



THE VENERABLE



2007

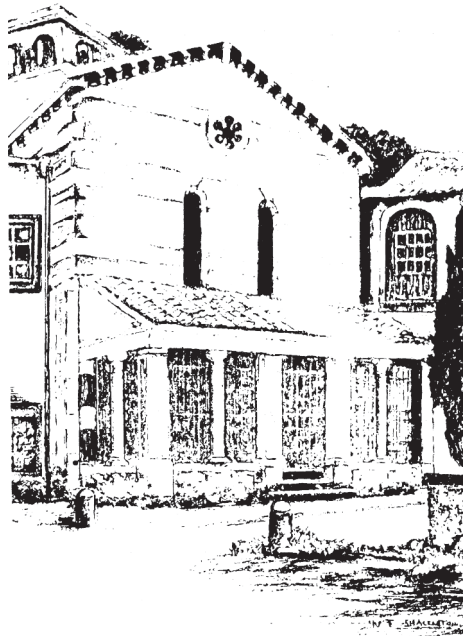
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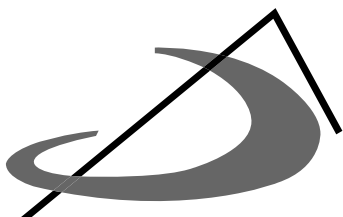
Front cover: Detail from "Christ in the House of Simon the Pharisee" by Andrea Pozzo, in the College refectory. Photo: Stefan Kaminski

Back cover: Villa Palazzola, the College Villa in the Alban Hills outside Rome

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Welcome to the Venerabile 2007

Phillip Harris, Editor

This year has seen much work being done in the College on the archives and the Third Library with a view to “Cherishing our Heritage”, as the accompanying booklet to this edition of the *Venerabile* succinctly puts it. Cherishing our heritage is surely something dear to us all as Catholics. From the earliest times the Church has done exactly that, cherishing the lives and witness of the saints and martyrs, cherishing our tradition and safeguarding our faith and sacramental life in an often hostile world. Indeed, the English College was founded precisely so that the Catholic faith would continue to live and thrive in our countries. Forty four of the seminarians would give their lives in witness to this faith and die a martyr’s death, affirming anew Tertullian’s comment that “the blood of the martyrs is the seed of the Church”.¹

In this edition of the *Venerabile* we have an article on Bishop Thomas Goldwell, the last surviving 16th Century Catholic bishop, who lived through the initial period of religious upheaval in England and Wales. He saw the country turn to Protestantism, he was with Cardinal Pole in Parliament when the country was restored to the Catholic faith in 1554, and five years later witnessed the overturning of this again by Elizabeth. He attended the Council of Trent and saw the Church begin her own reforms and responses to the Protestant Reformation. Exiled in Rome, he witnessed the founding of this College and he even journeyed as far as Flanders with Sherwin and Campion before being forced, due to his advanced age, to return to the safety of Rome.

That the Church changes and responds to the particular challenges she faces in different eras is a sign of the Holy Spirit’s movement within and through her: “Tradition is always enlivened from within by the Holy Spirit, who makes it live anew, causes it to be interpreted and understood in the vitality of the Church”.² Liturgical change and reform is as much a “live” topic today as it was for Vatican II. Included in the *Venerabile* this year is an article on Clifford Howell, SJ who did much to try to foster in England the liturgical climate of *aggiornamento* that fed into Vatican II and its responses to the challenges of the modern, post-war world of forty or so years ago.

The faith of the Council Fathers is the martyrs’ and Goldwell’s faith: it is our faith too, a living faith. For us, as Catholics, this living faith has as its wellspring the Paschal Mystery of our Lord Jesus Christ, which “the Church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world: For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that ‘the work of our redemption is

accomplished,' and it is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church".³ In this edition of the *Venerabile* we reflect on the Paschal Mystery in *A Paschal Diptych*; because this is lived out daily in the Eucharist, the great Sacrament of Love, we also take a look at the Holy Father's Post Synodal Exhortation, *Sacramentum Caritatis*. It also seems an opportune time to examine the nature of priesthood in *Serving the Body: the Fulfilment of Priesthood*.

One other article which perhaps requires a brief word of introduction is *The Venerable English College and the Hunt for the Last Lincoln Conspirator* – a surprising, if brief, connection between one of those involved in the assassination of Abraham Lincoln and the English College has come to light. One of the ten conspirators, John H Surratt, successfully fled after Lincoln's assassination in 1865 and, in the course of his remarkable adventures eluding capture, sheltered for several weeks in the College. One can only imagine what a diarist of the time might have written for the *Venerabile*, had it existed! The College now, as then, is something of a focus for English Catholic life, and continues to draw many less notorious visitors to the *Via di Monserrato*. Not least this year has been the historic visit of the Rt Hon Tony Blair, MP, in the first visit to the College by a currently serving Prime Minister. His visit, those of many distinguished guests and the regular or irregular goings-on at the VEC are recorded in the College Diary and the central colour section of the magazine.

Despite the comings and goings of the many visitors, the famous, the parish groups, those celebrating jubilees or those simply in Rome for a holiday, amidst it all, the English College quietly continues in its fundamental task of preparing men for the priesthood. It is in the practice of this awesome task in the past four hundred and thirty years that the College's true and enduring heritage can be discerned: for, through the countless priests that have returned to the mission in our country, the sacramental life of the Church has endured and the lives, hearts and souls of generations of men and women have been opened to Christ.

As I finally lay down my laptop, I would particularly like to thank all the Editorial Team – James Mackay, Philip Rushton and Andrew Day – for their help, our dedicated contributors and photographers, the staff for their support and Fergus Mulligan our publisher for his hard work.



Phillip Harris is a 4th year seminarian for the Diocese of Portsmouth studying theology at the Pontifical Gregorian University.

¹ Tertullian, *Apologeticum*, 50.

² Benedict XVI, General Audience, Wednesday 28th March 2007.

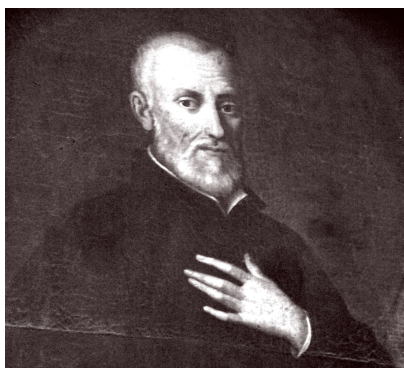
³ *Catechism of the Catholic Church*, 1068.

Thomas Goldwell—Bishop and Reformer

James McAuley

On the main staircase of the College, immediately to the right of the recently restored portrait of St Edmund Campion, there currently hangs a painting of Thomas Goldwell, Bishop of St Asaph in North Wales and the last surviving member of the 16th century Catholic hierarchy in England & Wales.

The changing fortunes of Thomas' long life reflect those of the Church in England & Wales during the troubled 16th century. At the time of his birth near Ashford in Kent around 1500, the Church's position in the fabric of English society appeared to be unassailable. By the time of his death in exile in Rome some eighty-five years later, an ecclesial revolution had forced the Church 'underground'—priests travelled in disguise and, if captured, they (and any lay people who had helped them) were liable to be executed.



Bishop Goldwell's portrait on the main staircase

Early years and first period of exile

Thomas was a member of a Kentish family of ancient lineage, which had been long seated at Goldwell Manor in the parish of Great Chart. His great-uncle, Dr James Goldwell, had been Bishop of Norwich from 1472 to 1498 and in 1520 Thomas entered All Souls' College, Oxford where he subsequently took the degrees of BA and MA. In 1532 he went to Padua to pursue further studies, but then returned to Oxford to take the BD degree in 1534. He seemed to be destined for a promising ecclesiastical career. However, after the schism of the Church in England & Wales from the Holy See, he chose to go into exile rather than conform to the new arrangements.

Thomas went to Italy to join Reginald Pole, the recognised leader of the opponents to the schism. He was to spend the next two decades in exile for his faith. During this period, the fortunes of Pole (who was appointed a Cardinal in 1536) and Goldwell were closely linked. In 1538 they were both named in an Act of Attainder 'for casting off their duty to the king and submitting themselves to the Bishop of Rome'. Declared traitors, all of their goods in the realm were seized. In the same year that he was attainted as a traitor, Thomas was appointed *camerarius* of the English Hospice in Rome, probably due to the influence of Pole.

For several years in the 1540s he also acted as *custos* of the Hospice and as Pole's personal chaplain.

It is highly likely that, during his first period of exile, Thomas was profoundly influenced by the reforming spirit of the circle surrounding Pole and Gianpietro Cardinal Carafa, co-founder of the Theatine Order, who later became Pope Paul IV. The accession to the throne of the Protestant King Edward VI seemed to make Thomas' exile from England permanent. This may have been a factor in his decision in 1548 to join the Theatines, beginning his novitiate at their house in Naples in November of that year.

Pole had, however, not forgotten his friend. From 29 November 1549 until 7 February 1550, Thomas acted as Pole's secretary at the conclave following the death of Pope Paul III. At this conclave Pole came within one vote of being elected Pope and Goldwell's handwritten record of the votes received by Pole at each ballot is now in the College archive. Returning to Naples after the election of Pope Julius III, Thomas finally made his solemn profession as a Theatine on 28 October 1550.

Catholic restoration and elevation to the episcopate

The accession to the throne on 6 July 1553 of Mary Tudor resulted in a dramatic, if temporary, change in fortune for the Church in England & Wales. Pole was appointed Papal legate to England and he again chose as his secretary his trusted friend Goldwell. In September 1553 Thomas joined Pole at the Benedictine monastery of Maguzzano on Lake Garda and together they set off for England.

Political machinations meant Pole was not able to enter England until November 1554. Thomas was with Pole when, in Parliament on St. Andrew's Day, in the name of the Pope, the Cardinal solemnly absolved the realm from all heresy and schism and restored it once more to the unity of the Catholic Church.

The task of rebuilding the Church and of implementing the decrees of the Council of Trent then began in earnest. Thomas' loyalty to the Church during the long years of exile was rewarded: on 12 February 1555, as was the custom at that time, he was entrusted with the temporalities of the See of St Asaph by Queen Mary. While still only bishop-designate, he was sent to Rome in July of the same year to make a report to Pope Paul IV on the state of religion in England and Wales. During his visit to Rome he was consecrated bishop and at the end of 1555 he returned home.

Very few records survive from the time of Goldwell's pastoral care of his diocese. What is known is that he zealously promoted pilgrimages to St Winefrid's Well in Flintshire and that he obtained from Pope Paul IV a renewal of the indulgences granted to the pilgrims who visited the Well. He also prohibited married priests from celebrating Mass and forbade the use of churches as poor-schools. On a personal level, the high point of his episcopal ministry in England & Wales may have occurred on Passion Sunday, the 22nd of March 1556, when he was one of six bishops who assisted Nicholas Heath, Archbishop of York, in the consecration at Greenwich of Reginald Cardinal Pole as Archbishop of Canterbury.

That Thomas was held in high regard by Queen Mary and was destined for higher office in the Church can be concluded from the fact that in October 1558 she both nominated him to the See of Oxford and appointed him to be her ambassador to the Holy See. The Queen

and Pole, however, both died a few weeks later on 17 November. Thomas administered Extreme Unction to the dying Cardinal and he was granted permission by Queen Mary's successor, Elizabeth, to attend the funeral of his friend and former master.

Second period of exile

Elizabeth's accession to the throne meant that Goldwell's fidelity to the Catholic Faith and his detachment from temporal possessions and honours were once again to be tested. On the pretext that he had ceased to be Bishop of St Asaph by virtue of his appointment to the temporalities of the See of Oxford, Thomas was excluded from the session of Parliament which met in the spring of 1559. In May of the same year he

was summoned, along with all of the other bishops, before Elizabeth to take the oath of supremacy. He refused to render unto Caesar that which belongs to God alone and was consequently formally expelled from his See on 15 July.

By this time Thomas had left the realm. Recognising the impossibility of his being permitted to openly celebrate Mass, to administer the Sacraments or to teach the Catholic Faith, he had escaped to the Continent in June. Interestingly, he had been accompanied in his flight by Morus Clynnog, the Bishop-elect of Bangor, who in 1578 became Warden of the English Hospice in Rome and who enjoyed a somewhat stormy relationship with many of the first students of the seminary. In the tribune of the College church are 19th century paintings, which are copies of frescoes painted by Pomarancio in the church in 1583. In the background of one of the paintings is a prison bearing the legend (in Latin) 'eleven bishops, having died for their confession of the Roman See and of the Catholic faith, worn out by the miseries of their long imprisonment'.¹

The eleven were Goldwell's brother bishops who, having been deprived of their Sees in 1559, were arrested and kept in close confinement (in prison and/or under house arrest) for the remainder of their lives. One of the eleven bishops commemorated in the 16th century fresco was Nicholas Heath, Archbishop of York and consecrator of Reginald Pole, who had died in December 1578 after more than nineteen years of confinement. A twelfth bishop was to die after the completion of the fresco—in 1584 Thomas Watson, Bishop of Lincoln, died at Wisbech castle (a 'concentration camp' for priests) after more than a quarter century of captivity in a succession of prisons.²

Having successfully evaded imprisonment, Thomas returned to the Theatine house in Naples. He refused the offer of an Italian bishopric, preferring to devote himself to the Theatines and to the conversion of England. In April 1560 he returned to Rome to govern the



The death in prison of 11 bishops recorded in College frescoes

English Hospice and in 1562 he was again attainted for treason, all of his possessions in England & Wales being forfeited to the Crown.

June 1561 saw Goldwell attend the Council of Trent as the sole English episcopal representative. In May of the following year he wrote to William Cecil, Elizabeth's secretary, offering to act as her representative at the Council, but received no reply. Thomas' main contribution at the Council seems to have been in the area of the correction of the Roman Breviary and Missal. In Council sessions in June 1563 he argued in favour of the excommunication of Elizabeth and was present at the Council's concluding session on 4 December 1563 when he signed its decrees.

After a brief period as Vicar General of the Archbishop of Milan, Charles Borromeo, Goldwell made his permanent home in Rome at the Theatine house of St Sylvester near the Quirinal Palace. He continued to govern the English Hospice until 1567, the year in which he was appointed Vicar of the Cardinal Archpriest of the Lateran Basilica. Finally, in 1574, he was appointed a suffragan of the See of Rome, a post which involved the frequent administration of the Sacrament of Holy Orders. In August of the same year, in the church of what was then the English Hospice, Thomas ordained the composer Tomás Luis de Vittoria to the diaconate and to the priesthood and in 1584 he ordained priest the future St Camillus of Lellis, the founder of the Camillian Order, which is devoted to the care of the sick. He also ordained to the priesthood at least one of our College martyrs – Blessed Edward James, who was executed in 1588 – and in 1580 conferred the tonsure on the composer Palestrina.

The passing years seem to not have dampened Thomas' zeal either for the restoration of the Catholic faith in England & Wales or for the reform of the Church. In the late 1560s he testified at the proceedings which led to the decree of excommunication of Elizabeth in 1570. He also continued to take a close interest in the affairs of the English Hospice, which in the late 1570s was beginning to train students to work as missionary priests in England & Wales. Rhosier Smith of St Asaph, who was admitted as a student in 1577 on the recommendation of Goldwell, was later to translate the catechism of St. Peter Canisius into Welsh.

As the English bishop of a Welsh See, Goldwell seems to have been neutral at the beginning of the quarrels in the seminary between the English students and Morus Clynnog, the Welsh born Warden, with whom Thomas had escaped from England. Thomas' later actions, however, show sympathy for the more realistic position of the English students: he supported their petition for the Jesuits to run the seminary and also gave a gift of sixty crowns' worth of books to the thirty scholars who had (temporarily) left the seminary rather than continue under the Clynnog regime.

In 1580 Goldwell sought to return to England with the missionary priests Edmund Campion and Ralph Sherwin. He journeyed with them as far as Flanders, but his advanced age (he was about 80) and his fame as a bishop in exile rendered it impracticable for him to cross to England to face the perils of the Mission. He was instructed by Pope Gregory XIII to return to Rome. Thomas' departure enabled Ralph Sherwin, the College's proto-martyr, who had stayed behind to look after the aged and sick bishop, to begin his mission in England and to win his martyr's crown.

