



THE VENERABLE



2005-2006

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2005-2006

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

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The Venerable

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Editorial

Phillip Harris, Editor

In this year, the first of Benedict XVI's papacy, the world has been introduced to a gentle, humble man who has touched the hearts of many, young and old alike; we have seen the Holy Father's first journeys abroad, including the World Youth Day in Cologne, and the publication of his first encyclical, *Deus Caritas Est*. His popularity has put paid to various media claims, not least that his election would prove unpopular, and, as many of the seminarians of the Venerabile will testify, the crowds attending the audiences and the Angelus have been, if anything, even more voluminous than in John Paul II's time. For many of us at the VEC, the highlight of this year has been the great privilege of serving or reading at the Pallium Mass in St Peter's for the Holy Father on the solemnity of SS Peter and Paul.

One significant anniversary which fell during this year was that marking forty years since the close of the Second Vatican Council. On the feast of the Immaculate Conception, 1965, Paul VI formally closed the Council, inaugurated by his predecessor, John XXIII. The Church moved decisively into dialogue with the contemporary world: a world that had seemed to have forgotten its roots, that was still reeling after two terrible World Wars, a world that was deeply divided into ideologies and where self-destruction seemed all too possible. Into this chaos the Church spoke clearly and plainly, of her identification with the "joy and the hope, the grief and the anguish of the men of our time, especially of those who are poor or afflicted in any way..."¹ and of her commitment to dialogue, shedding the light of the Gospel on the problems of the world.²

For those who lived through the Council, it was an extraordinary time of promise and change. To mark this anniversary we have two articles, one from Mgr Michael Corley, who was a seminarian at the VEC during the heady days of the Council and an eclectic trawl by one of our seminarians through back issues of *The Venerabile* dating from the time of the Council.

Forty years on, we are only just beginning to gain sufficient perspective to discern how well the implementation of the Council has proceeded.

Pope Benedict XVI recently underlined the importance of seeing Vatican II as a council of reform and not rupture, underlining the continuity with the Church through all the ages: we are links in an unbroken chain that stretches back to the Apostles and forward to the Church's glorious consummation at the end of time. This means we have a double duty: to transmit faithfully what we ourselves have received and to find ways of presenting it so that it can speak to our own era.³

This brings us to the task of a seminary like the VEC, which is preparing young men (and one or two not-so-young!) for priesthood and mission: men who will be following in the footsteps of so many martyrs. The College martyrs faced the same call of faithfully transmitting what they had received and of speaking to their own times: this they did by true witness – *martyrium* – to the faith with their own lives. One such witness was Blessed Edward Oldcorne whose 400th anniversary fell in 2006 and whose life and martyrdom are recounted in an article in this issue. The men discerning their vocation and preparing for priesthood today at the VEC may not necessarily find themselves being called to shed their blood but the call to living authentic lives of witness is, nevertheless, the same.

One present-day new movement that seeks to live out this calling in a simple, practical way is Points Coeur. Members of this movement have been among us at the VEC for a few years now and I am pleased to include an article highlighting the community's particular work and charism.

Seminary life is transient: none of us at the VEC is being called to a vocation as seminarian but, God willing, to priesthood. The seminary's role in providing the framework for the discernment and nurturing of this vocation is crucial. One of the most important aspects of this comes in the spiritual direction a seminarian receives. Venerable students have been greatly blessed by the presence in the house of our Spiritual Director, Mgr Tony Philpot, whose article on 'Immigrants' is included in this issue. Tony has contributed tremendously to the spiritual wellbeing of so many seminarians and priests over the years. His regular Spiritual Conferences are always inspiring, and reflect his own humility and great love of the Lord, his concern for the poor, the needy and the marginalised. He will be greatly missed on his return to England at the end of this academic year.

Other articles include our regular contribution of musical expertise from *Schola* Master, Mgr Philip Whitmore, a first-hand account of the Anglican exchange by Peter Anthony, and contributions from several seminarians.

To end, I wish to thank all who have contributed to this issue, the editorial team and our publisher, Fergus Mulligan.



Phillip Harris is a seminarian for the Diocese of Portsmouth studying First Theology at the Gregorian.

- ¹ "Gaudium et Spes", 1, in Flannery, A. (Ed.), *Vatican Council II: the Conciliar and Post-Conciliar Documents*, Vol.1, Costello, New York, 1996
- ² Ibid, 3.
- ³ cf. Address of His Holiness Benedict XVI to the Roman Curia offering his Christmas Greetings, 22 December 2005

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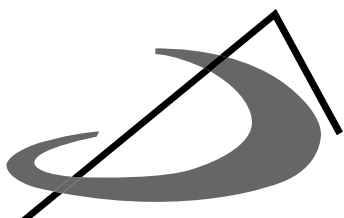
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The College and the Council

Michael Corley

It was never easy to decide whether the smoke from the chimney on the Sistine Chapel was black or white. Possibly, on the night of 28 October 1958, the smoke was a little lighter in colour than it had been for the previous few days. Certainly it did not take long for the word to spread through the crowd in St Peter's Square that evening that the smoke had been white and that a new Pope had been elected. It was only a few minutes before the Cardinal Deacon appeared on the balcony of St Peter's to declare "Habemus Papam – Angelo Giuseppe..." The few more knowledgeable members of the crowd immediately recognised that the new Holy Father was Cardinal Roncalli. He had chosen the name John XXIII. He was a month short of his 77th birthday and there was a universal feeling among the crowd that the Conclave of Cardinals had elected a caretaker Pope to oversee the Church until a younger candidate – Cardinal Montini, according to popular opinion – was more ready to take on the role and more acceptable to a larger majority of the members of the Conclave.

How wrong we were to feel disappointed. We soon discovered that Pope John XXIII was not going to be a mere stop-gap Pope. Within a matter of weeks – in January 1959 – he announced that there was to be an Ecumenical Council to discuss how the Church could best fulfil its role and mission in the world at that time. He stated that it was to be a pastoral council. It would not produce theological definitions of doctrine. Some felt that he had also been influenced in calling a council by his keen sense of history; he was very aware of the fact that the First Vatican Council had never been formally concluded. Opening a Second Vatican Council could only be done after concluding the first. The historians also noted that he had deliberately chosen the name John XXIII to end the old controversy caused by an earlier claimant to that papal name.

Whatever reasons had led the Holy Father to his decision to call a council, the decision was met with surprise and a lack of immediate enthusiasm. It was said that when Pope John first mentioned the possibility to a meeting of cardinals, his enthusiasm was met with silence and even disbelief. General councils had always been called to address some particular problem, usually theological, which had arisen in the Church. No-one could see such an immediate problem at that time and at first the Pope found a distinct lack of support. However, over the weeks and months he was able to convince others of the validity of his hopes and vision for the future of the Church and his belief that a council could be of enormous help in realising those hopes. He began to receive support from the Dutch, who were considered dangerously advanced in their theological thinking and practices, and from some other parts of Europe and North America. The welcome from the English hierarchy and from the students at the College was, it has to be admitted, polite but subdued.

Preparations for the Council were undertaken largely by Roman Curia personnel. Bishops and theologians from around the world were invited to join the various commissions which had the responsibility of drawing up the Council's agenda. But none of this preparatory work received any publicity and therefore it caused little interest. Most of the Church, including our bishops at home and us at the College, were not involved. There was some material preparation at the College as rooms had to be found and prepared for the many bishops who would be staying with us during the Council sessions. This preparation fell onto the able shoulders of the Rector, Mgr – later, Bishop – Gerard "Jock" Tickle. It would not have been possible to find a more hospitable or caring host than Mgr Tickle. He was supported in some of his endeavours by a team of half-a-dozen students known as "bodgers". The word recently occurred on the TV words game "Countdown" and was defined as meaning "untrained and unskilled labourers", a definition which fitted us perfectly.

All of the bodgers were keen smokers, like the Rector himself. The house rule at that time was that smoking was only permitted in the common-room for approximately half-an-hour after breakfast, lunch and supper. Keen addicts were also able to find a few permissible venues for their habit around the city, the Doria Pamphili gardens being the most popular. The main advantage in being a bodger was that one could smoke while at work, labouring under the weight of antique Roman furniture. One of my clearest recollections of those days is spending a Thursday afternoon removing a colossal bed, wardrobe and

chest of drawers from one of the flats being prepared for the bishops. It was replaced by an equally colossal suite of furniture. This task took us the best part of two hours, at the end of which Mgr Tickle studied the room carefully before declaring in his unmistakably hesitant voice: "Er... I rather think I preferred the original furniture". It took us another two hours to put back the original furniture. After four hours' hard labour, we left that flat in exactly the same state as we had found it when we had arrived.

This was just one example of the Rector's wish to have everything as well prepared as possible for the bishops. There were many other tales about the Rector and his team of bodgers, some true but others apocryphal. It is certainly true that he bought a supply of small, tin jelly moulds, painted them gold and then nailed them onto the ceiling beams in some of the rooms, thus improving the baroque style of the accommodation. But I suspect that the story of Mgr Tickle going down to one of the local markets and asking to buy "80 chili" of books to fill the bookcases in the bishops' rooms is one of the apocrypha.

It has been disappointing to hear some of the criticism of Mgr Tickle. He was not, and did not claim to be, a theologian. Like so many of the English bishops at that time, he was very definitely left behind by the Vatican Council. But he had many fine qualities and the greatest tribute that can be paid him must be the fact that the English College was a happy and spirited community under his leadership. He was liked and respected as a Rector. Like all of us, he had his "funny ways" but he was always able to laugh at himself. If he was to be criticised it might be for the fact that under his rectorship the community aspect of College life was stressed at the expense of the academic side, which was left largely to the lecturers at the Gregorian University.

It is a sad reflection on the state of our preparation for the Council that it was restricted to the moving of furniture. I cannot remember any discussions about the agenda for the Council, or even about our hopes for what it might achieve. We were aware that the preparations were in the hands of members of the Roman Curia and they were keeping all discussions very confidential. The future conflict between the conservatives and the progressives did raise its head occasionally, most notably when lectures at all the Roman seminaries were cancelled and all the students were summoned to St Peter's basilica one Thursday morning in February 1962 to a ceremony to celebrate the promulgation of the Apostolic Constitution *Veterum Sapientia*, which extolled the virtues and the value of the Latin language. As all of our lectures and examinations were in Latin – including the hour-long oral exams for the

baccalaureate and licentiate – this message was a little superfluous to us. It was quite obvious that the promulgation of this document at that particular time, when discussions about the possibility of the use of the vernacular in the liturgy were just beginning, was a political move by those in the conservative camp to pre-empt any debate. It was a little disconcerting to realise that Pope John XXIII had allowed himself to be persuaded to publish this document but we were easily able to persuade ourselves to trust the Holy Father's judgement that there were solid reasons for giving in to the wishes of the Curia on this point.

Meanwhile, life at the College continued as normal. Occasionally one of the bishops or theologians who had been called to Rome to help prepare for the Council would stay at or visit the College, and we were privileged to hear informal talks after supper from many of the leading lights of the preparatory commissions. Visits by Archbishop Young of Hobart and Archbishop Hurley of Durban are remembered as highlights of these particular occasions. We were privy to the flavour, if not to the details, of the discussions taking place. Those were the days before the mass media began to have such an enormous influence in the publication of current affairs. It would be wrong to claim that we were *au fait* with the discussions taking place behind closed doors in the Vatican or even that we had our own high hopes and expectations of the Council. Our hopes were very general. Obviously, we hoped that the progressives would win the debates and that Pope John's *aggiornamento* would happen, that the windows would be opened and that new life would be breathed into the Church. But in general, our lives as students were hardly changed by the preparations for or the work of the Council.

By the night before the Council opened (11 October 1962), the number of residents at the College had been almost doubled by the arrival of the majority of the English hierarchy and their secretaries and theological experts. At the College, the opening of the Council was celebrated with a special version of "circles". I believe that the tradition of circles has now been lost. It was considered an important part of our training in the 50s and 60s. The tradition was that everyone went to the common-room after the evening meal. The post was laid out on a large table and a few minutes were allowed for recipients of mail to read their correspondence. Then, everyone sat down around the coffee tables dotted around the common-room. The chairs were arranged in circles around these tables, hence the term used for this activity. The rule – unwritten, like all of the rules at that time – was that you sat down with the people near to you; you did not select the companions with whom you would sit around the table. Trying to explain this part of College life

makes it sound rather odd, but in fact it was excellent training for the future – conversing with people with whom one did not have an immediate affinity.

On that evening before the Council opened, there would not have been room for all of us to fit into the common-room so circles were laid out in the Cardinals' corridor. The circle in which I found myself included the archbishop who was recognised as the leading theologian in the English hierarchy. He was also chairman of the group which had the responsibility of dealing with all liturgical matters on behalf of the English and Welsh bishops. In those days, the various national commissions had not been formally established. We students were keen to know what the archbishop thought of the talk about the possibility of Mass in the vernacular. There had been rumours that this was under discussion. Various leaflets had appeared on the post-table indicating that the subject would have to be addressed and the promulgation of *Veterum Sapientia* had caused us to think that the conservative liturgists were preparing for a defensive battle. The response of the archbishop to our enquiry summed up our total lack of preparation, and even, I fear, understanding of the purpose and possibilities of the Council: "Oh, that is all stuff and nonsense; it will never happen". Just two months later the first Council document *Sacrosanctum Concilium* was promulgated and it re-introduced the use of the vernacular for the liturgy.

That conversation was a cause of profound concern. It confirmed our fears that the English hierarchy was not prepared for the conclusions of the Council. That would mean *a fortiori* that the clergy would not be prepared and that meant that the laity would not be prepared. Instead of leading the way, or at least being part of the visionary leadership, the Church in England had been left far behind. We were on the back foot and it would take a very long time for us to recover from this lack of preparation and understanding. Some would say that we are still, to this day, struggling to take the real spirit of the Council to our hearts.

While the work of the Council proceeded, we continued our student life as normal. The focal point for us was still the Gregorian rather than the Council chamber in St Peter's. The only difference for us was the arrival of more visitors for meals and talks and also more morning Masses to be arranged. It is strange to recall how the Rector celebrated the community Mass for the students while at the same time individual Masses were being celebrated by the thirty or so bishops at various small altars around the chapel and upstairs in the Tribune. Concelebration was unheard of in those days.

Our meals remained at the customary times. We retained our places around the refectory walls while the bishops were seated at an elongated Rector's table in the centre. All the arrangements worked very smoothly. Our main point of contact with the bishops was in the circles in the common-room after supper. The code of confidentiality regarding the details of the Council discussions meant that there were no discussion about what was taking place in the Council chamber and we the students managed to be sufficiently tactful not to quiz the bishops about the proceedings.

Of course, news did filter out of the battles between the so-called progressives and conservatives. From the first day of the Council, the bishops made the point that they had not come to rubber stamp decisions made by the Roman Curia. It had been proposed by the organising committee that the bishops would devote the first formal session to the election of members for the various commissions which were responsible for the different sections of the agenda. This proposal was rejected by the bishops as it was pointed out that they had only just arrived in Rome and did not know the people they were being asked to vote for. The bishops did not get down to discussing the main agenda for three days.

One of our main sources of information about the Council was an American Redemptorist who wrote under the pseudonym of "Xavier Rynne". He had written articles for *The New Yorker* on the eve of and at the conclusion of the first session of the Council. He expanded on the substance of these articles in his book *Letters from Vatican City*. This was essential reading for anyone interested in what was happening at St Peter's. We were very fortunate in having "Fr Rynne" conduct our retreat prior to ordination to the priesthood. He was a very pastoral and spiritual priest and his reputation as a scallywag, for daring to write about the Council, was ill deserved.

Meanwhile, the battles between the progressives and conservatives continued. The champion of the latter corner was Cardinal Ottaviani, the head of the Holy Office, whose motto beneath his cardinalatial coat-of-arms was (allegedly) *semper idem*, "always the same", no change. Any blame for any lack of progress was always placed at his door. The progressives were led by Cardinal Suenens of Brussels and by various German bishops. Pope John XXIII had to steer a path between these two camps. As he had called the Council for an *aggiornamento*, an updating of the Church and an opening of the windows to allow in the Holy Spirit, it was presumed that his sympathies lay with the progressives but he was very careful not to be seen to support one side against the other.

He realised from the moment that he called the Council that it could, probably would, lead to major changes in the Church and that there was a great danger of a schism if the changes were not handled carefully and sensitively.

It is extraordinary how human beings adapt to a situation, no matter how strange that situation is. We adapted to the presence of the bishops without any problem and we accepted the new circumstances without any question. Visitors to Rome reminded us of how extraordinary those times were. I remember one pilgrim being quite disturbed by the sight of fifty bishops clambering on to a coach to take them back to their accommodation for lunch. "But they are bishops", she cried, not expecting their lordships to be so humbled. My own family, who came out to Rome for my ordination in 1963 and who were staying in the same hotel as some of the Canadian bishops, found it extremely odd to be sharing a lift with those bishops in the hotel and being greeted by them with a warmth that they had never considered possible in princes of the Church.

Without a doubt, it was a spectacular sight to see nearly 2,000 bishops at their places in St Peter's and to witness their mass departure from St Peter's at the end of a morning session. It always reminded me of the mass exodus of pupils leaving a school at the end of the day. The only difference was the more colourful uniform – choir dress – and briefcases rather than backpacks for the bishops.

It was an extraordinary but inspiring time.

Mgr Michael Corley is a priest of the Diocese of Brentwood where he has been both Vicar General and Chancellor.

World Youth Day 2005

Michel Remery

“Why is it that, here, ‘church’ is great fun and at home it is so boring? How do I find out what God is asking me to do? How can one ever be happy as a priest? I would like to go to confession, but I do not know how! Why do people cross themselves when listening to the Gospel? What does Jesus know about my misery?” Attempting to answer these and many other questions of the young people was by far my main activity as the chaplain of our pilgrimage to the World Youth Day in Köln (Cologne), August 2005. It was the first time I had attended a World Youth Day as a priest. The diocese of Rotterdam, together with the adjoining diocese of Haarlem and the diocese of Surinam, had decided to sail to Köln on the Rhine. All together we took some 550 young people from the Netherlands and Surinam, accompanied by the bishops of the three dioceses.

Three days, three saints (13-15 August)

The journey from Rotterdam to Köln took us three days, during which we had a varied programme that helped us to learn more about three different holy men and women. The first day we slept in Nijmegen, where we contemplated the courage of Blessed Titus Brandsma. This Dutch Carmelite gave his life during the Second World War for distributing the prohibition of the Dutch bishops addressed to all the Catholic press against collaboration with the German occupier. He continued, even though he was aware of the danger he put himself into. He was arrested and died in 1942 in Dachau concentration camp. On the second day we stopped in Xanten, just across the Dutch border with Germany, at the tomb of Blessed Karl Leisner. As a deacon, the young Karl did a lot of good work with the young people of Münster, until he too was imprisoned in Dachau. There he was secretly ordained a priest. Shortly after his liberation in 1945 he died. The last day of our journey was dedicated to St Edith Stein. This Jewish philosopher converted to



The Wappen von Mainz, home to 550 young pilgrims from the Netherlands and Surinam

Catholicism and joined the Carmel in Köln. She fled the Nazi regime and entered the Dutch Carmelite monastery of Echt. Arrested by the Gestapo she died in 1942 in the gas chambers of Auschwitz. The contemplation of the lives and examples of these three holy people helped the discussion in small groups to become very lively. Many of the youngsters were greatly impressed by the example of these men and women who were prepared to give their lives for their faith.

“Koers op Keulen”, Steering a course for Köln

With almost 550 young people from Holland and Surinam staying there for a week, the boat was full: very full! On the different decks of the ship and wherever possible young people rolled out their sleeping bags; driven upwards by the scarcity of room to sleep, a few brave youngsters decided to sleep on the top deck, until pouring German rain washed them away. The next day they were back up there, braver again, but now armed with plastic sheets and air mattresses. On the captain's lounge deck was placed a set of colourful sanitary units, as the *Wappen von Mainz* was an old ship which was not equipped for permanent occupation. This was to be her last trip before being broken up. The flags of the three participating dioceses, the Dutch, Surinam and German flags, as well as the flags and banners of the World Youth Day decorated

our old ship. All together, it must have been quite a spectacle. Along the route we were greeted by passers-by who stopped and waved as they saw us sailing by. Maybe surprisingly, the atmosphere on board was very good: hardly any complaint was heard. Instead of being put off by the primitive circumstances in which the youngsters had to live, it made them share generously the few good places on board, it brought them together and made them meet each other. This led to wonderful conversations and beautiful scenes. As the Surinam young people were singing and dancing on the sun-drenched top deck, the first reaction of the Dutch was that this must be a very different culture, to be able to dance and sing to the sound of religious songs. But the next moment the waving dark hair tresses were joined by more and more blonde heads, until, strikingly, the top deck was turned into one great dance floor.

On the solemnity of the Assumption, Holy Mass was celebrated below deck while the ship was sailing. All luggage had to be removed, an altar set up and a tiny path towards it taped off. When only half of the young people had come in, the room seemed full. It took some careful directing and “condensing” before everyone had found a place. The old kitchen, with its walls and ceiling blackened by frying oil, served as a sacristy for bishops and priests and a little space next to the main engine was the chapel – maybe not very stylish, but at least it was a place where people could come to pray quietly and the proximity of the engine room ensured that it was never cold in there! Given the cramped situation in which we celebrated the feast of Our Lady, it may be surprising that for many young people this was one of the most beautiful experiences. Through the cabin windows we saw the green banks sailing by, while the words from the Gospel and the presence of the Eucharist more than made up for the conditions and the heat.

Arrival in Köln

As we came near Köln, all the pilgrims assembled on the top deck or by portholes to point out to each other the vague shapes of the twin towers of the Dom, which became more and more visible. And then came the surprise: never had a Dutch delegation had such a central sleeping location during World Youth Day! The ship was moored at the quay just below the central Dom Cathedral of Köln. Our first steps of course brought us to the Cathedral, where already many young people from many different nations were gathered. There, in the centre of Köln, we celebrated Holy Mass on the top deck, where we had just enough space to seat all 550 young people on the deck floor. Standing there to celebrate the Mystery of Christ giving himself to each of us, having preached on

how to give him priority at every moment of our daily lives, with a direct view of the twin towers of the Dom and the never-ending stream of young pilgrims with their hymns, colourful shirts and national flags on the bridge leading up to it over the Rhine, is a sight I will not easily forget!

The Holy Father arrives (18 August)

Very special was the moment of arrival of the Holy Father, Benedict XVI by boat on the Rhine. That morning I spent with the Surinam group. As we finished our catechesis session on the Holy Eucharist, it was more than time to return to our boat and get ready for the arrival of the Holy Father. We could see the *Wappen von Mainz* moored on the other side of the river. But, as security measures were apparently getting very tight at that moment, it was impossible to cross the bridge. Of course the young people got very anxious as to whether we would make it to our ship in time. After a long detour we found an alternative way to cross the river. But the Surinamese people already had lost their patience. That is, patience with silence. One joyful Christian song after another was intoned, accompanied by some traditional drums and various other instruments made of cardboard boxes and tins found on the street. No feet could stay on the floor with that music and soon all 75 young Surinamese were dancing in a long row. This is the manner in which we went right through the busiest shopping area of the Dom quarter. People stopped to see these joyful youngsters dance by and some Germans even clapped their hands. In this festive mode we arrived at the boat, where another surprise waited the Surinamese people: lunch that day consisted of rice, a delicacy they had not had for many a day! The Dutch young people came to see me one after the other, asking where the Surinamese people had found such a deep faith. Their example led many of the more secularized Dutch young people to the sacraments, and especially the sacrament of reconciliation. What a great joy it was to administer the sacrament, sitting on the foredeck, looking out over the water of the Rhine!

Everyone had been given a football shirt in Royal Dutch orange with the letters "Benedetto 16" at the back. When the Holy Father arrived, the papal vessel was brought to a standstill a few hundred yards from us and Pope Benedict XVI gave a very beautiful discourse. Amongst other things he said: "Like yourselves, I too have set out to join you in kneeling before the consecrated white host in which the eyes of faith recognise the real presence of the Saviour of the world. Together, we will continue to meditate on the theme of this World Youth Day: 'We have come to worship him' (Mt 2: 2)... Dear young people, the happiness you are

seeking, the happiness you have a right to enjoy has a name and a face: it is Jesus of Nazareth, hidden in the Eucharist. Only he gives the fullness of life to humanity!" He finished his discourse and his ship moved further in our direction: the Holy Father stood on the front deck, waving to the pilgrims on the shore and blessing them. As Pope Benedict passed our Dutch boat, a great cheering sounded from all over the deck of the *Wappen von Mainz* and the Holy Father laughed and waved at that orange flood which made such a cheerful noise. The Dutch young people surprised themselves again with their enthusiasm. As the Papal vessel moored next to our landing stage and the Holy Father made his way to the Dom cathedral, the party on board our ship continued.

