat in the course of the year with his year group. Those preparing to be ordained will also make a third, canonical retreat close to their ordination.

B. CONFERENCES

Each Friday of the year, we have a Spiritual Conference, normally led by Mgr Philpot. The quality of his talks remains outstandingly high. Each staff-member gives one or more conferences as well in the course of the year (the Rector giving several), with the occasional visiting speaker contributing as well.

6. HUMAN FORMATION

We have three Human Development weekends at Palazzola scheduled each year. We began the year with Mr Simon Thorrington, Financial Secretary of Lancaster Diocese, looking with us at "The Use of Money". Fr Dermot Power of Westminster diocese then led us in a powerful exploration of "Formation for Chastity". Fr John O'Donnell, SJ, Dean of Theology at the Greg, will lead us in a weekend of "Listening".

7. PASTORAL FORMATION

A. PASTORAL COURSES

For Pastoral Formation, we continue with the model developed in recent years of one week's intensive course followed by a series of modules involving eighteen classes spread across the year. Courses at the start of the year will include Counselling, Leadership and Schools R.E. & Chaplaincy. This last was a new development in 2003, with a Schools Adviser and Chaplain coming together from the diocese of Hexham & Newcastle to lead it. The modules spread across the year have a strong emphasis on Catechetics, Homiletics and Liturgical Celebration. These classes are led by the four members of staff with a strong emphasis on contextualisation in England and Wales.

B. CATECHESIS

For their pastoral work, many students are engaged in Catechesis and Children's Liturgy of the Word at the College on a Sunday. Ms Jenny Pate, Schools Adviser in Lancaster Diocese, comes out for a week each year to meet with each of the students to reflect with them on this experience. Other students catechise in a Roman parish or choose to work with the Sant' Egidio mensa.

C. VOICE PRODUCTION

Ms. Tish Nichol stays with us for two periods each year to work with each student on Voice Production.

D. PLACEMENTS

At the end of the vacation, each seminarian is placed in a parish by his Vocations Director for a three or four-week period. While the end of the summer is not the ideal time for a placement, it still offers the student the opportunity to reflect on what it will be like to live in a presbytery and to work with others in diverse aspects of parish life. This is borne out repeatedly by the students' reflections afterwards: the parish priest submits a report to the diocese and to the seminary; and these are discussed by the student with a member of staff. Some dioceses send a student to a particular kind of chaplaincy, like hospital or prison chaplaincy, for this period. This has the advantage of not being limited by the time of year and we encourage this in conversation with Vocations Directors.

8. DEVELOPMENT PLAN

A. PROPERTY REVIEW

Much time has been invested recently into assessing the College's financial situation and planning for greater security of income. With the support of the Trustees, we set up a Property Review Group some eighteen months ago. It has met monthly and includes the Rector, Vice-Rector, Administrator, Accountant, Solicitor and Architect. Its brief included a review of the rental portfolio and planned development of the site. Several new rental contracts have been negotiated with tenants in the apartments and shops and are already yielding a more realistic income. This summer will see a significant investment in the development of different parts of the College, calculated to increase income quite considerably within a short period of years.

B. RESTORATION

We received funding from the Lazio Region a year ago for restoration of the Church walls, floor and crypt. These were successfully completed last summer. Similar funding has been procured for restoration of the Martyrs' Chapel ceiling, walls and crypt. The same funding will extend to the redecoration of the clock-tower and the repair of the clock. Meanwhile the *Belle Arti* will fund the re-setting of the roof along the Via Montoro.

C. PALAZZOLA

Palazzola has been the focus also of much discussion on the part of the Trustees. We had a facilitator work at the beginning of April with the Palazzola team and members of the College staff to review the marketing strategy there. The work on the rock-face was completed in time for groups

to use the pool there through most of the summer. We are pleased to have a new block of five bathrooms on the first-floor, including two for people with disabilities upstairs and downstairs.

9. TRUSTEES

In all of this, the College owes a great debt of gratitude to the Trustees and in particular to the Bishop-Trustees, Archbishop Nichols, Bishop Roche, Bishop Jabalé and Bishop Mullins, who are unfailing in their support and encouragement.