Having returned to Rome, Goldwell spent his last few years at St Sylvester at the

Quirinal. His zeal for the genuine reform of the Church was unabated—in 1582 he served on the Congregation for the Revision of the Roman Martyrology. The death in the autumn of 1584 of Thomas Watson, Bishop of Lincoln, left Goldwell as the sole surviving member of the national hierarchy. In the following spring, on the 3rd of April 1585, the hierarchy was finally extinguished and Thomas was buried either in the church of St Sylvester or in the adjoining cemetery.

Thomas Goldwell lived during a turbulent time for the Church. His fidelity to the fullness of the Catholic Faith twice caused him to choose exile and the forfeiture to the Crown of all of his possessions in England & Wales. Almost five decades of his long life, and virtually all of his thirty years as a bishop, were spent in exile. In his zeal for the genuine reform of the Church and for the conversion of England & Wales, he was not afraid to make difficult decisions. His support for the seminary students in their dispute with Morus Clynnog, an acquaintance of long-standing, demonstrated his pragmatic and decisive nature. This support contributed to the successful transition from English Hospice to English College and therefore was one of the reasons why the Catholic Faith was not completely extinguished in England & Wales. For this, we should be thankful for the life and for the witness of Thomas Goldwell, Bishop of St Asaph and last surviving member of the ancient Catholic hierarchy.



James McAuley is a 4th year seminarian for the Diocese of Portsmouth studying theology at the Pontifical Gregorian University.

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¹ The original reads: "Propter sedis Romanae et fidei catholicae confessionem undecem R^{mi} episcopi catholici ex diuturna carceris molestia contabescentes obierunt".

² Only one member of the Catholic hierarchy (Kitchen, Bishop of Llandaff) submitted to the new ecclesiastical arrangements. He refused, however, to take part in the commissioning of the first leaders of Elizabeth's state church. During the debate in the House of Lords in the parliament of the spring of 1559, Nicholas Heath, Archbishop of York, spoke the following prophetic words: '[in] our relinquishing of the See of Rome...we must forsake and flee from the Unity of Christ's Church, and by leaping out of Peter's ship, [we] hazard ourselves to be overwhelmed and drowned in the waters of schism, sects and divisions'.

A M D G

A Paschal Diptych

P. Joseph Carola, SJ

I. A PASSIONTIDE MEDITATION

John 19:25-37

In the year 2005, Good Friday fell on 25 March. The Solemnity of the Annunciation was transferred that year to the Monday after Mercy Sunday, that is, it was celebrated two days after Pope John Paul II had died. The passing of the Holy Father on the vigil of Mercy Sunday, a feast which he had extended to the Universal Church, struck many as providential. It seemed only fitting and certainly not by chance that our Holy Father should die after first vespers and the celebration of the vigil Mass for the Second Sunday of Easter. For the believer, the timing of John Paul II's death revealed a mysterious order – something undeniably more than mere coincidence. The same can be said for that year's felicitous commemoration of Our Lord's death on the liturgical anniversary of his conception by the Holy Spirit in the Blessed Mother's virginal womb. An ancient tradition first attested to in the third century assigns Our Lord's death to the date of 25 March. His conception and crucifixion coincide without being coincidental. This ancient tradition sheds a marvelous light upon our meditation of Our Lord's passion and death, his Mother's unique collaboration in His redemptive mission, and the celibate chastity of our priestly vocation.

Jesus is the Son of God made man. He exercises his priesthood in his humanity. Indeed, Christ's priesthood exists from the moment of his conception. In the words of the prophet Isaiah, Jesus the High Priest can rightly say, "The Lord called me from birth, from my mother's womb he gave me my name" (Isaiah 49:1). As man, Jesus offers himself in priestly sacrifice to the Father whereas as God Christ receives together with the Father his own reconciliatory self-offering. Thus does the man Jesus uniquely mediate between God and man. He consummates his priestly mediation in the paschal mystery. There he reveals himself to be both priest and victim – a dual vocation which the tradition of commemorating Christ's death on the anniversary of his conception places in stark relief.

Though he was in the form of God, Jesus did not deem equality with God something to be grasped at. Rather he emptied himself and took the form of a slave, being born in the likeness of men. He was known to be of human estate, accepting even death, death on a cross! (Phil. 2:6-8). The Son of God became man in order that in his humanity he might die for us thereby forgiving us our sins and reconciling us to the Father. Consider for a moment Andrej Rublev's icon of the Nativity. The Russian depicts the Christ Child not so much as

wrapped in swaddling clothes, lying in a manger, than as bound tightly in a burial shroud, lying in a sarcophagus. The mystery of Jesus' birth already reveals the mystery of his death. Our Father Ignatius makes this point abundantly clear in the Second Week of the Spiritual Exercises. He instructs the retreatant that, when contemplating the Nativity, he is to consider how Our Lady and Saint Joseph labored, "that Our Lord might be born in extreme poverty, and that after many labors, after hunger, thirst, heat, and cold, after insults and outrages, he might die on the cross" (*Spiritual Exercises* # 116). The humility of Christmas is already the humility of Calvary – the third and most perfect kind of humility – the humility of poverty, insults and disdain (cf. *Spiritual Exercises* # 167). According to that ancient tradition, the common celebration of the Annunciation and Good Friday on the 25 March confirms the sacrificial nature of Our Lord's kenosis from the moment of His conception. The Son of God assumes our mortal nature in Mary's womb in order to die for us. On Calvary Christ the High Priest offers himself, the Divine Lamb, in sacrifice. He pours out his own blood as a sin-offering of infinite value truly pleasing to the Father. In His death he fulfills his mission: "*Consummatum est* – It is finished." The Resurrection, in turn, reveals the victory over sin and death gained on Calvary Hill.

Mary, the Mother of God, figures centrally in these saving mysteries as well. Indeed, without Mary, there would have been no Annunciation, and without God's taking flesh at the Annunciation, Calvary would never have been. Mary, whose *fiat* bore fruit in the Incarnation, participates intimately in her Son's priestly self-offering on Calvary Hill. The tradition that places Christ's death together with his conception in a common celebration reveals the mystery of Mary's unique co-operation in the Redemption wrought by her Son.

In the contemplative spirit of Our Father Ignatius, let us consider these two scenes – the Annunciation and Calvary – superimposed one upon the other. Let us call to mind Mary's place at the foot of the Cross. As her Son breathes his last breath, she falls to her knees. Her hands lie open upon her lap. She assumes again the posture that was hers at the angelic annunciation. *Adsum*, she says, "Here I am." These words communicate more than a mere physical presence. They are rather words of consecration – the "Here I am, Lord! Send me" (Isaiah 6:8) of the prophet Isaiah. "Here I am," she assures her Son, "I have stood by you faithfully unto the end." Indeed, this sinless Mother could never have abandoned her Child.

On that same day some thirty years before, Mary had received a mission. She received the mission to be the Mother of God. She spoke her 'yes' for humanity in every age. God had created us without our consent, but He would not redeem us without our cooperation. Mary's 'yes' was the thoroughly grace-filled cry of an otherwise desperate humanity unable to save itself. From the moment of her own conception, she had been preserved from the stain of Original Sin so that with uncompromised freedom she could utter her *fiat* on our behalf: "Be it done unto me according to thy word." Having first conceived Christ in her mind through faith, she now conceived him in her womb by the Holy Spirit. God became bone of her bone and flesh of her flesh. Assuming her flesh he came to die. *Adsum*, she had said in her oratory at Nazareth. *Adsum*, she repeats again at the foot of the Cross. "Here I am, Lord," she utters, "I come to do thy will." Her graced-filled cooperation bears its salvific fruit in her Son's redemptive sacrifice on Calvary Hill.

Some years before at Cana, Mary had anticipated her Son's hour when she drew his

attention to the needs of a newly wedded couple. "They have no wine," she told him. He responded enigmatically, saying, "O woman, what have you to do with me? My hour has not yet come" (John 2:4). In response she simply informed the servants to do whatever he told them. Thus did Mary's intercession draw forth Jesus' first sign at Cana in Galilee. What does the woman of scripture have to do with her Son, Jesus? One may rightly respond, "Everything." She is the New Eve whose obedience rectifies the first Eve's disobedience. Through her obedience she becomes the Mother of God, the Mother of Christ, the second Adam, and thus the mother of his body, the mother of the Church and in this fashion she is in reality what Eve only foreshadowed – she is the mother of all the living (cf. Genesis 3:20). According to her maternal vocation, both in time and in each of us individually, she gives birth to Jesus, who is the life of our souls. By uttering her *fiat* she inaugurates His priestly hour. It is only fitting, then, that she should be present at its consummation, and not merely physically present but present as only a mother can be at the death of her child – suffering every minute of that hour in him, through him and with him. *Fiat, fiat*, she says. "O woman, what have you not to do with me," the dying Christ could well have asked, "now that my hour in its fullness has come?"

At the foot of the Cross, the woman of scripture's universal motherhood is revealed. "When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, 'Woman, behold your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home" (John 19:26-27). From that hour – the hour of the Divine Mercy, the hour of which Our Lord had first spoken at Cana, the hour at which some thirty years before eternity had burst forth into time – from that hour the Mother of the Redeemer became the Mother of the redeemed. She bears us in suffering as she suffers the death of her Son. Conception and death prove inseparably one.

"It is finished," Jesus says. He has faithfully fulfilled his mission, obediently accepting even death on a cross. Despite all temptations to the contrary, never once did he betray the self-emptying nature of His mission. Mary's mission embraced without reserve at the Annunciation has reached its fulfillment as well. *Fiat mihi secundum verbum tuum*, she had said in response to the Archangel's proclamation. Mary now utters these words again as she offers herself in union with her Son's redemptive self-offering upon the Cross. Her Son's final words echo in her heart: "It is finished."

Jesus never felt the spear that pierced his side; he was already dead by then. But Mary felt it. As its sharp edge sliced open Jesus' scourged flesh and cut through to his heart, the sword, which Simeon had prophesied, pierced her heart as well. The Mother intimately suffered her own flesh's passion in her Son. For what loving mother could ever fail to suffer her own child's pain? The graced union of their hearts would have known no separation in death. Mary singularly suffered that final act which revealed the infinitely merciful depths of her Son's divine love.

As the spear pierced Jesus' Heart, the sword pierced Mary's, "also, that thoughts of many hearts may be revealed" (Luke 2:35). Indeed, Longinus' spear pierced a vast multitude of hearts that day. In Baptism and the Eucharist, the Christian is incorporated into Christ's Body. Our hearts are conformed to his. Thus our hearts are wounded in love in order to love all the more. The priest's heart sacramentally ordered to Christ's priestly heart must likewise

be a wounded heart – a heart that loves to the point of death and in dying is ripped open in order that it might love all the more.

In your priesthood, you will love. In your celibate chastity you will offer your love in priestly sacrifice. Your love will be pierced, not in order that it die, but that you be able to love all the more. As you love selflessly, that is, without clinging to those whom you love for your own sake, the Lord will rip open your hearts. Like Mary, you will suffer that final act of Christ's passion. You will feel it intensely. As you suffer it faithfully, the depths of your priestly ability to love will grow in God's grace all the more. Through your priestly love, Christ will be conceived in the hearts of those whom you compassionately serve. Your spiritual paternity will be an expression of Mary's maternity as you generate Christ in others. But to conceive Christ in this way, you must be both priest and victim. You must suffer with him the passion of your priestly celibacy. In your celibate love you must die to yourselves as you live now for others. Yours must be a love which never seeks itself – a love crucified unto death (cf. Ignatius of Antioch, *Romans* 7.2; Ignatius of Loyola, MI, *Epp.* XII, 678ff: "Amor meus crucifixus est."). By means of this death, you will conceive life. As with Christ so too with his priest – the *alter Christus* – death and new life go hand-in-hand.

"It is finished," Jesus cries aloud as he entrusts his spirit into the Father's hands. "It is finished," Mary repeats inwardly, contemplating all things within her Heart as she has done since the beginning. "It has only just begun," says the priest as he lives the sacred adventure of crucified love. Entering into the mystery of the Lord's passion, let us kneel with hands laid open in prayer before Our Crucified Lord. Let us humbly come before Him as mendicants poor in goodness. Let us obediently say with Mary, *Fiat mihi secundum verbum tuum* – be it done unto me according to thy word. Thus dying to ourselves may we live our love for God and neighbour in the Crucified Christ alone. May God's grace preserve us unto the end so that, when at last we come to review the sacramental life of faith which God has used our priesthood to conceive in others, we may conclude our *fiat* as Mary concluded hers, echoing faithfully her beloved Son's bitter-sweet words: "*Consummatum est.*"

II. AN EASTERTIDE MEDITATION

Luke 1:39–47

In the days following Our Lord's conception, Mary arose and made haste to the house of her cousin Elizabeth in the hill country of Judah. Joy led her forth. With joy Elizabeth greeted her: "Blessed are you among women, and blessed is the fruit of your womb! Blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord." (Luke 1:42, 45). In joy Mary responded: "My soul magnifies the Lord, and my spirit rejoices in God my Saviour." (Luke 1: 46–47). As the mystery of the Annunciation anticipates Christ's suffering, the mystery of the Visitation foretells his glory. Indeed, the bliss of the Visitation is but a foretaste of the boundless joy of the Resurrection.

The Blessed Virgin Mary trusted that the word, which the Lord had spoken to her, would be fulfilled. The Immaculate Daughter of Zion remembered the promises that God had first made to her father Abraham, the great Patriarch of her people. The Lord had assured him

that he would be the father of many nations. His descendents would number like the stars of heaven and the sands of the seashore. Through Isaac Mary was a child of the promise. By nature, she was a Hebrew, Abraham's daughter according to the flesh. But the cause of her joy lay elsewhere. Like her father Abraham, she believed. She had faith in the Lord and trusted in His promise. By grace, Mary was a believer, the daughter of Abraham according to the spirit. Isaac had been a figure of Christ in whom all nations would be gathered. Thus Mary's Son fulfilled the divine promises made to her father Abraham. In him, the Law and the prophets found their fulfilment. From Jerusalem the Good News of our salvation was preached in his name to all nations (cf. Luke 24:47). Through baptism into Christ and the Eucharist, people of every nation have become the spiritual children of Abraham according to the promise. We have been incorporated into the Body of Christ, the seed of Abraham and the son of David according to the flesh. The promises made to Abraham and fulfilled in Christ have been realised in his ecclesial Body, the Catholic Church. Mary, the Mother of the Church, rejoices in God our Saviour, for she recognises that the promises made to her and her forefathers have indeed been fulfilled.

Having been the cause of her joy at the Visitation, Mary's faith in the Lord's promise sustained her at her Son's death. During the dark hours of the passion and the desolate days that followed, Mary, the Daughter of Abraham, never ceased to believe, "that there would be a fulfilment of what was spoken to her from the Lord" (Luke 1:45). Mary's blessedness, which Elizabeth had extolled, proved itself golden in the fiery furnace of those tragic days. Yet its lustre went unseen as the sorrowful Mother mourned her dead Son.

In the Third Week of the Spiritual Exercises, our Father Ignatius would have us consider "the desolation of our Lady, her great sorrow and weariness" (*Spiritual Exercises* # 208). Let us place ourselves with her now in the darkness of that night as she mourns her Son who lies dead in the grave. With the liberty of an Ignatian contemplation, let us imagine Saint John, to whom Our Lord only hours before entrusted his Blessed Mother, as he accompanies Our Lady from Calvary back to her lodgings within the city walls. Night is falling. The sabbath has begun. The Beloved Disciple suggests that he stay with her, that she not be alone. But she graciously sends him on his way to join the other disciples, who by now have congregated again in the upper room, where only the night before they had shared the paschal meal with Jesus. Judas had been with them then as well, but now both the betrayer and the betrayed are dead. Fear seizes the eleven. How much longer will it be before the rest of them are put to death? Days? Hours? On this dreadful night, Mary has chosen to remain alone in her grief as her Son rests alone in the grave. As darkness descends, this sabbath night brings only anguished rest.