Marienfeld (20-21 August)

Early on Saturday morning we started our pilgrimage to the Marienfeld, the great field outside of Köln, where we would gather with thousands of young people for the prayer vigil with the Holy Father. With the Dutch flag in front, we marched in a long line towards our goal. Given the distance – it was a trip of almost half a day – this was a real pilgrimage. At the field we found a place where all the orange passengers of our ship could roll out their sleeping mats and get ready for the meeting with the Holy Father. As we were waiting again there were quite a few young people who asked me to hear their confession, and again they were led by the Surinamese people.

The next morning I had the honour to concelebrate with the Holy Father (and ten thousand bishops and priests). What a beautiful view it was, standing there on top of the artificial hill that formed the altar space. One image is still fresh on my retina: that is the moment that I could see the huge crowd of hundreds of thousands of young people all around the hill and at the same time the figure of the Holy Father standing just in front of me waving to the crowds. Here was captured in one shot what World Youth Day is all about: the Pope and young people together. And with this image in mind I shall now go back to The Netherlands after many years of study to do precisely what the Holy Father told us to do in the last words of his homily on that occasion: "Let us go forward with Christ and let us live our lives as true worshippers of God! Amen."



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Blessed Edward Oldcorne (1561 - 1606)

400th anniversary of martyrdom

Philip Rushton

The 400th anniversary of the martyrdom of Edward Oldcorne, one of the 44 College martyrs, took place on 7 April. Edward Oldcorne was born in 1561 at York to honest and faithful parents, John and Elizabeth Oldcorne. John Oldcorne was a prosperous bricklayer and a non-Catholic, while his mother was a noted recusant of solid faith; she was imprisoned several times for her faith and eventually died at York prison in 1598. Edward was an affectionate person who possessed a genuine innocence that remained with him throughout his life. The model of faith exhibited by his mother clearly had an influence on Edward as he turned out to be zealous and sturdy in faith.

John and Elizabeth provided Edward with a good education. He attended St Peter's school in York¹ and originally trained to be a doctor. However, he felt called to priesthood and was accepted for formation at the English College at Rheims, where he entered in 1581. He was transferred to the Venerable English College on 4 April 1582 and after completing his formation in Rome was ordained priest at the Lateran Basilica on 23 August 1587. One year later, on the Feast of the Assumption of Our Lady, 15 August 1588, he entered the Society of Jesus with John Gerard, an aristocrat and adventurer with a similarly unhesitating faith.

The two new recruits had been allowed to serve an uncommonly brief and informal noviceship in Rome, so that they could serve the mission in England as quickly as possible. The Superior of the Jesuits in England, Fr Henry Garnet, was in desperate need of priests and eagerly awaited their arrival. Without delay the two priests made their way from Rome to a Channel port in France and waited for an opportune time to cross. Early in November 1588 they left France and after three days sailing they reached the Norfolk coast, near the town of Happisburgh between Yarmouth and Cromer. Although the coast was deserted, they took no chances on being sighted and waited for nightfall before successfully rowing ashore.

The two priests then separated and Blessed Edward travelled to London to meet his superior, Fr Garnet. They spent Christmas together in London and in spring 1589 Garnet introduced him to the work he had planned for him. Garnet found the new priest to be extremely capable and held no reservations about sending him on the most difficult missions.

For more than a year Garnet had planned to make Hinlip Hall (about two miles east of Worcester) a centre for the recovery of Catholicism in the west of England. He decided to send Blessed Edward to Hinlip Hall for this very task. It is from here that Blessed Edward worked tirelessly for the faith throughout his entire ministry, which lasted sixteen years. Many were converted to the faith in Worcester and in the surrounding counties through his apostolate. He set up many churches and countless flocked to him, to receive the sacraments, hear him preach and receive his advice. As a result of his efforts, Hinlip Hall became a great religious centre in the West Country: he had accomplished what his superior had intended. Fr Gerard remarked later that it was the most successful placement Father Garnet had ever made.

Blessed Edward's zeal for the salvation of souls in the West Country was however taking its toll on his health. In addition to caring for the people and the churches in his area, he also studied hard and did much corporal penance. He began to suffer from anaemia and seemed unlikely to recover his strength. More seriously, he had developed throat cancer soon after reaching England, which was deemed incurable; the only remedy recommended by the doctors was an excision that would have deprived him of his vocal organs. Rather than lose his ability to preach, he asked his superior for permission to go on pilgrimage at St Winifrid's Shrine in Holywell, Flintshire, in order to seek a cure at the miraculous spring. Fr Garnet granted the permission, and towards the end of 1590 Blessed Edward went to the shrine and was cured. He also made a full recovery from the anaemia and returned healthier than he had been for years.

Blessed Edward Oldcorne's apostolate came to an abrupt end in the wake of the Gunpowder Plot in 1605. Garnet was accused of involvement in the plot and fled from London to Hinlip Hall, to give himself the chance to defend his innocence in relative safety. Despite the undeniable proofs of his innocence, which he had supplied in letters, the lack of any evidence to convict him and even the belief in his innocence by some Protestants, on 15 January 1606 Garnet was declared an accessory to the plot and denounced as a traitor. A warrant went out for his arrest and the search for him began five days later at Hinlip Hall. On hearing the news, Garnet and Blessed Edward immediately hid together in one of the dozen or so hiding places located at Hinlip Hall. After eight days in hiding, not being able to withstand the cramped conditions and the lack of sanitation any longer, the two priests were forced out of the hiding place. When they came out

they looked so pale that their captor ran away thinking they were a pair of ghosts!

Both priests were taken to the Tower of London for interrogation. Blessed Edward was tortured on the rack for five days in succession, five hours each day, in an attempt to extract information that could be used to convict his superior. The interrogators always found him to be virtuous and wise, despite the extreme torture he was put under. In the end, he thwarted the aim of his interrogators and they failed to extract any information that could be used as evidence against Garnet.

Blessed Edward Oldcorne was indicted for involvement in the Gunpowder Plot. He utterly denied the indictment and his innocence was supported by the people of Worcester who, rather than reviling him as a conspirator, considered him to be a man of virtue, even a saint. His reputation was so great that the court was forced to accept his denial. The indictment was however reframed and he was finally condemned and sentenced to death. The indictment was for being a priest and a Jesuit, and that he was well known to have gained many souls for the Catholic faith. What a compliment! He could not deny this, "indictment", nor would he have wished to. In fact, according to Father Gerard, he received the sentence with joy.

On 7 April 1606, Blessed Edward Oldcorne was taken to Red Hill, Worcester, where he was executed. He was hanged, drawn and quartered, and the parts of his dismembered body were afterwards displayed on poles in different parts of the city. When the noose was tightened around his neck, he commended himself to St Winifrid. He was beatified by Pope Pius XI on 15 December 1929 and his cause for canonization remains open.



Philip Rushton is a first year seminarian for the Diocese of Arundel and Brighton.

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¹ The Venerable English College has a current link with Blessed Edward Oldcorne in that one of our present seminarians, James Neal from the Archdiocese of Westminster, is an alumnus of St Peter's school.

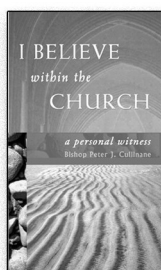
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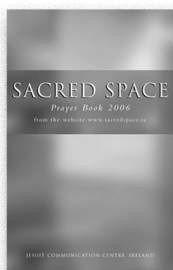
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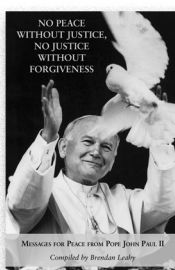
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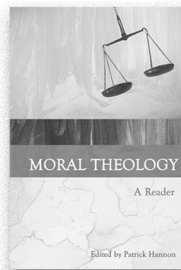
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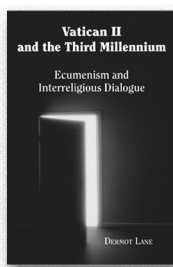
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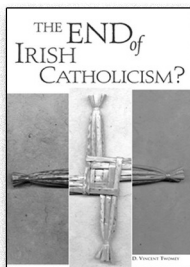
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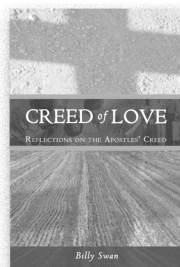
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Schola Notes 2005-6

Mgr Philip Whitmore

After the rigours of a year spent recording the CD *Veni Creator Spiritus*, I had promised the *Schola* that this year would be somewhat lighter. *Post hoc* and possibly *propter hoc*, they turned up in force at the first rehearsal of the new academic year, having gained five new recruits along the way. One thing was for sure: we were going to take a rest from the music that featured on the CD – it was time to learn something new. So we began work straight away on an arrangement by Charles Wood of an Italian Annunciation carol, “Hail, Blessed Virgin Mary”, with a view to singing it at the Christmas Entertainment.

Those of us who live in Italy are spared the absurdly early start to the marketing of Christmas products that hits the UK some time in August. Even so, the *Schola* Master has to begin serious planning for the Christmas Entertainment no later than mid-October. David Charters kindly volunteered to co-ordinate the programme with me, and he came up with the inspired idea of structuring it around the Romances of Saint John of the Cross, using extracts from his meditations on Creation and the Incarnation so as to direct our attention towards the great mystery of our Saviour’s birth. So what better way to end, musically, than with “And the glory of the Lord shall be revealed” from Handel’s *Messiah*. We had to hand an arrangement for men’s voices, which a few *Schola* members had sung before. Yet considering the length of the piece, there was not a moment to lose. We began rehearsing it before the end of October, and that gave us just long enough to learn it in time for our December performance.

The third polyphonic item for full *Schola* was a setting of the psalm *Confitemini Domino*, not the Costantini piece included on the CD, but a new one, by the 17th-century German composer Daniel Friderici. Enthusiasts for IT may be interested to know that I found this piece on the internet! I can recommend the site www.cpdll.org to any choir director: it is a veritable treasure trove of non-copyright choral music (“cpdll” stands for Choral Public Domain Library). The main drawback is that, as with so many websites, editorial standards are not as high as would be required for printed publications. Even so, there was only one error in this particular edition, a “tuo” instead of a “suo”. It keeps us all on our toes!

Martyrs' Day afforded us an opportunity to sing this work during the liturgy, and for some of our new members it was the first time they had sung publicly in a choir. It was a good way to start – and I hope it felt more like honouring the College martyrs than sharing in their sufferings! Encouraged by our first success, we felt ready for the challenge of the Christmas Entertainment itself. In addition to the three polyphonic items for full *Schola*, we sang two plainsong pieces: one of the “O” antiphons (*O Emanuel*) and the *Rorate Caeli*. We also included a motet for solo quartet, *De caelo veniet* by Jakob Handl, sung from the tribune by the same four soloists as on the CD. As a way of making the transition from the Annunciation narrative to the reading from the Book of the Apocalypse about the heavenly Jerusalem, we were treated to a rendition by Fr. Bruce Burbidge of Messiaen's organ work *L'Apparition de l'Église éternelle*. Anyone who listens to the *Schola* Master's Vatican Radio programmes will know how frequently they feature the music of Olivier Messiaen, so this organ interlude was something that I particularly enjoyed.

After the Christmas break, an opportunity for *Schola* participation presented itself on the feast of the Conversion of Saint Paul, the last Wednesday before the exam session. During Communion we sang Fauré's *Ave Verum Corpus*. This fabulous piece has the advantage of being in only two parts, but it has the disadvantage of containing some very awkward chromatic intervals. A further disadvantage, from our point of view, is that it is accompanied, and the difficulty of co-ordinating *Schola* and organ in the College church is Herculean. As so often, the *Schola* rose to the occasion admirably, disposing of the chromatic intervals with remarkable aplomb and combining with the organ so skilfully that I wondered whether a commission to cleanse stables might follow. Fortunately, exams intervened.

Last year, *per forza*, we prepared the Good Friday Passion setting with a semi-chorus of six singers, so as to leave the full *Schola* sufficient time to prepare music for the recording. Such was the success of this approach that it seemed right to repeat it. The Byrd *Voces Turbarum* are too good to omit, but they take an inordinate amount of time to learn with the full choir, time which can be better spent preparing a variety of other music. We were therefore able to learn new pieces both for Bishop Augustine Harris' 40th anniversary of episcopate (Lassus – *Qui sequitur me*) and for Mass at Santa Maria sopra Minerva, celebrated by Bishop George Stack (more Lassus – *Adoramus te, Christe*), in addition to providing the usual choral setting of the Passion on Good Friday. John Flynn, as the only deacon in the College, took all the singing deacon's



The Schola during the Advent Meditation which formed the first part of the Christmas Entertainment 2005

parts in the Triduum admirably in his stride, and was ably assisted during the Good Friday Gospel by the Vice-Rector (*Christus*) and Aaron Spinelli (*Synagoga*).

This division of labour also gave us the luxury of devoting an entire *Schola* rehearsal in the fifth week of Lent to Easter Sunday music, judiciously replacing the *Alleluia* word with *Maranatha*, as is our wont in penitential seasons. It made the whole exercise mercifully stress-free, at least for the *Schola* Master. Easter Sunday this year was the Holy Father's birthday, his first Easter and his first birthday as Pope. It was therefore a particular joy for us to be with him at St Peter's Square on this occasion. We prepared our usual two Easter hymns plus the *Confitemini Domino* by Friderici (*vide supra*). A slight disappointment was that we did not receive an invitation to sing during the liturgy, although we managed to sing all the music we had prepared during the period before Mass. Pope Benedict was obviously keen to arrive at the balcony of the Sala delle Benedizioni in time to deliver the *Urbi et Orbi* from there, as Pope John Paul had always done in his younger days. Mass duly finished by 11.50 am, but with fewer musical contributions

than in the recent past. The Holy Father will have to wait for another occasion to hear us sing!

A late Easter means an early Founders' Day, or at least so it seems. On top of that, the Bank Holiday in honour of St Joseph the Worker fell on a Monday. No time, then, to prepare anything new, but a good opportunity for us to sing our hymn arrangement *This joyful Eastertide* during the College liturgy. Our thoughts then turned to the Chiesa Nuova house function on the feast of St Philip Neri, for which we prepared Palestrina's *Iesu Rex Admirabilis*, a fine Communion motet which seemed particularly appropriate as it is so well loved by Italian congregations. The *Schola* Master must be getting soft in his (relatively) old age, as he gave the lads a Monday off the following week! But singers need to conserve energy, and plenty would be needed for the *Villeggiatura*.

Although there is no diaconate ordination this year, the *Schola* is to contribute to each of the ministry liturgies – lectorate and acolytate. At the time of writing, these events are still to come. On both occasions a number of stalwarts from the *Schola* will be missing, for the particularly good reason that they will be receiving a ministry, but at least everyone will get a chance to sing once during the *Villeggiatura*. Our plan is to offer Palestrina's *Iesu, Rex Admirabilis* for the lectors and Fauré's *Ave verum* for the acolytes. We were able to rehearse both items before the exams got under way. The Fauré, four months after we last performed it, was well remembered. Awkward chromatic intervals once mastered, it seems, are never forgotten. And then, of course, singing with the organ at Palazzola holds no such terrors as we had to face in Rome. Those stables can remain untouched for at least a few more months.

A word of thanks to those of our readers who supported the *Schola* by purchasing the CD that we produced last year. It has given us a great boost to hear how much our friends have enjoyed listening to it. There are still plenty for sale, and we have not quite covered our costs, so if you have yet to purchase a copy or if you might consider giving it to someone as a present, it can be obtained for £11.50, inclusive of postage and packing for UK addresses, from: *Schola* Recording, 24 St Mary's Grove, London, N1 2NT. *Buon ascolto!*



Mgr Philip Whitmore is a priest of the Archdiocese of Westminster. He works in the Secretariat of State and is the College Schola Master.

“It takes all sorts to make a Council”

James McAuley

The Diary of Sunday 25 January 1959 briefly records: “News of the forthcoming Ecumenical Council was brought to us by the Vice-Rector during Common Room”.¹ There is no indication of even the remotest idea of what lies ahead...

The College fabric

The Council saw the entire hierarchy of the Church in England and Wales stay in the College. This necessitated the reconstruction of an entire wing of the College in order to house them (this is, at the time of writing, the Salone). This work seems to have continued right to the wire, with the Diarist in October 1962 commenting on “the Rector’s practical lessons in interior decoration”.² Alan Clark, the Vice-Rector at that time, wrote later: “the Rector [Mgr. Tickle] and the ubiquitous Germano, a jack-of-all-trades if there ever was one, were papering the walls of the Montoro wing at 3 a.m. on the day the Council Fathers arrived. The Vice-Rector had limped to bed at 2 a.m. after performing the less skilful task, with the help of some students, of cleaning and scrubbing the floors”.³

A lift was installed in September 1963 for the start of the Second Session of the Council. Students were still at Palazzola for the *Villeggiatura* and the Diarist records “the general reaction was one of scepticism”. Archbishop Heenan also appears to not have been impressed – the Diary for Sunday 13 October records that he “made some slightly disparaging remarks about the lift”.⁴ In May 1964 the students were forbidden to use the lift. The Diary has the following terse entry: “speculation about the use or, more accurately, non use of the lift was speedily ended by a notice from the Vice-Rector”.⁵ It appears that the staff members were really motivated by a concern for the well-being of the students – the Diary for 23 January 1965 records: “the Rector is

worried that students might get stuck in the lift".⁶ This was not an unreasonable concern – Mgr Tickle, who as Rector had initiated the installation of the lift, returned to the College in September 1964 as a Bishop attending the Council "to find the lift a reality but a notice on its doors saying "Out of Order"". ⁷ *Plus ça change...*

The Council period also saw the complete refurbishment of the refectory – it was redesigned in 1965 at the suggestion of the Council Fathers and at their expense. John Brewer, the Vice-Rector, commented a year later: "they bore the expense of the work and it thus represents a memorial of the Bishops' residence in the College throughout the Vatican Council."⁸ Was it a sign of the times that the bishops chose a refurbished refectory as a memorial of their residence rather than a marble tablet on the wall of the main corridor?

The Bishops

"Twenty four Council Fathers from England & Wales were reasonably accommodated" – so writes Alan Clark.⁹ The accommodation package included nightly serenades from "courting" cats. They kept John A. Murphy, Archbishop of Cardiff, awake at night: "I am convinced that the Montoro is a 'free zone' for cats, where they hunt and court...there were brilliant snatches of silence during the night triggering off an unconscious convulsion which had you sitting bolt upright in bed wondering what had happened".¹⁰

The bishops arrived en masse on Monday 8 October 1962 for the opening of the Council. "We awoke to find ourselves awash in a sea of purple" was how the *Diarist* recorded the event for posterity.¹¹ The bishops had their own Common Room in the College and it apparently was not a model of collegiality – Archbishop Murphy describes it as "choc-à-bloc with opinionated antagonists without a leg to stand on, none of whom saw eye to eye with me...The only two in the common room who seemed to agree on any solution were the two who did *The Times* crossword every morning".¹²

Every morning they took a chartered bus from Piazza Santa Caterina to St Peter's. The *Diarist* comments, perhaps with an attempt at a pun: "They say it feels even more like going to school. One or two hoped it would make them feel more like a College."¹³

The presence of so many bishops in Rome was unprecedented. In November 1962 fifty-five Bishops from the hierarchies of England and Wales, Ireland and Scotland formally met in the College to discuss Council business. The *Diarist* dubbed it the "First Britannic Council"¹⁴ –

a title to which at least the Irish participants would surely have objected! Current guestmasters can spare a thought for their predecessors during the Council – episcopal visitors to the College reached a peak during the Second Session (autumn 1963) when *each week* a national hierarchy or group of hierarchies came as guests to the College. This often meant well over a hundred bishops at a time and a posse of students was required to form a shuttle-service of escorts up and down the stairs.¹⁵ (The students were not only kept busy hosting guests – John Brewer, Vice-Rector, noted in 1966 that “our resident handyman and the students have between them repainted almost the whole of the College interior from top to bottom...a remarkable achievement”.¹⁶)

It wasn't all work, however, for the bishops. During the Fourth Session (November 1965), the Diarist notes, somewhat laconically: “The bishops return to Rome after their recess, some looking very sun-bronzed – it must have been the golf”.¹⁷ Perhaps he meant “gulf”, as in the Gulf of Naples – here is Archbishop Murphy again: “There were other enigma variations. Those who walked to the Council every morning and those who argued strongly that if the good God had wanted them to walk, He would have given them wheels; those who went on retreat during the Council interstices, and those who went to Sorrento. It takes all sorts to make a Council.”¹⁸

Liturgy

Liturgical reform had begun prior to Vatican Two – at Palazzola in the summer of 1959 the second Low Mass was a Dialogue Mass and the Diary for Sunday 8 January 1961 records: “the Dialogue Mass so startled the Rector that the 42nd Psalm was left in ruins”.¹⁹

During the Second Session of the Council (autumn 1963), the students had to rise at 5.30 a.m. so that there would be time to fit in all of the Masses. In the era immediately before concelebration, the College church had seven altars (two of which were temporary) and the tribune had eight (one temporary) in order to enable all of the bishops to say Mass.²⁰

In December 1963, the Diary records the promulgation of the Liturgy Constitution, *Sacrosanctum Concilium*, with the Diarist commenting: “the general reaction was one of astonished delight at the brilliance of the document”.²¹ Liturgical changes were swift thereafter – in January 1964 the full Dialogue Mass was introduced during Unity Octave; in February the new Rector, Mgr Alston, arrived and immediately introduced a homily at High Mass, and in April “the new rite for distributing Holy Communion” was adopted, with the Diarist

commenting: "the volume of the *Amens* ranged from *fortissimo* to inaudible".²²

The autumn of 1964 saw see-saw changes in the area of liturgy in the College. In October the Diary records "birettas and bows reappeared at High Mass", followed by a cryptic entry: "the Vice-Rector spoke on patience".²³ In November, the "English Mass" was introduced, with the Diarist, Brian McEvoy, giving his personal impressions "...relief that it is finally here, a certain dissatisfaction with its present piecemeal nature and a vague feeling of doing gymnastic exercises".²⁴

December 1964 saw the College's first concelebration – the Rector and 12 priests concelebrated in the Martyrs' Chapel on a "large and impressive table". A year later, on 8 December 1965, High Mass was concelebrated by 12 bishops at the central altar in the College church. The Diarist describes it as "very moving...for all concerned. Four years ago who would have thought this scene was possible?"²⁵

In August 1965, during the *Villeggiatura*, there was a "conflict of wills between the Vernacularists and the Latinists at the 9 a.m. Mass for visitors. Latin won the day – this day at least." By the end of the year (and the end of the Council) the tug-of-war seemed to be over – in December 1965 the Diarist notes: "the Rector returns from retreat and immediately says an English Mass on one of our two Latin Mass days. It's amazing the influence these Jesuits can have."²⁶

Distinguished visitors

As well as a large number of bishops (including C. Wojtyla, then an Auxiliary Bishop of Krakow), the College hosted many other visitors during the Council years and its immediate aftermath. Many Council *periti* paid a visit, including Henri de Lubac S.J. who spoke in French to the Literary Society in December 1962 on personal reminiscences about Teilhard de Chardin S.J.²⁷

The visit to the Common Room in November 1963 of an Anglican student taking a course at the Greg was deemed sufficiently newsworthy to merit inclusion in the Diary.²⁸ Less than three years later, however, the ecumenical climate had improved significantly – Dr Ramsey, Archbishop of Canterbury, spent two nights in the College during his historic visit to Pope Paul VI in March 1966. Brian McEvoy notes in his article for *The Venerabile*: "Canterbury and the Curia met in their first confrontation – the Archbishop took tea with Cardinal Heard."²⁹

The most significant visit of all during those years was the morning visit of Pope Paul VI to Palazzola in August 1963 during the

Villeggiatura. The Pope described his visit as that of a "neighbour who also spends his holidays on the shores of Lake Albano". He commented that the vista across the lake from Palazzola to his Villa was, if anything, better than the view from Castel Gandolfo.³⁰

Final days

By the autumn of 1964 Council fatigue seemed to be setting in. The novelty had worn off. In October of that year the Diarist notes: "Once again we are having Council bulletins read at supper; like the food, they can sometimes cause indigestion."³¹ By the Fourth and Final Session a year later, the bishops appear to be sharing in the fatigue. The Diary entry for Tuesday 14 September 1965 notes: "The opening of the last session of the Council. The bishops' self-control must be very good or perhaps their own interest was in fact flagging – only one was observed to react visibly in any way at the Pope's announcement of the episcopal synod."³²

And then it was all over. The Council closed on Wednesday 8 December 1965. The Diary entry for the next day captures the mood: "The ebullient daily group of expansive and enrobed prelates in the bottom corridor was today replaced by a quiet gathering of rather elderly clergymen waiting with their luggage". Two days later, 11 December the Diarist notes: "It is as if the Council had never been. Ghastly thought." ³³



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¹ The Diary, The Venerable Vol. XIX No.3 (November 1959), 448. All following footnote references are to Volume numbers of The Venerable.