I believe this is a time of great opportunity for the College – as well as challenge. I remain grateful for the enthusiasm and support of the Roman Association for all that is being achieved at the *Venerabile*.

The meeting expressed its thanks for the work of the Rector and College staff and accepted the Rector's report.

10) **The following were elected as members of the Roman Association:** *As Life Members:* Hugh Ellwood, Paul Simmons.

As Annual Members: Martin Coyle, Andrew Downie, Frank Fallon, Paul Keane, Fergus Mulligan, Alexander Redman.

11) **Election of Officers and Councillors:** Those elected were unopposed and were proposed and seconded at the Council Meeting.

Adrian Toffolo was elected as *President* of the Roman Association for the year. The other officers were elected to serve for four years. Andrew Cole was elected as *Secretary* of the Roman Association. Paul Daly was elected as *Treasurer* of the Roman Association. David Bulmer was elected as *Assistant Secretary* of the Roman Association. Simon Thomson was elected as *Assistant Treasurer* of the Roman Association.

The following were elected as *Councillors* - for three years: Michael Cooley, Stephen Coonan and Peter Purdue; for one year (to replace Simon Thomson): David Papworth.

12) **Election of Trustees:** Those elected were unopposed and were proposed and seconded at the Council Meeting.

Roman Association Trust: Anthony Wilcox was elected to serve as a Trustee of the Roman Association Trust for a further term, until 2010. The present Trustees of the Roman Association Trust, with their date of retirement, are: Paul Daly (2005), David Bulmer (2006), Michael Cooley (2007), Andrew Headon (2008), Stephen Coonan (2009), Anthony Wilcox (2010).

Roman Association (Association of the Venerable College of St Thomas de Urbe): David Bulmer was elected to serve as a Trustee of the Roman Association.

13) **2004 Martyrs' Day celebrations:** Details of this year's gatherings will be sent to members nearer the time.

14) **2005 AGM:** It was agreed that the 136th AGM would take place at the Raven Hotel, Droitwich, from Monday 2 May to Wednesday 4 May, with the main meeting taking place on **Tuesday 3 May**.

15) **Other Business:** Peter Purdue informed the meeting that the new edition of the College history by Michael Williams was now with the printers. It was not yet possible to give details about the book's distribution. Peter had also arranged two

weeks in Rome for Old Romans to visit: 23/24-30/31 October 2004 and 7/8-14/15 May 2005 and had been in touch with those who had previously expressed an interest in this.

Anthony Coles told members that the English edition of Marina Cogotti's book, *Il convento di Palazzolo sul lago Albano*, was now available in Rome.

Finally, the Secretary told members of Fergus Mulligan's suggestion that each should try to seek out three Old Romans known to them who were not presently members of the Association but might be encouraged to join.

The members of the Association celebrated Mass at Sacred Heart Church, Droitwich, presided over by Mgr Patrick Kilgarriff. Archbishop Vincent Nichols of Birmingham was the Association's guest at the lunch which followed.

The following forty-nine members of the Association sat down to lunch: Richard Ashton, Miss Jo Barnacle (Chair of the Friends of the Venerabile), David Bulmer, Michael Burke, Andrew Cole, Anthony Coles, Michael Cooley, Stephen Coonan, Francis Coveney, Martin Coyle, Gerald Creasey, Paul Daly, Brian Dazeley, Michael Downey, Hugh Ellwood, Frank Fallon, Michael Farrington, Kevin Firth, John Formby, Paul Grogan, John Guest, Peter Harvey, Liam Hennessy, Petroc Howell, Nicholas Hudson, Clyde Johnson, John Kennedy, Patrick Kilgarriff, Michael Killeen, Gregory Knowles, Christopher Lightbound, Tim Menezes, Gerard Murray, Vincent Nichols, James Overton, David Papworth, Francis Pullen, Peter Purdue, James Robinson, Michael St Aubyn, Brian Scantlebury, Simon Thomson, Peter Tierney, Adrian Toffolo, Adrian Towers, Francis Wahle, James Ward, Anthony Wilcox and Michael Williams.