Before dawn on the third day, we find Mary alone in her cell (*Spiritual Exercises* # 218-225, 299). Desolate and sorrowful, she is not, however, given over to despair. Drawing strength from the memory of that boundless consolation which she had enjoyed some thirty years before, the sorrowful Mother has patiently persevered in faith. Never did she doubt that the Child whom she conceived was, "holy, the Son of God" (Luke 1:35). This knowledge sustains her now. She has not lost faith. Had her Son not foretold the events of these days? He taught His disciples: "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise. But they did not

understand the saying and they were afraid to ask him" (Mark 9:31-32). She, nonetheless, believed. Even now despite her overwhelming grief, she trusts that the promises of the Lord will be fulfilled. Though sorely afflicted, the *Mater Dolorosa* keeps faith (cf. Psalm 116:10). Obedient to the Lord's command, Abraham had been given back his son, whom he was willing to put to death on account of his faith "that God was able to raise men even from the dead" (Hebrews 11:19). Ever obedient to God's word, Mary faithfully longs for her own Son, whose priestly sacrifice she suffered on Calvary Hill. Despite the encircling gloom beyond which none can see, Mary's hope remains.

As the rising sun breaks forth over the horizon on that first Easter morning, light dispels the darkness. Seated, in mourning garb arrayed, her eyes closed and head bowed, Mary does not perceive the One whose divine glory surrounds her. His pierced hands draw her closely to Himself. Heart speaks to Heart as He enfolds her within His embrace. Immediately her faith recognizes the Risen Lord. With tear-swollen eyes, she looks up and gazes upon His once marred, now glorious face. Behold, the Risen Christ has come in haste to console His sorrowful Mother. Resurrected love transfigures her being. With boundless joy her soul magnifies the Lord; her spirit rejoices in God her Saviour. Blessed is she, yes, indeed, blessed is she who trusted even in her sorrow that the promises of the Lord would be fulfilled.

Such is the medieval tradition that our Father Ignatius reverently places at the beginning of the Fourth Week of the Spiritual Exercises: Our Lord first appeared to His Mother after the Resurrection. Indeed, that Our Lord should have appeared first to His Mother is most fitting not simply because a loving son ought to think of comforting his mother before all others, but more to the point because Mary's faith was uniquely able to recognize the Resurrection. Amidst the desolation and despair following Our Lord's death and burial, Mary alone, we may rightly believe, trusted with a pure Heart that the promises of the Lord would be fulfilled. She persevered in faith. Despite the overwhelming darkness, Mary's faith never wavered. When the Son of Man came back from the dead, He did indeed find faith on earth. He found it in His sinless Mother whose virtue – in this case, the theological virtues of faith and hope – never failed. The medieval tradition employed by our Father Ignatius intuits Mary's invincible faith which immediately welcomed the Risen Lord as some thirty years before it had docilely conceived the Incarnate Word. At Nazareth Mary uttered her *fiat*. None other than the Immaculate Virgin could have spoken that 'yes'. Similarly, at Jerusalem, Mary uniquely recognizes the Risen Christ. Without faith, one cannot recognize the Risen Lord. Later that same Easter morning, the Magdalene will think Christ the gardener, and still later on the evening of that same day, the despondent disciples on the road to Emmaus will walk miles with the Risen Christ before recognizing Him in the breaking of the bread. But Mary's faith, which is the Church's faith in seminal form, welcomes her Risen Son without fail. In her the Church infallibly proclaims Christ's Resurrection from the dead.

The seminarian and the priest have much to learn from Mary's perseverance in faith. Mary teaches us to trust in Divine Providence, most especially in times of trial when darkness obscures our vision. Priestly formation calls the seminarian to die to himself so that he may live solely for Christ. With St. John the Baptist the seminarian and priest learn to pray, "He must increase; I must decrease" (John 3:30) to the point that we can say with St. Paul, "It is no longer I who live, but Christ who lives within me" (Galatians 2.20). Priestly formation

A Paschal Diptych

prepares us for our sacramental conformation to Christ, Priest and Victim. The dying-to-self necessary for one who would be an *alter Christus* is never easy. Indeed, it often hurts. During the dark days of our purification, we can easily be led to despair. At such moments Our Lady aids us. She instructs us through her example to trust that the promises of the Lord will be fulfilled. Our Lady of the Resurrection still dressed in mourning garb yet illumined by her Risen Son's divine glory inspires us to believe that, "in everything God works for good with those who love him" (Romans 8:28). With Marian faith we pray, "If God is for us, who is against us?" (Romans 8:31). Thus in hope do we persevere. Mary's paschal faith assures us that the Lord's love is truly invincible. No matter how bleak the situation or painful our suffering, nothing, "will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:39). During times of desolation, we would do well to imitate Our Lady who having pondered in her Heart the joys of Christmas (cf. Luke 2:19) found the spiritual strength necessary to endure the desolation of her Son's passion and death as she awaited the fulfilment of His paschal promise (cf. *Spiritual Exercises* # 321, 323).

In the midst of this life's sorrows and joys, let us turn to Mary, Our Lady of the Resurrection, who trusted that the promises of the Lord would be fulfilled. Let us implore her intercession. May she teach us how to persevere in times of desolation as we faithfully await consolation's return. May she make haste to visit us with her Son's grace so that our souls like hers on Easter morning may truly magnify the Lord and our spirits rejoice in Christ our Risen Saviour.



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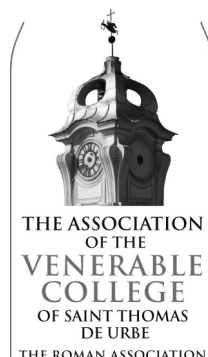
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The following article is an extract from the licence tesina of Fr Matthew Habron (Diocese of Leeds) in which he brings to our attention the work and influence of Clifford Howell SJ (1902-1981) on the liturgical development in England and other Anglophone countries.

The contribution of Clifford Howell SJ (1902-1981) to liturgical life in England

Fr Matthew Habron

Hans Ansgar Reinhold commented in 1948 on the work of Clifford Howell SJ when he wrote: "Nobody but Fr Howell has had the splendid idea of making them [Layfolks' Weeks] into a mission service. It is a genial idea and the true contribution of an Englishman".ⁱ It is this contribution which spanned almost forty years that this article details within the context of Howell's biography.

Early years (1902-1934)

Clifford Walter Howell was born 2 June 1902 in Birmingham. He was educated at Cotton College, Stoke-on-Trent and then at the Jesuit college at Stonyhurst, Lancashire. During his years as a scholar he discovered his vocation to the priesthood and religious life. So it was that he entered the novitiate of the Jesuit order 11 September 1919 at the age of seventeen. Patrick Rorke SJ who taught with Howell at Stonyhurst and was his superior for ten years in Birmingham described him "as a young man the possessor of very pronounced views, highly intelligent, what we should now call 'bumptious', intolerant of woolly thinking and one for whom the world was neither black nor white".ⁱⁱ After his novitiate he made his first vows 12 September 1921 and he went to the Royal College of Science, part of the Imperial College of Science and London University. He studied chemistry and physics and graduated in both subjects. The years spent studying the sciences strengthened his passion for exact and precise thinking, something which became evident in his liturgical writings. After five years of teaching it was time for him to prepare for ordination and he was ordained to the priesthood on 6 September 1934.

Beginnings of the liturgical apostolate (1935-1946)

Howell spent his Tertianship year of 1935 in Germany. This proved crucial and was in fact his introduction to liturgical renewal. Howell commented in 1980 that it was his experience of

public worship in Germany that had inspired him to read some of the authors of the Liturgical Movement. However, it was after the war that he came to discover its principles and ideas.ⁱⁱⁱ Howell states: “[I] became convinced of the pastoral importance of the Liturgical Movement”.^{iv}

The years after his Tertianship he worked as a curate in the parish of the Holy Name, Manchester where he began: “popularising simple participation in the Mass by children”.^v As a young priest Howell showed a great concern to bring home the faith to people with realism and clarity. He began to introduce dialogue Mass as a means of encouraging children and young people to take, as Patrick Rorke SJ put it: “their rightful share in the celebration of Mass and the Sacraments”.^{vi} These early steps were not always met with a warm welcome, in particular by the ecclesiastical authorities. Yet undeterred by this Howell carried on promoting the ideas of the Liturgical Movement that he was beginning to take on board. On the 2 February 1937 Howell made his final vows as a Jesuit.

In 1939 with the outbreak of the Second World War Howell joined up as an Army Chaplain. He served in France, Western Desert, Cyprus, Lebanon, India, Burma, and because he could speak German, he did a final tour in Germany. During his time as a chaplain he was able, “to propagate liturgical ideas, to teach my men dialogue Mass (in Latin) with readers (in English) while the priest muttered Latin epistles and Gospels, and so forth”.^{vii} After the war Howell completed his Jesuit training in Germany until he was demobilised from the Army in 1947.

Magisterial documents

The writings, and indeed the whole apostolate of Clifford Howell, were steeped in the teachings of the Magisterium. It is necessary only to glance through his books and articles to see how many references to Papal documents jump out from the page. Howell’s scientific mind and love of clear and exact thinking caused him to be very precise on the importance of following and putting into practice what the Church taught. Howell was greatly influenced by the Papal encyclicals, *Mystici Corporis*^{viii} and *Mediator Dei*^{ix} of Pius XII. These were the foundation of his approach to liturgical thinking. It was to be a pastoral, not academic, undertaking. He decided that he needed to find a way to convey what these two documents were teaching to the ordinary people in the pews.

Howell was also convinced of the social nature of liturgy; the understanding that worship was corporate. In this area he also took on board the social teaching of the Church and showed the connections with liturgy. He refers to *Rerum Novarum*^x and also *Quadragesimo Anno*^{xi} and constantly promotes the idea that not only is the liturgy social by its very nature, it must also impact upon society at large. The idea of the “lived liturgy”, a term coined by Jean Corbon,^{xii} is very much at the heart of what Howell was attempting to achieve by his call to renew the public activity of the Church.

Developing liturgical apostolate (1947-1962)

At the time when Howell began to develop the beginnings of his liturgical apostolate in 1947, Britain was, as was most of Europe and further afield, emerging from the dark years of the Second World War. The social situation of the country in which Howell found himself

ministering as a priest was desperate with poor housing, slum clearance and rationing. The role and place of the community within liturgy is a line running through his work and the role of the Church at this time was crucial.

In 1947 he was appointed to the "Mission Band" based at Bourton Hall in Rugby. His years in the war had shown him "the importance of religion being made a reality".^{xiii} Howell realised that the sacramental life of the Church was the key to unlocking once again the riches of the liturgy for the people. When in 1952 Bourton Hall closed he was assigned to the Harlaxton community near Grantham. Howell comments about his time after being demobilised: "My superiors gave me considerable freedom to lecture, preach and write about the liturgical apostolate".^{xiv} He was invited to the United States of America, Canada, Australia and elsewhere, and travelled widely. During these years he attended the International Congresses on liturgy and came into contact with the leading members of the Liturgical Movement.

In the years after 1947 Howell began to write articles, his writings being influenced by two recently published encyclicals of Pius XII, *Mystici Corporis* (1943) and *Mediator Dei* (1947), as well as by the writings of Josef A Jungmann. Howell's first articles appeared in 1948 and are about his Layfolks' Weeks. As Howell began to write more and more he was asked to write a series of articles by Dom Godfrey Diekmann OSB, the editor of the journal, *Orate Fratres* (in 1952 this became *Worship*). Diekmann invited Howell to write "for those who know nothing about liturgy".^{xv} So in 1951 and 1952 a series of articles on the basic principles of liturgy was published. These appeared later in 1952 in the United States under the title, *Of Sacraments and Sacrifice*. In 1953 they appeared in England under the title, *The Work of Our Redemption*.^{xvi}

The practical aspect of Howell's apostolate began in 1947 with what he called his "ayfolks' Weeks. These were parish missions aimed at helping the faithful and indeed the clergy to be "liturgically minded" through active participation in the liturgy. This work would continue until 1977. Howell also led study days for priests, summer schools, as well as retreats and lectured far and wide while continuing to write profusely on the liturgy. His main thrust was to aid and encourage active participation, which was not merely external.

The liturgical reforms had begun in 1951 with the reformed Easter Vigil. In 1955 Howell published a book called *Preparing for Easter*^{xvii} whose purpose was to assist priests in understanding the reforms of Pius XII. It is a practical guide to the season of Lent and Holy Week, offering suggestions as well as material for homilies and spiritual reflection. In this way Howell continued to fulfil one of his principal aims: to help the people as well as the clergy become liturgically minded and at the same time encourage fuller participation.

The social dimension to Howell's liturgical apostolate became more prominent in 1954 and 1955 when he wrote a series of articles for *The Christian Democrat*. The editor, quoted in an article by Howell, explains why he had invited him to write for the journal: "This is just the sort of thing needed for the members of the Catholic Social Guild. They must have a spiritual basis for their apostolate; they must be inspired by the Mass and the Sacraments; your book gives a connected view of the whole which ought to be both useful and interesting to them".^{xviii} The series Howell wrote was a development of his early articles and books. He treated the same areas but with new examples and from the perspective of the social guild. In quoting Pius XI's *Quadragesimo Anno* he makes the connection with Pius X's *Motu Proprio*^{xix} about how the renewal of the Christian spirit must come before social

renewal and the source of that spirit is active participation in the liturgy.

By 1957 Howell was living in Harborne, Birmingham and his Layfolks' Weeks were proving popular. In 1960 he published a *Mass Commentator's Handbook*^{xx} as a useful aid to the celebration of the liturgy. This appeared after the publication by the Sacred Congregation for Rites of *Instructio de Musica Sacra et Sacra Liturgia* in 1958 which sanctioned the use of commentators and lectors at Mass in the vernacular, an idea that Howell had long been using ever since his time in the war. He produced these commentaries for the Sundays and main feasts of the year to encourage priests to use such a method.

In 1962 and 1963 Howell wrote a series of fifteen articles in *Worship* examining the short responses in the Mass one by one. Although written before the subsequent reforms they were insightful in encouraging a full, conscious and active participation in liturgical celebrations. Paragraph fourteen of the Sacred Constitution, *Sacrosanctum Concilium* promulgated in 1963, stated: "Mother Church earnestly desires that all the faithful should be led to that fully conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy". It was decided to publish the series, revised and adapted, as a book to reach a wider audience and further promote liturgical participation, and in 1964 *Mean What You Say* appeared. The first chapter aptly titled, "No Parrots in Church" gives Howell's reason for the work: "The recovery by the people of those parts of the Mass which truly belong to them should very soon have one exceedingly desirable effect: people will come to realise more and more that the Mass is not just the priest's affair, but truly the worship of the entire community".^{xxi}

Principal work: *Of Sacraments and Sacrifice* (1952)

Of Sacraments and Sacrifice published in 1952 was Clifford Howell's first book. It can be said, although not without defects and producing justifiable criticisms, that this book was "the first text-book in English on the liturgy".^{xxii} It was the fruit of his experiences in Germany and France and elsewhere during the Second World War and of his Layfolks' Weeks. Crichton in reference to these weeks commented: "probably however his most effective work was done through what he calls his 'invention' of the 'Liturgical Weeks'".^{xxiii}

For so many centuries the study of the liturgy had become the study of rubrics and of the external, practical application of the liturgical norms. The situation had not always been so. The Liturgical Movement, whilst having as its "practical, immediate objective" as Howell called it, the active participation of all the people of God in the liturgy, based this on a rediscovery of the theology of liturgy. The axiom "*lex orandi, lex credendi*" means that how the Church worships informs and develops its belief. In Howell's language the cult expresses the creed which has a code. How and what we worship expresses what and in whom we believe and are worshipping, which in turn leads to influence and direct how we behave and live out this belief and carry on the cult in the everyday circumstances of life.

Of Sacraments and Sacrifice was written using popular terminology. It is not about rubrics or ceremony but about liturgical theology. As the chapters develop, Howell unfolds what underpins the Church's public activity. It is not a text book of theology by Howell's own admission yet it is in line with other books of the Liturgical Movement that aimed to demonstrate that liturgy is theology and that theology is expressed in its totality in the liturgy – the Mass, Sacraments and Liturgy of the Hours. On the continent others had written and were writing about liturgical theology, for example Lambert Beauduin, Odo

Casel, Alexander Schmemmann, Cipriano Vagaggini, and Salvatore Marsili.

Of Sacraments and Sacrifice is divided into two parts: the seven Sacraments and the Sacrifice of the Mass. The aim of the book is "to lay the basic ideas of worship in an intelligible manner and to help fit them together in the mind".^{xxiv} The division of the book presents the reader with the fundamentals of liturgy. It is noteworthy to mention that Chapter 1 is called "Why worship?" and not "What is liturgy?" In fact Howell does not give a definition of liturgy until Chapter 4. Rather he outlines the theological concepts of worship, the Church as the Mystical Body of Christ, grace and sin. Howell is laying the foundations (Chapters 1-4) to enable his readers to grasp the significance and importance of the actual elements of worship (Chapters 5-8).