² The Diary, Vol. XXII No.2 (Summer 1963), 120

³ Alan Clark, "Preparing for the Council", Vol. XXII No.4 (Summer 1964), 228

⁴ The Diary, Vol. XXII No.4 (Summer 1964), 259, 262

⁵ The Diary, Vol. XXIII No.1 (Winter 1964), 53

⁶ The Diary, Vol. XXIII No.3 (Winter 1965), 191

⁷ Derek Worlock, "Background to Vatican II", Vol. XXIII No.2 (Summer 1965), 87

⁸ John Brewer, "Cracks in the Cloister", Vol. XXIII No.5 (Winter 1966), 305

⁹ Clark in Vol. XXII No.4 (Summer 1964), 229

- ¹⁰ John A. Murphy, "Outside the Council", Vol. XXIII No.4 (Summer 1966), 222
- ¹¹ The Diary, Vol. XXII (Summer 1963), 121
- ¹² Murphy in Vol. XXIII No.4 (Summer 1966), 222 & 223
- ¹³ The Diary, Vol. XXII No.4 (Summer 1964), 263
- ¹⁴ The Diary, Vol. XXII No.2 (Summer 1963), 124
- ¹⁵ Cf. Worlock in Vol. XXIII No.2 (Summer 1965), 87
- ¹⁶ Brewer in Vol. XXIII No.5 (Winter 1966), 306
- ¹⁷ The Diary, Vol. XXIII No.4 (Summer 1966), 278
- ¹⁸ Murphy in Vol. XXIII No.4 (Summer 1966), 223
- ¹⁹ The Diary, Vol. XX No.3 (November 1961), 224
- ²⁰ Cf. The Diary, Vol. XXII No.4 (Summer 1964), 260
- ²¹ Ibid, 269
- ²² The Diary, Vol. XXIII No.1 (Winter 1964), 49
- ²³ The Diary, Vol. XXIII No.2 (Summer 1965), 122
- ²⁴ Ibid, 127
- ²⁵ The Diary, Vol. XXIII No.4 (Summer 1966), 282
- ²⁶ Ibid, 272 & 283
- ²⁷ Cf. The Diary, Vol. XXII No.2 (Summer 1963), 128
- ²⁸ Cf. The Diary, Vol. XXII No.4 (Summer 1964), 265
- ²⁹ Brian McEvoy, "Encounter" in Vol. XXIII No.4 (Summer 1966), 216
- ³⁰ Cf. "The Pope visits Palazzola" in Vol. XXII No.3 (Winter 1963), 147-148
- ³¹ The Diary, Vol. XXIII No.2 (Summer 1965), 121
- ³² The Diary, Vol. XXIII No.4 (Summer 1966), 273

Points-Coeur – A Work of Compassion and Consolation

Pierre-Marie Tiberghien

On 4 January 1990, while he was praying the Rosary with his community, Fr Thierry de Roucy received the call to found small communities in slums and very poor areas. They would be composed of four or five young volunteers, who would give one or two years of their lives to be a presence of compassion for the smallest.



Fr Thierry in Kazakhstan

Fr Thierry explains: “I felt that our presence should be a bit like that of Mary at the foot of the cross of her Son. A presence apparently not very active, but rather contemplative...that is simply there, that gives a great deal of itself for the consolation of another... And I thought that I should call this work *Points-Coeur* (or Heart’s Home), that is a place where love is put first.”

Providentially, eleven young people presented themselves to Fr Thierry one month later and in October the first two houses were opened: one in Paraná, Argentina and another one in Salvador da Bahia, Brazil.

Since then, many communities have been founded all over the world—thirty-five houses from Colombia to India, from the Bronx in New York to the Philippines—and more than 1,100 young people from different countries have given a period of their life in one of the *Points-Coeur* communities. In 2000, *Points-Coeur* was recognised by the Church as an Association of the Faithful.

How is the charism of compassion concretely lived? First of all, the *Points-Coeur* communities are immersed in a very poor area or a slum and we simply share the life of our neighbours: we try to follow their way of life (cooking like them, sleeping on a mat or eating with your hands...) and to speak their language, which is a way to get closer to them, a way to love them. Community life in the *Point-Coeur* house is important: we

try to live united like a family. This life in community is always a great experience and often a challenge as we often come from different parts of the world and have different habits and culture.

At the heart of our mission is prayer: each day we meet in the morning and the evening for prayer in common (Lauds and Vespers), we pray the Rosary along with some children and neighbours, we attend Mass and spend one hour in adoration before the Blessed Sacrament.

A volunteer explained the importance of prayer in these words: “The more I contemplate, the more I find the people I encounter beautiful, infinitely loved, infinitely sought after, infinitely lovable. The more I contemplate, the more I become an instrument of mercy, of compassion and of consolation. The people here do not need the presence of such and such a volunteer but of Christ.”

During the day some children from the area like to come to Point-Coeur. They come to play, to find a place and a helping hand to do their homework, or to have a minor injury treated. Eventually, they come because they know that in *Point-Coeur* they will find love and affection, attention and presence. This friendship with the children often enables us to get to know many families in the area. Every day members of Point-Coeur spend a lot of time visiting different people in the area with a special attention to the more deprived, those who are lonely and the handicapped.

Getting to know these people better, we come to know their problems. Therefore, whenever it is possible, we act as a link between these distressed people and the local services and charitable organizations to find the most appropriate solution to their situation.

When daily life seems to be organised and planned, quite often events intervene: a child is sick and needs to be accompanied to the hospital, a young man has been killed and his family needs to be consoled, a family asks us to come to pray in their house or simply invites us for dinner...

Once or twice a week, we also travel outside of our immediate neighbourhood to serve in shelters, jails, hospitals; garbage dumps... so that wherever the poor live and work, someone may be present at their side.

Here is the testimony of a volunteer in Brazil:

“Every Tuesday morning, I go to visit the children at the orphanage of the neighbouring village, Simões Filho, with Carmen, a volunteer from Ecuador. I like going more and more, but each time it is hard! Dozens of little boys (four to eleven years of age) without father, or mother, or uncle, or aunt, or grandmother, without anyone who can love and take care of them! These children hardly count as people; they have no value in the eyes of men. These children that learn to survive without kisses or cuddles, to take care of themselves, to defend themselves, these children

who transform a bottle-cap and a bit of string into a game, these children who arrive at the orphanage in an inhumane state. There, our mission is to love. To love signifies spending time with others, listening, playing, taking them into your arms, drying their tears...showing them they are valuable...Little by little, visit after visit, friendships start to be born, we want to organise some outings with some of them: a weekend for them to go out of their grey and closed environment, where they can play with other children in freedom in the countryside and where they will laugh.”

As it can be easily understood, a commitment in *Points-Coeur* is different from that in a non-governmental organisation. It is not only a deep human experience; it is always the answer to a call from God.

However, once they are back home, most of the volunteers try to get on with living this charism of compassion in a life of work or study, and in marriage. Indeed suffering is everywhere and a culture of compassion needs to be developed and spread.

A few years after the foundation of *Points-Coeur*, a group of volunteers who had come back from their mission asked to continue this mission, having the desire to live a consecrated life or to be a priest. Thus, the Fraternity of Molokai was born. We now number sixty. *The Points-Coeur* family now includes lay people, lay consecrated, priests and religious, present in different fields (slums, U.N., culture, enterprise...). As members of one of the Ecclesial Movements, we joined the Holy Father in St Peter's Square on the feast of Pentecost this year. Let us conclude with his words:

“If we look at history, if we look at this assembly here in St Peter's Square, then we realise that [the Holy Spirit] inspires ever new gifts; we see how different are the bodies that he creates and how he works bodily ever anew... He breathes where he wills. He does so unexpectedly, in unexpected places and in ways previously unheard of.”

For more information on *Points-Coeur* or if you wish to help the Community, visit our web-site at: www.heartshomeusa.org (in English) or at: www.pointscoeur.org (in French).



Mirald, an American volunteer, Dakar, Senegal



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A Term at the Venerable English College, Rome

Peter Anthony

For quite a few decades now there has been an exchange of seminarians between the Church of England and the English College. I set out last summer from my theological college in Oxford to live and study at the English College for a semester; here are a few reflections on my time there.

The first emotion I feel when I bring my time in Rome to mind is gratitude. I cannot begin to express how touched I have been by the friendly welcome I received from both staff and students. The strength and integrity of the common life of prayer and community at the English College is one of the things I feel it should be most proud of. It was what most impressed me and was the source of some of the most important insights I feel I have received in my time there about the nature of the relationships which Christians share with one another. It is also one of the key things I feel most appreciative for as I reflect on how my time in Rome has contributed to my own diaconal and priestly formation over the past three years whilst in Anglican ordination training.

In many respects I wasn't sure what to expect the day I arrived in the via Monserrato. On reflection I now see I certainly arrived with an oversimplified view of what ecumenism is all about: I really feel that is one area where my experience of the English College has given me hugely different insights. I suppose I imagined that ecumenism was simply explaining to others what you thought about something, or how your tradition approaches a matter, and then discussing it. I also thought it would be about explaining how the Church of England's structures operated or what its line on certain hot issues was. I'm glad I now realise that doesn't even approach scratching the surface of what ecumenical dialogue is all about. First of all, I realised that the Church of England's funny ways were quite well known about in the College, not least because of the large number of people who are ex-Anglicans of one sort

or another. More importantly, it became evident to me that what I was experiencing was much more than simple discussion. Through our common life, lived and prayed together, I felt I was getting to know people on a much deeper level than mere “issues.” The more I reflected on it, the more I realised what I was experiencing was a renewed awareness of that *koinonia* which all Christians share by virtue of their common baptism. The relationship between us was not simply a case of being “in” or “out” of communion with one another but about realising we share a fundamental, albeit imperfect, communion already.

This realisation about the degree of communion we already shared was very important in establishing trust. It was only as a result of this that I feel some of the most fruitful theological discussions which I had with people became possible. For true dialogue to take place there also needs a very radical openness - or vulnerability even - to the person one is in dialogue with; and that openness is only possible once trust is established. I felt very touched by the frankness with which many people felt they could speak with me - and with which I felt could speak to them. And all that only comes from the common life of prayer and community which the exchange offers.

At the same time I also became more aware during the exchange - sometimes in a much more immediately acute way - of the divisions which sadly afflict God’s Church. One such thing was the fact that Anglicans and Roman Catholics can’t yet fully celebrate the Eucharist together. However, I came to realise in a funny way that there’s an honesty in that state of affairs - and this honesty is in itself something which stems from the realisation of that shared *koinonia* which I mentioned earlier. At times that honesty leads to pain, but at least it provides a position which we can openly and frankly work from. There also sprang out of the pain of our imperfect communion signs that we will one day be able to receive from the same altar: I felt very touched by just how often people said they appreciated the presence of the Anglican students at Mass even though we couldn’t receive communion; equally it was a particularly precious thing to be able to pray together in Our Lord’s sacramental presence during the daily period of exposition. These two things were real graces which tintured some of the pain of our divisions with hope.

One further thing I became particularly appreciative of was the way in which the formation at the English College forges a very productive relationship between prayer and study. The way theology is taught in continental Catholic faculties was very different from my experience in Oxford at St Stephen’s House and in many respects offered a refreshing

perspective. At the Angelicum the fact that every one present was preparing for some sort of active ministry within the Church often gave the lectures quite a pastoral focus which was very different from what at times could be the quite dry theology of the Oxford Final Honour School. I was impressed by how much the students around me brought their prayer-lives to bear on their study - and how much of their prayer sprang out of study. I returned to Oxford with a renewed appreciation of how important it is within the academic life of our universities in England to have places where committed theological study takes place within the context of prayer. This is something which I think the Anglican theological colleges in Oxford can work together with the Roman Catholic permanent private halls and houses of study to underline and strengthen. Theology becomes dry and fossilized if it does not spring from prayer and is not placed at the service of the Church's mission.

A further thing I became particularly appreciative of during my time at the English College was the presence of the College martyrs and their prayers for us. One might imagine this would be one of the most difficult things for an Anglican to stomach - and indeed an odd thing for an Anglican to be appreciative of. One of the things I remember most clearly about life at the *Venerabile* was that the story of those brave men was strongly present in nearly every element of the College's life: in the paintings on the walls of the chapel; in their prayers invoked each day; in the solemn keeping of their feast day every year. Indeed in some senses memories of the bloodshed of the Reformation were just as present in Oxford, with the place of Archbishop Cranmer's execution commemorated in the middle of one of the main streets. I've always found it difficult to make sense of the violence shown by both "sides" during the sixteenth century. However, I remember being very moved by a comment the Rector once made to us that the Forty-Four make the College a holy ground for all Christians. I became more and more conscious that in some sense one could say the College martyrs had died in order that all English Christians might be one and also in full and visible communion with the universal Church. Although we understand differently nowadays how those aims are to be accomplished within the context of modern ecumenical dialogue, those were intentions I felt I could hold in my heart through my time in Rome. The celebration of Martyrs' Day itself was wonderful. I was fearful of feeling a bit out of place, but the whole community was remarkably sensitive to us Anglicans in the way they celebrated the feast. It was good to be able to reverence the relics of the martyrs and to ask for their prayers together

as a College community; it was a strange joy that although we couldn't yet celebrate fully the Mass together, we could all fully join in reverencing the relics and in celebrating the remarkable Christian witness of a number of brave young men with whom I shared the experience of having studied and prayed in the via Monserrato. For that and all the many graces I received in my time at Rome I will continue to be very grateful for many years to come.



Peter Anthony trained for ordination in the Church of England at St Stephen's House, Oxford. He was one of the Anglican exchange students at the English College from September 2005-February 2006. He is now a deacon serving in the Parish of St Mary and Christ Church, Hendon, in the Diocese of London.

Reflections on Pope Benedict XVI's Encyclical Letter *Deus Caritas Est*

David Charters

"By contemplating the pierced side of Christ (cf. Jn 19:37) we can understand the starting point of the Encyclical Letter: "God is love"¹ (Jn 4:8). It is there that this truth can be contemplated. It is from there that our definition of love must begin".¹ In considering the incarnate love of God in Jesus Christ, Pope Benedict XVI points not only toward the starting point, but also to the end, the reference; to the focus of our contemplation; our model and the source which we are to constantly drink from as we begin to penetrate the mystery and specificity of Christian love. Jesus Christ reveals to us who God is and how God loves and at the same time in his life and death fully reveals who man is² and how man, made in the image and likeness of the Creator is also called to love. The Son of God, who is the Word perfectly expressing the Father's love is at once the answer, that is humanity's perfect and loving response. The essence of Old Testament revelation is assumed and most perfectly expressed in the oblation and sacrificial love of Jesus Christ who shows us the depths of God's love³ in loving to the end (Jn 13:1).

In pointing to the greatness of God's love for his people, the Holy Father refers to the writings of the prophet Hosea, in which God is specifically revealed, through his action, namely his forgiving love, to be God and not man (Hosea 11). This love is so great, Pope Benedict adds, that "it turns God against himself and in this we see a dim prefigurement of the mystery of the Cross: so great is God's love for man that by becoming man he follows him even into death, and so reconciles justice and love".⁴ Indeed, such is the boundless nature of God's love that he assumes our human nature in order to suffer and die for us; this love is made visible in the life of Jesus Christ and most especially in his wounded heart, which having been opened after the Lord was already dead (cf. John 19:33) serves as a permanent reminder of the Lord's superabundant

love which is indeed stronger than death itself (cf. Song of Songs 8:6). The open heart of the Saviour is the threshold of the temple (cf. Ezekiel 40) giving access to the waters of God's infinite love, yet it is the human heart which is pierced and as such, summarising and symbolising as it does the Lord's passion, it becomes the model for genuine human love (cf. Jn 13:15), which gives everything. Such exemplary love cannot remain at the purely theoretical level, and whilst it is given in the first place for our contemplation, it is to be anything but passive: we are no mere spectators. We are called to act, to love, or in the words of the Apostle "to make love genuine" (Romans 12:9). Love of this kind is not mere sentimentality, as the Holy Father is keen to underline. It is rather that love which "becomes care and concern for the other. It seeks the good of the beloved: it becomes renunciation and it is ready, and even willing, for sacrifice".⁵ What the Lord reveals in his life of total self-giving, which culminates in his sacrifice on Calvary, is the secret of love; he as it were unveils the very mystery of the Trinity which is love and gift of self, offered to man and made possible in the Son and his love for us. The love that we give to others is not the sum total of our efforts – we cannot go it alone! Love is God's gift to us; his charity is poured into our hearts by the Holy Spirit (cf. Romans 5:5), and thus, loved by him, we can turn to him and turn to others. We need to be aware of this truth. "Anyone who wishes to give love must also receive love as a gift".⁶ Indeed, the very charity of Christ is held and guaranteed by the Father's love in the Holy Spirit. So too, if we are to begin to love as Christ loves, we are to receive from him and drink from the fountain of his Sacred Heart.⁷

God's love for us and our graced response to his offer of love finds a unique marvellous synthesis in the mystery of the Blessed Eucharist, in which Jesus' act of oblation is given an enduring presence.⁸ The very mystery of the Son of God is given in its entirety in the Eucharist: the Son gives himself to us and he can do so precisely because he has life within him; the divine life which he receives from the Father, the source to whom he expresses an eternal thanksgiving.⁹ The Son's gift of himself for our salvation presupposes the original initiative of God's love. The Son's being turned toward the Father in an act of praise which is at once abandonment and a radical openness to his will expressed in his love of his brothers which knows no limits and seeks to lead them into a new intimacy and ever deeper communion with himself: "I no longer call you servants but friends" (John 15:15). The "end" of the Eucharist, its ultimate finality is a communion of love. The love which "invents" the Eucharist is offered to us that we might begin to love as God loves (cf. John 15:12) and indeed to offer ourselves with Christ as "we enter into the very dynamic of his self-giving".¹⁰ We are to become "Eucharistic", "as faith, worship

and ethos are interwoven.”¹¹ That which we believe and celebrate in the liturgy is to be practised and shown forth in our daily lives. The Pope clearly states that “a Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented”.¹² Such a strong affirmation serves to highlight that the Christian exercise of charity finds its energy in the Eucharistic sacrifice; the Eucharist gives it form and, as it were, acts as its measure. Just as the Church cannot really exist unless she is missionary,¹³ neither can the individual members truly love (as Christ loves) without lives that are profoundly Eucharistic. Such was the secret discovered by the saints: loving Christ and growing in communion with him, in order to love their brothers and sisters in humanity in him. The Pope underlines the heart of the Christian message contained in the two-fold commandment of love of God and love of neighbour. Loving one’s neighbour and being sensitive to their needs in turn makes one sensitive to God as well,¹⁴ yet to truly love our neighbour requires of us to drink from the source of love, namely God himself. The Holy Father illustrates this point beautifully in referring to the missionaries of Charity, who inspired by their foundress, Blessed Teresa of Calcutta, have so clearly perceived the intrinsic link between worship of the Lord in the Eucharist and serving him in the poorest of the poor. Thus, the authenticity of the spiritual life requires the practice of love, whilst serving the needs of others in the name of Christ must be deeply rooted in prayer. It is in this way that the mystery of the Eucharist provides a “royal road” which holds together and verifies these co-essential aspects of our faith.

“Love of neighbour, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level”.¹⁵ Just as the opened side of the crucified Saviour expresses the depths of God’s love which is boundless, the Church’s mission is to render charity visible, here and now. Pope Benedict describes the entire activity of the Church as “an expression of love that seeks the integral good of man”.¹⁶ Just as the Eucharist “fits perfectly with that charity of Christ which led him to take a real body having human nature and unite it to himself in order to save us”,¹⁷ it follows that the Body of Christ, which is the Church, according to the same logic of the Incarnation and animated by the same Spirit of God¹⁸ would always and everywhere continue to be the love of Christ in the world. Just as the proclamation of the Word and the celebration of the sacraments are the Church’s responsibility, so too is the practice of charity, and “these three presuppose each other and are inseparable”.¹⁹ These three, which the Holy Father, drawing on scriptural testimony and the writings of the Fathers, sets before us as the expression of the Church, thus

serve as an indicator of her presence. Once again we are brought to the specific theological nature of the Church's endeavour: her charitable activity, placed as it is alongside the Word and the sacraments, allows us to distinguish this from other forms of social aid. Whilst underlining the presence in the world and the importance of the latter, the scope of the Encyclical is to indicate the specific nature of Christian charity. The Holy Father refers to the hymn to charity in St Paul's first letter to the Corinthians (cf. chapter 13) as "the *Magna Carta* of all ecclesial service".²⁰ "Practical activity will always be insufficient, unless it visibly expresses a love for man, a love nourished by an encounter with Christ. My deep personal sharing in the needs and sufferings of others becomes a *sharing of my very self with them*: if my gift is not to prove a source of humiliation, I must give to others not only something that is my own, but my very self; I must be personally present in my gift".²¹ The Encyclical here provides a very eloquent expression of how the Christian is called to love, namely in giving him or herself out of love. Indeed, the essence of love, Edith Stein wrote, is the gift of self. It would appear that this applies specifically in the area of pastoral charity, to priests, called to live and serve in the Spirit of Christ, making their own the mind of Christ (cf. Philippians 2:5), who was not simply content to give of himself, but gave his very self (cf. Ephesians 5:25). Yet once more, as the Holy Father underlines, this love for our brothers and sisters, made possible thanks to the "heart which sees",²² is a love that is nourished by an encounter with Christ.

There is a need for humility, and remaining close to Christ, of being with him (cf. Mark 3:13) in a genuine spirit of prayer and service reminds us that we are only instruments in the Lord's hands. As the Holy Father notes "when we consider the immensity of others' needs, we can on the one hand, be driven towards an ideology that would aim at doing what God's governance of the world apparently cannot: fully resolving every problem. Or we can be tempted to give in to inertia, since it would seem that in any event nothing can be accomplished. At such times, a living relationship with Christ is decisive if we are to keep on the right path; prayer, as a means of drawing ever new strength from Christ is concretely and urgently needed".²³ Whilst encouraging a deep life of prayer, the Holy Father it seems is warning against activism and indeed resolutely moves away from the false dichotomy which seeks to separate those who pray and those who work. Once more drawing upon the example of Mother Teresa to illustrate his point: "time devoted to God in prayer not only does not detract from effective and loving service to our neighbour but is in fact the inexhaustible source of that service."²⁴ There is a circularity and a continuity which is brought about through faith, and one moves "from God to God", as St Vincent de Paul would say. Love of God

and love of neighbour support and allow each other to be. It is truly in the light of faith that we see that “love is possible and we are able to practise it because we are created in the image of God.”²⁵ The Holy Father offers Mary as the supreme example of sharing God’s love with others. Mary’s charity becomes inventive when she comes to the help of her cousin Elizabeth. Filled with God and transformed by him “she places herself completely at the disposal of God’s initiatives”.²⁶ In this, Mary is our model, in that we too who receive Christ in the Eucharist, which St Augustine refers to as the *vinculum caritatis* – the bond of love²⁷ – we are filled with the God who is love, that we in turn might love as he loves, that is to give ourselves so as to be fountains of living water in the midst of a thirsting world”.²⁸



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¹ Pope Benedict XVI, Encyclical Letter *Deus Caritas Est*, # 12

² Cf. Pastoral Constitution, *Gaudium et Spes*, # 22

³ cf. Fourth Eucharistic prayer

⁴ *Deus Caritas Est*, # 10

⁵ *Ibid.*, # 6

⁶ *Ibid.*, # 7

⁷ *Ibid.*, # 7

⁸ *Ibid.*, # 13

⁹ Cf. Hans Urs von Balthasar. *Theo-Drama*

¹⁰ *Deus Caritas Est*, # 13

¹¹ *Ibid.*, # 14

¹² *Ibid.*, # 15

¹³ Cf. Pope John Paul, Apostolic Letter *Redemptoris Missio*, # 11

¹⁴ Cf. *Deus Caritas Est*, # 18

¹⁵ *Ibid.*, # 20

¹⁶ *Ibid.*, # 19

¹⁷ St Thomas Aquinas, *Summa Theologiae*, III.75.1

¹⁸ Cf. Dogmatic Constitution, *Lumen Gentium*, # 8

¹⁹ *Deus Caritas Est* # 25

²⁰ *Ibid.*, # 34

²¹ *Ibid.* (Italics mine)

²² *Ibid.*, # 31

²³ *Ibid.*, # 36

²⁴ *Ibid.*

²⁵ *Ibid.*, # 39

²⁶ *Ibid.*, # 41

²⁷ Cf. Tractate on the Gospel of Saint John, 26.13

²⁸ *Deus Caritas Est* # 42

Student Diaries, Romance and the VEC or the Good Old Days ... 81 Years Later

Sr Mary Joseph McManamon, OSB

Once upon a time, there were two students at the Venerable English College in Rome. It was the Holy Year, 1925, and both men were in their second year of Philosophy at the Greg.

The two students were Joseph Formby Halsall (Liverpool) and Laurence Wallace Jones (Birmingham). Joseph was two and half years older than Wallace but they both entered the VEC in October 1924. The entries in the *Liber Ruber* show that their years in Rome ran along parallel courses with only slight differences in details such as House Jobs and Study Circles.

Joseph had been Secretary of *The Venerabile*, for which he wrote some articles, and he was elected Senior Student in 1930. Wallace was Secretary of the Debating Society and of the Study Circles and also President of the Literary Society. He served as Librarian and crowned his year in that position by cataloguing the Palazzola library. (That catalogue is preserved in the Archives though now, of course, it is out of date.) In 1925, he deepened his spiritual life by becoming a Third Order Franciscan.