Among this year's Jubilarians are: Terence Walsh (60 years), Anthony Bickerstaffe, William Burtoft, Brian Murphy-O'Connor and Francis Rice (50 years), James Brand, Michael Feben, Michael Garnett, Anthony Pateman and Anthony Wilcox (40 years), and Jerome Bertram, Robert Davies, Timothy Galligan, David Gummett, Bruce Harbert, and Robert Lasia (25 years).

Ad Multos Annos

News of Old Romans

ARUNDEL AND BRIGHTON

This year has seen some changes amongst our number with Dominic Rolls taking up an appointment as Parish Priest of St Joseph's, Dorking last September and at the same time the two most recent ordinations Simon Hall and David Parmiter took up appointments as assistants in Burgess Hill, West Sussex and in Redhill, Surrey respectively. In the New Year came the sad news that Mgr Paul Clark had died and his requiem was held at St Catherine's in Littlehampton, where he was Parish Priest for a number of years, on 12 January. Tony Churchill continues as Parish Priest in Seaford as does Rags Hay-Will in Horsham and Kieran O'Brien in Chichester and Tony Bridson in his full-time role of ministry to priests, Rob Esdaile as Chaplain to Brighton and Sussex Universities and Kevin Dring in his work at the National Office of Vocations. Stephen Hardaker will take up an appointment this summer as Parish Priest of Egham.

Although Jonathan How remains as a member of staff at St John's Seminary (Wonersh), other changes are to come with Tony Milner completing his time as a seminary lecturer and due to take up an appointment as part of the four member team looking after a number of communities in Crawley. Stephen Dingley will take up a full-time lecturer's post at St John's Seminary leaving his post as the assistant in Bognor where he will be replaced by Terry Martin who leaves the Crawley team. Chris Bergin remains in his post as assistant at St Leonard's and Hollington and we look forward to the year ahead and to welcoming Andrew Pinsent as a newly ordained Deacon on his way to priesthood next year.

David Parmiter

BIRMINGHAM

It is getting quite hard to keep up with the peregrinations of the various Old Romans around the diocese and out of it.

Kevin Dunn has continued the tradition of the archdiocese of being a nursery for bishops by becoming Bishop of Hexham and Newcastle. Robert Murphy is moving to Rome to study at the Accademia. Richard Walker is now teaching at Oscott. Stephen Wright has moved to St Joseph's, Banbury. Meryyn Tower has moved to Banbury, his home town, as Parish Priest of St John's, the mother church. Tony Meehan has replaced Mervyn at Kidlington near Oxford. Pat Kilgarriff is settling down among the hills of Malvern at St Joseph's. Dominic Round is near him at idyllic Upton on Severn. Vaughan Lloyd has retired to Lichfield. David Gnosill is at St John Fisher, Coventry. David McLoughlin and Mervin Smith have left active ministry. The rest of the brethren remain as previously reported and where the Lord and the Archbishop have placed them.

Gerard Murray

GIBRALTAR

As a result of winning the General Election 2003, Bernard Linares was returned for a third consecutive term of office in government and is now Minister for Health and Employment. Mark Miles was posted to Ecuador, commencing in September 2003. This is his first posting in the Vatican Diplomatic Service after he completed his studies in Rome last summer. John Pardo was appointed Vice-Rector to the English College at Valladolid, Spain, commencing in September 2003. He continues as Diocesan Judicial Vicar for Gibraltar for the time being.

John Pardo

HALLAM

Michael Killeen has retired to Mount St Joseph's, Shire Oak Road, Leeds LS6 2DE but no doubt gets about a great deal.

Michael Keegan, also retired, is living at Burghwallis Hall (Doncaster DN6 9JL) and says Mass for the old ladies.

Peter Kirkham is at St Joseph's, Worksop and also looks after St Mary's in his spare time.

John Ryan, back from the seminary in Cape Town is at St Bede's, Rotherham (Mark McManus' home parish).

Ant Towey is teaching in Lancashire and Kevan Grady is on leave of absence and working with the East Riding Youth Service (so still in the county).