Why did Howell write this book? Throughout, and indeed in most of his articles, he continually pushes home to the reader one essential purpose of his liturgical apostolate: to help people develop a "liturgical outlook". He defines the liturgical apostolate as helping people in their worship to make them fully conscious of the what, the why and the meaning of worship. Howell is convinced that if the primary objective of the Movement is to encourage, promote and sustain conscious, full and active participation in the worship of the Church, then the faithful need to think and feel liturgically to develop their liturgical outlook. To achieve this Howell is adamant that education, not instruction, is the key. In educating the people to understand what happens at Mass, in the Sacraments, and why it happens, they will better participate in how it happens. It is clear that Howell is thinking of liturgical catechesis. In fact he uses the term "to form" the people, suggesting a need for liturgical formation. By using such a method the people will, according to Howell, see their faith in a different and new light.

The Liturgical Movement is mentioned and referred to in part one of the book. It is not until the second part of part two that he looks directly at what the Movement is trying to achieve. The final three chapters show Howell's deep interest and passion to promote the ideas of the Movement. They come at the end of the book because he hopes that his readers will take on board these ideas in the light of their deepened understanding of what liturgy actually is. More important perhaps for Howell is the role that the laity have by right of baptism in celebrating the Church's liturgy. Howell, very much in the line of Guardini, emphasises the corporate and communal nature of worship. The idea that it is the whole Church, the Mystical Body of Christ, that celebrates and offers is a key aspect of this book.

It is also possible to see how Howell is very much within the Movement as far as the basic ideas are concerned. Bouyer and Guardini are among those authors who can be perceived in what Howell is writing. He emphasises what Bouyer referred to as "right use" of the liturgy when he comments: "making correct and intelligent use of that share of Christ's priesthood which is yours".^{xxv} Howell believes in the liturgical apostolate as the way to give people the tools to deepen their faith and to be ever more spiritually nourished. He calls himself a "vulgarisateur",^{xxvi} a populariser of ideas which he is and which he does to a high degree of success. Yet within the book there are elements where he is using language and ideas that will develop at Vatican II and beyond. The book makes known the doctrine, as does the whole Movement according to Howell, of the Church as the Mystical Body of Christ.

Howell refers to the Layfolks' Weeks to demonstrate that what he is writing is not mere theory, but as been tried and tested. Howell believes in the necessity to form people by the

liturgy. He admits that this is not always easy, but it is always possible to at least form people for the liturgy and he lists the many methods. These include the use of the liturgical year, hymns sung in the vernacular that correspond to the seasons of the Church's year, the teaching of the responses for Mass, encouraging dialogue Mass, use of lectors and offertory processions.^{xxvii} The Layfolks' Weeks were the practical application of what the reader discovers in the pages of the book.

Howell calls for change, yet is always careful to remain loyal to the Magisterium. He calls for gradual change with time for the people to adapt after much research and experiment. He is convinced that the changes to the Mass will come and in the 1975 edition comments on those not accepting the changes: "There can be no doubt that these liturgical changes embody the mind of the Church and are not merely the pet notions of a few cranks...The only sensible policy is to try to understand the ideals set forth in the Constitution and loyally accept them".^{xxviii}

The effects of the Second Vatican Council on Howell's liturgical apostolate (1963-1981)

Unexpectedly Howell was called for a while to the Second Vatican Council as a *peritus*.^{xxix} Archbishop G. Young of Hobart, Tasmania, invited him to be his adviser on liturgy. This position gave Howell first hand experience and knowledge of the reform of the liturgy that the Fathers called for and would promulgate with the first constitution of the Council in 1963, *Sacrosanctum Concilium*. Howell produced an English translation of this before the end of 1963.^{xxx} The day after the Council promulgated it he commented to the *Catholic Herald*: "The Constitution is a tremendous achievement; it proves to the whole world that all this talk about 'bringing the Church up to date' is not mere talk, but enlightened and purposeful discussion bearing fruit in action".^{xxxi} A year later he produced another book analysing the Constitution in detail.^{xxxii}

Another account that demonstrates Howell's enormous influence came at Christmas 1963 this time from the Diocese of Leeds.^{xxxiii} Before the Second Vatican Council Bishop Dwyer had "promised all his priests and faithful that he would fight to the death to prevent any change in the Mass".^{xxxiv} On his return from the latest session^{xxxv} Dwyer called three meetings of his priests in three different towns within the diocese. At these meetings the Bishop explained why in the end he had voted for the constitution on the liturgy. He ended his comments by saying: "Fr Howell and his like have been right all along".^{xxxvi}

In 1967 Howell criticised liturgical committees.^{xxxvii} "National and Diocesan Liturgical Commissions, and also the Music Commission,^{xxxviii} were set up after such long delays and given so little executive power that almost nothing has been achieved".^{xxxix} But in 1968 Howell was appointed chairman of the Birmingham Diocesan Liturgical Commission^{xl} and in 1970 invited by the President of the English College in Lisbon to give a series of sixteen lectures on the liturgy.

Howell criticised those who took liturgical reforms beyond the norms laid down by the Church. Even in the early years of his use of the dialogue Mass it is clear that Howell remained within the boundaries of Church law. In 1973 he complained of those "wishing to 'monkey about' with the new liturgy"^{xli} and a year later acknowledged a shift from an earlier comment he had made in 1967: "Perhaps the tide is turning, and more priests are realising that their people do need instruction in depth".^{xlii}

In 1977 he moved from Harborne, Birmingham to Loyola Hall, Prescott. In the same year and also in 1978 he participated in a study week entitled, "Studying the Liturgy" at Hatch End, Middlesex. It should be noted and made clear that Howell was also very active in pastoral ministry. In particular during the summer months for ten years from 1969 he supplied in Germany and to make these visits all the more interesting he arranged to supply in a different place each year. His beloved green Mercedes car was well known, as much in Germany as it was in England.

As Howell's health began to deteriorate, this put an end to his writing and also his apostolate. However, in October 1979 he received a letter from Cardinal Basil Hume, Archbishop of Westminster and the other Archbishops of England and Wales which he saw as the vindication of his life's work. It states:

The Archbishops of England and Wales on behalf of the Bishops' Conference, meeting at Liverpool, would like to acknowledge in a public and permanent way the debt of gratitude which is owed to you by the Catholic community of England and Wales...After the Second World War you began your long and often arduous labours to make known to Catholics in Britain the richness and insights which modern liturgical scholarship was then bringing to the whole church. You were in every sense a pioneer...Your lectures, articles and books helped to open the mind of your generation to the possibility of the rediscovery, reform and renewal of public worship of the Church...We are confident that you will always hold an honoured place in any account of liturgical renewal in English-speaking countries. We feel it is our privilege and pleasure to assure you of this.^{xliii}

In Howell's final circular letter in January 1980 he wrote: "In my early days I had to endure much opposition and suspicion from highly placed ecclesiastics in Britain. I was therefore immensely gratified and much honoured when Cardinal Hume and other Archbishops wrote me a letter, in October 1979".^{xliv} This letter gave him "the greatest possible pleasure and consolation".^{xlv}

Clifford Howell died on 15 March 1981 in Liverpool. Patrick Rorke SJ said of Howell that "he gradually became a legend among us".^{xlvi} As a Jesuit and it can be said of him that the Ignatian expression "*sentire cum ecclesia*" lay at the heart of his life and all his work.^{xlvii}

Conclusion

Howell's contribution to English liturgical life in the second half of the twentieth century demonstrates how much he truly believed that the liturgy, the worship of the Mystical Body of Christ with its Head, was of its nature social and corporate. Such a strong belief encouraged and strengthened him constantly to pursue his aim of forming people to become liturgically minded, to participate actively both externally, through word and gesture, as well as internally through becoming ever more what is worshipped – to become holy. The main aim of Howell's apostolate was to present the liturgy of the Church as something understandable and discernible.

In 1992 the editors of *The Study of the Liturgy* added a note to the entry Howell had written which sums up his role and contribution to the Liturgical Movement throughout the English speaking world. They wrote: "a notable propagator of liturgical principles and active participation was Father Clifford Howell who, by his 'Liturgical Weeks' and tireless lecturing throughout Great Britain, the United States, Australia and elsewhere, made known the idea of active participation to vast numbers of people".^{xlviii}

Twenty-five years since his death, what Howell did may not be remembered in detail. But his achievements and contribution were to prepare the ground for the reforms that would eventually come from *Sacrosanctum Concilium*, educating people in the true meaning of liturgy in such a way that they may not have even realised it was happening.

Other methods of liturgical formation are certainly necessary today to carry on his positive and influential contribution to liturgical development and renewal; a contribution that did not bring with it fame and fortune, but that gives glory to our Father in heaven and sanctifies his people on earth.



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- ¹ REINHOLD, H. A., "What About England?", *Orate Fratres* 22 (1948), 270.
- ² RORKE, P., SJ, "Father Clifford Howell SJ", *Music and Liturgy* 8 (1982), 6.
- ³ HOWELL, C., SJ, *Circular Letter*, Prescott, Merseyside 1980.
- ⁴ Ibidem.
- ⁴ Obituary of Fr Clifford Howell SJ, *Letters and Notices* 84 (1981), 353. It goes on to say, "to the annoyance of his boss in Manchester, Sam Myerscough".
- ⁴ RORKE, P., SJ, op.cit.
- ⁷ *Circular Letter*, Prescott, Merseyside 1980. Cf CRICHTON, J. D., "The liturgical Movement from 1940 to Vatican II" in CRICHTON, J. D. - H. E. WINSTONE - J. R. AINSIE, (ed.), *English Catholic Worship. Liturgical Renewal in England since 1900*, Geoffrey Chapman, London 1979, 61.
- ⁸ PIUS XII, Encyclical letter *Mystici Corporis* (29 June 1943), AAS 35 (1943) 193-248.
- ⁹ PIUS XII, Encyclical letter *Mediator Dei* (20 November 1947), AAS 39 (1947) 521-595.
- ¹⁰ LEO XIII, Encyclical letter *Rerum Novarum* (15 May 1891), ASS 23 (1890/91) 641-670.
- ¹¹ PIUS XI, Encyclical letter *Quadragesimo Anno* (15 May 1931), AAS 23 (1931) 176-227.
- ¹² CORBON, J., *The Wellspring of Worship*, M. J. O'Connell (trans.) Ignatius Press, San Francisco 2005 (2nd edition).
- ¹³ Obituary of Fr Clifford Howell SJ, op.cit.
- ¹⁴ REINHOLD, H. A., op.cit.
- ¹⁵ CRICHTON, J. D., "Father Clifford Howell, S.J. R.I.P.", *Liturgy* 5 (1981), 190.
- ¹⁶ In 1954 Howell explained in an article in *The Christian Democrat* why he had written the book. See HOWELL, C., SJ, "Why I Wrote 'The Work Of Our Redemption'", *The Christian Democrat* 5 (1954) 11-13.
- ¹⁷ HOWELL, C., SJ, *Preparing for Easter*, Burns and Oates, London 1955. revised and enlarged in 1957, reprinted in 1960, new edition Geoffrey Chapman, London 1972.
- ¹⁸ HOWELL, C., SJ, "Why I Wrote the Work of Our Redemption, *The Christian Democrat* 5 (1954), 12. The Catholic Social Guild published the book in 1953.
- ¹⁹ PIUS X, *Motu Proprio Tra le Sollecitudini* (22 November 1903), ASS 36 (1903/4) 329-339.
- ²⁰ HOWELL, C., SJ, *The Mass Commentator's Handbook*, The Liturgical Press, Collegeville, Minnesota 1960.
- ²¹ HOWELL, C., SJ, *Mean What You Say. The Short Responses in the Mass*, Geoffrey Chapman, London 1964, 12.
- ²² CRICHTON, J. D., "The liturgical Movement from 1940 to Vatican II" in CRICHTON, J. D. - H. E. WINSTONE - J. R. AINSIE, (ed.), *English Catholic Worship. Liturgical Renewal in England since 1900*, Geoffrey Chapman, London 1979, 66.
- ²³ Ibid. 67.
- ²⁴ HOWELL, C., SJ., *Of Sacraments and Sacrifice*, The Liturgical Press, Collegeville, Minnesota 1952, 154.
- ²⁵ This phrase is attributed to Prosper of Aquitaine (390-455). In full, "*legem credendi lex statuat supplicandi*", (the way we worship is the way we believe) which is often shortened to *lex orandi, lex credendi*. Kevin Irwin comments: "Methodologically the point made is that the church's 'law of belief'

in the necessity of grace for salvation is evident in its 'law of prayer' ". IRWIN, K. W., "Liturgical Theology" in *The New Dictionary of Sacramental Worship*, P.E. FINK, SJ., (ed.), Gill and Macmillan, Dublin 1990, 722.

²⁶ HOWELL, C., SJ., *Of Sacraments and Sacrifice*, The Liturgical Press, Collegeville, Minnesota 1952 14, 21-22.

²⁷ HOWELL, C., SJ., *Of Sacraments and Sacrifice*, The Liturgical Press, Collegeville, Minnesota 1952, 9.

²⁸ Ibidem, 126; cf. BOUYER, L., *Liturgical Piety*, University of Notre Dame Press, Notre Dame 1954. As quoted in BOUYER, L., *Life and Liturgy*, Sheed and Ward, London 1956, 39 and in HOWELL, C., "Liturgical Piety" in *Worship* 29 (1955), 184.

²⁹ Obituary of Fr Clifford Howell SJ, *Letters and Notices* 84 (1981), 354.

³⁰ A lot of these methods in 1958 and beyond were all sanctioned by the Sacred Congregation for Rites, Instruction *De Musica sacra et sacra liturgia* (3 September 1958), AAS 50 (1958) 630-663.

³¹ HOWELL, C., SJ, *The Work of Our Redemption*, Fourth edition Fowler Wright Book Ltd, Worcester, England 1975, 165-166.

³² In the *Index Peritorum* in the final volume of the *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II Indices*, Typis Polyglottis Vaticanis, 1980, Clifford Howell's name does not appear. This does not however negate the veracity of his statement. Archbishop Young of Hobart, Tasmania wrote to Clifford Howell SJ 27 May 1963 asking him the following: "When in Rome for the first phase of the Council I frequently felt how extremely helpful it would have been to have at my side some '*peritus in re liturgica*'...Would it be at all possible for you to obtain from your Provincial permission to do me this invaluable service?". The letter is to be found in the British Jesuit Province Archives at Farm Street, London.

³³ HOWELL, C., SJ, *Translation of the Constitution on the Sacred Liturgy*, Whitegate Publications, Cirencester 1963.

³⁴ Quoted in RYNNE, X., *The Second Session: The Debates and Decrees of Vatican II. September 29 to December 4, 1963*, Faber and Faber, London 1964, 304. *The Catholic Herald* is a newspaper published weekly in Great Britain.

³⁵ HOWELL, C., SJ, *The Liturgy Constitution: A Chapter by Chapter Analysis of the Constitution on the Sacred Liturgy*, Deus/Paulist, Glen Rock, New Jersey 1964.

³⁶ It perhaps is only fair to point out that whilst the author of this article is a priest of the Diocese of Leeds, there is no bias intended in the references to this particular See. The examples simply highlight the influence that Howell, as a religious, had on diocesan clergy.

³⁷ Obituary of Fr Clifford Howell, SJ, in *Letters and Notices* 84 (1981), 354.

³⁸ The second session began on 29 September 1963 and ended on 4 December 1963. This was the day that the Sacred Constitution, *Sacrosanctum concilium*, was promulgated. Cf TRISCO, R. F., - KOMONCHAK, J. A., "Vatican Council II", in *The New Catholic Encyclopedia* vol. 14, The Catholic University of America, Gale, Missouri 2003, 409.

³⁹ CRICHTON, J. D., "Father Clifford Howell, SJ R.I.P.", *Liturgy* 5 (1981), 192.

⁴⁰ It should be noted that Pius XII in 1947 called for the establishment of advisory committees. In *Mediator Dei* number 109 it states: "It is also Our wish that in each diocese an advisory committee to promote the liturgical apostolate should be established, similar to that which cares for sacred music and art, so that with your watchful guidance everything may be carefully carried out in accordance with the prescriptions of the Apostolic See". Cf Pius XII, Encyclical letter *Mediator Dei* (20 November 1947), AAS 39 (1947) 521-595.