The *Liber Ruber* also notes that the two men received tonsure, were admitted to first and second minor orders and the subdiaconate on the same days; were ordained deacons together in February 1930, and ordained to the priesthood on Holy Saturday, 19 April 1930, in the Lateran Basilica.

We pick up their stories in 1925, first of all, because it was the year Wallace decided to keep a diary of his days in Rome. It was a Holy Year and there would be many events to record. Secondly because, in a casual

conversation with his fellow student, Joseph Halsall, the two young men discovered that they had a rather remarkable connection: Wallace's sister Madeleine was dating Joseph's cousin Richard! Richard was an architect and had moved to Birmingham to take up a new job. He met Madeleine just around the time the two seminarians went off to Rome. What started out as a friendship blossomed into romance and in 1931, when Wallace and Joseph returned to England, Madeleine and Richard were married, with Wallace officiating at the wedding. Richard and Madeleine had a daughter Mary (Molly) who, understandably, has a special place in her heart for the VEC.

On a recent visit to the College, Molly told me the story of her double connection to the College and a little about the lives of her cousin and her uncle after their ordinations. Joseph had returned to Rome in 1931, to the Beda this time, and earned a Doctorate in Canon Law (*magna cum laude*). Later he was appointed secretary to Archbishop Hinsley at Westminster and in 1945 was consecrated Auxiliary to Archbishop Downey of Liverpool. He died in March 1958 at the age of 56. Wallace's first pastoral assignment was at Gravelly Hill. For many years he served on the staff of his old school at Cotton and was parish priest for 25 years in three different parishes. Wallace retired in 1975 and went to live with Madeleine, who was now widowed. He died in June 1993, shortly before his 89th birthday.

Molly showed me an article written by Joseph that appears in the October 1926 issue of *The Venerabile* (pp. 41-49). The article, entitled "The Good Old Days," describes a student diary from 1852 that he discovered in the College Archives. Joe's writing style is witty and his comments on the 1852 diary make delightful reading. It begins with a detailed account of the student's trip to Rome to commence his studies at the VEC. Along the way there is high adventure that includes an unsuccessful attempt to purchase a set of pistols, extravagant living, sea-sickness, and trouble with the port authorities. (Good thing the pistols were not purchased!) The diary is full of fun and interest, and Joseph ends his article with a plea to his fellows to follow course and keep diaries themselves that can later take their place in the VEC Archives, providing clues for future students about College life in the 1920s and '30s. Oddly enough, though, it seems that Joseph did not follow his own advice as no diary of his has been found. It was, rather, Wallace who kept diaries for two of his years at the VEC (1925 and 1926).

While cleaning out some of her uncle's papers, Molly ran across these diaries and wondered if we might be interested in them. Of course, we

happily accepted her offer and she had the diaries digitally photographed and put on a CD for us.

When they arrived, I began skimming the pages and soon found myself caught up in the life of this former student, comparing it to life in the College now. How times have changed! Yet, there are many similarities. What was even more fun was to find the 1852 diary Joseph had written about. The Archives are full of treasures for today's students.

Diaries of Laurence Wallace Jones, 1925-1926

To fruitfully read a student diary, one must first crack the code. There are many terms, abbreviations and slang expressions known only to the *Literati* of the college. My first perusal of the 1925 diary left me a bit perplexed, until I put my sleuthing skills to work. Attempting to think like a seminarian (not an easy task), things eventually became clear. Some of the words are still in use, others have been dropped with the passing generations and been replaced with more modern terms. And new technology has a language all its own.

The 1925 diary was written in a small book with one page for each week, so there was not much space for a budding author to wax eloquently about each day's events. For his 1926 diary, Wallace used a larger notebook with blank pages, so he could write more per day, when the spirit moved him. This new practice became too much, though, and after several months of daily entries, Wallace writes that he can not keep this up. It is taking too much time. He fights the temptation to abandon the diary altogether and, instead, only notes significant events during the rest of the year.

Most of the diary is devoted to details about College life: debates (usually on some outrageous topic), concerts, skits and other entertainments, liturgies and, of course, classes. He often mentions letters, telephone calls and parcels from home, which generally consist of food (some things never change!). But what Wallace and his friends could have used were some good watches. There are accounts of summer *gitas* that start out in high spirits with *pranzo* in some wonderful restaurant complete with piles of homemade pasta and fine local wines, only to end in missed trams, trains or buses and long hikes home in the dark. Or a day-trip to Assisi with the Rector that turned into an over-night stay, another train missed by a select few (Wallace and his mates again), and ended with the Rector waiting patiently at Termini and bundling them back to Palazzola in a taxi with never a word (at least, not

recorded) of blame or annoyance. Did things like this happen only to Wallace and Company, or did all the students in those days fail to master the method of telling time by sun and shadows?

The Holy Year of 1925 witnessed a number of canonizations: St Therese, Jean Vianney, Madeleine Sophie Barat, Peter Canisius and John Eudes among them, sometimes two in a week. The students must have been weary running back and forth to St Peter's. As seminarians, they were frequently asked to serve at these Masses or to guide pilgrim groups around Rome. Such occasions usually included an audience with the Holy Father and the obligatory photo op.

Wallace mentions the exact day when Italy adopted the practice of driving on the right side of the road. (That's "right" as opposed to "left," not "right" as opposed to "wrong." Italian drivers do not really care what's "right" in that sense!) No mention is made of anyone being run down – no martyrs to the cause of The Right.

Other major events include Wallace's 21st birthday, and a football match against the Swiss Guards! The VEC carried home the honours and Wallace mentioned that the Guards did not play well at all, "they seemed very clumsy." It obviously was not their game! I wonder how our lads would do in a similar contest this year.

I'm sure today's students would have gotten on well with Wallace Jones. He was a *scholarly* young man, to which his extra-curricular activities attest. He was also quite a sportsman. Throughout the diary he refers to all the games played during the academic year – cricket, football, tennis, golf, billiards, ping-pong, swimming – and Wallace participated in all of them, excelling in golf and tennis. I do not know when he found time to study. He seems to have been a good community person, taking part in all aspects of College life. He had a circle of close friends to whom he was always available when needed, especially if someone required assistance in polishing off the contents of a parcel received from home!

Food has always been of particular interest to VEC students, and a good part of the diary is devoted to descriptions of meals: special occasions when there were two or three meat courses, fancy wines, *dolci* and *liquori*. Wallace was delighted when his Aunt Mary rang up one day to say she was in Rome and hoped he'd escort her to dinner at some fine restaurant. The joy and excitement produced by this surprise visit bubble off the pages of the diary. Travel back then was not as easy as it is now with Ryanair's discounts!

The seminarians in those days were not allowed to go out alone. They had to travel in groups of at least four. Still, they spent a lot of time

wandering around Rome and making pilgrimages to churches. The diary includes itineraries of hikes all over the city and out into the *campagna*, sometimes twice in a day. Often they would go to bed exhausted but be up the next morning for another long trek, up to Monte Mario, around the walls of the city, very often over to Pam and back again. "Pam" is the Villa Doria Pamphili where the students used to go for walks and to practise or play sports. One amusing story recounts a lengthy ramble in a bricked area behind the Vatican called the Valle d'Inferno, and on to a farm that was home to some "admirable" cattle. While traipsing through a field, the students came upon a sign that informed them the area was suspected of being infected with hoof and mouth disease! Fortunately, none of them seems to have suffered from the experience.

Summers were spent at Palazzola. The new academic year did not begin until November 3, so it was a long break. During the *villeggiatura*, however, the students occasionally volunteered to return to Rome to escort pilgrim groups from England and do a little shopping.

The 1926 diary provides a complete report of the festivities surrounding the elevation of the Rector, Mgr Arthur Hinsley, to the episcopate. This is Wallace's final entry in his diary, and he devotes several pages to the occasion. He describes in full detail the liturgies, which must have been magnificent, and the celebrations in the College: skits, dinners, concerts, visiting dignitaries, such as Cardinal Merry del Val, gifts, and the dinners given by the new Bishop in appreciation to the College community. We can thank Wallace for what may be the only existing account of those days from an insider's point of view!

One detects a true family spirit in the College and genuine affection between staff and students. Nowhere in the diaries is there a complaint, harsh word or rash judgement of anyone. Rather, a spirit of what a seminary is all about shines through the pages, especially when Wallace recounts all the liturgical functions he attends during the year: the rounds of Lenten Station churches, Masses and Benedictions, litanies and novenas. As VEC students, Wallace and his confreres were often called upon to assist at various liturgies, either at St Peter's or at one of the other major basilicas. He was honoured to act as train-bearer to Cardinal Gasquet on more than one occasion and when writing about these in his diary, he was moved to express his joy at being able to attend and serve at these functions. Rome is a city of culture, and the students attended a number of concerts (two or three by Paderewski) and lectures given around the city. At one of his Third Order Franciscan liturgies, Wallace saw the famous Italian composer, Respighi.

It is unfortunate that Joseph seems not to have left a diary. It would be interesting to read another account of the same years as those detailed by Wallace. Is it a coincidence that Joe's article appeared in 1926, at the time Wallace was deciding the discipline required of a diarist was too much and he did not feel he could continue? Perhaps the article was meant to encourage Wallace to continue his efforts. But why then did not Joe keep a diary? It could be that, if he did, it is still locked away in his student file, awaiting the legislated date for opening. I wonder if any other students from 1924-1931 kept diaries? If so, I hope they will be discovered. If not, we have Laurence Wallace Jones to thank for his efforts during those years.

The moral of the story for all VEC students is: Keep a diary of your student days. It takes a little discipline to faithfully record events, but it is well worth the effort, both for yourself to peruse in your later years and, even more, for future generations of students who will find delight in reading about life in the College way back in "the good old days," when the 21st century was young!

Special thanks to Mary Sheridan for donating the diaries to the College Archives, and to Mr Derryck Draper who photographed them for us.



Mary Sheridan and Sr Mary Joseph McManamon

Sr Mary Joseph McManamon, OSB is a nun of St Scholastica Priory, Petersham, Massachusetts, where she taught Monastic History to the novices and juniors. She has been the Librarian at the Venerable English College since 2001.

The Year in Pictures



*Acolytes-to-be and
Lectors-to-be retreat,
Palazzola*



Institution of new Acolytes, by the Bishop of Albano, Palazzola, 16 July 2006



Birthday gita to Castel Gandolfo during Villeggiatura.



College gita.



Mrs Cherie Blair meets the Rector and Bishop Roche.



Mrs Cherie Blair chatting with Points Coeur seminarian, Paul Anel.



Fr Andrew Headon, Mgr Tony Philpot and Fr Bruce Burbidge.



College gita to Valvisciolo.



*Iris Jones, our resident
archivist.*



Martyrs' Day: James Mackay and Deacon John Flynn.



Martyrs' Day: Atsushi Yamashita and Mariusz Szmajdzinski.



The unveiling of the new portrait of Cardinal Cormac Murphy – O'Connor.



Sant' Anselmo hill walk: Stephen Watson and Sr Mary Joseph.



"A good time was had by all at Andy Moss' surprise 40th birthday party."



New Candidates, Aaron Spinelli and Christopher Miller



Lavori in corsa, the Third Library.

*"If I pull here, does this hurt very much?
Good, good...your leg, she might be broken!"
Mark Reilly receives pitch-side medical
treatment.*



The first year (Left to right: Philip Thompkins, Michael Patey, Andrew Day, Michael Doody and Philip Rushton)

College Diary 2005-2006

James McAuley

September 2005

Sunday 18th September: The Great Return to the College after the summer break for all but the New Men (they arrived yesterday from their language school in Tuscany) and the second years (who have another week's vacation). Rain threatens the customary *Ben Tornati* party, but manages to hold off until almost the end of the evening, which permits us to hold the party on the roof above old St Joe's corridor. We have five *nuovi* this year for English and Welsh dioceses, including three for Leeds, and one new seminarian for *Points Coeur*, Paul Anel. "James" remains the most popular name among seminarians (with four), but is now facing strong competition from "Philip/Phillip", whose representation has trebled to three with the arrival of Philip Rushton (A&B) and Philip Thompkins (Leeds). The arrival of Michael Doody (Leeds) and Michael Patey (Northampton) has pushed "Michael" into joint bronze position with "Andrew", with two each. Third year Andy Moss (A&B) is joined this year by Andrew Day (Leeds), the house having lost Andrew Pinsent, who was ordained in the summer. We are also joined this year by Frs Stephen Watson (Hexham and Newcastle), Atsushi Yamashita (Oita) and Mariusz Szmajdzinski (Lowicz) and two Anglican students, Peter Anthony (St Stephen's, Oxford) and John Seymour (Westcott, Cambridge).

Friday 23rd September: Pastoral courses on counselling, liturgy and media communications end. David Charters tells the communications group "I'm happy to have a go at contraception" – in a mock TV interview, that is. The *nuovi* seem to be (somehow) enjoying the delights of Italian lessons with *Italiaidea*.

Saturday 24th September: All four second years return safe and sound, including James Jordan, the "baby" of the house for the second year in a row. He made the midnight deadline by touching down at Ciampino with all of 10 minutes to spare...

Friday 30th September: Our individually guided silent retreat ends with the singing of the *Te Deum*, the *nuovi* experience the delights of Palazzola for the first time and James Jordan is at last able to (legitimately) speak again [Ed. And, likewise, the diarist!]

October 2005

Sunday 2nd October: First football practice of the year. From all reports, Fr Atsushi seems to have been a star signing for the College team.

Monday 3rd October: The room ballot is held and surprisingly many choose to remain in their rooms on the Monserra and 44 corridors rather than move to more spacious accommodation on Old St Joe's. To what can we attribute this outbreak of ascetic enthusiasm in the College?

Wednesday 5th October: Our truncated history "week", led by Dr Judith Champ of Oscott College, finishes just in time for it (temporarily) to stop raining. Cardinal Murphy-O'Connor speaks to the Wiseman Society and shares some anecdotes from the recent conclave, whilst remaining careful about not breaking his oath of secrecy. Somewhat unusually, and disappointingly for the diarist, the *limoncello* runs out almost immediately after the end of the talk. Wiseman Society organisers please note...

Thursday 6th October: Cardinal Murphy-O'Connor and Bishops Roche and Noble host a festive dinner in the refectory for the English speaking bishops and cardinals attending the Synod on the Eucharist. A truly catholic gathering, with very contrasting styles of speeches from the Archbishops of Westminster, Abuja and Sydney.

Friday 7th October: Bruno Witchalls returned today to A&B diocese in order to do a pastoral year. Christopher Miller has been elected to serve as Deputy Senior Student for this semester. He has also handed over full responsibility as guestmaster to his erstwhile colleague, David Charters, who is now assisted by two of the New Men, Andrew Day and Michael Patey. Another of the New Men, Paul Anel, joins the Common Room team to replace Seán Power, who left at the end of last year. Our Spiritual Director, Fr Tony, also has a house job – he will be Vicariate Delegate until new jobs are allocated at the end of February.

Sunday 9th October: It finally stops raining. At our Sunday Mass, one of the New Men, Michael Patey, plays the trumpet – once a regular feature of Masses in the Hospice church in the Middle Ages on feast days. The sun shines on our gita to the shrine of Divino Amore to mark the beginning of the academic year.

Monday 10th October: The *nuovi* seem to have survived their first day at the Greg and in fact seem to be in finer form than those in Second Philosophy. A vacuum cleaner explodes in Aaron Spinelli's room. The diarist, no longer being a philosopher, is unsure if there is a causal connection between this event and the start of lectures at the Greg.

Wednesday 19th October: We are joined tonight at supper by the Vocations Directors for the dioceses of England and Wales. This is the third festive meal we have had in as many weeks, a not too unusual occurrence at this time of year.

Saturday 22nd October: The College culture vultures (and some of those who aspire to be such) go to the opera to see Wagner's *Rheingold*. The experience would have been practically incomprehensible to the diarist if it had not been for Mgr Philip Whitmore's excellent introduction to the opera last week.

Sunday 23rd October: There is a new addition to the portraits on the Cardinals' Corridor. Michael Noakes' portrait of Cardinal Cormac, was unveiled immediately prior to lunch.

At lunch the Rector announces that Bishop Roche of Leeds has kindly procured Leeds United kits for the College team. Sadly, their first outing today against the French College resulted in a crushing 3-0 defeat. A disaster all round with Mark Reilly falling yet again and hurting his ankle and Michael Doody breaking a bone in his left elbow, requiring him to walk around with his arm covered in a heavy plaster.

Tuesday 25th October: We were shocked at Morning Prayer and Mass today to hear that James Mackay's older brother Billy died yesterday in a motorcycle accident. He and his family remain very much in our thoughts and prayers.

Thursday 27th October: Michael Doody returns plaster-less from a check-up in England. It turns out that he does not have a broken elbow after all!



The walking wounded of the College football team

Monday 31st October: Tish Nicol returns to the College for voice work with the seminarians. John Flynn's choice of the very last available session on the very last day is duly noted, especially by another seminarian who usually picks this spot.

November 2005

Friday 4th November: We have no day off this week due to the combination of a human development course and the party to formally welcome the New Men. Featured acts in the party include, among others, Fr Brendan Gatt as a very convincing devil, Anglican exchange student Peter Anthony reporting back to Lambeth Palace on his undercover activities in the College and a long (but useful for the Choirmaster) demonstration of the singing abilities of the New Men. Work continues on the new Archive room in the tower which contains what was the former nuns' chapel (the 'Oratory'). The floor is being strengthened to allow for the additional weight from a new mezzanine floor.

Sunday 6th November: We return from our first human development "weekend" of the year, all armed to deal with difficult people using the three-fold model "I understand...but the facts are...what I need is". The sessions were led by Br Brendan Geary SM from Ushaw College.

Tuesday 8th November: The New Men go on their well deserved break at Palazzola, which, as usual, includes a trip to Subiaco. For the first time in many years, they do not receive a tour from Fr John O'Shaughnessy from Australia, who died earlier this year. The fact that their language course in Tuscany was increased this year from four to six weeks means that their academic year in a sense began in early August, so their break is even more deserved than normal.

Wednesday 9th November: Philip Thompkins from first year returns to England.

Sunday 13th November: Remembrance Sunday. As a College, we attended Mass at San Silvestro and afterwards were treated to the generous hospitality of the Irish Pallottine Fathers.

Monday 14th November: The refurbished rooms (now all en suite) on the Mayfair corridor get "christened" by the arrival of a group of Birmingham "under 5s" for a week long course.

Thursday 17th November: The annual Mass at the College vault at Campo Verano takes place at 15.00.

Friday 25th November: Winter has well and truly arrived with an enormous thunder and hailstorm in the immediate vicinity of the College. Water was gushing in through the closed windows in a number of rooms on St Joseph's corridor (including the diarist's) and one of the diarist's outside shutters was ripped from its moorings.

Sunday 27th November: We begin a new liturgical year with a day of recollection led by Fr Bill Lyons, the Spiritual Director of the North American College. Even the presence of Richard Carew, one of last year's Anglican students, was unable to prevent yet another defeat of the College football team, this time at the hands of the Beda.

Monday 28th November: Mgr Philip Whitmore advises members of the *Schola* at their weekly practice: "Gentlemen, when you get the runs, you need to give them more sense of direction..."

Wednesday 30th November: Lee Barrett returns to Newcastle for a few days after his father Dale has a stroke. At our Community Mass in the evening we remember the Barrett family and our former bursar Joe Coughlan, who has also suffered a minor stroke.

December 2005

Thursday 1st December: Martyrs' Day is as usual celebrated in style with an excellent homily at Mass by the Rector and a good lunch in the Refectory. The archivists also displayed some of the more precious items in the Archive, including the letter from St Charles Borromeo to the College Rector in 1580 concerning the stay with him in Milan of Campion, Briant and Sherwin. We had a litany of the College martyrs in the evening, marred slightly by the misclassification of some of the *beati* as *venerabili*.

Thursday 8th December: Many students go to the Papal Mass at St Peter's for the Solemnity of the Immaculate Conception. An Old Roman, David McGough, is ordained an auxiliary Bishop for the Archdiocese of Birmingham, by Archbishop Vincent Nichols, another Old Roman. The College is represented by the Rector and by Christopher Miller, our Deputy Senior Student, who is also a seminarian for Birmingham.

Saturday 17th December: The first of two nights of "Christmas at the Venerabile". An Advent meditation in words and music on the theme 'Behold, God's dwelling is with the human race', followed by, in the words of the Rector, "something a bit different" in the Common Room. Part Two saw some students displaying (until now) hidden talents. Peter Anthony's news bulletin contained some awful puns but got the



required laughs. Mgr Philpot's tale of plunging buckets and broken tiles brought the house down [Ed. – what an awful pun!]. His Eminence Brendone Gatti (a.k.a. Fr Brendan Gatt) and Mgr Giacomino Neal (a.k.a. James Neal) created lots of chaos in the Vatican Secretariat of State. Fr Nicola Ban's pre-recorded lesson in visual Italian *era molto divertente*, while Mr Doody Driver (a.k.a. Michael Doody) played a very convincing lunatic driving instructor inflicting damage on his hapless customers (Michael Patey and Peter Anthony). The "famous black chair" next made an appearance for a clever Mastermind sketch with William Johnstone as Magnus Magnusson and Aaron Spinelli as a contestant whose chosen subject was to answer the previous (rather than the current) question. Liam Bradley, our resident mad scientist, next served up some poetry in potion (involving some dangerous looking chemicals!). This was followed by "A Taste of Vienna", with Mgr Whitmore, Fr Burbidge and Phil Harris showing off their piano skills with a simultaneous rendering of Viennese music. There followed "game show shambles" featuring Rev. John Flynn, Mark Reilly, Fr Brendan Gatt, Sr Mary Joseph, Paul Anel and a pantomime horse (Michael Patey and a visiting friend of James Mackay). The evening was

then rounded off by a final song, immediately preceded by yet more puns courtesy of our resident newscaster, Peter Anthony.

All of the students were involved in some way or other in the production or execution of "Christmas at the Venerabile". The directors of Part Two were William Johnstone and James Mackay and its producers were Peter Anthony and Fr Stephen Watson, both new to the house this year. Lighting was expertly provided by Liam Bradley and Christopher Miller, with sound-effects by Damien Morley. Not to be forgotten was the contribution of the (almost) invisible back-stage team of Andrew Day, James Jordan and James McAuley. Perhaps they were not seen, but most certainly they were heard, with Mr Jordan's uncontrollable behind-the-curtains laughter on the first night at times rivalling that of the audience. The church had been prepared in advance for Part One by David Charters and Philip Rushton and Lee Barrett did sterling work with the mulled wine.

Monday 19th December: A very tired looking house gathered for Morning Prayer and Mass at 06.45 after the second and final night of "Christmas at the Venerabile". Well, most of the house did...

Mr Doody Driver (a.k.a. Michael Doody) on autopilot flawlessly navigated the whole journey to the Greg at 08.00 right into the 1st philosophy aula on the second floor. It was only when he saw Fr Flannery that he realised that his class with Fr Piedade was actually in periods 3 and 4! Fr Nkeramihigo wishes his First Philosophy class a Happy Easter in his typical *fran-taliano*... 'mais bon, avete capito...lasciamo...'

Andy Moss was surprised this evening with a party in the Common Room to celebrate his 40th birthday, which falls tomorrow.

Wednesday 21st December: We finish the term with the admission to candidacy of Christopher Miller and Aaron Spinelli. The presider at Mass was Bishop Kieran Conry of Arundel and Brighton.

Thursday 22nd December: The Christmas vacation begins with Fr Bruce very kindly acting as taxi-driver to the airport for a large number of students.

January 2006

Sunday 8th January: We return to a New Year and the prospect of exams in a few weeks. Either the heating has been turned down or else the temperature has dropped since December. Phil Harris does not return as his elderly aunt has fallen and broken her hip. We keep her and Fr

David Muscat in our prayers. David has been hospitalised in Malta as the result of a mysterious infection. Hopefully the cat which comes to be fed on the terrace beside his room on Old St Joe's has alternative food suppliers...

Tuesday 10th January: *The Venerabile* for 2004-05 finally arrives and is distributed to students. After lunch the Librarians and Archivists receive a demonstration on how to work the two machines recently purchased to remove the dust from the books, which are currently either in the Archive or being removed from the Third Library to the Gradwell Room. We are assured that they are idiot proof which is a good job as the diarist (who will be using them) is a confirmed techno-idiot.

Wednesday 11th January: The Vice-Rector celebrates his 40th birthday.

Friday 13th January: Fr John Berry reveals some (previously crypto) Arian-like tendencies whilst presiding at the morning Mass in Italian – at the dismissal he blesses us “*nel nome del Padre e dello Spirito Santo*”. Phil Harris returns to the College, after his aunt's successful hip operation. Fr David's mystery illness is identified as glandular fever, meaning that he will not be with us again until at least Easter. Just who has he been kissing?

Sunday 15th January: At the Rector's meeting the house is informed that we shall in future not return to Rome until the beginning of October to enable pastoral placements to take place in the month of September when there tends to be more going on in parishes. This means that the pastoral classes we normally have during our first week back will now take place during the Villeggiatura. The “history week”, for at least two years a feature of our second week back, will no longer take place.