Adrian Tomlinson continues his tour of the diocese and is with the Chancellor at St Joseph's, Handsworth, Sheffield; and your correspondent is at Our Lady and St Thomas, Sheffield, successor to Mark McManus.

John Metcalfe

LEEDS

Last summer, Peter McGuire was made a Protonotary Apostolic in recognition of more than twenty years' service as Vicar General and Dean of St Anne's Cathedral. Bishop Arthur Roche succeeded as Bishop of Leeds on 7 April 2004 and celebrated a Mass of Dedication at the Cathedral on 10 May, in the presence of Cardinal Murphy-O'Connor and the Archbishop of York. Bill Burtoft will keep his Golden Jubilee of ordination on 8 December.

The list of clergy is as follows: Denis Fahy (1943): retired, Cape Town. Michael Williams (1947): Birmingham diocese; retired, Horsforth. Michael Buckley (1950): retired, East Preston, W Sussex. Bill Burtoft (1954): retired, Rotherham. Peter McGuire (1956): Holy Name, Leeds. Basil Loftus (1958): retired, Helmsdale, Sutherland. Bill Steele (1959): Episcopal Vicar for Unity. John Kelly (1961): St Columba's, Bradford. Gerry Creasey (1961): chaplain, Mount St Joseph's, Headingley. Peter Nealon (1968): St Malachy's, Halifax. Philip Holroyd (1971): Episcopal Vicar for Christian Formation. John Osman (1975; further studies at VEC): Dorchester-on-Thames. Kevin Firth (1977): Sacred Heart & St Patrick, Sowerby Bridge. Andrew Summersgill (1986): General Secretary of the Bishops' Conference. Russell Wright (1988): Florida. Malachy Larkin (1989; further studies at VEC): Our Lady of Mount Carmel, Silsden. David Bulmer (1990): St Joseph's, Moorthorpe, S. Elmsall. Tim Swinglehurst (1991): Sacred Heart, Hemsworth. Paul Grogan (1994):

St John's, Bradford. Stephen Brown (1994): Chancellor; Immaculate Conception, Bradford. John Wilson (1995): Vice-Rector, Ushaw College. Gregory Knowles (1998): St Joseph's, Pontefract, and chaplain to St Wilfrid's High School, Featherstone. Steven Billington (1999): Immaculate Heart, Leeds, and chaplain to St Michael's High School.

David Bulmer

NORTHAMPTON

This year has witnessed some important changes in the deployment of Old Romans in the diocese. Most significantly we have lost our Bishop! Archbishop Kevin McDonald was translated to Southwark at the beginning of December 2003. Mgr Sean Healy has now become the Diocesan Administrator and is running the diocese from Daventry. Fr Paul Donovan has returned from a two year exchange with the US Navy. He is now on the staff of the Armed Forces Chaplaincy Centre at Amport House near Andover. Fr Ivor Parrish continues to enjoy his first appointment at the Cathedral. There have been no other changes amongst Old Romans in the diocese. One sadness to report: Fr Wilbur Boswell, after a long period of illness, has retired from his parish at Long Crendon. Bos had been parish priest for over forty years. He is now residing at Nazareth House, Northampton.

Mgr Canon Sean Healy

PLYMOUTH

As I take over as diocesan rep, may I pay tribute to the work of my predecessor, Bede Davis. Bede remains at Falmouth, but has at last laid down his responsibilities as Dean of Cornwall.

Our saddest news is the death of Canon Philip Pedrick in January 2003. He laboured for nearly fifty years as an active and zealous priest in Devon and Dorset but was born, brought up and lived the last seventeen years of his life in a house just a hundred yards from Plymouth Cathedral. He will be greatly missed. May he rest in peace.

There have been a number of moves for Old Romans in the Diocese. Tony Cornish is now at Kingsbridge, while George Hay has moved to Bovey Tracey. Michael Koppel is PP of Axminster with Lyme Regis and Seaton, and is Director of Deacons. Kevin Rea has moved to a well deserved retirement but remains resident at Torpoint and is still hard at work as Diocesan Chancellor. Adrian Toffolo is now at Barnstaple, from where he continues to serve as Episcopal Vicar for Formation. Rumour has it he also has a temporary job with the Roman Association.