⁴¹ The setting up of such commissions was called for by the Second Vatican Council in the Sacred Constitution, *Sacrosanctum concilium*, number 44. Cf SECOND VATICAN COUNCIL, Constitution *Sacrosanctum concilium* (4 December 1963), AAS 56 (1964) 97-138.

⁴² *Circular Letter*, 1967.

⁴³ This was the first such commission to be set up in England.

⁴⁴ *Circular letter*, 1973.

⁴⁵ *Circular letter*, 1974.

⁴⁶ The full letter is to be found in the British Jesuit Province Archives at Farm Street, London.

⁴⁷ *Circular Letter*, Prescott, Merseyside 1980.

⁴⁸ CRICHTON, J. D., "Father Clifford Howell, S.J. R.I.P.", *Liturgy* 5 (1981), 193.

⁴⁹ Obituary of Fr Clifford Howell SJ, *Letters and Notices*

⁵⁰ CRICHTON, J. D., "Father Clifford Howell, S.J. R.I.P.", *Liturgy* 5 (1981), 194.

⁵¹ Editors' note in HOWELL, C., SJ, "From Trent to Vatican II", in *The Study of the Liturgy*, C. JONES-G. WAINWRIGHT-E. YARNOLD, (ed.), SPCK, London 1992, 291.

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A Meditation on Benedict XVI's Apostolic Exhortation *Sacramentum Caritatis*

Pierre-Marie Tiberghien

"The sacrament of charity, the Holy Eucharist is the gift that Jesus Christ makes of himself, thus revealing to us God's infinite love for every man and woman"(§1) This great mystery is at the centre of the Church, and it does not cease calling the Church to meditate upon it, to rediscover the Mystery of God in its light. The last years have thus witnessed a renewal of eucharistic devotion in the Church. John Paul II and Benedict XVI after him, have not stopped proposing the mystery of the Eucharist to the Faithful: the Great Jubilee of 2000, the Year of the Eucharist, the Encyclical *Ecclesia de Eucharistia*... At the same time, eucharistic devotion has developed with, especially, the rediscovery of Adoration of the Blessed Sacrament – for instance, more and more parishes have introduced Perpetual Adoration. Most of the new communities and movements put the eucharistic cult at the centre of the lives of their members.

It is in this context, particularly following the Synod of Bishops on the Eucharist which took place in October 2005, that the Holy Father wrote this Apostolic Exhortation. He chose to present to us the mystery of the Eucharist in a very personal way. In this document, he meditates on the mystery in the light of his encyclical *Deus Caritas Est*: the Eucharist is *Sacramentum Caritatis*, the Sacrament of Love. That is to say, it reveals the love of God in a unique way. The Eucharist shows us the real face of God. The beauty manifested in the liturgy reveals to us the attractive love of Christ making himself present to us. Then, through the witness of the gift of himself in the Eucharist, Christ teaches us that the one who wants to follow him has to give himself more and more. Thus his life will become more and more eucharistic.

The Eucharist, revelation of God's love

At the very beginning, the Pope makes a surprising statement: the Eucharist is the "food of truth". One would expect to hear him speaking about the Eucharist as the food of love: the Eucharist transforms our affectivity, our will from inside – i.e. makes us love more. However, it is so because "in the sacrament of the Eucharist, Jesus shows us in particular the *truth about the love* which is the very essence of God" (§2). Thus, Jesus teaches us the Truth about God and about life. He teaches us that to love is to give oneself. During his earthly life, Jesus taught it not only by his words ("no one can have greater love than to

lay down his life for his friends”) but by his actions: he died on the cross. And the eucharistic celebration makes present this mystery of Jesus giving himself to us: just as he gave himself on the cross 2000 years ago he gives himself to us at each Mass.

This gift of love answers our deepest desire and quest: “The Lord Jesus, ‘the way, and the truth, and the life’ (Jn 14:6), speaks to our thirsting, pilgrim hearts, our hearts yearning for the source of life, our hearts longing for truth.” (§2)

In the Eucharist, Jesus “does not give us a “thing,” but himself; he offers his own body and pours out his own blood.” (§7) Doing so, he reveals the true face of God. Reflecting on the “amazement” that the Apostles must “have felt in witnessing what the Lord did and said during that Supper”, the Pope adds that we should be amazed in the same way before the mystery of the Eucharist. (§1) What the disciples have experienced of the “Word of Life” that evening and during the three years of their living with him – “which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life” (1Jn1:1) – in a sense can also be said to be ours in the Eucharist.

The Eucharist shows us the real face of God. The Pope explains that Jesus, giving himself, shows the origin, the source of his gift. He points to the Father: “[Jesus] is the bread of life which the eternal Father gives to mankind.” (§7) When he gives himself, he gives himself as the gift of the Father to men – just as he did not come to reveal himself but to reveal the Father. Thus, the Eucharist reveals to us the true face of the Triune God: Christ shows us the Father, he makes himself present through the Spirit and he allows us to join this communion of love which is the Trinity.

In the same way as this great mystery shows us the true face of God, it also shows us the true nature of the Church. Indeed, when we receive the Body of Christ in the Eucharist we are made one: “this is why Christian antiquity used the same words, *Corpus Christi*, to designate Christ’s body born of the Virgin Mary, his eucharistic body and his ecclesial body.” (§15)

In fact, the Eucharist shows us how the Church is one with Christ (it is the Body of Christ) and how it is a communion; but this communion is achieved by the Eucharist, Sacrament of Communion *par excellence*. It is not achieved by our efforts. We do not need to “create” communion in our parishes – otherwise it would just be a human communion. It objectively exists but we need to realize it and to experience it.

The Eucharist teaches us about God’s Love. It is a “Mystery to be believed” (c.f. title of the First Part of the Apostolic Exhortation). Nevertheless, this eucharistic faith is closely linked to the way we celebrate it.

The attraction of the Mystery of Love

In the liturgy, he who is Mystery reveals himself through beauty. “The liturgy is a radiant expression of the Paschal Mystery, in which Christ draws us to himself and calls us to communion.” (§35) This beauty attracts us – in the same way in which we might feel fascinated and attracted by Van Gogh’s *Nuit Etoilée*. However, the Pope explains that this beauty “is no mere aestheticism, but **the concrete way in which the truth of God’s love in Christ encounters us**, attracts us and delights us, enabling us to emerge from

ourselves and drawing us towards our true vocation, which is love.” (§35) This is an essential affirmation in Pope Benedict’s teaching: we are prompted to move in response to the attraction of the beauty of Christ, ‘the fairest of the sons of men’ who comes to meet us. “Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.” (*Deus caritas est* §1)

That is why the liturgy (and especially the Eucharist) must be celebrated with much care: “it is a sublime expression of God’s glory and, in a certain sense, a glimpse of heaven on earth.” (§35) But if art must contribute to the beauty of the liturgy (§41) and if the faithful should participate actively (§52), it is never these artistic elements or the action of the faithful that are the centre: the Eucharist is the Mystery of God manifested and it exists by itself, it is beyond our probing. It is attractive in itself: all our human efforts are focused on communicating this Mystery, but it is he who draws men to himself. In other words, it is not because our Sunday liturgy is beautiful (with nice hymns and incense, with a good homily, etc.) that it will attract people – otherwise they would come for the wrong reasons. It is God’s presence which is attractive and needs to be manifested by a beautiful liturgy.

Becoming like the Eucharist

In the third part, the Pope states that “the mystery “believed” and “celebrated” contains an innate power making it the principle of new life within us and the form of our Christian existence” (§70). The Eucharist is the principle of the new life because in it we receive Christ and he transforms us.

The Eucharist is to be understood as the new spiritual cult: in the Eucharist we are offered with the whole Church to the Father in Christ’s offering. Therefore, we can say that **Christian life is by its nature eucharistic**: it is totally oriented to the Father and offered to him. Every aspect of human life is part of this offering. Nothing should remain outside of it. It concerns our work and studies as well as our leisure, our family and our friends, our country and the whole world, our neighbour and the unknown of a remote country...

The contemplation of the Eucharist reveals to us a humble and hidden Lord, clothed with silence and infinitely “given”, that we cannot but feel called to imitate him: “The Eucharist draws us into Jesus’ act of self-oblation. More than just statically receiving the incarnate *Logos*, we enter into the very dynamic of his self-giving.” (*DCE*13) We are especially called to imitate and give testimony to his compassion: when Christ gives himself in his Passion, he does it *pro nobis*, for us. The gift of himself originates in a deep compassion for the whole of humanity which is lost, far from the Father – “when he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.” Mt 9, 36. The Eucharist calls us to meet others and act towards them with the same compassion.

Moreover, “the wonder we experience at the gift God has made to us in Christ gives new impulse to our lives and commits us to becoming witnesses of his love.” And this love is only communicated through witnesses – as it has been since the day of Pentecost!

We sometimes wonder why our frequent reception of communion does not seem to

make us change and progress. Are we really transformed? In fact, this transformation is a long and silent process and it can remain unnoticed. But the fruitfulness of the Eucharist in us needs our cooperation. To understand this we can look at the example of so many saints and martyrs who really cooperated with the grace of God and thus were transformed into the likeness of Christ. This experience has led many to realise that they cannot live without the Eucharist. It is, for instance, the testimony of a group of martyrs of North Africa at the beginning of the 4th century who celebrated the Eucharist under the threat of death. Before dying, they explained: "*sine dominico non possumus*"; without the Sunday – i.e. without the Eucharist – we cannot live. And as the Pope says in his conclusion, so many saints "have advanced along the way of perfection thanks to their eucharistic devotion!" (§94)

Mary was said by John Paul II to be the woman of the Eucharist. She shows us how to receive with a profound openness the Incarnate Logos and to let ourselves be transformed, to become like him, "a living offering to the glory of his name". May we be more and more fascinated by the mystery of the Eucharist and, by her example, learn to love like the Eucharist.



Photo: Stefan Kaminski

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For further information on the Points-Coeur Community see, 'Points-Coeur – a work of compassion and consolation' in The Venerable, 2005-2006, p.27.

The Venerable English College and the hunt for the last Lincoln conspirator

Andrew C. A. Jampoler

A ship has come home with this young man Surratt. Providence has given him almost two years to illustrate the fugitive and vagabond career of an assassin. He has taken his crime to the oldest parts of the world; put it in contact with the ocean; made partners in it the hereditary enemies of republican freedom; connected it with the strange old cities over our border; striven to forget it in the riot of continental capitals; carried it past the Alps; made the bluest waters of the earth red with it; connected the Sovereignty of the Catholic faith with the murder of the President of Democracy; fled from this discovered secret through the mountain fastness of brigands; uniformed in the livery of the Pope, till the olive and the orange orchards opened upon the Bay of Naples; thence he made this crime a part of the citadel of Malta, associating it with the crusades; bore it to Egypt, within sight of the Pyramids; and had very nearly, like the pursued of the Jews, found a refuge at the grave of Christ.

Here is the most extraordinary theme for an American romance since the days of Cortez. To this romance the flight of Booth was but a highwayman's ride.¹

I

President Abraham Lincoln's assassination on Good Friday, 14 April 1865, reverses the usual progress of criminal investigations. His case has never grown cold. Here the passage of decades, rather than obscuring the truth or diminishing its details like something inspected through a telescope turned wrong way around, appears to have slowly revealed what really happened; to have flushed away obscuring layers laid down like sediment during the several decades that immediately followed actor John Wilkes Booth's infamous deed, while the Civil War's great figures were still alive. Oddly, the farther we get away from that distant mid-April night when the American president was shot to death – a lead ball the size of the end of your thumb fired into the back of his head at point blank range – seemingly the clearer the picture we have of what happened and why.

Today the Civil War in the United States and the life and death of the Union's president are the subjects of a huge library that grows annually by several best selling titles and

numerous other books less well known. These volumes earnestly explore one point or another to colour in a more complete picture of America's four most parlous years, when it was possible that the nearly century-old enterprise of the United States would come unglued forever.

A focal point of this scholarship has been the fatal intersection where John Wilkes Booth and President Lincoln met in the shadows of the presidential box at the Ford brothers' theatre. Among the thousands killed on the war's many battlefields, the death of this one man shot in a dark, congested place has always been the Civil War's most dramatic moment.

With all that has already been said and written, what more is there to tell about Lincoln's assassination that is new, interesting, and accurate history? History that would interest an English readership? There remains the curious story of the only successful conspirator, John Harrison Surratt, junior, second son of Mary Surratt, the woman who died on the gallows for her part in the crime. John Surratt, the conspirator who got away... with everything. How he did so is a tale of adventure and of mystery.

Curiously, Surratt's true story includes a chapter set in the Venerable English College.

II

Booth shot Lincoln as part of his plot to punish the President, to decapitate the Union government, and somehow to forestall the then certain defeat of the Confederacy. He planned that Vice-President Andrew Johnson and Secretary of State William Seward would be slain at the same time. (Had General Ulysses S. Grant, chief of the Union's armies, been in Washington that night he might have been a fourth target for murder.) In the event, Vice-President Johnson's would-be assassin lost his nerve and never attacked his target in Johnson's rooms at the Kirkwood Hotel. Secretary Seward's chosen assassin did act, but he failed to kill his man during a knife-swinging frenzy that seriously wounded Seward and three others in the secretary's home.

Most scholars believe that Booth's original intent (but not original idea; there were other, similar plots) was to kidnap Lincoln, hustle him off to Richmond, Virginia, the Confederacy's capital, and use the captive as a bargaining chip in trade for Southern prisoners of war being held in Union prisons. The fall of Richmond early in April after General Robert E. Lee moved his defending army from the city made that plan unworkable, but by then Booth had already crossed over into monomania – a determination to kill Lincoln.

John Surratt was one of the kidnapping conspirators, but no one then or since has proved that Surratt participated in the assassination and its planning, or was even aware of Booth's new objective. Most also think that Booth came alone to his decision to assassinate the President, and instructed the other assailants in what to do and how to do it not long before the assaults late Friday night, 14 April. Entries in a diary Booth kept during his unsuccessful flight appear to confirm this interpretation of events.

The assassination provoked a furious manhunt that quickly stretched from Northern Virginia into French Canada. (Neutral Montreal was headquarters of an active cell of Confederate agents, bankers, and officials, and home for a substantial number of Union

counterspies.) By 26 April Booth was dead, shot during capture near Bowling Green, Virginia, and eight of his familiars were in solitary confinement in the federal arsenal at Washington's Greenleaf Point, awaiting trial.

Surratt, however, escaped the dragnet. He had begun his flight from arrest not from Washington City, but from Elmira, in south-western New York State, where he was on a mission scouting out the huge Union prisoner of war camp in that town when the President was killed. Despite an uncontrollable tendency to babble to strangers who he really was and what he knew - exposing one after another each of the half-dozen aliases he'd assumed - Surratt managed to stay at large for the next twenty months during a flight that took him across three continents, over the Atlantic Ocean and half the Mediterranean Sea. He was finally captured thousands of miles from Washington, in Alexandria, Egypt, placed under arrest and returned in chains to the United States for trial.

Surratt's adventure was a flight across one-quarter of the globe, its last leg done in a tattered, grey and red Papal Zouave uniform as conspicuous as a clown's suit, with no plan and little money that ended in an ancient Levantine port. A flight that saw the former young seminarian (Surratt had briefly studied for the priesthood before the war) aided everywhere by sympathetic Catholic clergy, who concealed and assisted him even after learning his identity. Everywhere but Rome, where Pope Pius IX quickly agreed to deliver him to American custody.

The mystery is why the United States, which had pursued his co-conspirators with such furious determination, five to their graves and another four into a tropical island prison, and had once posted an enormous reward for Surratt's capture, seemed so diffident in bagging him. (As it turned out, the great questions in the aftermath of the great war - how to deal with the defeated South, and with the chief rebels who led the fight against the Union - end up personified in Surratt. In the resolution of these uncertainties and in the international politics of the times lie the explanations for the seemingly reluctant pursuit of a man rightly identified as John Wilkes Booth's principal assistant and chief recruiter, and for the unexpected outcome of Surratt's legal processes.)

Surratt fled arrest as soon as he heard about the assassination and managed to stay ahead of the huge Union manhunt that quickly swept up the others involved. Between April 1865 and November 1866 he was at large, passing through a sort of Catholic underground from Quebec, through England and France, to Rome, where during 1866 he hid out as an enlisted man in the Papal Zouaves under the name of "Giovanni Watson".