Monday 16th January: The students by a slim majority choose to continue receiving both *The Telegraph* and *Il Corriere della Sera* in the common room. This means that the per capita levy increases to €30 from €20 as a result of increased costs, less students and the exhaustion of some surplus funds which had in the past subsidised the papers. The diarist's suggestion that we take no papers (and therefore pay nothing) surprisingly appeared to generate very little support. Damien Morley carries out an unintended scientific experiment involving a mug of hot chocolate and the pen-drive for his laptop. He is surprisingly calm at the prospect of losing all the information on the pen-drive and drinking chocolate that may have been contaminated with silicon and cyanide, both commonly found in computer chips.

Wednesday 18th January: A dark and miserable day with lots of rain – generally in keeping with the pre-exam season.

Friday 20th January: For perhaps the first time in over two centuries, the Third Library is completely empty of books. Wearing masks to avoid inhaling a layer of dust many decades deep, the student archivists (Neil Brett and James McAuley) and the student librarian (Lee Barrett) have spent the last three months gradually moving some 3,000 books to the Gradwell Room. Sr Mary Joseph's book trolley, the lift and the students' lungs all seem to have survived the experience.

Saturday 21st January: We return from Palazzola after our second Human Development "weekend" of the academic year. Led by Mr Patrick Strong, we considered stress management. Given that we are a week away from the beginning of exams, the topic is either perfectly appropriate or perfectly inappropriate, depending on one's own particular level of stress vis-à-vis imminent exams.

Sunday 22nd January: Ecumenical Vespers in the church at 7pm with a reflection given by one of our Anglican exchange students, John Seymour. He acknowledged that full, visible unity between Catholics and Anglicans was as far away as ever and that there was a growing divergence in respect of ethical issues. Ecumenism, in the short term at least, should therefore focus on the sharing of gifts.

Friday 27th January: The good news – today marks the last day of lectures for the semester and the beginning of a free weekend. The bad news – exam period now begins. Exam period, however, does have its consolations – biscuits and chocolates in the library courtesy of Sr Mary Joseph and, for those who wish (i.e. the diarist and most other students), a more civilised time for getting up in the morning. True to form the Greg has changed the day of the Greek exam for those in First Theology, without bothering to inform any of the students. It is now a day earlier than previously announced. Full marks to our eagle-eyed Greg delegate, Phil Harris, for noticing the unpublicised change in the exam timetable.

Sunday 29th January: We are joined at lunch by Josip Cardinal Bozanic, Archbishop of Zagreb in Croatia. He is a guest of Cardinal Cormac who, along with Cardinal Bozanic, is joint Vice-President of the CCEE, the Council of European Bishops' Conferences.

Tuesday 31st January: We say goodbye to our two Anglican exchange students, Peter Anthony and John Seymour, by having some drinks in the Common Room. They return to their respective colleges in Oxford and Cambridge tomorrow.

February 2006

Thursday 2nd February: Yet another Old Roman, John Arnold, was today ordained an auxiliary Bishop of the Archdiocese of Westminster by Cardinal Murphy-O'Connor. The College was represented by the Rector who was a contemporary of Bishop Arnold here at the College in the 1980s.

Friday 3rd February: The good old Greg strikes again – one exam (Synoptic Gospels); two adjacent rooms; one group are given 2 hours to do the exam, the other 3 hours...

Despite it being exam period, all students attended a festive meal tonight to welcome to the College the rectors of English speaking seminaries from England, Scotland, Ireland, Malta and Spain. The wine and conversation flowed and we were graced with the presence of Archbishop Fitzgerald, head of the Pontifical Council for Religious Dialogue and therefore the most senior Englishman in the Curia.

Tuesday 7th February: Those working in the First Library choose either to remain where they are and get high on varnish remover vapours coming from the Third Library or to work in other less toxic locations.

Thursday 9th February: Exams continue and fatigue is setting in. Fr Gilbert, with his dynamic cocktail of “speculative” metaphysics and an aversion to English speakers, strikes again – after a mere 45 seconds, one of the second years is “thrown”, Heideggerean-style, out of his exam “into the world”. He, to his credit, takes it all philosophically. The *angoscia* of second year philosophy...

Tuesday 14th February: For the third time in as many months, an Old Roman, Paul Hendricks, is ordained a bishop. Paul today became an auxiliary for the Archdiocese of Southwark. Archbishop Kevin McDonald was the ordaining bishop, which means that for each of the three recent ordinations, the fullness of the priesthood and apostolic succession have also been conferred by an Old Roman. The College was represented by the Rector, himself a priest of the Archdiocese of Southwark.

Thursday 16th February: At long last the exam session for the Greg finishes. William Johnstone has the distinction of being the last student to finish. He then heads off for the watery delights of Venice. Other students have already headed off for a well earned short break to destinations as far apart as Palazzola, Norcia, Assisi, Venice, and Valladolid in Spain. This leaves a hard core of impecunious and/or

indolent students, who remain in the College to enjoy the early spring Roman drizzle.

Saturday 18th February: This morning Fr Atsushi was not sitting at his accustomed place in the library surrounded by textbooks of biblical Greek and Hebrew. When questioned at lunch about his absence, it turned out that he actually had been at a lecture at the *Biblicum*. Thus were dashed the diarist's hopes of detecting a chink in the armour of Atsushi's work ethic, which is certainly of Japanese proportions. His presence in the library is perhaps only matched by his *Biblicum* colleague Fr Mariusz, who spends his time on more esoteric languages such as Aramaic and Ugaritic. The *Biblicum*, it seems, is not for the faint-hearted or the work-shy.

Sunday 19th February: One of our regular "parishioners", Amanda Dawes, was today received into full communion with the Catholic Church. Congratulations Amanda!

Monday 20th February: The second semester of the academic year at both the Gregorian and the Angelicum begins today. We are, however, missing three philosophers – Liam Bradley, Andrew Day and James Jordan – who decided that they would rather spend thirteen hours waiting at Santander airport in Spain for their delayed Ryanair plane to take off. Eventually they got back to Rome Ciampino almost exactly 24 hours later than they were meant to. The length some students are prepared to go to in order to avoid philosophy at the Greg...

We are also joined for a few days by the Bishops' Committee – Archbishop Nichols and Bishops Jabalé and Roche – making their annual visit to the College.

Christopher Miller (Birmingham) is elected Senior Student

Tuesday 21st February: Aaron Spinelli (Arundel & Brighton) is elected Deputy Senior Student.

Wednesday 22nd February: Students are informed of their house jobs for the coming year. Some are happy and some are less so!

Eleven Lectors- and Acolytes-to-be (exactly half of the number of seminarians) go to Palazzola for their pre-ministry retreats.

March 2006

Monday 6th March: Damien Morley informs the house that he has decided to return to England.

Thursday 9th March: We formally say goodbye to Damien with drinks in

the Common Room and a slide show of some of the many thousands of photos he has taken in the last 18 months in Rome.

Saturday 11th March: Most of the College is woken up at 06.20 by an enormous clap of thunder which set off car and other alarms in the immediate vicinity of the College and also knocked out the College server and internet connection.

Sunday 12th March: Fr David Muscat returns from Malta after his illness. He will be with us for a few months before returning to Malta to complete the research for his doctoral thesis.

Wednesday 22nd March: Bishop Harris, Emeritus Bishop of Middlesbrough, presides at our evening Community Mass. He preaches on the need for priests to “practise what they preach”. A sprightly 88 year old, Bishop Harris was consecrated a bishop in December 1965, which makes him the most senior member of the English and Welsh Hierarchy.

Friday 24th March: Quite a few students attend the Consistory in St Peter’s at which fifteen new members are admitted to the College of Cardinals.

April 2006

Wednesday 5th April: The staff and students of St Cuthbert’s College, Ushaw join us for evening Mass and supper.

Friday 7th April: A double celebration – we mark the 400th anniversary of the execution at Redhill, near Worcester of one of our martyrs, Blessed Edward Oldcorne, and the Greg and Angelicum students finish class for two weeks.

Saturday 8th April: Most of the house goes to Palazzola for our annual Holy Week recollection. This year it is led by Fr Vladimir Felzmann from Westminster diocese. The themes of his three talks were pastor, preacher and priest, respectively.

Whilst enjoying some ball-games on the *terrazza* at the Villa, Mark Reilly, to the surprise of those students there with him, exclaimed “I’m feeling quite fruity” – I don’t think he was referring to the delicious oranges served up after lunch and supper during the recollection.

Sunday 9th April: Palm Sunday at the Villa. Fr Vlad was relieved to find out that, despite carting up half the sacristy from the College, the sacristans hadn’t managed to procure a donkey for the procession (or for the cart).

Tuesday 11th April: Our recollection ends after Morning Prayer and Mass at 09.15 (a more civilised time than at the College during term-time).

Our M.C., James Mackay, in a superbly choreographed movement at breakfast, managed to tip the whole contents of a jug of milk over his rice crispies, his trousers, the table, his chair and the floor. (The diarist accepts no responsibility for accuracy in reporting – he was not a witness to the event because he, as normal, was not at breakfast at the Villa.)

Sunday 16th April: We complete our Easter celebrations with the usual formal lunch in the refectory at which our deacon, John Flynn, is thanked by the Rector for his generosity in agreeing to act as deacon this morning for the Holy Father. James Mackay read one of the readings at the Papal Mass. The warm sunshine resulted in quite a few of the *Schola* members or their guests returning to the College with red faces but there were no complaints as it had been raining at 7 a.m. The presider at Holy Thursday's Mass of the Lord's Supper was the Vice-Rector. Fr Tony presided at the Good Friday liturgy at which Byrd's Passion of St John was sung in a very prayerful manner. The Rector completed the Triduum by presiding at the Easter Vigil. All of the liturgies went well, thanks to a lot of hard work by most of the student body. In the afternoon of Easter Sunday the great escape began with students returning to England or going to places as diverse as Lourdes, Palermo and Bari.

Monday 24th April: Today we celebrate the solemnity of St George, transferred from yesterday. Today also marks the end of the Easter break and a return to lectures.

Tuesday 25th April: Liberation Day, which for most of us means liberation from classes, albeit just for one day.

Thursday 27th April: Fr Tony gave us an inspiring spiritual conference on the topic of being "men of principle". In the opinion of the diarist it was his best yet – a balanced yet clear and far-sighted analysis of recent developments in the secular context and the appropriate response thereto of priests and priests-to-be.

Friday 28th April: The College hosts Mrs Cherie Blair, wife of the Prime Minister, for an hour or so in the afternoon. After having had a tour, she met most of the seminarians and was presented with the CD produced by the *Schola* last year. She was accompanied by the new British Ambassador to the Holy See, Hon. Francis Campbell.

Sunday 30th April: The Wiseman Society tonight hosted Fr Joseph Carola S.J. from the Greg who spoke to a packed common room on the topic of *The Da Vinci Code*.

May 2006

Monday 1st May: Another day without lectures. Four day weeks are great!

Wednesday 3rd May: The feast of the Apostles Philip and James. For the second year running, the Philips and the James in the College joined Mgr Philip Whitmore for supper at the *Taverna Parione*, followed by drinks in Mgr Whitmore's flat.

Saturday 6th May: The College *gita*. Mass was celebrated by the Rector at the Abbazia Valvisciolo, near Ninfa, just south of Rome. During the Mass, Fr Rector affectionately referred to Enzo, one of our porters as "*il nonno del collegio*" ('the granddad of the College'). After Mass the group were treated to a tour of the gardens at Ninfa. Lunch in the rain was followed by a 30 minute visit to Nettuno. There was just enough time to pay a quick visit to the shrine of St Maria Goretti (or to visit the beach!) before the group were treated to a tour of another garden – the Giardini della Landriana, whose English garden includes that favourite of many English gardens, the banana tree. The *gita* was the first one that our catechetical consultant, Jenny Pate, had attended. Her generous nature shone through when she lent the Vice-Rector's fleece to James Jordan. James had made the mistake of assuming that it would not be cold in Lazio in early May. Jenny's generosity did not, however, help him be convinced by her lunch-time arguments in favour of leg waxing. The thought was enough to send even more shivers down his spine.

Sunday 7th May: Founders' Day was celebrated in style with Sunday Mass at 10.00, followed by a five course lunch in a packed refectory. The Vice-Rector was pleased to announce that the generous benefactors who have funded the Third Library and Archive project have also agreed to pay for the cleaning and restoration of the mosaics in the College church, the Martyrs' picture and the paintings in the Tribune.

Monday 8th May: A power-cut after supper meant (sadly!) that no pastoral classes could be held.

In a completely unrelated incident, the diarist noticed that the 16th century painting of St Edmund Campion, which used to hang on the main staircase near the ground floor, had disappeared. The Rector was happy to inform him that the painting had been taken away for restoration.

Tuesday 9th May: Morning Mass was celebrated by candle-light as the electricity supply was not restored until mid-morning. A lack of tea and

“coffee” at breakfast did not help psychological preparation for another day at the Greg or the Ang.

Sunday 14th May: Bruno Witchalls was ordained deacon today at St Joseph’s church in Epsom by Kieran Conry, Bishop of Arundel and Brighton.

Monday 15th May: At last the Tank is open for use. This is welcome as it has finally begun to get hot. Just in time for exams...

Wednesday 17th May: We welcomed the current President of the Methodist Conference, Rev. Tom Stuckey to lunch today. He and his wife had earlier been presented to the Holy Father at the Wednesday audience by Archbishop McDonald of Southwark and Bishop Hollis of Portsmouth. To our evening Community Mass and a formal dinner afterwards, we welcomed a group of Benedictine formators led by Fr Mark Butlin and an ecumenical group from the north-east of England led by Bishop Dunn of Hexham and Newcastle.

Friday 19th May: The small number of students going away for the last free weekend of the academic year made good their escape after lectures. Tuscany seems to be the winner of the most popular destination with three different groups of travellers heading for Pisa, Florence and Pitigliano, respectively. Most of the College community remained in Rome to enjoy the first real hot weekend of the year. Exams must be approaching...

Monday 21st May: We are joined in the College for five days by Fr Mark Sultana from Malta. At the Mass today at the Gregorian to celebrate the feastday of St Robert Bellarmine, Fr Mark received a prize for the best doctoral defence in the faculty of philosophy during the past year. Well done Mark!

Tuesday 22nd May: For the second time in almost as many weeks, the immediate vicinity of the College suffered a power cut. This meant the *personale* were unable to cook supper. Luckily, however, power was restored after several hours.

Friday 26th May: As usual, all the seminarians of the College either served and/or sang at the Mass at the Chiesa Nuova to celebrate the feast of St Philip Neri, co-patron of Rome. The chief celebrant this year was Cardinal Rodé Franc, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

Wednesday 31st May: Examtide begins for most seminarians. Thankfully the temperature has cooled down a bit. In the evening, Cardinal Cormac

preached to a full house at our community Mass – we had pilgrim groups from the dioceses of Portsmouth, Northampton and Clifton.

June 2006

Friday 2nd June: The Cardinal announced at lunch that the Rector has been appointed a Prelate of Honour by the Holy Father. The Senior Student explained to the diarist that a Prelate of Honour is a more senior rank of Monsignor.

Sunday 4th June: The staff and students of St Mary's College, Oscott joined us for Mass and lunch on the feast of Pentecost. Luckily (for those revising for exams) the weather remains cool.

Tuesday 6th June: It was so cool this evening that even Liam Bradley didn't go for a swim in the Tank.

Thursday 15th June: The temperature seems to have returned to normal. Not so good news for those unfortunates continuing to labour with exams (which is most of the house).

Wednesday 21st June: The hottest day of the year so far in Rome (the thermometer reached 37 degrees). The heat is now almost unbearable (for the diarist at least!). It was so hot today that the Holy Father announced that he would not read the full version of his catechesis at the Wednesday audience. This announcement produced loud applause from the audience. The heat and the stress of preparation for his Baccalaureate final philosophy exam tomorrow have finally taken a toll on James Jordan. He was witnessed loitering with intent in the vicinity of the gym. William Johnstone today announced to the house his intention to leave formation at the end of this academic year. We wish him all the best for the future.

Thursday 29th June: The last day of the semester. The semester ends on a high point – the exams are over (at last!) and fifteen of the seminarians are directly involved in the Papal Mass for the Solemnity of SS Peter and Paul. Mark Reilly read the second reading and the fourteen others served. What a privilege! In the afternoon we flee the scorching heat of a Roman summer to the cooler climes of Palazzola for the beginning of the annual *Villeggiatura*. The temperature is a mere 28 degrees at Palazzola and there is a breeze, which certainly beats 33 degrees and still, humid air.

Sunday 9th July: Paul Anel, Liam Bradley, Neil Brett and James Jordan are instituted as Lectors by Bishop Jabalé of Menevia. A pastoral class on

leadership with Dr Jim Whiston began today. Tomorrow, another group of seminarians begin a class on Catholic education with Mgr George Stokes from Brentwood diocese. The four day classes have been moved from their normal slot at the beginning of the academic year to enable seminarians in the future to be on pastoral placement for the whole of the month of September.

Thursday 13th July: Pastoral classes end. We formally say goodbye to our leavers at suppertime, especially to Mgr Tony Philpot, leaving us after nine years in total as Chaplain at Palazzola and as Spiritual Director of the College.

Sunday 16th July: David Charters, Phillip Harris, James McAuley, Andrew Moss, James Neal and Pierre-Marie Tiberghien are instituted as Acolytes by Marcello Semeraro, Bishop of Albano. And so another action-packed academic year ends with the Great Escape to Roma Fiumicino or to Roma Ciampino. Time for the diarist to lay down his pen at last.



*New lectors instituted by Bishop Jabalé at Palazzola
on 9 July 2006*

Immigrants

Tony Philpot

*Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me ...*

(Statue of Liberty, New York)

The Catholic Church has always found its principal strength in immigrants. It has always been an immigrant Church. Read the beginning of the First Letter of Peter. “Peter, apostle of Jesus Christ, sends greetings to all those living among foreigners in the Dispersion of Pontus, Galatia, Cappadocia, Asia and Bithynia, who have been chosen, by the provident purpose of God the Father, to be made holy by the Spirit, obedient to Jesus Christ and sprinkled with his blood.”¹ So, the ones chosen are the ones who live among foreigners.

This is surprising, because we now are used to the Catholic Church in Britain as part of the Establishment. Not, perhaps, of the higher echelons of the Establishment, which have been tacitly reserved to the Established Church but still as a permanent, stable part of the body politic.

I have a *Catholic Directory* for England and Wales for the year 1854, which paints a very different picture. It breathes urgency and desperation. It shows that the Catholic population of big cities like London, Liverpool and Manchester was composed almost exclusively of destitute, illiterate, disease-ridden immigrants from Ireland. Bishops and parish priests begged for funds to build churches and schools for this great wave of helpless people – economic refugees with a vengeance. Priests came with them, and sisters, and many of these died within weeks of arrival, from cholera or typhoid caught from the people

they cared for. The west coast of England was as much the White Man's Grave as the west coast of Africa. The irony is that the Irish were driven from their country by the economic policies of the nation to which they fled. England's careless and unimaginative treatment of Ireland during the potato famine caused the biggest emigration ever known. It caused the Irish colonization of Boston and New York. And it was responsible for the shape of the Catholic Church in England, even today.

When I was a boy in the forties and early fifties, the superior joke about the Catholic Church was that it was "the Italian mission to the Irish". As often as not, if you went into a Catholic church for Mass, it would be an Irish accent that you heard. Many of the clergy in those days had been recruited in All Hallows, Dublin. They still went back to Ireland for their holidays at Christmas and in the summer. And when they retired, it was home they went. Their centre of gravity was still there: some had never mentally unpacked, or only to the degree that even in England it was among Irish people they were working. My parish priest in Northampton, where I worked for five years as a curate, clearly had Irish parishes as the mental model by which he judged things, although he had been in the UK for forty-seven years. The majority of Mass-goers at the Cathedral there were young labourers from Donegal and Mayo who had come across to build the motorways and electrify the railways. They took it for granted that all priests were Irish. They would ask you questions like "How long have you been over?" or "Where are you from, Father?" expecting you to name an Irish county; and if you said "London" they would probe again: "Was it your mother who was the Catholic? Where was she from at home?" Our ordinary Protestant neighbours could not be blamed for seeing us as a Church of immigrants.

About the same time, in the immediate post-war years, we witnessed another wave of immigrants, this time from Eastern Europe. The Poles stood out from the rest, because they were best organized. Many of them were young men who had fought in the Eighth Army as it advanced up Italy, they had been at the terrible battle of Monte Cassino, and the survivors had eventually reached the neighbourhood of Venice where they were demobilized. They were offered the choice of staying in the West or going back to what was now becoming Communist Poland. They realised that if they went home they would be viewed as damaged goods, contaminated and tarnished by capitalist values, and their lives might well be in danger. Reluctantly, many of them opted to come to Britain. They were simple young farmers' sons who had been thrown up on a remote shore after the most cataclysmic experiences, like Jonah

being coughed up on the beach at Nineveh. They married – some of them Polish girls, some of them local ones. The ones who married Poles were more likely to keep the Catholic faith. They had their own priests, many of whom had survived the concentration camp at Dachau, who had become army chaplains, and who simply accompanied their young soldiers into civilian life. They, too, were fish out of water in post-war Britain.

This wave of immigrants made heavy weather of the language. They started off in displaced persons' camps where hardly a word of English was spoken. The old joke tells of the distressed young Pole whose wife, it seemed, despite his best efforts could not have a baby, and having a baby was one way of getting out of the camp and being given a council house. He asked his friends for advice and they recommended that he go and see the doctor. "Tell the doctor," said the first one, "that your wife is impregnable." "No, no" says the second one, "this is wrong: tell the doctor your wife is inconceivable." And the third one, who has been in England the longest, says with magisterial gravity, "You must tell the doctor that your wife is unbearable."

It was part of Polish culture that to speak your own language was the sign of self-respect and independence, and that to speak the occupier's language was a sign of surrender. The British in this instance were not their occupiers, they were their hosts; but the Poles felt that they were not here of their own free will, and they did not feel inclined to learn English properly. I recall an old lady outside the church in Brandon, in Suffolk, as late as 1976, saying to me proudly that she had been 31 years in the country and she still did not speak a word of English – she had resisted. She could do this because she lived in a Polish colony, a street of council houses where the local authority had put all the Poles together in a ghetto; and a ghetto they remained. The Polish Mass at 12 o'clock on a Sunday was a great social event, and at the end they would sing "Boże coś Polskę" which was like a national anthem, and which contained a plaintive prayer for return to their native land when at last it was free. They, too, had not mentally unpacked, though very few of them were ever to go home for many, many years. With their children it was another matter. The children went to local schools, where they flourished, because they were disciplined and motivated, and their parents were ambitious for them. Many thousands of them ended up in university, and from there passed effortlessly into the professions. Yet, Poles they remained, still speaking Polish with their parents, still loyal to a mental picture of a Poland which was in fact pre-war and which no longer existed on the ground: it had gone for good.

In the '50s it was the turn of the Italians. This time the immigration was not an emergency measure, the result of famine or of war, but a planned one. And of course, in some places, like Glasgow, the Italian immigration preceded this one by a long way. When I was a student in Rome I heard of a village in the mountains of Italy where everyone spoke English with a Glaswegian accent. But by the fifties certain industries, like brick-making, were dirty and tiring, and English people were less and less inclined to go into them. Italians from the south, what they called the *mezzogiorno*, were less choosy. They had always been terribly poor, some of them living in truly primitive conditions, but the war had made things even worse for them. The prospect of regular paid work was intoxicating, and when our Attlee government decided to open its doors and its ports they flocked into England, prepared to slave away round the clock for what seemed to them at the time astronomical wages. Unlike the Irish and the Poles they were prudent, great savers, sober; they sent the money home to their extended families and eventually brought them to Britain. They were an astonishing sight in the market places of England on a Saturday morning – short, stubby, moustachioed men in blue trousers, fingering the fruit as they would at home, and bargaining with the traders. They seemed to us very, very foreign. We had hoped they would swell our Sunday congregations, but they were not addicted to Mass-going, seeing it as mainly women's work; but they and their wives would turn up for baptisms, weddings and funerals in large numbers. Sometimes you would spend months preparing a child for First Communion, and then discover at the last moment that it had been spirited away to the Madonna of Pompeii for the actual ceremony... another example of mentally not unpacking.

The Italians too brought their own priests, many of them belonging to a superb religious order called the Scalabrini Fathers, devoted to emigrants, and experts in the formation of community among Italian exiles all over Europe, the States and South America. The priests, however, often came from the north of Italy, while their parishioners were from the south and spoke a dialect from Naples or Benevento or Sicily which even their own clergy had difficulty in understanding. The Italian parishes were admirable: the Scalabrini knew exactly what they were about. The Italians, like the Poles, sent their children to Catholic schools, and swelled our numbers at a time when statistics were our big weapon in the battle with local authorities. After four years' work in a designated industry, they were free to branch out on their own. Many of them opened shops.