Michael Koppel

SHREWSBURY

Good to welcome Paul Simmons to the team following his Ordination to the Priesthood on 6 September 2003. When exactly does the ontological change occur, from Roman to Old Roman? For me, it was a last, nostalgic walk around Rome on a free day down from the Villeggiatura, the city already beginning to empty of its locals and prepare itself for its summer invasion of tourists. I suppose all of us had our favourite mooching haunts, streets or squares off the beaten track where we could be alone with our thoughts, or sometimes not even be that busy. Sometimes I sits and thinks, and sometimes I just sits. Auden

captured it beautifully in his own farewell to Italy, after his seven years on and off Ischia, *Good-Bye to the Mezzogiorno*:

Go I must, but I go grateful...
 ...Though one cannot always
 Remember exactly why one has been happy,
 There is no forgetting that one was.

So, welcome, Paul, our newest Old Roman! His ordination was in Our Lady's Birkenhead, one of the most splendid churches in the Diocese. This year, it celebrates its 150th anniversary; three years ago, we were all gathered there once again to commemorate fifty years since its restoration after its virtual demolition in the Blitz of March 1941, when the church itself took a direct hit and the Parish Priest and housekeeper were both killed.

From Rome to the Merseyside Blitz: it's a transition we've all made in our own ways and at our own pace. Some of us can't wait; others lovingly mix Trinity Cocktails long into our retirements. This year, Chris Lightbound and Frank McManus both joined the noble company of *pensionati*, though, typically these days, they are busier than ever. Frank has stayed on in his Bramhall Presbytery, though his parish of St Vincent's has been merged with the next-door St Peter's Hazel Grove. Chris has remained in his old parish of St Mary's Hooton, but in a cottage in one of the loveliest Wirral villages, Willaston (3, Meadow Close, Willaston, Neston, Wirral CH64 2TS).

Old Romans emerged relatively unscathed from the summer moves, just Chris McCurry taking over Bob Abbott's old Parish, St Ann's, Cheadle Hulme, and Simon O'Connor moving to Holy Family, Pensby. Paul Simmons was appointed to the Cathedral in Shrewsbury, to work with Frank Pullen in what is not only an increasingly busy parish but also one of the ecumenical hubs of the Diocese.

Two of our number have burst into print this year. Chris Lightbound has produced a volume of articles, talks and homilies spanning the last forty years, interspersed with fascinating biographical moments, the entire collection providing a moving and perceptive survey of a fast-changing church. Seen from the viewpoint of seminarian, curate, parish priest, vicar general and now "retirement" (whatever that means!). Chris reflects on the changing role of priest and people, and their vastly changed relationship over almost half a century. Published by St Paul's Press under the title *The Church Then and Now*, it's a delightful read. Cardinal Cormac writes the Foreword. Well, it's the least he could have done, considering the number of times he pinched Chris' Greg notes...

Rod Strange's latest book is *The Risk of Discipleship* (published by DLT). Again, it uses personal experience (university chaplain, seminary rector, parish work in Hyde and Wallasey) as a platform from which to launch some powerful reflections on the theory and theology of priesthood. Rod touches on some of the main areas of controversy, but this book is not so much polemic as polymathy, Rod dipping in and out of scripture, ecclesiology, history and patristics to ground and illustrate his ideas. At the end of his book, you have a much clearer sense of what the questions concerning priesthood are, and a strong incentive to start thinking out answers for ourselves.

And finally, a real pleasure to bump into so many Old Romans this year who didn't go on to ordination, and so not an automatic part of our wretched clerical bush telegraph. At Walsingham last year, it was great to meet up again with Andrew Brookes (Birmingham), the year below me in Rome. On our Wirral HCPT Pilgrimage last Easter, Damian McGrath (Shrewsbury – my year) was a wonderful member of the team, and key organiser in the Merseyside Regional Mass. Then last summer, sitting down in Cambridge to start the task of moderating A Level Religious Studies papers, who should be on the next table

but Nick Tucker (Southwark)? All three were well, and all were happy. As the ancient Roman proverb has it, there's more than one way to skin a coypu.