III

Although the other two legs of his flight - Canada to England and Italy to Egypt - are well defined, Surratt's route from England to Italy isn't completely certain. What evidence there is suggests that after a short while in Liverpool (in hiding with one Father Charles Jolivet at the Oratory of the Holy Cross) he crossed the English Channel and moved overland to Paris, and from there probably to Marseilles on what was swiftly becoming a well-developed French rail system. The only document that touches on his European travel - Surratt's bogus Canadian passport, found amid Papal Zouave records and sent to Washington in 1867 from Rome but since apparently lost - confirmed a stop in Paris,

where the Papal Nuncio personally issued him a no-charge visa for entry into the Papal States upon being told that Surratt was heading for Rome to join the Zouaves.

Not surprisingly, Surratt's chosen refuge in Rome after a few days' delay at the port of Civitavecchia was the Venerable English College. He arrived there, at the via di Monserrato, around the middle of November 1865 and seems to have stayed for just under a month. Surratt's choice of hideout was perfect: a centuries old enclave of English-speaking priests and seminarians in the heart of Rome with close, old ties to the priesthood in England. For an American ex-seminarian, successfully passing - thanks to that Canadian passport - as a British subject no other place in the city could have served as well.

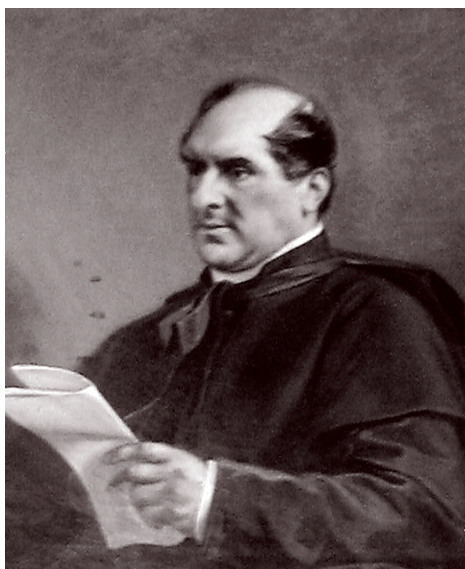
It's likely that Father Jolivet or someone else in Liverpool among the Oblates of Mary Immaculate had provided Surratt with a letter of introduction to staff of the English College.

Surratt's new protector was Dr Frederick Neve, who was Rector of the College in 1863-67. Neve was 57 when he arrived in Rome, a graduate of Eton and Oxford, and a former two year student at the Venerabile. As an adult Anglican convert, Neve was perhaps an odd choice for the post. He was Rector at a difficult time but it was not turbulent international events but rather Church politics in Rome, and especially an unsatisfactory relationship with Mgr George Talbot, an English cleric with powerful ties to Pius IX, that had Neve in and out of the leadership of the College after such a relatively short stay.

There appears to have been no motive other than generous charity that accounts for Neve's hospitality to Surratt in November 1865, who even gave him some money to get him from the port of Civitavecchia to Rome and temporary housing thereafter.

Neve came to the Venerabile from the post of Vicar General of the diocese of Clifton, in Bristol, England, where he had been since ordination. Unlike Liverpool and its surrounds, England's West Country and the Bristol area in particular (Neve's home turf) had no special economic or other reasons for sympathy with the American South in the war just ended. Bristol's days as a major slave port were long since past, and only a handful of steamers registered there are recorded as having successfully run the Union blockade, a tiny fraction of the roughly two hundred steamers from the U.K. in such clandestine service. Their risk-taking was impelled largely by the fabulous profits to be made in smuggling, not by any philosophical attachment to the Confederate cause.

When Rector Neve finally left Rome in 1868 it was to go first to the Franciscan

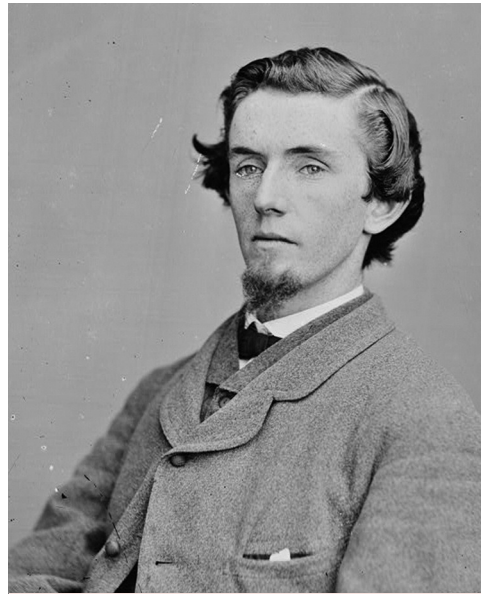


Dr Neve, Rector of the College when Surratt arrived Photo: Phillip Harris

Convent in Taunton, and then five years later back to Clifton and his home diocese.

IV

In the 1860s Pius IX was fighting the very last engagements of a losing battle to retain his temporal powers and to prevent Italian unification. In joining the Zouaves on 11 December 1865, Surratt became one of the 11,000 or so soldiers in this soon-to-be lost cause. He was no natural warrior – Surratt had seen the Civil War only from its margins as a courier between Richmond and Confederates in Canada – and almost certainly must have had mixed motives for enlisting. Piety, guilt, adventure, and an overarching need for cover could have all played a part.



John Surratt; Photo: Library of Congress

The safety of the pope's person and the security of his lands were provided then largely by foreign military units, manned for the most part by young Roman Catholic men from the European states where the faith was, or had been, the established religion. ("Foreign" because today in the West one thinks in terms of nationality rather than religion as the core of identity. Pius IX, however, would have seen young men in the uniform of his Zouaves, dragoons, and other formations as his subjects, and accepted their fealty as his due.)

Among the armed formations of the 19th century the Papal Zouaves were uniquely multinational. The ranks of Zouave battalions were filled by young men from five continents and two dozen countries. Encouraged by their priests to see their service as a modern crusade, fully formed units and eager individuals headed off to Civitavecchia from these places, most outfitted by public subscription.

Americans, however, were thin on the ground in the Papal Zouaves. In the spring of 1868, not too long after Surratt had fled from Italy, there were only fourteen in the corps, one tenth as many as there were from Canada, according to a count by the *New York Herald's* Rome correspondent. A determined recruiting drive in the United States spearheaded by New York City's *Freeman's Journal and Catholic Register* begun at the beginning of that year produced few recruits and an embarrassingly small sum of money to be contributed to the defence of the Holy Father's temporal crown. A campaign that same year to raise an all-American papal regiment by one Lieutenant Colonel C. Carroll Tevis, a Civil War veteran of the 4th Delaware Volunteer Infantry, quietly collapsed in July. Another such recruiting drive, by a former 78th Pennsylvania Infantry Regiment company commander named Captain Charles Gillespie, a physician, also came to naught.

Exhaustion rather than a lack of piety was the likely cause of all three failures. The Pope's effort to raise and deploy his own army, begun in spring 1860 under Belgian

General Xavier de Merode and then picked up in autumn 1865 by de Merode's Swiss successor, General Hermann Kanzler, overlapped the American Civil War and the first few post-war years. During 1861-65 nearly 3.86 million Americans were in uniform on both sides. Of that total some one-sixth died and another one-quarter were wounded in the fighting. There cannot have been much enthusiasm among the veterans left standing to go fight another war in a distant place.

Improbably, in spring 1866 Surratt was discovered in the ranks and reported to the American minister in Rome by a fellow Zouave, one Henri de Sainte Marie, a Canadian who had known Surratt in Maryland. Given the polyglot character of the Zouaves in the 1860s, and the bare sprinkling of Americans in its ranks, very long odds had to be overcome before anyone could stumble on Surratt who knew him - but it happened.

Henri Beaumont de Sainte Marie, of the 9th company of Papal Zouaves at Velletri, was a blow-hard and a story teller. His résumé at the age of 33 was already decorated with so many whorls of fiction and fantasy that it was difficult to trust anything he said. Still, the essential points of what he said about a fellow Zouave to the American minister in Rome, Rufus King, on 21 April 1866 during their first meeting were true. Surratt, Sainte Marie told King (and King promptly told Washington), "had recently enlisted in the Papal Zouaves, and was now stationed with his company, the 3rd, at Sezze under the name John Watson. Sainte Marie was absolutely certain of the identification. He recognised the man, whom he first met near Baltimore, Maryland, more than a year before. Moreover, at their accidental meeting two weeks before, Surratt had confirmed who he was and asked for Sainte Marie's silence.

Sainte Marie told King that Surratt had confessed to him his participation in the assassination plot, and Confederate President Jefferson Davis's prior knowledge of it. The revelations got better, fully confirming the darkest suspicions of Lincoln's loyal cabinet officers. Surratt had supposedly confessed to Sainte Marie that he was the instigator of the murder and had acted under instruction from parties in New York and London, and then later confirmed that Davis's cabinet had approved the murder and financed it. Nearly one hundred and fifty years later, it is difficult to tell for certain how much of this was Sainte Marie lying and how much was Surratt imaginatively boasting.

V

Between April and August 1866 Minister King exchanged letters with Secretary of State Seward about Sainte Marie's discovery. The thrust of detailed instructions that went to Rome from Washington City in October was first to confirm Surratt's identity, and then ask for his custody. The desired scenario was complicated by the fact that the U.S. had no extradition treaty with the Papal States, and hence no legal basis for asking that Surratt be delivered to King. The papacy, in the person of its secretary of state, Cardinal Antonelli, however, proved to be remarkably and unexpectedly accommodating when approached by Rufus King on the subject of Zouave No. 1857, Giovanni Watson.

The first time the subject of Watson/Surratt came up between the two governments was 7 August 1866, when King recited to the cardinal the astonishing information he had learned from Sainte Marie: Surratt, a suspect in the assassination of the late president,

was “Zouave Giovanni Watson” in the pope’s army. Antonelli must have taken the news with aplomb. King reported the cardinal “intimated” that there would be no difficulty in the surrender of Surratt to the U.S. On 2 November King explicitly asked whether the pope would agree to deliver an extradition treaty for Surratt, or whether such a treaty could be agreed if one were required. Antonelli was agreeable. The Cardinal Secretary of State took the nuanced position that “to surrender a criminal, where capital punishment was likely to ensue, was not exactly in accordance with the spirit of the papal government; but that in so grave and exceptional a case, and with the understanding that the United States government, under parallel circumstances, would do as they desired to be done by... the request of the State department for the surrender of Surratt would be granted.” In effect, Antonelli offered a *de facto* extradition treaty.

The Vatican moved swiftly. On 6 November, even before any formal request for action came from the United States, the minister of war instructed Surratt’s battalion commander to arrest him and take him to the military prison in Rome under secure escort. It was done on the 7th. On the 8th Surratt was to be moved to Rome.

VI

Surratt’s “prodigious” escape from military arrest on Thursday, 8 November, must have raised suspicions at the American legation and also in Washington. After Pope Pius IX’s, really Cardinal Antonelli’s, easy acquiescence to the American’s surrender, the news that Surratt had escaped – by plunging into a ravine reportedly more than one hundred feet deep – and evaded a subsequent pursuit by fifty armed Zouaves must have seemed incredible. Amplification after an on-site investigation by one Lieutenant de Farnel made the feat even more impressive. “I am assured that the escape of Watson savours of a prodigy,” his commander, Colonel Allet, wrote to the minister that afternoon, almost certainly borrowing de Farnel’s description. “He leaped from a height of twenty-three feet on a very narrow rock, beyond which is the precipice. The filth from the barracks accumulated on the rock and in this manner the fall of Watson was broken. Had he leaped a little further he would have fallen into an abyss.”

King took the Pope’s explanation at face value. On 10 November he concluded his first report to the secretary of state about Surratt’s improbable escape by saying, “I feel bound to add, incredible as the details of the story appears, the cardinal spoke of them as verified beyond all question and expressed very great and apparently sincere regret at Surratt’s escape.” Twice more during the next ten days King repeated this judgment.

There is another, different story describing Surratt’s escape from arrest, one that has the advantage of neither being susceptible to spin by senior Zouaves, nor requiring belief in Surratt’s astounding athleticism. This other description came years after the fact from a former Zouave, one Henry Lipman, who told his story in February 1881 to the New York *Daily Tribune*. In his account Surratt was arrested and jailed overnight in the prison at Veroli. He went to the prison latrine at midnight and, forgotten, escaped from there. It is easy to see why Allet preferred to report the other escape story, one that featured a minute of unanticipated, theatrical derring-do by their prisoner, instead of a night of stolid incompetence by sleepy and inattentive guards. Either way the connivance of

guards uninterested in turning over one of their fellows to a godless government for trial fits the escape scenario nicely.

VII

In the end, Pope Pius IX and his Cardinal Secretary of State, Giovanni Antonelli, got nothing in exchange for either their regular cordial discourse with King (given their continuing serious political troubles it is astonishing how accessible Antonelli was to the American minister) or for their agreeable response in the matter of Surratt.

Over the winter of 1866-67 a debate began in Congress about the appropriation to maintain an American legation in Rome, ignited by nativists in the House of Representatives. The trigger for this discussion seems to have been a false report roiling the House that the Protestant chapel in the legation had been relocated outside of the city's walls at the insistence of the pope, and that Rufus King had agreed to this affront to faith and dignity.

King denied it all. In a long report to Seward on 18 February, he described the recent history of Grace Church, the American Protestant congregation then meeting for worship in the central city. While this arrangement stretched a diplomat's personal right to private freedom of worship in his own home beyond its elastic limit under international law – on some occasions the Sunday assembly of the faithful exceeded several hundred expatriates and tourists – the papacy had not objected. Nor had any other outsized national congregations been molested.

During the debate in the House after the New Year, Massachusetts Congressman Nathaniel Banks unsuccessfully argued for retention of the legation explicitly on the grounds of the papacy's cooperation in the arrest of Surratt among other reasons. Rome's status as the second most popular American tourist destination in Europe (behind only Paris) was a factor, too. Banks and other defenders of the status quo, however, lost the vote in the House by four to one. The Senate acceded in the cutoff, and funding for the American legation to the Papal States was terminated effective 30 June 1867.

VIII

Surratt's supposed crime was horrific, but his escape was a fascinating adventure in foreign places that most 19th century Americans would never see. Once the story came out journalists moved quickly to satisfy public curiosity about it, even if that required



Wanted poster for President Lincoln's assassins; Photo: Library of Congress

imagination to be presented as fact. In early 1867 – after Surratt had been brought to the United States and the rough outline of his flight was known – a veteran reporter for the *Cincinnati Daily Commercial* helped his paper's readers picture what the last days of Surratt's Zouave service had been like, larding pure fiction with occasional references to things they might have once heard. In this account Surratt appears barely recognisable in what could be the set for an opera by Pietro Mascagni or Ruggero Leoncavallo:

Whoever has ridden at night in the banquette of a diligence through the passes of the Apennines may gain some notion of the fugitive's flight across the Tiber and into the Saline mountains. He was in the region of the brigands, those marauders who haunt the Papal frontier, and crossing the boundary to and fro find easy escape in the mutual jealousy of the two governments. From such gentry, men who carry a crime like Surratt's have no visitations.

The best they had done was to slit an ear, for tribute's sake, or violate some country gentleman's daughter. They look out from their dens upon this assassin and let him pass. Lean dogs of the cotters bayed as he approached; the fires of the charcoal-burners lit his path; the rushing streams half stilled; at dawn the sunrise lit a hundred capes and islands; he went southward begging his way.

In the beautiful city of Naples Surratt went boldly and declared himself to the British Consul. The perfidious sympathy of the *attachés* of that country that wished us no success gave him relief, and dispatched him to Malta. Here he would probably have enlisted as a British soldier, the natural position for an American assassin... British fear and gall could not shelter him but would not give him up. So he continued to Alexandria....

Alexandria... Surratt's escape on foot from the Zouaves took him across the border with the Kingdom of Italy to Naples, and from there (thanks to the British Consul's help) aboard ship through Malta to Egypt's principal port and cosmopolitan second city, and there his luck ran out. The city appears to have been Surratt's destination only because that is where the ship he boarded in Naples the night of 18 November was bound the next day. There was a Catholic church in Alexandria (the Cathedral Church of St. Catherine), in the tiny international district between the eastern and western harbour basins just below the old Ottoman town, but nothing suggests that Surratt went to Egypt specifically intending to find refuge there. His goal had been to leave Naples ahead of the pursuit, and not necessarily to go to Alexandria.