The West Indians arrived about the same time and for the same

reasons. They also had a folk-memory of slavery, and were mistreated because of their colour. They were resented by the native British because their sheer presence in a locality sent the value of houses plummeting downward, so they tended to live in predominantly black areas. Not so many of them were Catholic, although in London and Birmingham English priests were found to run Caribbean chaplaincies. Their appreciation of religion was very approximate. I visited a house near the station in Bedford, and asked if there were any Catholics there. The big Jamaican who answered the door said "We don' have no religion at the moment, but we're thinkin' about gettin' one."

In 1972 Idi Amin expelled the Asians from Uganda because they were supremely successful businessmen and were putting the racial Africans at a disadvantage. Thousands of these refugees arrived in Britain without a penny to their name and were accommodated in emergency hostels. They were not long in finding their feet. Some of these were Catholics – names like Fernandes and D'Souza tell their own story. I remember a social worker in Ipswich saying: "We find the Roman Catholics so difficult to place." The Muslims wanted to keep them at arm's length. Even within an immigrant community there are barriers. Their children and grandchildren are now our parishioners.

And then, the Pakistanis and Bangladeshis: hardly any of these were Catholic, and they mixed less than any other immigrant group with their host country, preferring to remain among their own kind. You know how hardworking a Pakistani family can be, how they can turn a tiny corner shop into a supermarket by sheer hard work and late hours. You know about the family values and the arranged marriages. All of this happens on the edge of our consciousness because we have so much to do with the baptized Catholics in our parishes, and we have little energy or time left over for interfaith work.

I wonder: if we had worked harder at this thirty years ago, would Al Qaeda find it harder to recruit today? The fact that people are not card-carrying RCs should not mean that we look through them rather than at them. These are children of God, built in his image and likeness. I think of Charles de Foucauld in the heart of the Sahara, surrounded by Muslims, and saying calmly "I wish to be a universal brother." Simply by his continuing, loving presence, he softened innumerable hearts. We can surely do the same.

The point of this gallop through recent history is to reflect on what immigration has meant to us Catholics as a community. The average parish is apparently more English than it ever has been; but our family trees are the most varied imaginable. We could make our own the

formula which God enjoined on the Hebrew farmers as they brought their offering to the altar: "A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty and populous."² Immigration and emigration have been the occasion, so often, through which God has given the gift of faith. I think of my own family. My great-grandfather had five sons and not much money, so he sent two of the boys to a school in Belgium, because it was cheap. The school was run by priests, and the boys went to religious lessons with everyone else. When they left school they both became Catholics and one of those was my grandfather. In this way the Catholic faith entered my family, and in three generations has produced three priests.

We Catholics have gone up-market, become largely middle-class, and have inhaled many of the middle-class values of secular Britain. Ironically one of these values is to look with a degree of superiority and suspicion on immigrants. The more prosperous we become, the more we turn into Little Englanders. We forget that immigrants are traditionally our strength, if only we have the wit to welcome them. We of all people should know that within a generation or two a humble labourer from Africa or Asia or Eastern Europe can produce a family who will win first-class degrees at Cambridge and qualify as brain surgeons or nuclear physicists. This story is repeated over and over again in our history, in the history of our families, in the folk-history of our Church.

I am not here making a political point, or siding with the government's immigration policy, or opposing it. My intention is much more a spiritual one: to say that if the immigrants are there, their presence demands a response from us, and that we Catholics more than anyone else should have a sense of universality. We should have the breadth of spirit to think historically, and to place ourselves within the ebb and flow of populations which happens in every century. Stability is an illusion. So

When I go home on a visit I realise that our parishes are full of Filipino nurses.

My sister lives in South London, and her parish is full of Goanese.

Our pubs and restaurants are full of young Polish boys and girls, economic migrants, working extraordinary hours, possibly for poor pay, but still glad to do so. In London, if you want a carpenter or a plumber, the one who answers your call will be a Pole. All of them, practising or not, have been on the receiving end of a first-class, thorough catechesis. All of them have the potential to be the backbone of the parishes of the future.

I know a Mexican girl who came to England to learn the language, and in whom the local parish took an interest (along with the other language students). When the others went home, she fell in love with a local lad, one with no particular religion. She married him, and they had two children. They lived in a village, and rain and shine she went to Mass - in Spanish when possible, but otherwise in English. Fifteen years later her husband had a road-to-Damascus experience and himself became an enthusiastic Catholic. Had her example not been there, he would never have made it. The presence of that family is a shot in the arm for the local parish.

I could multiply such examples. My experience is slightly out-of-date, because I myself have been an emigrant for nearly nine years. But I am sure I have got the principle right. Immigrants are our seed-corn, as a Church. This has always been the case. Wisdom recognises the worth of the immigrant. Remember Fr Dominic Barberi arriving in a torrential downpour at Littlemore, that night in 1845, and shaking the water out of his raincoat and settling down by the fire to hear Newman's confession and receive him into the Church. This was a lad from Viterbo, just up the road from Rome. Newman had the depth and intelligence to recognise quality and sanctity in an immigrant. At the moment we are neglecting our immigrants. The early Church, the primitive Church, was a Church of immigrants. The Church of our great-grandparents was a Church of immigrants. They deserve not the rump-end of our attention, but the lion's share of it.

"Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."³



Mgr Tony Philpot is a priest of the Diocese of East Anglia and former Spiritual Director of the Venerabile. He is a well known author on spirituality and the priesthood.

¹ I Pet. 1:1-2 (JB)

² Deut.26:5

³ Hebr.13:2

A Melodramatic View of Napoleonic Rome

The background to Puccini's Tosca

Mgr Philip Whitmore

Not every day, but quite often in the course of my daily work in the Apostolic Palace, I find myself using the staircase that connects the three *logge* of Raphael and Bramante – a staircase that is now named after the Pope who had it restored in the early 19th century: Pope Pius VII Chiaramonti. Avid *Venerabile* readers will remember a fascinating article by Sr Mary Joseph about the Venetian Conclave which elected him.¹ And opera enthusiasts will make a further connection, which I should like to enlarge upon in the present article: Pius VII was Pope at the time in which Puccini's Roman opera *Tosca* takes place, that is to say, June 1800.

I used to think it strange that there was no reference to the Pope at any point during the opera. You might have imagined that a life-and-death struggle between revolutionaries and reactionary forces for political domination of Rome and the Papal States would at least hint at the office of the rightful sovereign. Yet the explanation is simple: although Pius VII had been elected in March 1800, he was still on his way to Rome from Venice: he didn't actually arrive until July. Almost equally mystifying is the lack of any reference to the English College in an opera that opens in the Basilica of Sant'Andrea della Valle, shifts to the Palazzo Farnese and ends on the roof of the Castel Sant'Angelo. Once again, there's a simple explanation: this was during the first exile that began in 1798 (when the French armies entered Rome and suppressed the College) and lasted until 1818, by which time Napoleon was safely out of the way.² The ups and downs of Bonaparte's fortunes in the years following 1798 form the background to Puccini's heart-rending opera.

When the Roman Republic was established in 1798 it was bad news

for the English College (which promptly went into exile) and for the barber on the Via dei Banchi Vecchi who had hitherto managed a presumably lucrative business by doing what was necessary to ensure a supply of castrati for the Sistine Choir,³ but it was good news for people like Cavaradossi and Angelotti, the “heroes” in *Tosca*. Angelotti, in fact, had been the Consul in the Roman Republic. They and their ilk fell on hard times when the short-lived Republic was ousted by the forces of the anti-Napoleonic coalition, in which a prominent role was played by the Kingdom of Naples. This was good news for Great Britain, Austria, the Holy See, and, wait for it, Baron Scarpia, the arch-villain before whom “*tremava tutta Roma*” in Puccini’s opera. If we think too much about which side we were on, we ought to feel distinctly uncomfortable during performances of *Tosca*. Be that as it may, the coalition forces, represented locally by the Bourbon King of Naples, definitely had the upper hand politically throughout the 16-hour period in which the action of the opera unfolds.

Act I takes place in a church that will be familiar to many readers – the Basilica of Sant’Andrea della Valle. The particular chapel on which the action centres, however, the Attavanti family chapel, is purely fictitious, as many a disappointed opera buff has discovered. In fact the play on which the opera is based had indicated Sant’Andrea al Quirinale as the church, so perhaps we should not be surprised to find that the details of the scene bear little resemblance to the interior of our local basilica. Towards the end of the act, a solemn Te Deum is celebrated in the church, in thanksgiving for the supposed victory of the coalition’s forces against Napoleon at the battle of Marengo. The first news to reach Rome from the battlefield seemed to indicate defeat for the French. It is this accurate historical detail which enables us to identify the date of the action with some precision: the battle took place on 14 June 1800. I have to confess that I have so far failed to establish exactly where Marengo is (or rather was). I have consulted a reputable atlas which lists five places with that name – but they are all in North America. Presumably Napoleon made such a mess of the *paese* that nothing remains. I would be grateful to any reader who is able to provide enlightenment on this matter.

The Te Deum offers ecclesiastically streetwise producers an excellent opportunity to put on a good show (the stage directions indicate that a cardinal presides), and indeed, the scene witnessed by the writer at a summer production of *Tosca* at the Olympic Stadium in Rome would rival the ceremonial at many a venerable Cathedral. Had the College been in residence, it would doubtless have been a house function, but

most producers seem wise to the fact that the servers could not have been English seminarists in the circumstances. The music of the opening verses of the plainsong *Te Deum*, at the very end of the act, is evidently meant to sound authentic, and it actually resembles the shape of the melody given as *alio modo, iuxta morem Romanum* in the *Graduale Romanum*. It must be said, though, that the style of singing plainsong has developed significantly even since Puccini's day. He gives us a few bars reminding us not so much of *bel canto* as can *belto*, but to great dramatic effect all the same.

Act II, set on the evening of the same day, continues the celebration of the coalition's supposed victory with a concert in which the famous singer Floria Tosca takes part. We are given to understand that this event is taking place in the Palazzo Farnese in the presence of the Queen of Naples. Why the Palazzo Farnese? After the death of the last surviving member of the Farnese dynasty, Pope Paul III's palace was inherited by the royal family of Naples and became their official residence in Rome. So naturally the post-Republican administration had its headquarters there. We don't encounter the Queen, although we hear snatches of the concert she is attending reaching us from offstage. What we see on stage is the apartment of the wicked Chief of Police, Baron Scarpia.

Not all readers may be aware that it is now relatively easy to gain access to the Palazzo Farnese. For some years now, the building has been open to the public once or twice a year, most notably on the morning after the so-called *notte bianca* when revelry throughout the city continues all night (unless rained off or plunged into darkness by a national power failure - the writer speaks from experience of both eventualities). This generally happens in September, and gives rise to the circumstance that many new students at the College get to see the inside of the Palazzo Farnese almost before they see anything else in Rome. Now, though, in response to popular demand, there are guided tours twice a week for large parts of the year, which have to be booked well in advance. So with a little forward planning, seasoned visitors to Rome who have spent years wondering what this great building is like on the inside can actually find out.

When they do so, they will realise that a little more disbelief has to be suspended if one is to imagine a festal concert taking place in the Queen's apartments while Scarpia holds court directly above. There are only three floors, and the Queen would clearly have occupied the grandest apartments on the first floor. Scarpia at one point looks out of the window to observe his henchmen erecting a scaffold on the Piazza Farnese, so he must have been in one of the rooms at the front. But the

most suitable room for a great feast, the Salone d'Ercole, is itself two storeys high! I prefer to imagine Scarpia in the splendid Sala dei Fasti Farnesiani above the main entrance with the magnificent balcony where the French flag now flies (how he would turn in his grave!). The adjoining room where Cavaradossi is tortured, so that Tosca in her dialogue with Scarpia cannot help hearing her lover's screams, would then be the one on the corner nearest to the Via di Monserrato, but this room has not been included in the visits made by the present writer, so he cannot offer any speculation on how the torture equipment might have been arranged.

In the course of Act II, the surprising news arrives that the battle of Marengo turned out to be a victory for Napoleon after all. The Te Deum and the concert were arranged too hastily. The victory was bad news for Scarpia (and for the King of Naples, Austria, Great Britain and the Holy See) but good news for Cavaradossi who promptly sang a glorious cabaletta to the text: *Vittoria, vittoria!*, predicting a grisly end for the butcher Scarpia. It doubtless made him feel better, but didn't do much for his chances of a long life. He was duly bundled off to the Castel Sant'Angelo, to be shot at dawn. Meanwhile, Tosca murdered Scarpia in the Palazzo Farnese having obtained from him what she thought was a free passage for herself and her beloved to Civitavecchia, whence she hoped they might set sail for the Utopian French Republic. Alas it was not to be.

Act III opens shortly before dawn on the roof of the Castel Sant'Angelo. We hear a shepherd-boy singing and sheep-bells ringing in the adjoining fields (evidently the so-called Prati were once just that – meadows). When various church bells start ringing for the morning office, we see that Puccini really did his homework at this point – he faithfully reproduced the sounds of the various church bells in the vicinity of the Castel Sant'Angelo in his day. The drama now moves towards its inevitable tragic end as Cavaradossi prepares for death. It is good to see that he is given the opportunity to see a priest. His hopes are raised when Tosca arrives, informing him of Scarpia's death and the evil Baron's promise that the execution would be merely simulated. At least he must have died happy. Of course Scarpia had the last laugh – the execution was not simulated. No sooner does Tosca realise she has been deceived and her lover is lying dead, than she hears the sound of Scarpia's men coming for her, having identified her as his murderess. She takes what seems to her to be the only realistic option and jumps from the battlements to her death.

This tragic scene is famously the occasion for some of the operatic

world's greatest disasters. Legendary are the accounts of those performances in which an amply proportioned soprano, having cast herself off the battlements, is seen to bounce up again into view repeatedly – someone having made the trampoline at the back of the stage just a little too taut. Another story for which I must thank the Archbishop of Liverpool relates how in one budget production, some local students were engaged as the firing squad. Not having attended any rehearsals, they simply walked onto the stage at the appropriate moment towards the end of Act III. Their instructions were to execute the prisoner on being given the signal and then to exit. Imagine their dismay when they arrived on stage and found two people there: a woman and a man! Wondering which of them was the prisoner, they thought quickly on their feet, and decided that since the opera was called *Tosca*, they were probably meant to shoot the woman. So they aimed at Tosca and fired, at which point Cavaradossi fell to the ground. Time to beat a hasty retreat!

I have long thought it a shame that some students spend six years or more living on the Via di Monserrato without ever actually seeing a performance of the great operatic classic that unfolds on their doorstep. An opportunity to remedy this situation, at least for one generation, occurred on 12 March 2004, when a record number signed up for a night out at the Teatro dell'Opera here in Rome, the very theatre in which the première of *Tosca* took place in 1900.⁴ Our other opera trips have involved more outlandish settings – including ancient Egypt, ancient China, and even the bed of the Rhine – but I'm sure most would agree that there's nothing quite like seeing one's own backyard portrayed on an operatic stage. Floreat Floria Tosca!

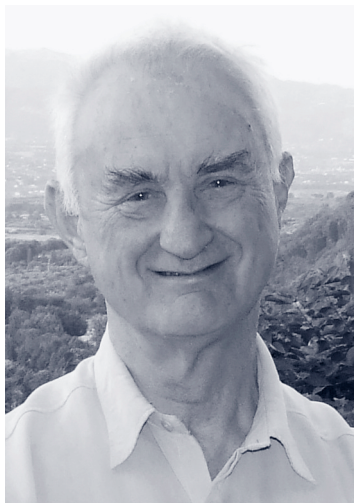
¹ *The Venerabile*, 2002, pp.40-48.

² The second exile, of course, occurred during the Second World War and the third, now mercifully also consigned to history, lasted from October 2000 to February 2001 through the action of a much smaller enemy: the legionella bacterium.

³ See my article "Saints and Singers", *The Venerabile* 2001, p. 22.

⁴ See the College Diary in *The Venerabile*, 2003-2004, p.68

Leavers' Profiles



Mgr Tony Philpot

Fr Tony's tenure as Spiritual Director at the College, which he took up immediately after having spent time as chaplain at Palazzola, started in 2001. He has personally directed many of us and will be remembered, by this writer at least, for his availability, helpful support, and discretion. "Tony P" started a spiritual conference in early 2006 with his customary "This one's about...", introducing the subject-matter this time as thin cables. Thin cables are capable of

carrying much current; a priest, in his weakness, is called to great things. He becomes worthy of his call if he accepts, in the end, that God really can do great things with his creatures, making them, helpless on their own, worthy of his mercy. While this is true for all of creation, it is especially so for the priest, who, "thin cable" though he be, needs to recognise his worth before God if he is to be of real service to the people. Fr Tony's sense of this dignity in his own priestly life has had a profound effect on many students. Always first in chapel in the morning, his constancy has been a great help and encouragement. Many a tired head has been lifted from its slumbers when he has preached at the 6.45am Mass. His homilies are more than just a thought for the day: they carry a weight that makes their listeners try and adapt their lives for the better.

In addition to his main duties as spiritual director, Fr Tony has encouraged students to see Italy: his Gita book gives handy hints as to the best sights and restaurants from Palermo to Pavia. His own language skills would help him and others make the most of their trips. But he is adept at more than just Italian, happily conversing with the French and Polish members of the College in their own tongues. On his

return to England he will look after the Portuguese community in Peterborough, having got up the language in the last few months.

A dry wit and clever impersonator, he has often brought the house down with his comedy sketches, either on stage or at table. Jocular anecdotes about staff members from his time as a student have never failed to raise hearty guffaws at supper. His affection for College members past and present would be in open evidence at such renditions. It is with a similar affection (and much gratitude) that the College holds dear Fr Tony.

John Flynn



Fr William Agley

Having trained and practised as a solicitor, Bill received priestly formation at Womersley followed by an appointment in Thornton Heath. Archbishop Bowen then asked him to undertake further studies. Knowing of his love for all things American, the Archbishop wisely decided that in order to guarantee Bill's return the best place to do so was Rome

but certainly not at the Casa Santa Maria! Thus he came to the VEC.

Offered a choice of subject Bill surprised many by choosing Scripture at the Biblicum but with a gift for languages he took to Italian with ease and managed to survive a year of intensive Hebrew and Greek. The call of the law though had returned, strengthened perhaps by the prospect of some of the Biblicum's more esoteric course titles, for Bill is always concerned for the practical application of knowledge. Realising that his own formation and the Church would be better served he switched to canon law. Archbishop Michael agreed, perhaps even with a sense of relief since "Scripture is for boffins". This is not to say Bill did not excel academically as a string of top marks, an excellent *tesina*, dealing with the tricky problem of priests accused of reserved delicts, and his profs' wish that he continue to doctoral level show. Justice and the protection of an individual's rights are causes dear to Bill's heart and all of his canonical work but especially the *tesina* reflect this.

Bill has a deep reverence for the liturgy, celebrating in a more traditional style and with a canonist's concern for exactness. This did not however prevent Fr Agley's Masses being amongst the quickest celebrated in College! On free days his decision to say Mass at a

“civilised” hour won him further friends among seminarians used to a 6.45 am start. At such an early time he often opted not to preach; however despite some tough assignments, such as preaching on the virtue of obedience to 40 Benedictines, his homilies were always well received with humour used to highlight serious points.

Bill’s love of all things PC is also well known and he took this onto the stage several times, writing and narrating a series of “politically correct” bedtime tales. The most memorable perhaps being “The Rector’s New Vestment”. That such a vestment appeared to be “sleeve optional” is surely not indicative of his own views on liturgical fashion, while any resemblance to the mannerisms of current staff members I am sure was merely co-incidental.

Often in the background of community life Bill nonetheless is always generous in providing expert advice, (even if it means raining on the best laid plans of prelates) support and spiritual counsel and is a compassionate confessor with a deep and loyal love of the Church and her teaching. He was always particularly on the look out to help those experiencing the inevitable trials discernment involves. This guidance will be especially missed. Our loss though is Southwark’s gain as he returns even better equipped and eager to put his skills and training to good use.

Lee Barrett



Rev. John Flynn

“Never satisfied!” This slogan used by the Australian cricket team goes a long way in summing up John’s idea of the priesthood. While Australia may see their sporting ideal being fulfilled in a 5-0 thrashing of the Poms (only 6 months to go lads!), John has his eyes firmly fixed on the cross of Christ.

John arrived at the VEC in September 1999 having completed a master’s degree in medieval history at the University of Manchester and a propaedeutic year in Valladolid. Choosing to do the then optional two-year baccalaureate in Philosophy at the Pontifical Gregorian University, John soon found himself separated from the rest of his year. While the loss of VEC classmates may have been daunting for some, John’s quick acquisition of the Italian language and sociable character have seen him make many friends. John has a remarkable

ability for synthesis, enabling him to sum up complicated ideas such as the whole of Kantian philosophy in codes like BOBFLOP and FLUFFDRIP. This has stood him in good stead academically and has culminated in the achievement of a *summa cum laude* for his licentiate in Philosophy.

A popular figure in the house, John's friendliness, sense of humour and natural leadership qualities are founded on an intense spiritual life in which the sole focus has become more and more the simple conformity of his will to that of Christ's. This writer has often marvelled at the genuineness of John's concern for the good of others, which seems to bear no trace of a sense of duty but comes straight from the heart.

John's concern for the evangelisation of all people and his sense of the absolute necessity for each and every person to know Christ, have been influenced by John Paul II. This is displayed in his belief that formation is not just something that happens at seminary or in a religious house. Rather, John sees Christian formation as a necessity for each and every person who bears the name of Christ. Coupled with this, John is convinced that the most effective way to win souls for Christ is to live and die every day as Christ did. Much more could be said, but it suffices to say that John will be an excellent priest, his diocese is lucky to have him, and we shall miss him very much.

James Mackay



Fr Matthew Habron

Matthew began life at the VEC in 1999 after receiving a theology degree at Birmingham University. Arriving in Rome with other members of his very talented year group, otherwise known as the "Men in Black", he was ready to embark on his training for the sacred priesthood for the Leeds Diocese.

He mastered the Italian language quickly and so was well equipped to grapple with philosophy and theology at the Gregorian University. He was also happy to build on the theology he had studied at Birmingham so as to fully benefit from studying at a Catholic University; he realised early on that it was his duty to absorb as far as possible the great riches of the Church's teaching for the benefit of his diocese.

Matthew's contributions to the VEC have been numerous. His house

jobs have all been weighty including Assistant Librarian, Assistant MC, MC, Head Sacristan and, his last job, Senior Student. We have also benefited, this last year, from his presence as an ordained priest.

His expertise was felt not least, though, in the area of the liturgy. The moment that a student was confronted with a liturgical conundrum, he would seek out the advice of Matthew. MCs have breathed great sighs of relief knowing that Matthew was still in the house and available for consultation. You should expect no less from someone who perceived his call to the priesthood at the age of six and was accustomed to dressing up as a bishop as a young child. I have seen the photographs! There was no surprise when he went on to study for a liturgy licence at Sant'Anselmo University.

During Matthew's time at the VEC he has made the most of life in Rome both ecclesiastically and culturally, and the fruits of this are clear to see in him now and will benefit countless others in the future. He has also lived community life in a very balanced fashion. He has given time to prayer. He has given time to his brother seminarians and also to friends outside the College – in the process of being attentive to the latter, he has also acquired a very good working knowledge of restaurants in central Rome! Matthew will have thanked God for his time here in Rome at the VEC. He will be thankful for the prayers of numerous people at home. He will have been mindful also of the prayers of the College martyrs and will look to their example as he embarks on his ministry in England. He will be a great asset to any parish in Leeds and will join the ranks of those of whom St Edmund Campion spoke confidently in a report from England to his Superior General, "There will never want in England men that will have care of their own salvation, nor such as shall advance other men's; neither shall this Church here ever fail so long as priests and pastors shall be found for their sheep, rage men or devil never so much."

Mark Reilly



Fr Stephen Maughan

After seven years at the Venerabile and having completed his licence in canon law, Fr Stephen returns to his beloved Yorkshire to serve the people of God as a priest of Middlesbrough diocese.

Never afraid to go against the grain, Stephen chose to do his theological studies at the Angelicum where he made many new friends. His dedication to and love of canon law always shone through in his homilies at Mass in the College – it was rare indeed for him not to slip at least a passing reference to it into them. In this, he showed that the study of canon law need not be dry, and that it is was, above all, pastoral: this was an inspiration to many.

During his time as Deputy Senior Student, Stephen always provided a friendly, listening ear and, such was his extreme dedication to his position, he even increased his attendance at meals in the refectory!

Stephen's musical ability made him a clear choice as deacon to proclaim the Gospel at the Mass in St Peter's at the beginning of the Conclave last year. This he did with great aplomb, beauty and precision. The celebrant was a certain Cardinal Ratzinger...

Stephen's concern for and encouragement of young people have continued from his teaching days into his life as a priest. At his ordination to the priesthood last summer, one of the most moving moments was the song the children sang for him – a glance at their faces showed how much they were enjoying singing this specially composed piece.

Fr Stephen's lively banter, sense of humour, smiling face and, not least, his excellent singing voice and organ playing skills will be sorely missed in the College. We pray that the Lord will continue to bless his priestly ministry as he returns to the Diocese of Middlesbrough.