Actually, I made that last bit up, but you get the point.

Paul Shaw

SOUTHWARK

We have been delighted to welcome an old Roman, Archbishop Kevin McDonald, amongst us as our new Shepherd. Archbishop Michael Bowen is enjoying a well-earned retirement still living in the Diocese, in Charlton. Dominic Allain is the new parish priest of St Pius X Church, Norbiton and Catholic chaplain to Kingston Hospital. He has been appointed chaplain to the Southwark branch of the Guild of Catholic Doctors. Charles Briggs has succeeded Michael Clifton as Diocesan Archivist. Tomas Creagh-Fuller has been appointed parochial administrator of The Annunciation and St Augustine's Parish, Beckenham Hill. Tim Galligan is now parish priest of Our Lady and St Philip Neri, Sydenham. Nicholas Hudson succeeded Patrick Kilgarriff as Rector of the Venerabile in February this year. Stephen Langridge, parish priest of Holy Ghost, Balham, has become co-ordinator for vocations promotion in the Diocese and an external member of the Board of Studies at the Maryvale Institute. Richard Whinder is working as the assistant priest at St Bartholomew's, Norbury.

Dominic Allain

WESTMINSTER

Stability seems to be returning to the Diocese, after a period of many changes, and so there are few differences to report to last year's list.

Bishop Longley has moved from Archbishop's House, to Bow parish, from where he provides support for parishes in Westminster, the City, and East London. The Bishop presided at a splendid Martyrs' Day Mass at Tyburn, whence we moved to the city, and enjoyed the convivial hospitality of Peter Newby.

David Barnes has moved to Queensway, to Our Lady Queen of Heaven, and Hugh Mackenzie is now parish priest of St Mary Magdalene, Willesden Green. Philip Miller, as well as his hospital duties, now supplies St Anne's, Underwood Road; likewise, Paschal Ryan adds to his airport duties the charge of Cranford parish.

Back at base, Philip Whitmore has been made a monsignor and has moved across to the Secretariat of State.

Old Romans List (May 2004)

Recent changes in **bold** print

HE THE CARDINAL

Bernard Longley

Peter Anglim

Mark Anwyll

John Arnold

Keith Bartrop

David Barnes

Jim Brand

Dominic Byrne

Antony Conlon

Auxiliary Bishop: **Mile End Parish**

Retired, Nazareth House, Finchley

PP, London Colney

Vicar General, Chancellor

Director, Catholic Society for Evangelisation

Our Lady Queen of Heaven, Queensway

Spiritual Director, Beda College, Rome

PP, St John Fisher, Shepperton

Oratory School, Reading

THE COLLEGE

John Coneely	St Philip the Apostle, Finchley Church End + Tribunal
Antony Convery	PP, Sts Michael and Martin, Hounslow
John Deehan	PP, Sacred Heart, Teddington
Pat Egan	Ann Arbor, Michegan
John Formby	PP, St Margaret's, Twickenham
Michael Groake	Retired, Nazareth House, Finchley
Roger Kirinich	PP, Hemel Hempstead North
Mark Langham	Administrator, Westminster Cathedral
Peter Latham	retired; Pinner
Robert LeTellier	Further Studies, Cambridge
Hugh Mackenzie	PP, St Mary Magdalene, Willesden Green
Paul McPartlan	Allen Hall Seminary
Shaun Middleton	PP, St Francis, Notting Hill
Philip Miller	Chaplain, Royal London & St Bart's Hospitals
John Murphy	c/o Archbishop's House
Peter Newby	PP, St Mary, Moorfield
Seamus O'Boyle	PP, St Edmund, Whitton
John O'Leary	PP, Holy Ghost & St Stephen, Shepherd's Bush
Jim Overton	PP, Ashford, Middlesex
Charis Piccolomini	PP, St Anselm and Cecilia, Lincoln's Inn Fields
Terry Phipps	PP, St James, Spanish Place
Paschal Ryan	Chaplain, Heathrow Airport & PP Cranford
Digby Samuels	PP, St Patrick, Wapping
Nicholas Schofield	Our Lady of Willesden, Willesden
Alexander Sherbrooke	PP, St Patrick, Soho Square
Gerard Skinner	St John the Evangelist, Islington
George Talbot	Wembley (Retired)
Michael Tuck	PP, Our Lady Queen of Apostles, Heston
Mark Vickers	St Sebastian & St Pancras, Kingsbury Green
Chris Vipers	Vocations Director (Chiswick)
Frank Wahle	PP, Our Lady Queen of Heaven, Queensway
Stephen Wang	Further Studies, Blackfriars, Cambridge