On 23 November, after a five day ocean passage, Surratt disembarked from *S.S. Tripoli* amid a gaggle of third class passengers and was swept with them directly into quarantine. He was intercepted in the quarantine hall, possibly in the grounds of the military hospital on the Ras el Tin headland, four days later by American Consul General Charles Hale. "It was easy to distinguish him," Consul Hale reported to Secretary Seward in a cable, "by his Zouave uniform and scarcely less easy by his almost unmistakable American type of countenance." By coming ashore in Ottoman Egypt, Surratt had unknowingly placed

himself within reach of American law as exercised by American officials thanks to the Turks' grant of extraterritoriality.

Four weeks later, 21 December Surratt was removed from an Egyptian jail, and delivered under arrest and in chains to the captain of *U.S.S. Swatara*, a navy gunboat sent expressly to Egypt to pick him up and take him to Washington. As recorded in the ship's deck log,

At 1pm received on board a person delivered by the U.S. Consul General, Mr Charles Hale, supposed to be John H. Surratt, one of the conspirators implicated in the assassination of the late President Lincoln.

On 18 February some eight weeks out of Alexandria, *Swatara* dropped anchor in the Potomac off the Washington Navy Yard. The next day Surratt was delivered in manacles to Acting U.S. Marshal David Gooding, and then handed over to the warden of the Old Capitol Prison, who would be his jailor in the months to come.

IX

Between February 1867 and November 1868 John Harrison Surratt was indicted in the Supreme Court of the District of Columbia three times, first for murder, later for conspiracy and treason. When it was all over – after a month-long murder trial that ended in a hung jury (the majority Southerners voting in a bloc for acquittal); after eighteen months jailed in solitary confinement, and months more on parole; and after two other legal proceedings – John Harrison Surratt was finally a free man. He died in Baltimore, Maryland, in April 1916.

Andrew Jampoler, of Leesburg, Virginia, is the author of two books on non-fiction (Adak, the Rescue of Alfa Foxtrot 586 and Sailors in the Holy Land, the 1848 American Expedition to the Dead Sea and the Search for Sodom and Gomorrah) and of a number of magazine and journal articles, all true adventure stories from American maritime history. He is now researching and writing a book about John Harrison Surratt, Jr, from which this essay is drawn.

¹ *The Story of Surratt*, The Chicago Tribune, 24 February 1867

Serving the Body: the Fulfilment of Priesthood

James Mackay

On the day of his consecration, a certain bishop embraced his mother and then stepped back to show her his new episcopal dress. The signs of his office, the ring, the soutane with purple piping, zucchetto, mitre and staff would no doubt have impressed a very proud mother. Nevertheless, she put things in their proper perspective by pointing to her hand, and specifically to the wedding band on the finger. She replied, "if I were not wearing one of these, you would not be wearing any of that". Such an action serves to remind us that no matter how "more excellent" the celibate vocation, both its origin and direction are found in that primary and mysterious union of man and woman. In the beginning God created them male and female,¹ so that in their union the image and likeness of God might be realised. God himself brings this union to completion in the last age by uniting himself to a Woman and fashioning the New Man. What is common to both these events is how this goal is achieved. Before the creation of woman, the man in the garden knows the meaning of his bodiliness, only by his distinction from all other creatures. But rather than bring him to fulfilment, it serves only to show him, *per via negativa*, that he is alone.² The key to his existence is only discovered when he beholds woman, "this at last is bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man".³ The man takes the initiative and leaves everything for the woman, so that Man may be realised. At the annunciation, it is God who takes the initiative and, in a sense, leaves everything in order to be joined to the Woman, Mary, so that Man may be divinised. Hence, we see that of the two sexes, equal in dignity, it is in woman that humanity reaches its apex.

The "Primordial Sacrament" or "Sacrament of Creation"⁴ ordained by God – "be fruitful and multiply"⁵ – and constituted by man, who "leaves his father and mother and cleaves to his wife, and they become one flesh"⁶, is the type *par excellence* for the eschatological union of God and man, or more specifically, with the Man formed after his own image and likeness, the body of Christ, the Church. Hence it is to this mystery which St Paul points in his exhortation to spouses in Ephesians 5:21-33. And yet, in the context of the New Covenant, the Sacrament of Matrimony as a Christian state of life cannot be said to be the fullest realisation of that which it is the primordial type. Rather, in giving back to matrimony its primordial structure and significance, Christ points beyond this state of life to one that is perfect. Those who have renounced marriage for the sake of the Kingdom of Heaven⁷, as a consequence of Christ's reinstitution and elevation of the

matrimonial state, become the archetype of Christian perfection. Here we see the Sacrament of Matrimony – one could say newly baptised – “giving birth” so to speak to that new state of life, that life which witnesses most eloquently to the eternal destiny of all the predestined, who “neither marry or are taken in marriage”⁸. Among the numerous ways in which celibate vocations take their form in the Church, the Sacrament of Holy Orders, through which men, by the anointing of the Holy Spirit are given the power to act in the person of Christ the Head⁹, is a most perfect realisation of the celibate vocation¹⁰. For that reason, Holy Orders functions as source, sign and servant of all other vocations in the Church.

The end to which the Priesthood is ordered is the completion of the body of Christ, of which the priest acts in the person of the head. At the service of the bride, which the priest prepares and presents to Christ the bridegroom, the priest is called to assume this role and give up his life in order to sanctify the Church. The obvious parallels here between the mission of the priest and the spouse in the sacrament of matrimony as indicated by St Paul¹¹, suggests that while the direct intent of St Paul’s exhortation is applied to those in the married state, the priest – equally as *Alter Christus* – can also draw the full meaning of his ministry from this passage in so far as his vocation is ultimately spousal. It is spousal primarily in view of his role as head and therefore as one who offers sacrifice on behalf of the bride. The priesthood, however, also contains the feminine aspect of the spousal image in as much as the priest, through baptism, is a member of the common priesthood. It is this second aspect of the analogy which founds the first, because it is only as a docile and humble hearer and receiver of the word that the priest is able to worthily and effectively communicate it to others in his role as teacher, sanctifier and governor.

With these considerations in mind, it could be said that not only is the priest the image of Christ as head, but also the type to which both husband *and* wife look to in the Sacrament of Matrimony. Conversely the priest looks to the husband and wife, joined in the Sacrament, as the image and example of Christ, who with manly ardour gave his life for his bride, in complete and joyful submission to the Father. Such self-surrender was first demonstrated on our behalf by the *fiat* of the Woman – his mother. It is with this understanding and reverence for the complementarity of matrimonial and celibate vocations in the Church that the following reflection on the priesthood receives its impetus.

“The God who answers by fire, he is God”¹². Thus the terms are laid down by Elijah and accepted by the people of God. Elijah and the prophets of Ba’al are to offer the same sacrifice – Elijah to *The* Lord and the prophets to *their* lord. At first reading, this episode seems to show a battle between two sets of prophets and two gods, to show who is more powerful or more worthy of worship. But on closer inspection, it would appear that we are not dealing with a clash of two gods, but rather rival conceptions of the same God. Let us observe the results. “O Ba’al, answer us!”¹³, this would appear to be the sum of the invocation of the prophets of Ba’al towards their god. They are invoking Ba’al to prove a point, not so much that Ba’al is the true God, but rather that they are right and thus that King Ahab should follow their counsel along with the people. Ba’al is instrumental to their needs. All day they rave, “but there was no voice; no one answered, no one heeded”¹⁴, and

the people cease to believe in Ba'al. Elijah's motives are far purer, all that he does is done, "in the name of The Lord", not his own. His sole purpose is to show the Lord's glory, as we see in his address: "let it be known this day that thou art God in Israel, *and that I am thy servant, and that I have done all these things at thy word.* Answer me, O Lord, answer me, that this people may know that *thou*, O Lord, art God, and that *thou* hast turned their hearts back"¹⁵. Immediately after this invocation, the fire of the Lord falls down and consumes the burnt offering. The people, having witnessed the fire, fall immediately on their faces and worship, "the Lord, he is God"¹⁶. Because Elijah has reserved none of the glory for himself, God responds with the full force of his glory for all the people to see and subsequently to worship. A life completely given over to God, a life with the glory of God for the sake of his people as its sole purpose, is one that the priest must live if he is to respond to the grace of his calling and fulfil the dignity of his ministry as *Alter Christus*.

Just as Elijah's calling down the fire of the Lord on the earthly elements was the portal through which God was manifested to his people, so the priest, who calls down the fire of the Holy Spirit on the earthly elements of bread and wine, manifests God in the flesh to his people whose flesh he assumed for their salvation. While the efficacy of the sacrifice is assured by reason of ordination, the awesome responsibility that comes with such power, exercised by Christ in his priest, requires a life of utter response. If, "He who sits above with the Father is at that moment held in our hands"¹⁷, the priest must be first fed, completely full to the brim with the one whom he holds, so that God's people may know that God is among them, and that it is he who wants to fill them with his presence. *Presbyterorum Ordinis* makes use of a word, which for a long time has been out of popular use among Christians, but which for priests is essential if God is to communicate himself to the people for whom the priest has pastoral care. That word is mortification¹⁸. This essentially has come to be understood as self-denial in the most negative sense, as if God does not want us to enjoy life in the flesh and all its sensible pleasures. Today, we hear much talk about a, "balanced life" – meaning to offset the effects of religion. But this is not the sense in which John Chrysostom uses it. Rather, the balance required of a priest is analogous to the 'narrow way', which Christ refers to in Matthew's gospel¹⁹.

The priest must walk the narrow thread of divinised humanity, in which he must immerse himself in the cares of the world without being seduced by them. As a minister of Christ, the priest is the contemplative in action²⁰, seeking ever to be in the world so that Christ's salvation may be effected in the hearts of the people whom he shepherds, while never being of the world, so that it may draw them beyond the world into a desire for heaven. The expressed humanity of a priest is rather analogous to the power of a laser, which concentrates all the power of light into a fixed point. Thus a priest, in the world, focuses all of his human energy into the service of Christ and his bride. A humanity at the service of Christ is thus the collection of all its disparate parts into one, and it is in this way that a priest lives the perfect balance of fully realized humanity. Only in striving to respond to the grace of ordination, in seeking to do away with anything in his life that isn't service to the body of Christ, does the priest begin to fulfil his calling to act *in persona Christi Capitis*²¹. Priests are called to imitate what they handle²². Only by imitating the

unleavened one, who gave up his life that we may be nourished, does the priest fulfil this task.

"Let all that you do be done in love"²³. St John Chrysostom 'convicts' his friend Basil of that self-sacrificial love which shows him to have attained the perfection necessary to become a priest²⁴. Similarly, if a priest is to be a faithful shepherd of his flock, all his actions must be born of this conviction. No matter how outstanding his preaching, however beautiful the liturgy, no matter how well governed the parish, God's people will only imitate what they see in the heavenly liturgy if they are shown that it can be lived outside the confines of the Church. In this way, they look to the priest. Cold truths and performance do not achieve this. It is love that moves the heart and persuades, it is love that opens up the heart to grace, and it is love that keeps it open. We can agree with Basil that St John Chrysostom is the ideal candidate for the priesthood, by his reverence for such a dignity conferred upon men. Only when we begin to come to appreciate the awesome task that Christ gives to the priest can we recognise it not as a millstone around his neck, but the way Christ has chosen to save. Ultimately we are never fully up to the task, and it is consoling to know that St Peter himself showed himself to be equally insufficient in his response to Christ's question "agapeis me?"²⁵. Only in following Jesus does he reach the perfection of love to be able to lay down his life for his sheep – Christ's sheep.

In conclusion, we must not forget the words of *Pastores Dabo Vobis* that, "all formation, priestly formation included, is ultimately self-formation"²⁶. This must be a warning to us that the gift of priesthood is the gift of Christ's own life for his people, and our lives are expected in return. The episode of the priests of Ba'al recounted above comes to us in the liturgy in the tenth week of ordinary time, year II. The compilers of the lectionary chose not to include the last two verses, maybe for fear of making the people of God a little uncomfortable. But it is a warning that each seminarian would do well to heed whenever he hears it, should he ever presume that the priesthood is for anything other than the glorification of God: "And Elijah said to them, "seize the prophets of Ba'al; let not one of them escape"...and Elijah brought them down to the brook Kishon, and slaughtered them."²⁷



James Mackay is a 5th year seminarian for the Diocese of Brentwood. He completed his Baccalaureate in Theology at the Pontifical Gregorian University in 2007.

¹ Cf. Gn. 1:27

² Cf. John Paul II, *Theology of the Body: Human Love in the Divine Plan*, Pauline Books & Media, Boston, 1997, p.42

³ Gn. 2:23

⁴ John Paul II. *Theology of the Body*, p.335

⁵ Gn. 1:28

⁶ Gn. 2 :24

⁷ Mt. 19:12

⁸ Mt. 22:30

⁹ *Presbyterorum Ordinis*, #1

¹⁰ With obvious reference to the practice of the Western Church

¹¹ Eph. 5:25

¹² 1 Kgs 18:24

¹³ 1 Kgs 18:26

¹⁴ 1 Kgs 18:29

¹⁵ 1 Kgs 18:36-37

¹⁶ 1 Kgs 18:39

¹⁷ John Chrysostom, *Six Books on the Priesthood*, St Vladimir's Seminary Press, Crestwood, 1984, p.71

¹⁸ *Presbyterorum Ordinis*, #12-13

¹⁹ Cf. Mt 7:13

²⁰ cf. John Chrysostom, *Six Books on the Priesthood*, St Vladimir's Seminary Press, Crestwood, 1984, p.146

²¹ *Catechism of the Catholic Church*, #1548

²² *Presbyterorum Ordinis*, #13

²³ 1 Cor. 16:14

²⁴ John Chrysostom, *Six Books on the Priesthood*, St Vladimir's Seminary Press, Crestwood, 1984, p.64.

²⁵ Cf. Jn 21: 15-19

²⁶ *Presbyterorum Ordinis*



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The Year in Pictures



Ordination to the Diaconate, 15 July 2007, Palazzola, (left to right) James Neal, Christopher Miller, The Rector, Bishop Kieran Conry, Aaron Spinelli and David Charters. Photo: Stefan Kaminski



College pilgrimage to Divino Amore, 15 October 2006. Photo: Stefan Kaminski



Pozzo's Christ in the house of Simon the Pharisee is taken down for restoration revealing the unfinished wall painting behind. Photo: Nicholas Hudson

Ecumenical Vespers
in Santa Maria sopra
Minerva. (Left to
right) HE Cardinal
Kasper,
Dr Rowan Williams,
HE Cardinal
Cormac Murphy-
O'Connor, Mgr
Andrew Faley.
Photo: Stefan Kaminski



Admission to
Candidacy, 20
December 2006.
(Left to right) James
Neal, Pierre-Marie
Tiberghien, Mark
Reilly, Bishop
Thomas McMahon,
James Mackay, Lee
Barrett and David
Charters.
Photo: Stefan
Kaminski



23 June 2007 The Rt Hon Tony Blair in conversation in the College Garden



Palm Sunday
2007, Palazzola.
Photo: Stefan
Kaminski



Emanuela Piacentini and Barbara Donovan Photo: Nicholas Hudson



The visit to the College of the Rector of the seminary in Malta, Fr Jimmy Bonnici, with his students and VEC compatriots.



His Eminence, Cardinal Cormac
Murphy-O'Connor.
Photo: Stefan Kaminski



1 July 2007, Palazzola. Archbishop John Foley with Cardinal Cormac, the Rector and new
Lectors, Michael Patey, Michael Doody, Andrew Day and Philip Rushton.



The Crypt under the College Church.
Photo: Nicholas Hudson



12 May 2007, the Schola Dinner: Schola Master
Mgr Philip Whitmore presents Maria Grazia
with a bouquet of fresh flowers.
Photo: Stefan Kaminski



North-South football teams at Palazzola during the Villeggiatura. Photo: Nicholas Hudson



Archbishop Michael Miller with the Rector and new Acolytes, Neil Brett, James Jordan, Paul Anel and Liam Bradley. Photo: Stefan Kaminski



The Oratory School Concert at Palazzola during the Villeggiatura. Photo: Liam Bradley



Easter Day at St Peter's – the Holy Father, Benedict XVI.