Phillip Harris



Fr Michel Remery

Between a rock and a hard place

This could have been a genuine obituary. When in February 2005 our Flying Dutchman went off piste on his third ski trip, he had an encounter that the philosopher Levinas would have characterised as objective. Any moral appeal to the south face of Campo Felice was to be of no avail, despite persuasive skills which normally melt the stoniest hearts. The *faccia-a-faccia* proved to be superficial, but his leg took the brunt.

Father Michel was destined to sit out the drama of the death of John Paul II and the election of Benedict XVI in the following months, which he did with supreme good grace for an energetic student priest actively involved in the liturgy at St Peter's.

Born in Voorburg in the early seventies, Michel Remery entered Delft Technical University, Faculty of Architecture, in 1992 where he took a Degree in Engineering in 1996 in the Department of Project and Real Estate Management. He worked for the Dutch Air Force and then as a project manager for Shell, constructing petrol stations and oil refineries. Little did he realise at the time that one day he would be responsible for the restoration project of the church of S Michele e Magno dei Frisoni, hard by the Vatican. The Manila World Youth Day in 1995, in his own words, "changed my vision of the Church" and his interest in the international Church led step by step into seminary.

When he eventually spoke to his bishop in August 1999 things moved quickly: by September he was in Rome taking second year philosophy while staying at the VEC for his first spell. For theology he was sent to the Pontificium Collegium Germanicum et Ungaricum de Urbe which lasted a year before he moved to the French College to complete that phase of his studies. Now a deacon, 2003-4 saw him in Holland in a parish pastoral role he combined with a wider responsibility for youth work.

All his studies in Rome have been at the Gregorian University, and when he was sent back to take his licence in dogmatic theology he once again chose the VEC as his berth. Astonishingly, his research topic has not been covered before: the close link between the Eucharist and priesthood in the writings of the early Fathers. He had returned to us as

a priest and Fr Remery was given a double task by his bishop: study and youth work, specifically connected with World Youth Day. He has written elsewhere about Köln 2005, but suffice it to say that he was involved in preparatory meetings from 2004 and after the event he brought the message of the Holy Father to a meeting of over 2,000 young people in Holland. For WYD itself he was chaplain to a diocesan group of over 550. He was delighted when a youth delegation from Holland came to Rome at the beginning of this year. With all this experience, it was no surprise that the Bishop of Surinam asked Fr Michel to speak at his diocesan Youth Day. Our globe-trotting linguist (Fr Michel speaks 6 languages) found a vibrant church full of young people and crying out for priests. All this and a licence to complete!

For students at the Gregorian he will be remembered, amongst other things, for his partnership with Fr Andrew Pinsent and others in the production of an annual CD which in its final incarnation has been entitled *Magistris Conformatio Mentis*. Some Gregorian professors are aware of this outstanding compilation, and so discretion is the order of the day. It is, however, far more than a comprehensive set of class notes for students new to courses or struggling with the language. Editor Remery sees it like this: the contributors have produced for themselves and others a resource for future ministry and also a record of what students were studying at the turn of the millennium. To this latter end, a copy has been placed in the Archive and a 10 volume hard copy has been made for the library. We are eternally grateful.

Fr Michel is not averse to combining persuasion with the occasional sleight of hand. A number of seminarians have found themselves serving Benediction at the Bridgettines because they accepted his invitation to tea: but then the sisters do put on a good spread afterwards. His admirable diplomacy in conversation is combined with a mischievous sense of humour as evinced when he described the VEC as an international College "in its own way". He is keen to emphasise the combination of cultures and backgrounds which make up the international character of the one Church. He believes that the College combines seriousness with light-heartedness as appropriate, and he will treasure the memory of finding a member of the Common Room Team in the lift with an armful of bottles saying: "It's not what you think".

At the time of writing his destination in Holland is uncertain but we can be assured that he will be a force for good wherever he goes. After so many years at the heart of the Church will he still be recognised at home as a Dutchman? After all, what was he doing out of habitat on a mountainside in the winter of 2005 in the first place? Two pointers for his

Low Countrymen: he has gone through four bikes in his time in Rome and he confesses that he still keeps a pair of clogs back home.

Neil Brett



Fr Stephen Watson

A priest doing further studies in a seminary can very often become indispensable. This has been particularly true for Stephen Watson whose powerful preaching and solid spirituality have made him popular among both staff and students alike. The refrain, "Do you want jam on it?" his expression of mock horror at an unreasonable demand, soon became a catchphrase on the St Joseph's Corridor.

In many ways Stephen's year in the Eternal City has come with plenty of jam on it. He would be the first to admit that he likes the good things in life. Whether exploring the architectural gems of Rome, renewing his understanding of the saints or simply viewing the world over a beer (or two?) in the Campo dei Fiori, he has been keen to enjoy every moment of his time here. Seminarians on the whole tend to gripe about institutional living, but Stephen has been a constant reminder that life is good.

Two things stand out in particular about Stephen and his time with us. His understanding of the darkness of genuine Christian faith led him to encourage prayer for the Holy Father. He was regular at the Sunday Angelus in St Peter's Square where his perfect translations of Benedict's homilies moved some to question whether he had the gift of tongues. And a chance visit to the seaside resort of Nettuno during the College Gita was the start of a special friendship with Maria Gorretti. One of the highlights of the year was Stephen's celebration of Mass in the crypt of the shrine church.

Stephen often tells people that he leads a charmed life. Much of this is due to the kindness he shows to the people around him. He has lived this year in Rome with great generosity and has shown a very positive example of priestly life. Stephen leaves with our prayers as he begins a new ministry in Sunderland. We trust there will be plenty of jam on it!

William Johnstone

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Gibraltar:	Rev. John Pardo, Colegio de Ingleses, Calle Don Sancho 22, 47002, Valladolid, Spain
Hallam:	Rev. John Metcalfe, Our Lady & St Thomas' Presbytery, Meadowhead, Sheffield, S8 7UD
Hexham and Newcastle:	Rev. Michael McCoy, Our Lady Queen of Peace, Penshaw, Tyne and Wear, DH4 7JZ
Lancaster:	Rev. Adrian Towers, The Presbytery, Hoyle's Lane, Haydock, Cottam, Preston, PR4 0NB
Leeds:	Rev. David Bulmer, St Joseph's Presbytery, Barnsley Road, Moorthorpe, South Elmsall, Nr Pontefract, WF9 2BP
Liverpool:	Rev. Thomas Wood, Our Lady Star of the Sea, 1 Crescent Road, Seaforth, Liverpool, L21 4LJ
Menevia:	Rev. Andrew Cole, Pontificio Collegio Beda, Viale di san Paolo 18, 00146 Roma, Italy

Middlesbrough:	Rev. Alan Sheridan, 9 Holystone Drive, Ingleby Barwick, Stockton-on-Tees, TS17 0PW
Northampton:	Mgr Canon Sean Healy, St Augustine's Presbytery, 32 London Road, Daventry, Northampton, NN11 4BZ
Nottingham:	Rev. Peter Harvey, St Wilfrid of York's Presbytery, 53 London Road, Coalville, Leics, LE67 3JB
Plymouth:	Rev. Michael Koppel, St Mary's Presbytery Lyme Road, Axminster, Devon, EX13 5BE
Portsmouth:	Rev. Simon Thomson, 21 Gladys Avenue, North End, Portsmouth, Hants, PO2 9AZ
Salford:	Rev. James Manock, St Mary's Presbytery, 129 Spring Lane, Radcliffe, Manchester, M26 9QX
Shrewsbury:	Rev. Paul Shaw, St Luke the Physician, 76 Church Road, Bebington, Wirral, CH63 3EB
Southwark:	Rev. Dominic Allain, St Pius X Presbytery, 108 Orme Road, Kingston-upon-Thames, Surrey, KT2 3SB
Westminster:	Mgr Mark Langham, Cathedral Clergy House, 42 Francis Street, London, SW1P 1QW
Wrexham:	Rev. Anthony Jones, Our Lady Star of the Sea, 35 Lloyd Street, Llandudno, Conwy, LL30 2YA.
VEC:	The Rector: c/o The College

Minutes of the 137th Annual General Meeting of the Association of the Venerable College of Saint Thomas de Urbe (The Roman Association)

**Held at The Raven Hotel, Droitwich
Tuesday 2 May 2006**

Twenty-five members of the Association gathered on 1 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 2007.

Members then celebrated Evening Prayer. Twenty-seven members of the Association dined at the hotel.

Annual General Meeting, 2 May 2006

The Meeting began at 10.30 am, with Mgr Patrick Kilgariff, Association President, in the Chair.

The Meeting opened with the Prayer to the Holy Spirit.

- 1. Apologies and best wishes were received from:** The Archbishop of Birmingham, Vincent Nichols, and the following other members of the Association: Mervyn Alexander, John Allen, Peter Anglim, John Arnold, Thomas Atthill, Anthony Barratt, Dennis Barratt, David Barrett, Michael Bowen, Michael Brockie, Christopher Brooks, Paul Bruxby, Christopher Budd, Sr Amadeus Bulger, Peter Burke, Bill Burtoft, Philip Carroll, Paul Chavasse, Bryan Chestle, Anthony Churchill, Andrew Cole, Anthony Coles, Bernard Connelly, Kieran Conry, Peter Cookson, Stephen Coonan, Anthony Cotter, Mark Crisp, Harry Curtis, Thomas Dakin, Brian Dazeley, Paul Donovan, Kevin Dunn, Philip Egan, Hugh Ellwood, Frank Fallon, Peter Fleetwood, David Forrester, Brian Frost, John Furnival, Timothy Galligan, Paul Grogan, John Guest, Kevin Haggerty, Bruce Harbert, Peter Hart, Peter Harvey, John Hine, David Hogan, Crispian Hollis, Tim Hopkins, Peter Horgan, Peter Humfrey, Richard Incledon, Edward Jarosz, John Kelly, Patrick Kelly, Paul Ketterer, Michael Killeen, Michael Kirkham, Gregory Knowles, Edward Koroway, Mark Langham, Chris Larkman, Charles Lloyd, Bernard Longley, David McLoughlin, John McLoughlin, Francis McManus, Terence

McSweeney, David Manson, Edward Matthews, Brian Measures, John Metcalfe, Anthony Milner, John Morris, Robert Murphy, Cormac Murphy-O'Connor, Tony Myers, John Nelson, Brian Newns, Seamus O'Boyle, Michael O'Dea, John O'Leary, John Osman, James Overton, John Pardo, Nicholas Paxton, Tony Philpot, Terence Phipps, Robert Plant, Stephen Porter, Peter Purdue, Michael Quinlan, Kevin Rea, Robert Reardon, Arthur Roche, John Ryan, Paschal Ryan, Digby Samuels, Alan Sheridan, John Short, David Standley, William Steele, Marcus Stock, Andrew Summersgill, Timothy Swinglehurst, Simon Thomson, Adrian Toffolo, Mervyn Tower, Adrian Towers, Michael Tully, Christopher Vipers, Terence Walsh, Michael Williams, John Wilson, Thomas Wood, Mark Woods, Stephen Wright.

2. **The Minutes of the 2005 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 Bernard Jackson, Michael Keegan, Peter Latham, John McHugh, Frank Pullen, Peter Tierney, 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, Peter Cookson, Bede Davis, Richard Incledon, Brian Measures, John O'Connor, Vaughan Lloyd.
6. **The Secretary's Report:** The Assistant Secretary, David Bulmer, gave the Report in the absence of the Secretary, who was now undertaking further studies in Rome. At the Council Meeting, it had been decided that next year's AGM would again take place at the beginning of May. Members had also discussed whether having the Council Meeting prior to the AGM was the best use of time, since the same matters were often covered in both meetings. It was suggested that it might be more attractive to members to invite a speaker to give a talk to the Association on the Monday afternoon on a subject of interest, either current or historical. It was decided that the Council would discuss this suggestion at its next meeting in September. The Assistant Secretary noted that the Association membership database needed to be updated and checked against the Treasurer's records. At the Council meeting, there had been agreement that a new drive was needed to increase membership and to encourage those more recently ordained to be involved in the Association. Archbishop Paul

Gallagher, nominated for the office of President, was ready to work with the new Secretary in promoting the Association, if elected. It had also been agreed that those leaving College this summer would be elected as annual members with one year's free membership, and that this would be future practice.

Martyrs' Day 2005 had seen gatherings at Tyburn, Coventry, Bath, and Prestwich. The Association was grateful to the hosts and organisers. The organiser for the London event was Mark Langham and the meal was hosted by Peter Newby at St Mary Moorfields. Gerard Murray organised the Midlands event, which was hosted by Tim Menezes at St Thomas More, Stychevale, Coventry. Brian McEvoy was host at St Mary's, Bath. John Allen was host at Our Lady of Grace, Prestwich. The main celebrant there was Chris Lightbound and the preacher was Denis Marmion. Present were: John Allen, Gerald Creasey, Tony Dearman, Frank Fallon, Kevin Griffin (guest), Anthony Grimshaw, Mark Harold, Peter Haverty (guest), Chris Lightbound, Chris Lough, Michael McConnon, David McGarry, Terence McSweeney, Denis Marmion, Anthony O'Neill, Peter Purdue, Jim Robinson, and Simon Thomson.

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.

- 7. The Treasurer's Report:** Paul Daly, Association Treasurer, reiterated the need for co-ordination of the Treasurer's records with those held by the Secretary and the College.

He expressed his gratitude to Peter Horgan for preparing the accounts and to Alex Mears who had worked to help the Association reclaim tax on gift aid for the last three tax years.

The accounts were then presented.

- a) The Roman Association: The accounts of the Roman Association were presented by Paul Daly and approved by the meeting. He noted that subscriptions to *The Venerable* magazine had increased. The cost of accountancy had also risen. The meeting approved the donation to the Roman Association Trust. The Treasurer suggested that in 2007

an invitation to the AGM and a copy of *The Venerabile* be sent to non-members as part of the drive to re-invigorate the Association.

a) The Roman Association Trust: Tony Wilcox presented the accounts of the Roman Association Trust. He noted that the accounts covered a nine-month period, as the year-end had been changed from 5 April to 31 December. It was explained that the Trust fund had risen in value over the period. The value at 31 December 2005 was £813,194 (compared with £776, 963 at 5 April 2005), and had increased since then. A change of fund managers had taken place; the Trust had followed the College Trust's decision to move from HSBC to London & Capital. London & Capital were providing much better service and return. The accounts of the Roman Association Trust were noted by the meeting.

It was noted that £20,000 had been given to the College and it was expected that a further £20,000 would be given this year and next year for the refurbishment of the Mayfair rooms. Over the past six years, £165,000 had been given to the College. During the last year the College had received news of two bequests and the Roman Association of one bequest, received as a result of the appeal in the 1990s.

The report was accepted by the meeting.

8. The Rector's Report:

8.1 Students

The new academic year saw us with six new seminarians, five from England and one from Points-Coeur. The new English seminarians came from Arundel and Brighton, Leeds (three) and Northampton. We were pleased also to have two Anglican ordinands – one from St Stephen's House, Oxford, the other from Wescott House, Cambridge – join us for the first semester.

So we began the year with twenty-two seminarians for England and Wales, twenty-four seminarians in total. The tally of English and Welsh seminarians was four from Arundel and Brighton, one from Birmingham, three from Brentwood, one from Hexham and Newcastle, three from Leeds, one from each of Menevia, Northampton and Nottingham, two from Portsmouth, one from each of Salford, Shrewsbury and Southwark, and two from Westminster.

We had three priests arrive, to make the number of priests in the seminary eleven. Four of our priests are from dioceses in England, namely, Hexham and Newcastle, Leeds,

Middlesbrough and Southwark. The others are from Gorizia, Malta (three), Lowicz, Oita and Rotterdam.

In the course of the year, one seminarian asked to have a Pastoral Year; two have left. The total number of students in the seminary is, therefore, currently twenty-one seminarians and eleven priests, i.e. thirty-two students.

8.2 Staff:

I became Rector two years ago, in February 2004. Fr Andrew Headon of Brentwood Diocese has been Vice-Rector two years as well. The other two staff members are priests of East Anglia Diocese – Fr Bruce Burbidge is in his fourth year as Academic Tutor; Mgr Tony Philpot returns to the diocese next July after five years as Spiritual Director. He will be much missed. But I am pleased to say we have been able to appoint a very good replacement, in the person of Mgr Philip Carroll of the Diocese of Hexham and Newcastle.

8.3 Academic Formation:

All but one of the 1st Cycle seminarians from England and Wales study at the Greg. We have at the Greg seven English/Welsh seminarians in 1st Cycle Philosophy; nine in 1st Cycle Theology; one in 2nd Cycle Theology; and two in 2nd Cycle Philosophy. We have at the Angelicum one English seminarian in 1st Cycle Theology; and two French seminarians in 1st Cycle Theology. There are four English priests in 2nd Cycle: one is studying Spirituality and one studying Canon Law at the Angelicum; one is studying Canon Law at the Greg; and one studying Liturgy at Sant' Anselmo. Of the remaining seven non-British priests, five are studying at the Greg and two at the Biblicum.

8.4 Spiritual Formation

A. RETREATS

The year began with a five-day individually guided retreat at Palazzola. We alternate the preached retreat with an individually guided retreat every other year. At the same time, the candidates-to-be were led on their own eight-day individually guided retreat. There was a retreat at Advent led by the Spiritual Director of the North American College. Mgr Vladimir Felzmann came to lead our Holy Week retreat. Every seminarian makes a retreat in the course of the year with his year-group. Our deacon preparing to be ordained priest will also make an additional canonical

retreat close to his ordination.

B. CONFERENCES

Each Thursday of the year, we have a Spiritual Conference, normally led by Mgr Tony Philpot. I give regular conferences and the other staff members give one a year, with the occasional visiting speaker contributing as well.

8.5 Human Formation

For our Human Development, we draw on the expertise to be had both in Rome and in England and Wales. For example, we have had recently Br Brendan Geary of Ushaw College and Dr Patrick Strong of Hawkstone Hall come and work with us. They explored with us ways of Dealing with Difficult People and How to Cope with Stress. Patrick returns to us next year to look at the whole issue of Mental Health and how we minister to the mentally ill.

8.6 Pastoral Formation

For Pastoral Formation, we have a week's intensive course at the start of the year followed by weekly classes through the year. The weekly classes include Catechetics, Homiletics and Pastoral Liturgy; and are led by the four members of staff. We put a lot of emphasis on how these apply to our particular English and Welsh context. The week-long courses are given by visiting lecturers from England and Wales and include Counselling, Communications, Leadership, Schools R.E. and Chaplaincy. We have decided to move these week-long courses to the end of the year now – during the Villeggiatura – so as to enable students to have pastoral placements which last the whole of September.

This is in response to some of the feedback we have been getting from parish priests. More and more of the reports said that they thought it would be valuable to have a student for at least four weeks and to have him come later. So we have taken the parish priests at their word and delayed the students' return to the end of September. This allows them to do a four-week placement before they return to Rome and go on retreat.

For their pastoral work, many students are engaged at the College on a Sunday in Children's Liturgy of the Word or Catechesis for 1st Holy Communion, Confirmation, post-Confirmation or Adult Faith-Sharing. This is supervised and monitored by the staff. And Ms Jenny Pate, Catechetical Adviser

in Hexham and Newcastle Diocese, comes out for a week every year to meet with each of the students to reflect with them on this experience of catechising. Outside the College, students catechise in Roman parishes or visit *L'Arche* or the Little Sisters of the Poor or belong to a Team of Our Lady or a parish Scripture-sharing group. Ms Tish Nichol stays with us two weeks each year to work with each student on Voice Production.

8.7 Development Plan

We are now two years into our Development Plan. The exterior of the building has been redecorated along the Via Montoro. We have tenants in each of the properties along there and along the front of the College, paying proper market-rents. In the main *Cortile*, the garage is now an office. There are flats above it.

With the generous help of the Roman Association, we refurbished the Common Room corridor, making all the rooms *en suite*. The corridor at right-angles to it, the Old Nuns' corridor now constitutes three flats. This time last year, the Roman Association generously agreed to fund another development, the refurbishment of Mayfair. Here, we have created seven new rooms. Our hope is that groups of priests will be able to use these for Ongoing Formation. In the event that we get more seminarians, it will give us seven more good rooms for students. Even with all changes we have made, we still have a total of fifty-four rooms available for seminarians if ever the bishops wanted to house more seminarians in the College.

The two communal areas below the Nuns' Chapel we are going to use for Archives. We received significant funding from a philanthropist to develop the whole area of the Third Library and Archives. We are going to move the main Archives from the room outside the Second Library to a large high room below the Nuns' Chapel. Meanwhile, the Third Library has been completely restored; and all the books treated. The funding we received includes the cost of employing a qualified person to oversee operations over the next few years. We have been very pleased to appoint Ms Iris Jones to this post. Iris will be based in the room below the Archive, which we have developed into an office cum consultation room. The same philanthropist has given us money to address further works requiring attention: the frescoes in the Tribune; the two Pozzo pictures in the Refectory and Salone; and the Martyrs' Picture in the church.

In order to complete the development of the former Sisters' wing, we redecorated the old *Guardaroba* to make it a *Garden Room*, which is used now for spiritual conferences, house-meetings, choir-practices and receptions. One more – and very pleasing – job we had also to do was to install a new picture of Cardinal Murphy-O'Connor on the Cardinals' Corridor. Sir Harold Hood agreed to pay for Michael Noakes to do it. We had to move all the Cardinals' pictures round to accommodate it. We had the unveiling while Cardinal Cormac and this year's Golden Jubilarians were here; and everyone seems delighted with it.

Meanwhile, up at Palazzola, a lot of energy has been put into marketing, and, as a result, many more people are coming to Palazzola. A constant comment made by visitors was that they would bring groups if there was en suite accommodation. So we have taken them at their word as well and made the New Wing en suite. This is partly to encourage the use of Palazzola for conferences. To the same end, the Chapter Room has been made into a conference room. We did this on the basis that if we could heat the church, then we would not need to use the Chapter Room any more as a winter chapel. This we have done; and we been pleased to find how well the thick walls of the church retain the heat.

Palazzola is looking well-organised. But there will always remain work to be done. The latest problem is that the cloister roof leaks; and so we're taking up all the tiles this summer and re-covering the roof. Students still use the Villa in the same ways as before: for the Villeggiatura with ordinations at the end; for revision; for their weekly day off; for the annual College retreat; year-group retreats; and Human Development. My hope is that more and more people – especially Old Romans and their families, friends and parishioners – will come and use the place.

Mgr Nicholas Hudson
Rector

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

9. Members: The following were elected as members of the Roman Association:

As Annual Members: Bruno Bradley, Christopher Dawson, John Flynn, Matthew Habron, Marcus Holden, Stephen Maughan, Paul Moss, Andrew Pinsent

As Honorary Member: Gerald O'Collins SJ.

10. Election of Officers and Councillors:

Those elected were unopposed and were proposed and seconded at the Council Meeting.

Paul Gallagher was elected as President of the Roman Association for the year. The other officers were elected to serve for four years. Following Andrew Cole's move to Rome, the Secretary, Treasurer and Assistant Treasurer resigned their offices. Paul Daly was elected as Secretary of the Roman Association. David Bulmer was elected as Treasurer of the Roman Association. Andrew Cole was elected as Assistant Secretary of the Roman Association.

The following were elected as Councillors for three years: John Deehan, Anthony Grimshaw and James Wigmore.

11. Election of Trustee:

The one elected was unopposed and was proposed and seconded at the Council Meeting. Roman Association Trust: David Bulmer was elected to serve as a Trustee of the Roman Association Trust for a further term, until 2012. The present Trustees of the Roman Association Trust, with their date of retirement, are: Michael Cooley (2007), Andrew Cole (2008), Stephen Coonan (2009), Anthony Wilcox (2010), Paul Daly (2011), David Bulmer (2012).

12. 2006 Martyrs' Day celebrations:

Details of this year's gatherings will be sent to members nearer the time.

13. 2007 AGM:

It was agreed that the 138th AGM would take place at the Raven Hotel, Droitwich, from Monday 7 May to Wednesday 9 May, with the main meeting taking place on Tuesday 8 May.

14. Other Business:

Jo Barnacle informed the meeting that, in gratitude for the College's hospitality at the time of Pope John Paul's funeral and Pope Benedict's inauguration, the Archbishop of Canterbury had opened

Lambeth Palace for a visit by the Friends of the Venerable. On the previous Saturday eighty friends had been made very welcome and given a tour. Fr Digby Samuels had celebrated Mass for the Friends in the palace crypt. The Rector expressed his thanks to the Friends for all that they did for the College.

Finally, Gerald Creasey expressed members' thanks to Brian Scantlebury, Diamond Jubilarian, for his kind gift of wine at Monday's dinner.

The members of the Association celebrated Mass at Sacred Heart Church, Droitwich, presided over by Archbishop Paul Gallagher. Mgr Patrick Kilgarrieff preached.