Philip Whitmore

Bishop Bernard Longley
David Barnes

Peter Latham

Hugh MacKenzie

Secretariat of State, Rome

64 Lichfield Road, Bow, London E3 5AL
Presbytery; Our Lady, Queen of Heaven,
4A Inverness Place, London W2 3JF
36 Chiswick Court, Moss Lane, Pinner,
Middx HA1 3BE
Clergy House: St Mary Magdalene,
Peter Avenue, London NW10 2DD

Mark Langham

WREXHAM

Apart from myself, the only other Old Roman in the diocese of Wrexham is Canon Patrick McNamara. His address is: The Presbytery, Twthill East, Caernarfon, Gwynedd, LL55 2PF

Antony Jones

Report of the Friends of the Venerabile



JO BARNACLE

Our Annual Meeting for 2003 took place in London. We were welcomed to the church of St John the Evangelist in Islington by the parish clergy, Fathers Shaun Leonard and Gerald Skinner. It is a lovely church and we were able to hold our meeting in the crypt.

Mgr Anthony Philpot, Spiritual Director of the College, gave us our first talk. He spoke of what had been happening at the College over the last year. He told us of the problems of the very hot weather, the music and the Christmas concert. He also spoke about the Annual Friends Pilgrimage (now a feature of College life), the departure of Joe Coughlan and of the work done at Palazzola. Mgr Philpot showed great interest in our photographs, displaying projects sponsored by the Friends. He urged us to continue to pray fervently for the staff and students, and for more vocations to the priesthood. He told us how much our prayers and our commitment are valued by the College.

After lunch the Senior Student, Andrew Pinsent, gave us an impressive illustrated talk using Power Point presentation. This was the same talk given to the new seminarians as part of their induction weekend.

After this we began our Annual Meeting, during which the Chairman reviewed the activities of the past year, in particular a very pleasant trip to Ingatestone Hall in April, organised by Elizabeth Usherwood. It was hoped to have a similar trip in 2004, possibly to Arundel Castle, and a further Friends Pilgrimage to Rome.

Our accounts were seen to be in a healthier state due in part to the increase in subscription rates. We donated £10,000 to the College pool project, with a promise of more next year. We were not able to fund the student request for a Power Point projection unit, but at the end of the meeting a very generous Friend donated the funds for its purchase.

The Committee was re-elected as follows:

Chairman: Jo Barnacle, Secretary: John Broun, Treasurer: Hamish Keith.

Members: Nicky Dillon, Jeremy Hudson, Tanis Kent, Ivan Kightley, John Oyler, Elizabeth Usherwood, Yvonne Veale and Mark Woods.

Our 2004 Annual Meeting will be during September in Manchester.

The day finished with Mass celebrated by Mgr Philpot. It was the feast of St John Chrysostom, a saint Mgr Philpot thought an excellent role model for all at the College.

Members of the Committee attended the Martyrs Masses at Tyburn and St Austins in Stafford.

On 8 May nearly fifty Friends visited Arundel Castle. It was opened especially for us. We had Mass in the Family Chapel, celebrated for us by Fr Kevin Dring. We strolled around the grounds and visited the Fitzalan Chapel. After a very good lunch we divided in two groups for conducted tours of the Castle, which we found impressive and very interesting. Our thanks go to all at the castle, to Fr Kevin, and to Elizabeth and Mark for their hard work in organising the day which was enjoyed by all.

Jo Barnacle is Chairman of the Friends of the Venerabile

House List 2003-2004

Staff

Nicholas Hudson	Rector
Andrew Headon	Vice-Rector
Bruce Burbidge	Academic Tutor
Anthony Philpot	Spiritual Director

Paul Moss	Birmingham
Andrew Pinsent	Arundel and Brighton

Third Cycle

Priests

Salvatore Audieri	Palermo
Nicola Ban	Gorizia
Jimmy Bonnici	Malta
Christopher Dawson	Salford
Mark McManus	Hallam
Zbigniew Przerwa	Lowicz
Mark Sultana	Malta

First Cycle Theology

John Flynn	Salford
Bruno Witchalls	Arundel and Brighton
Raphael Gaudriot	Point Coeur
Gonzague Leroux	Point Coeur
William Johnstone	Westminster
Christopher Miller	Birmingham
Aaron Spinelli	Arundel and Brighton
Peter Slezak	Southwark

Second Cycle

Priests

William Agley	Southwark
Stefan Bonanno	Malta
Luigi Buracchi	Arrezzo
Isidoro Giovinazzo	Aosta
Patrick Mileham	Birmingham
David Muscat	Malta

First Cycle Philosophy

Lee Barrett	Hexham and Newcastle
James MacKay	Brentwood
Mark Reilly	Brentwood
Edward Davies	Northampton
Phillip Harris	Portsmouth
James McAuley	Portsmouth
Andrew Moss	Arundel and Brighton
Sean Power	Hexham and Newcastle

Seminarians

Matthew Habron	Leeds
Marcus Holden	Southwark
Stephen Maughan	Middlesbrough

SAINTS of the ENGLISH CALENDAR

THIS original and beautifully illustrated book by former students at the Venerable English College is the first to celebrate the new Proper Calendar for England. This new list of feast days combines familiar saints, such as Thomas Beckett and Edward the Confessor, with less familiar ones from the nation's history – among them Wulstan, Alban, Etheldreda, Hilda. Also included are the patrons of Wales, Scotland and Ireland, and the patrons of Europe, reminding us both of our rich native Christian heritage, and of the Church in England's links with the wider Catholic Church.

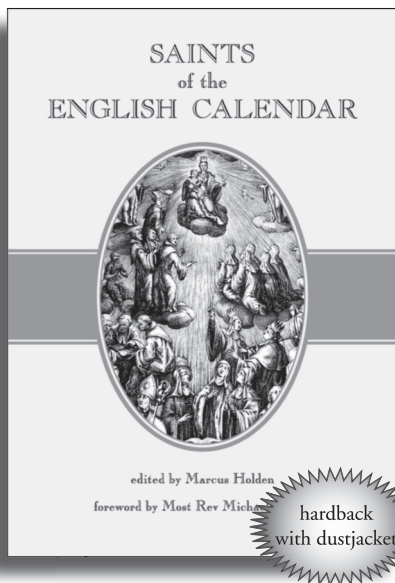
Elegantly designed and printed, this hardback 160-page book offers brief yet detailed 2–3-page biographies of each saint, together with fascinating illustrations taken mostly from rare antique volumes. Details are also given of places associated with each saint, together with suggestions for further reading. A foreword by the Archbishop Emeritus of Southwark, Michael Bowen, is included, and the volume comes with an index, a list of recommended reading, and an appendix listing the saints remembered in Wales.

The result is an excellent devotional resource which is an interesting introduction to the saints of England. It will also prove useful for priests writing homilies, and for teachers preparing lessons or assemblies. Especially suitable as a gift, e.g. for ordination, confirmation, birthdays, etc.

MARCUS HOLDEN, the editor, was recently ordained deacon for the Archdiocese of Southwark and is due to be ordained priest in 2005. His co-authors **Nicholas Schofield**, **Gerard Skinner** and **Richard Whinder** are all recently ordained priests, and all of them studied at the Venerable.

“Saints of the English Calendar will be a tremendous help in rediscovering the powerful Christian heritage of our country, which is surely the intention of the bishops in revising the Calendar for England.”

– **Fr William Massie, Reviews Editor, Faith Magazine**



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For enquiries concerning a vocation to the priesthood visit the National Office for Vocation: www.ukvocation.org