The following thirty-seven members of the Association sat down to lunch: Richard Ashton, Miss Jo Barnacle (Chair of The Friends of the Venerable), David Bulmer, Michael Burke, Michael Cooley, Francis Coveney, Gerald Creasey, Paul Crowe, Paul Daly, John Deehan, Luke Dumbill, Kevin Firth, John Formby, Paul Gallagher, Anthony Grimshaw, Michael Groarke, George Hay, Sean Healy, Liam Hennessy, Petroc Howell, Nicholas Hudson, Clyde Johnson, Patrick Kilgarrieff, Michael Koppel, Christopher Lightbound, Denis Marmion, Gerard Murray, David Papworth, Aidan Prescott, James Robinson, Michael St Aubyn, Brian Scantlebury, Francis Wahle, James Ward, James Wigmore, Anthony Wilcox and William Young. Among this year's Jubilarians are: Michael Killeen, Brian Scantlebury (60 years), John Formby, Richard Incledon, Peter McGuire, Cormac Murphy-O'Connor, John O'Connor and John Short (50 years), Richard Ashton, Patrick Egan, Patrick Kilgarrieff, Brian McEvoy, Tony Myers, Dominic Round and James Ward (40 years), and Anthony Doe, Paul Donovan, Robert Draper, Paul Haffner, Bernard Longley, Seamus O'Boyle, Stephen Porter, and Adrian Towers (25 years). *Ad Multos Annos.*

News of Old Romans

Leeds

In his role as Chairman of ICEL, Bishop Arthur Roche gave an address to the Bishops of the United States in June, prior to their vote to approve the new translation of the Order of the Mass. Peter McGuire celebrates his Golden Jubilee of priesthood this year. He is retiring as parish priest of Holy Name, Leeds, and will be Chaplain to the Sisters of Notre Dame at their Provinciate in Parbold. Kevin Firth remains in Sowerby Bridge but has also been appointed Diocesan Director of Permanent Diaconate. Stephen Brown is to be parish priest of St Francis, Bradford, while continuing to look after his present church of the Immaculate Conception. John Kelly is to be parish priest of St Gregory's, Leeds. Steven Billington has been appointed parish priest of Our Lady of Good Counsel, Leeds. Matthew Habron, ordained in the Cathedral on 30 July 2005 together with Duane Reilly of the Beda, is to join him as an Assistant Priest at St Austin's, Wakefield – where Tim Swinglehurst is PP.

David Bulmer

Plymouth

It is with great sadness that I report the death of Canon Bede Davis on 7 June 2006. He had given nearly 50 years distinguished service as a priest of the diocese, in recent times as cathedral administrator and then as parish priest of Falmouth. And last but not least he was my predecessor as diocesan rep. for the Roman Association. May he rest in peace.

Michael Koppel

Salford

Ave atque valete. Salford bid welcome this year to John Flynn ordained to the priesthood on the feast of St Mary Magdalene in the cathedral. We hope that John will be very happy in his ministry among us. We commended to God two of our longest serving priests: Fr Bernard Jackson, who served in his first appointment to St Bede's College,

Manchester, from 1937 until just before his death in 2005 and Fr Bill Hunt. Fr Ian Farrell is Head of the Department for Vocation, trying to promote a culture of vocations. Fr Gerard Byrne is director of the St Luke Centre in Whalley Range, Manchester, helping to ensure that those who answer the call to priesthood or the religious life receive the best possible care and support.

Fr Tony Grimshaw is the parish priest both of St Edmund's, Bolton and St Patrick's, Bolton, in the *centro storico* of that university town. Fr Andrew Stringfellow gains the parishes of Sacred Heart, Gorton, and St Francis, Gorton, and an *ex officio* walk-on part in the East Manchester drama *Shameless*. Fr James Manock, not to be outdone, has become parish priest of St Teresa's, Little Lever, Bolton, as well as remaining parish priest of St Mary and St Philip Neri, Radcliffe; "to those who have, even more will be given." Fr Tim Hopkins, busy regenerating east Manchester, discovers that, in the words of Qoheleth, there is a time for building and a time for knocking down. In 2006 Fr David Quiligotti celebrated his silver jubilee, Mgr Michael Quinlan his ruby jubilee and Mgr John O'Connor his golden jubilee: *Ad Multos Annos!* Finally, your humble scribe, having been forced to leave the country last time in order to lay down the post of Hon. Secretary has once again, *pro.tem.* been prevailed upon to take it up.

Paul Daly

Shrewsbury

Some years are quiet, others full of incident, and after a merciful series of the former, this has been one of the latter. Cheshire and Shropshire, the "old" counties covered by our Diocese, must be among the most beautiful in England. Pevsner begins his "Shropshire" volume with the wonderful statement: "The greatest attraction of Shropshire is that it does not attract too many..." If we feel at times like sleepy valley in this corner of the vineyard, then that's just fine by us.

Frank Pullen and John McHugh both went home to the Lord in the year under review, both wonderful labourers in the vineyard and both proud Old Romans. Frank died on 18 June 2005, at the age of 70, much before his time. His boyish enthusiasm meant he never looked his age. An Oxford Mods and Greats man, he carried his learning lightly, though he told me once what those Wadham years under Bowra had meant to him. He was much less reticent about his debt to the Venerable. Twenty-five when he first went to Rome, he was older than many in his year. (His pipe made him look like the Ancient of Days.) He relished every second of his time in College, and exploring the wider treasures of Italy. As John

Rafferty said in his moving memorial address, Frank was “a gracious and good man”. I can remember visiting Frank and Michael Raiswell at St John’s New Ferry in the late 1980s. Saturday evening Mass was just starting. As I left, I asked the newspaper man how he was finding his new PP. “Oh, Canon P?” he said, flipping over the *Universes*; “Class act, he is!”

John McHugh was a class act too. He spent nine years at the VEC (1946-55) before going on to the École Biblique in Jerusalem to continue his scriptural studies. In 1957 he was appointed Scripture Prof. at Ushaw, joining the Divinity Faculty at Durham University in 1976. He was Dean of the Faculty, 1980-82, and in 1984 was appointed to the Pontifical Biblical Commission. John was a scholar to his fingertips, with a string of publications to his credit. His major published work was *The Mother of Jesus in the New Testament*. Henry Wansbrough told me the lovely story of John and Ray Brown being at an academic conference in the 1980s, also attended by Henry, and Ray saying to John, in front of the whole gathering: “Professor McHugh, I have to say that I cannot share your book’s central thesis – but I did *so* much enjoy reading it!” Like Frank, John loved the scholarly minutiae of life, and was always firing off letters, articles, papers (and exocets) on a wide variety of polemical topics. For some reason that I never fathomed, he always sent a copy to me. Had he written fewer, he might have got beyond Chapter Five of his *magnum opus*, his *Commentary on St John’s Gospel*. But then he wouldn’t have been John. He went to the Lord on 3 February 2006. May he and Frank both rest in peace.

We were also saddened last year to hear of Peter Morgan’s decision to resign from the priestly ministry. Another happy Old Roman, Peter had briefly been on the staff of the VEC before returning to the diocese and devoting much of his life to the cause of Catholic education at all levels. It’s good to hear that Peter is continuing this work, and we send him our prayers and very best wishes. We were also sorry to hear news this summer that Jonathan Leach has decided to leave the active ministry after a number of years running our Diocesan Youth Team. Again, we all send him our best wishes.

In the clergy moves following Frank’s death, Stephen Coonan went as Dean to the Cathedral and John Rafferty moved from St Patrick’s Wellington to St Vincent’s Altrincham to replace him. Nick Kern went up to St Joseph’s Birkenhead. In the moves this summer, your faithful scribe goes ten minutes down the road to St Werburgh’s in the centre of Chester, where many moons ago Vin Turnbull first initiated me in the mysteries of the Trinity. (One part *Martini rosso*, one part *bianco*, one *secco*, all over an industrial quantity of gin). St Werburgh’s is a beautiful Victorian church,

with a sixteen-room presbytery attached, five minutes from the Cathedral. Trollope, here we come.

Paul Shaw

Westminster

Recent changes in bold print

HE THE CARDINAL

+ **John Arnold**

+ Bernard Longley

Charles Acton

Peter Anglim

Mark Anwyl

Keith Barltrop

David Barnes

Jim Brand

Michael Brockie

Dominic Byrne

Antony Conlon

John Conneely

Antony Convery

John Deehan

Anthony Doe

Pat Egan

John Formby

Michael Groake

Roger Kirinich

Mark Langham

Robert LeTellier

Hugh Mackenzie

Eddie Matthews

Paul McPartlan

Shaun Middleton

Philip Miller

Peter Newby

Seamus O'Boyle

John O'Leary

Jim Overton

Terry Phipps

Auxiliary Bishop: Vaughan House

Auxiliary Bishop: Mile End Parish

Allen Hall, Director of Studies

Retired, Nazareth House, Finchley

PP, London Colney

Director, Catholic Society for Evangelisation

PP, Sts Anselm & Cecilia, Lincoln's Inn Fields

Spiritual Director, Beda College, Rome

PP, Holy Redeemer & St Thomas More, Chelsea

PP, St John Fisher, Shepperton

Oratory School, Reading

Our Lady, Camden Town and Tribunal

PP, Sts Michael and Martin, Hounslow

PP, Sacred Heart, Teddington

Chaplain, Carmelite Convent, Notting Hill

Ann Arbor, Michigan

PP, St Margaret's, Twickenham

Retired, Nazareth House, Finchley

PP, Our Lady, Stependale Road

Administrator, Westminster Cathedral

Further studies, Cambridge

PP, St Mary Magdalene, Willesden Green

PP, St Joseph, Bishop's Stortford

Catholic University of America (visiting Prof.)

PP, St Francis, Notting Hill

Chaplain, Royal London & St Bart's Hospitals

PP, St Mary, Moorfield

PP, St Edmund, Whitton and Vicar General

Further Studies (resident Lincolns Inn Fields)

PP, Bushey

PP, St James, Spanish Place

Dermot Power	Spiritual Director, Allen Hall
Paschal Ryan	Chaplain, Heathrow Airport and PP Cranford
Digby Samuels	PP, St Patrick, Wapping
Nicholas Schofield	Our Lady and St Joseph, Kingsland
Alexander Sherbrooke	PP, St Patrick, Soho Square
Gerard Skinner	Our Lady and St George, Enfield
Michael Tuck	PP, St Ignatius, Sunbury on Thames
Mark Vickers	Most Sacred Heart, Ruislip
Chris Vipers	Vocations Director (Chiswick)
Frank Wahle	retired
Stephen Wang	Philosophy and Systematic Theology, Allen Hall
Philip Whitmore	Secretariat of State, Rome

Deceased: Peter Latham 16 August 2005

Obituaries

Canon Bede Davis 1932-2006

Canon Bede Davis was a priest for just under 50 years and was due to celebrate his golden jubilee in 2007. He served as a curate at Holy Cross, Plymouth and for a little while at the cathedral. He was secretary to Bishop Cyril Restieaux for six years and subsequently parish priest at Launceston, Plymstock, administrator at the cathedral and finally, and for longer than anywhere else, parish priest at Falmouth. Representatives from all his parishes remember him with affection and came to his funeral to bid farewell. They came to pray for him – as we did, the bishop, priests and deacons of the diocese, priests who knew him as a student as well as other christians. We each have our memories.

In the recent *Diocesan Year Book*, Bede Davis is listed as a consultor, a member of the cathedral chapter (he was a canon for over 25 years), a member of the Liturgy Commission, a member of the Advisory Group on former non-Catholic Clergy and at one time a member of the Finance Committee. For several years he was Dean of Cornwall and a faithful member of the Jesus Caritas Fraternity of Priests. As bishop's secretary things ran smoothly and he was there to help and encourage us priests. He was a very active priest in the diocese, contributing fruitfully in so many ways to the Church here.

How do we remember him as a person and as a priest? I asked several people and what they said was similar to what I felt myself – a quiet, dedicated man and a priest who got on with his work and his mission humbly, faithfully and effectively. At one time he was our representative with Westward Television in Plymouth. Watching his live television broadcasts, "Faith for Life", I remember thinking: "He's doing this well, without a fuss, speaking for the Church." He helped others to do this kind of work for he was a ready listener, quiet and effective.

His particular talent, interest and inspiration, starting from his days at the English College, Rome, were music and liturgy. As administrator of the cathedral he did much for the house and the parish, but particularly significant was his commitment to the choir and liturgical celebration, a tradition which has continued. He spread this enthusiasm wide, bringing the Plymouth Catholic Choral Society to Crediton each year to join in the

celebration of the feast of St Boniface. I will always remember him kindly arranging the music and liturgy at our diocesan priests' retreats. When asked, he was always willing to help.

Ecumenism was important to him. He was involved as a Catholic representative with Christians Together in Cornwall and a sign of the regard in which he was held was the visit of the Anglican Bishop of Truro to see him in his nursing home. Through the Society of St Guenolé there are ecumenical links between Cornwall and Brittany and he regularly participated in its annual pilgrimage to Landevenec.

A quiet person and sometimes solitary, Bede Davis loved his boat and sailing, often alone, in Plymouth and Falmouth. But give him an accordion and he came to life at a party, barbecue or musical evening, accompanied sometimes by Sr Peter on the fiddle. I had one caravan holiday with him, when he entertained us all.

He was a priest who dedicated his life to the service of the people and the Church, visiting, teaching, working with children, celebrating the liturgy. He kept going to the end, celebrating the children's Christmas Eve Mass but found he was unable to celebrate the other Christmas Masses. He accepted his illness and retirement without complaint, perhaps with that abandonment to the will of the Father, reflected in the prayer of Charles de Foucauld, the inspiration of the Jesus Caritas Fraternity:

For, I love you, Lord, and so need to give myself,
to surrender myself into your hands
without reserve and with boundless confidence.
For you are my Father.

May he rest in peace.

Mgr George Hay

This obituary is based on a eulogy delivered by Mgr Hay at Canon Davis' funeral.

Canon Francis Pullen, 1935-2005

Canon Francis Pullen died on 18 June 2005 only a few weeks after being told that he had terminal cancer. The news came, in his own words, "like a bolt out of the blue" especially as, until then, each week he had been striding enthusiastically across the mountains and hills of Wales enjoying his much coveted day off with his friends.

Frank was born in 1935. His family lived in Hoylake, Wirral. After his schooling at Stonyhurst College he gained a classics degree at Oxford and worked for a short time for Pilkington Glass. Whilst there he became aware that he needed to address an issue which had been with him for some time: that he might have a vocation to the priesthood.

He went to Grove Park where he studied philosophy and then to the English College, Rome to study theology. He was ordained in 1967 and was appointed to St Joseph's, Seacombe. He became Bishop Grasar's secretary for a number of years and then was appointed to Our Lady's, Birkenhead. From there he went to St John's, New Ferry and then to the Cathedral. For many years he has been the chairman of the Diocesan Ecumenical Commission and has been devoted to the cause of Christian unity.

Frank was a deeply spiritual man and a man of prayer. In many ways the person we came to know him to be was rooted in and formed by his life of prayer. Each day, no matter where he was or what was happening around him, he would make a space for himself for prayer. Indeed, even at the end of a day off when the rest of his friends were busy showering and changing and looking forward to an evening meal, he would have shut himself away with his battered old breviary and whilst he waited for God, they had to wait for Frank before the day could proceed.

Back in the '60s, surrounded by younger seminarians, Frank already had an air of wisdom about him. In those days he used to smoke a pipe. Those were the days when a man could be at peace with his pipe. He would sit in a group of students who would all be arguing loudly and hotly about the issues of the world, the Church, or the College, whilst he would hardly say a word but look as wise as Solomon as he peacefully enjoyed his pipe. Over the years, it became more and more obvious that his learning, his experience and his spirituality made him indeed into a good and wise man, knowing when to keep silent and when to speak, with that hesitancy that could be frustrating for us all but with a beautiful command of the English language that was born from his classics background, his reading of English literature and his own gracious nature.

He was always conscious of the need for that bond of peace which binds people together but also aware of how tenuous and vulnerable that bond is. He went to great lengths to avoid doing or saying anything that might endanger that bond. He would only speak well of

others and found it tremendously difficult even constructively to criticise when it might have been for the good of the other. He held everyone with great patience, tenderness and sensitivity. He was a shy and private man himself and never wanted to intrude into other people's lives, respecting their differences and accepting their failings, aware of his own need for them to accept and respect him for who and what he was and to hold him tenderly and gently.

He was a man without any worldly ambition. From the start all he wanted to be was a humble pastoral priest. There were early attempts to entice him away from that vocation. He was asked to think about being a university chaplain, but felt able to refuse and preferred to stay as second curate at St Joseph's, Seacombe, at a time when, in the pecking order of the presbytery, second curate came somewhere after the housekeeper's cat.

It was only out of his sense of obedience and respect for his bishop that he agreed to be Bishop Grasar's secretary and also become his companion and friend for many years. He used to boast that he and Mrs Kenny ran the diocese from one room in the Council House and when they left a whole building full of offices and people had to be established to replace them.

Frank lived humbly and simply. He had no desire for preferment, material goods or creature comforts. Indeed when meeting him on holiday his friends would spend a night in a comfortable hotel before they met him, knowing that to be the last opportunity to spoil themselves until they got home.

Frank appreciated all things beautiful: language and literature, mountains and countryside, art and music, friendship and laughter. He was a gracious and good man. The qualities that were his, as well as all his idiosyncrasies, of which there were many, made him endearingly human and beloved by so many. It was by him being so truly human that others could discern something of God in him. This made him such a good priest as, through all his life and ministry, he brought God to the people and the people to God.

We see God only in a glass darkly. Frank sees him now face to face. Frank was always looking for a "window" in his diary. Now he has found a window, seen God through it and gone to join him in that fullness of life he was seeking.

John Rafferty

Report of the Friends of the Venerabile

Jo Barnacle

In 2005 the Friends celebrated their 20th birthday. During that time we have raised approx £200,000 for the College.

Annual Meeting 2005

This was our 18th Annual Meeting, as in the early years we missed one or two years. The meeting was held on 7 September in Westminster. We started the day by attending Mass in Westminster Cathedral. This was concelebrated by Mgr Mark Langham, the Cathedral Administrator and an Old Roman, Mgr Nicholas Hudson, Rector of the College, and Fr Paul Moss, a recently ordained priest for the Birmingham Diocese. They were assisted by a committee member Deacon Mark Woods. Mgr Langham in his homily reflected on the parable of the sower and the seed, seeing the seminary as a seedbed and how God's love is for everyone regardless of whether or not they deserve it.

Our meeting was held in the Throne Room of Archbishop's House and there, waiting for us, was Michael Noakes' recent portrait of the Cardinal which Mgr Hudson unveiled for us: the official unveiling had been the day before. Unfortunately Sir Harold Hood, who had commissioned the portrait, had died the week before. The portrait now hangs in the Cardinals' Corridor of the College.

Mgr Hudson gave us an excellent presentation, using our donated PowerPoint projector on an eventful year in the life of the College: a year that included the death of Pope John Paul II and the election of Pope Benedict XVI and all the visitors who stayed in the College for these events. Five students had been ordained to the priesthood in 2005 and six new seminarians had arrived. He told us of the formation and training provided by the College. The Rector then reported on the large amount of work that had been achieved on the fabric of the College in creating new apartments and reinstating two shops. The Old Romans had financed more *en suite* rooms and work was under way on the Third Library and the archive department; the Martyrs' Chapel work has been completed.

The students are enjoying the Zafira, the gift of the Friends this year.

Palazzola had enjoyed a good year under Michael Severance and at Palazzola the College had been pleased to entertain Mgr Georg Ratzinger, Pope Benedict's brother.

There then followed a buffet lunch before the afternoon talk, given to us by Fr Paul Moss. Paul told us of people's reactions to his singing of the Gospel in Latin at Pope John Paul's funeral, of his ordination and his present life in a very busy parish in Coventry with two schools and a large hospital to care for. His journey to the priesthood had been unconventional: as a teenager, church had been forgotten in favour of his main interest, flying, in which he gained his pilot's licence. He was thinking about his future when his parish priest asked if he had ever thought of becoming a priest. He went to university still following his ambition for flying but thoughts of the priesthood refused to leave him. He eventually offered himself and was sent to the VEC where he found seminary life terrifying but once he discovered the importance of prayer, and the need to find time every day for prayer, it was very different: prayer is the key to a priest's life

Paul's talk was followed by our Annual Meeting. The Chairman reported on the Friends' activities over the past year, the Pilgrimage to Rome and the visit to Syon House. The Friends had given £12,000 for the Zafira for student use and one member had commissioned the portrait of past Rector, Mgr Kilgarriff (and the Chairman made her second visit to Rome for the unveiling). The Treasurer, Hamish Keith, then reported that the funds were in a healthy state. Our hard working officers and committee members were all re-elected as follows: Chairman – Jo Barnacle, Secretary – John Broun, Treasurer – Hamish Keith, Committee members – Jeremy Hudson, Tanis Kent, Ivan Knightly, John Oyler, Elizabeth Usherwood, Yvonne Veale and Mark Woods.

Towards the end of our meeting we were delighted that our President, Cardinal Cormac Murphy-O'Connor, was able to join us. He congratulated the Friends on reaching our 20th birthday and he thanked us for all that we do for the College with our prayers and donations. The Cardinal then stayed to chat with the members.

I am very grateful to Jeremy Hudson who does such a fine write up of our Annual Meeting for the *Venerabile View* which helps me to write this for *The Venerabile*.



Jo Barnacle is Chairman of the Friends of the Venerabile.

House List 2005-2006

Staff

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

3rd Cycle

Priest

David Muscat (Malta)

2nd Cycle (Year V)

Priest

Nicola Ban (Gorizia)

2nd Cycle (Year III)

Priests

William Agley (Southwark)
Matthew Habron (Leeds)
Stephen Maughan (Middlesbrough)

2nd Cycle (Year II)

Priests

John Berry (Malta)
Brendan Gatt (Malta)
Michel Remery (Rotterdam)

Seminarian

John Flynn (Salford)

2nd Cycle (Year I)

Priests

Mariusz Szmajdzinski (Lowicz)
Stephen Watson (Hexham &
Newcastle)

Atsushi Yamashita (Oita)

Seminarians

William Johnstone (Westminster)
Michael Doody (Leeds)

1st Cycle Theology (Year III)

David Charters (Shrewsbury)
Christopher Miller (Birmingham)
James Neal (Westminster)
Aaron Spinelli (Arundel & Brighton)

1st Cycle Theology (Year II)

Lee Barrett (Hexham & Newcastle)
James Mackay (Brentwood)
Mark Reilly (Brentwood)
Pierre Tiberghien (Points Coeur)

1st Cycle Theology (Year I)

Paul Anel (Points Coeur)
Phillip Harris (Portsmouth)
James McAuley (Portsmouth)
Andrew Moss (Arundel & Brighton)

1st Cycle Philosophy (Year II)

Liam Bradley (Menevia)
Neil Brett (Brentwood)
James Jordan (Nottingham)
Damien Morley (Southwark)

1st Cycle Philosophy (Year I)

Andrew Day (Leeds)
Michael Patey (Northampton)
Philip Rushton (Arundel &
Brighton)
Philip Thompkins (Leeds)

Other residents

Mgr Bryan Chestle (Arundel &
Brighton)

Anglican Students

Peter Anthony
John Seymour

The Roman Association Trust

(Registered as a Charity No 1085919)



Trustees: Revv. D Bulmer, A Cole, M Cooley, S Coonan, P Daly, A Wilcox

This Trust serves as the Endowment Fund for the Old Romans (the Association of St Thomas de Urbe). The Old Romans set up a Capital Fund of £1 million during the 1990s.

Since 2000 substantial donations have been made each year to the College. In this period they total £165,000.

Last year the Fund re-furnished 11 student rooms (on the Common Room Corridor), at a cost of £40,000. This is part of the College Development Plan.

The Roman Association Trust seeks the help of Old Romans and friends of the College to continue to help endow the College.

How can you help?

- By sending a donation (cheques payable "Roman Association Trust")
- By taking out a regular standing order.
- By remembering us in your will
- Remember, if you pay tax, the Trust can benefit further by Gift Aid.

Will you help please?

Further information from
Rev A L Wilcox

VILLA PALAZZOLA

A REST
NEAR ROME



Come and stay at Palazzola

Palazzola, the summer Villa of the Venerable English College, is a beautiful old monastic building in a spectacular setting overlooking Lake Albano, 18 miles/29 kms south of Rome and is easily accessible by train, bus or taxi.

The Villa is located among 16 acres of protected forest, sports grounds, nature trails and gardens. From its terraced sides, there's a breathtaking view over Lake Albano, to the Pope's summer residence at Castel Gandolfo, Rome and the Mediterranean Sea.

For centuries a place of prayer, now with added facilities for recreation and dining, we are delighted to be able to open the Villa's doors and share with you its beauty, charm and breathtaking views. Come for a few days' retreat, pilgrimage, respite or holiday, with a group or on your own. You may also organise conferences, weddings, family reunions, birthday parties and all kinds of special functions.

Enjoy a stroll through the formal Italian gardens along the lakeview terrace, in summer take a dip in the large outdoor pool or make a day trip to Rome. Hire a car and explore the charming towns and Roman ruins in the Alban Hills, lakeshore beaches, family-run trattorias, wineries and nearby sea towns of Ostia, Nettuno and Anzio. The opportunities to enjoy the Villa and its surroundings are endless!

With full board included, Palazzola offers excellent value. Have a look at our website for full information about the Villa, the facilities it offers, rates and how to make a booking.



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