Photo: Stefan Kaminski



Mgr Phil Carroll and Fr Bruce Burbidge



Lake Gita 2007: just look at those hats! (Left to right) Stefan Kaminski, David Wingfield, Ben Theobald, Francis Atkin, Michael Patey, Steven Leightell, Michael Coughlan, Sandy Macdonald.

Paola Ciaiti, Fr Andrew Headon and Emanuela Piacentini celebrate Emanuela's birthday
Photo: Nicholas Hudson



College Gita, Fossanova (Left to right) David Charters, Barbara Donovan, Stefan Kaminski, Emanuela Piacentini, Philip Rushton, Mgr Phil Carroll



James McAuley making the most of the Villeggiatura to catch up on some reading. Photo: Nicholas Hudson



The Tusculum walk 2007: (left to right) Mark Reilly, Mgr Phil Carroll, Steven Leightell, Mgr Nicholas Hudson, Michael Doody and David Charters. Photo: Nicholas Hudson



Rooftop party for residents of New St Joe's & Old St Joe's. Standing, left to right: Sandy Macdonald, Javier Ruiz, Pierre-Marie Tiberghien, Brendan Gatt, James McAuley, Fr Bruce Burbidge, Andy Moss, David Wingfield; seated: Michael Coughlan, James Jordan, James Mackay, Stefan Kaminski and David Charters. Photo: Stefan Kaminski



The main staircase in the college looking up to the internal clock face. Photo: Nicholas Hudson



Sr Mary Joseph in the 2nd Library. Photo: Nicholas Hudson

Schola Notes 2006-7

Mgr Philip Whitmore

For some years now, we have been blessed with a good number of new students entering the College each October. This, I am sure, brings joy to many hearts, not least to that of the Schola Master. The new men frequently bring a good crop of new musical talent into the College community, and this year was no exception. With four of the new seminarians plus the two Anglican exchange students and our two *Points Coeur* students all joining the Schola, the numbers soared to twenty-two, enough to field two football teams . . .

Some of our new members brought with them a great wealth of choral experience and expertise. As usual, the Schola also included some brave men for whom singing was a completely new adventure. With such a variety of singers in the choir, it seemed only appropriate to find opportunities for the more experienced among them to tackle more challenging music on their own, over and above the work of the full Schola – always assuming they were able to commit themselves to extra rehearsal time in the midst of their busy schedules.

Martyrs' Day provided such an opportunity, when a solo sextet performed an arrangement of Stanford's *Beati quorum via*, a beautifully reflective piece on the blessedness of those who "walk in the law of the Lord" (Psalm 118:1). The deep bass notes (E flats) were provided by the Senior Student, Christopher Miller, a former Schola member who is still able to join us on special occasions. Our Anglican exchange students (John Livesley and Jamie Hawkey), together with Michael Patey, David Wingfield and Andy Moss, sang the other five parts in what must surely be considered a truly ecumenical performance – given that the piece was composed by an Irish Protestant based in Cambridge!

A more classically ecumenical performance, if I may put it that way, had actually taken place the previous week, during the visit of the Archbishop of Canterbury. We had been asked at quite a late stage if we could contribute some music to the celebration of Evening Prayer held at the Basilica of Santa Maria sopra Minerva on 24 November. The bulk of the music and the liturgy came from the Anglican tradition, but in view of the ecumenical dimension of the visit, a contribution of our own was clearly appropriate. Fortunately it proved possible to enlist six singers, including our hard-worked exchange students, to perform an old favourite of the Schola's, namely Costantini's *Confitemini Domino*. Father Bruce joined us, along with David Charters, Phil Harris and Andy Moss.

Nevertheless, our principal task during the autumn term, as always, was to prepare the music for the Christmas Entertainment. We began straight away in October, by learning Benjamin Britten's "There is no rose" from *A Ceremony of Carols*. This, together with a setting of *Deus, canticum novum cantabo* by Matteo Asola (from the Chester book of Motets for 3 voices) and Fauré's enchanting *Cantique de Jean Racine*, provided the main Schola items for the occasion. The service of readings and meditations was put together by Mark

Reilly and it focussed on the theme of Advent expectation leading to the great event of the Incarnation. Early in the service, there was an opportunity to hear the delightful setting by Mendelssohn of *Veni, Domine, et noli tardare*. Some may remember that this piece was performed at the very first Christmas Entertainment in the year 2001. This time, it was sung from the tribune by three soloists – our Anglican exchange students and David Wingfield – under the able direction of Jamie Hawkey.

With twenty-two singers in the Schola, out of only twenty-seven non-ordained students in the College, and with a need for a certain number of servers and readers, we clearly had to have “all hands on deck”. Phil Harris doubled up as singer and organist, offering us Sigfrid Karg-Elert’s Chorale Improvisation on *Wachet auf* towards the end of the service, and Father Bruce accompanied the congregational and Schola items. Michael Patey, having sung in the Schola for most of the service, went up to the tribune just before the end, to give us a rousing trumpet descant as we processed out. The mood of the evening was admirably summed up in the introductory note to the programme, provided by Father Rector, who quoted Pope John Paul II’s homily in Manger Square, Bethlehem from the year 2000: “Dazzled by the mystery of the Eternal Word made flesh, we leave all fear behind and we become like the angels, glorifying God who gives the world such gifts. With the heavenly choir, we ‘sing a new song’ (Psalm 95:1).”

After the Christmas break, anxious to make maximum use of the talents of our two Anglican exchange students before their departure, I invited them to take part in an octet performance of Phil Harris’s “O Sacrum Convivium”. This piece, written for the Schola during the summer of 2004, had received its first liturgical performance on the feast of Corpus Christi 2005, shortly after we recorded it for the CD “Veni Creator Spiritus”. The composer, Andy Moss, James Mackay, David Wingfield, Benjamin Theobald and Father Bruce all took part. On the same occasion, the full Schola sang Mendelssohn’s “Lift thine eyes” from *Elijah* – an old favourite. It was good to be able to contribute a feast of music for the last Wednesday community Mass before the exams, when we were delighted to have Cardinal Murphy-O’Connor presiding.

It was time to bid a grateful farewell to John Livesley and Jamie Hawkey, our Anglican exchange students who, as is clear from the above, had both made a tremendous contribution to the work of the Schola. Yet an unexpected bonus then arrived in the shape of Sandy McDonald, a Canadian student who joined the College community and the Schola at the start of the second semester. So we could still boast twenty-one members. With such forces, might we be able to consider stretching to some four-part music with the full Schola, for the first time in 18 months? After all, Holy Thursday was approaching, and I had long wanted to revive a former Schola “tradition” of singing John Sheppard’s “I give you a new commandment” during the washing of the feet. A further incentive to attempt the piece was provided by the Sunday Gospel due to be proclaimed on Founders’ Day – none other than the text of Sheppard’s beautiful anthem. It took the whole of Lent to learn the piece, and despite a certain diffidence, we gave a creditable performance. I was glad we were to have another opportunity for Founders’ Day, however, as we sang with greater confidence the second time round.

In the meantime, there was Good Friday to prepare for. As in the two previous years, we opted to give the crowd parts to a sextet. James Mackay, Michael Patey, Phil Harris and Andy Moss had sung them the previous year, and they were joined this time by Michael

Doody and Stefan Kaminski. In the absence of any deacons, the Evangelist's part was taken by David Charters, flanked by Aaron Spinelli (Synagoga) and Father Andrew Headon (Christus). Much hard work went into preparing this marathon performance, and once again, it added great beauty and dignity to a moving celebration of the Lord's Passion.

For Easter Sunday, we prepared our usual two Easter hymns together with Casciolini's "Panis angelicus". This year we were fortunate in being able to sing everything we had prepared – the Easter hymns before Mass, and the motet during Communion. Our colleagues in the German College choir were less fortunate, however. They began immediately after we had finished, only to be cut short by the Holy Father's "Oremus" after a couple of bars. We will have to ensure that they go first next time! A further highlight of this year's performance was that it was captured on television, and even found its way onto the internet site known as YouTube (*sic* – ask a young person to explain).

As the year drew to a close, a glance at the diary revealed that Trinity Sunday was due to occur immediately before the start of exams. It seemed appropriate to prepare another feast of music for this celebration of such significance for our College Church, dedicated as it is to Saint Thomas of Canterbury and the Blessed Trinity. So we revived a piece that hasn't been heard for almost four years – "The Heavens are Telling" from Haydn's *The Creation*. James Mackay and Michael Doody were the soloists in a joyful and spirited rendition of this glorious music. As a total contrast, a solo quartet sang a motet tailor-made for the feast by Tomás Luis de Victoria, the Spanish composer who was ordained in the College Church in 1575 (see *Thomas Goldwell – Bishop and Reformer* by James McAuley in this edition of the *Venerabile*). The piece was his setting of *Duo Seraphim*, a responsory for Trinity Sunday, and the singers were David Wingfield, James Neal, Christopher Miller and the Schola Master.

Then came the exams, and the Schola remained silent for a month. The silence was broken at Palazzola, when we came together once again to sing Casciolini's "Panis angelicus" at the institution of Lectors and Mendelssohn's "Lift thine eyes" at the institution of Acolytes. On both occasions, all those receiving the ministry were Schola members, but the remaining sixteen or seventeen managed to sing for them. Never let it be said that we cannot field a large Schola on such occasions! For the diaconate ordination on Sunday 15 July, however, at the express request of the deacons, we offered a solo quartet: Victoria's setting of "Duo Seraphim". Since two members of the Trinity Sunday team were being ordained, Phil Harris and Andy Moss kindly stepped in to take their places.

Sincere thanks to all Schola members and to our supporters for another varied and fruitful year spent singing the Lord's praises. We look forward to reconvening in the autumn to lift up our hearts and our voices once again to the praise and glory of God.



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

The opening of the new College Archive and restored Third Library, address by Cardinal Jean-Louis Tauran, 19 February 2007

Just a few words to tell you how pleased I am to have been invited to share the joy of your community at the reopening of the Archives and the Third Library of your College.

Well organized, clean and accessible Archives and Library are the reflection of vitality of the Institution which takes care of them. Through the

records of facts, the writings of our ancestors, the visit of a traveller we can better understand who we are, why we are here, in via Monserrato. In other words, Archives and Library mean inspiration and transmission! When you possess good Archives, when you enjoy a good Library, it means you believe in your future!

Moreover, when you deal with Church Archives, for example you have in front of you much more than a mere historical documentation. You have in front of you, as Pope Paul VI said: "*echi e vestigi del passaggio dalla Chiesa, anzi dal passaggio del Signore Gesu nel mondo*" [echoes and vestiges of the Church's passage, in fact, of the Lord Jesus' passage through the world].

The Venerable English College keeps precious items, records of history of England, information on their alumni and their activities through the centuries and also documentation relating to special events: I think of the celebration of the Second Vatican



Photo: Stefan Kaminski

His Eminence, Cardinal Tauran blesses the New Archive

The opening of the new College Archive and restored Third Library

Council, during which the English Fathers were your guests. I cannot but mention also the historical visit of the Archbishop of Canterbury Michael Ramsay who stayed with you in March 1966.

Through the abundant documentation, a legacy of Christian witness and of cultural patrimony is handed over. This College is a link in a long chain. Dear students of today, you have the privilege to be a bridge between yesterday and tomorrow. Draw from this unique heritage, which so often speaks about the courage and the perseverance of the English Catholics, inspiration for your service to the Church. You have the privilege to be trained in the proximity of the See of Peter, next to the Roman Curia and the Pontifical Universities. Here, reading the past and looking at the beginning of new pontificate, you learn to think, to breathe and to look at the world in a catholic manner, that is to say universally!

So I congratulate all those who have generously helped in the restoration of these Archives, the Rector and the Vice-Rector and their collaborators who have diligently followed the works.

I wish that many researchers can perceive always ever more the fecundity of the encounter between faith and culture.

Cardinal Tauran was appointed Archivist of the Vatican Secret Archives and Librarian of the Vatican Library, 24 November 2003. On 25 June 2007 he became President of the Office for Interreligious Dialogue.

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Sports Report 2007

Michael Doody

Well, it has been another rip-roaringly successful year for the V.E.C football team, at least if you ignore some of our more abysmal defeats. I said to the team at the beginning of the year: "We don't care about your skill, all we want is your unquenchable desire for victory", and by George that is what we got! We were blessed with the arrival of some surprisingly talented first years: Stefan Kaminski (who seemed able to extend the length of his legs at will), Francis Atkin (who was able to move forward with the momentum of an articulated lorry and yet maintain a delicate touch), Stephen Leightell (who had a seemingly inexhaustible supply of energy) and Sandy MacDonald (who has a maple syrup like touch, with the driving force of a rampaging moose) have all brought new skills to an already fearsome outfit. There were, of course, some more experienced faces playing their usual vital roles: James Mackay, Pierre Tiberghien, Paul Anel, Aaron Spinelli, John Berry, Nicola Ban (as well as the writer) to name but a few.

The year reached its high point with a marvellous 6-5 victory against the Scots College (some spectators were heard to utter the word "unbelievable" to describe some of our many complex tactical manoeuvres). The match demonstrated the "never say die" attitude of the team, as we managed to come back from 5-2 down to win with a goal just minutes before the final whistle.

However, the hard fought 1-0 victory which we managed to grind out against the Irish College in the tournament at the Beda College must also be recorded as a great victory. The game was extremely close and tense before James Mackay scored a screaming 30 yard rocket of a goal (or at least it would have been a 30 yard rocket had the pitch been full size...in reality, it was probably more like a 10 yard rocket...nevertheless, it was screaming). This proved to be our only victory in the tournament (other details are not necessary and potentially painful).

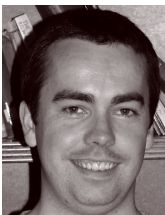
There have been, admittedly, some low points. Mercifully, apart from the tournament they have been fairly rare. The defeat by the Beda College could be described as "rather heavy", and was compounded by the fact that the whole College travelled to the Beda for lunch the next day! (It must be said here that the Beda College were extremely gracious winners). I do feel, however, that we did very well to cope with the painful memories when walking past the scene of our torment (only a few tears were shed into our pre-lunch gins and tonic).

Unfortunately, the time has come to say goodbye to someone who is not only the College Sportsman but a valued member of the V.E.C. football team: Pierre Tiberghien. Pierre has given his sweat and blood (quite literally this year, when he somehow managed to get



The College football team at the Beda tournament. From left to right, back row: Stefan Kaminski, Pierre Tiberghien, Nicola Ban, Aaron Spinelli, Michael Doody, Francis Atkin; front row: Paul Anel, James Mackay, Steven Leightell and Sandy Macdonald

his nose and chin cut by somebody's elbow!) for the English College during his time here, and being a Frenchman this must not have been easy! He has also been kind enough to negotiate the Roman traffic and drive us to our many practice sessions and matches – again, not easy! Pierre, the V.E.C. football team will miss you, good luck!



Michael Doody completed his Licence in Philosophy at the Pontifical Gregorian University in 2007. He is in his 2nd year at the English College and is a seminarian for the Diocese of Leeds.

College Diary 2006-7

Aaron Spinelli

Sunday 1st October: The Great Return begins a little later than usual this year as we now have all of September in England so that we can have fuller Parish Placements. Everyone returns safe and sound.

We welcome a bumper crop: six students from England all hot foot from an eight week intensive Italian course! *Complimenti, ragazzi*. The new men are Stefan Kaminski and David Wingfield from Westminster, Francis Atkin from Leeds, Steven Leightell from Middlesbrough, Benjamin Theobald from Portsmouth and Michael Coughlan from Shrewsbury. Another addition to the house, to fill Mgr Philpot's shoes, is our new Spiritual Director, alumnus and formerly one of the Vicars General of Hexham and Newcastle diocese, Mgr Philip Carroll. Fr Javier Ruiz also joins us from Westminster to begin a licence at the Biblicum. The Anglican Exchange tradition is kept up with two ordinands, John Livesley from Mirfield and Jamie Hawkey from Westcott, Cambridge. *Voi tutti siete benvenuti*.

We are also fortunate to have had installed during the summer a new student kitchen, a gift from the Friends of the *Venerabile*. The students are most pleased and grateful for this gift.

Monday 2nd October: Unpacking, university inscriptions, introductions and the *Ben Tornati* party on the roof terrace, I am exhausted already! For those of you wondering, the *Ben Tornati* party now takes place the day after the great return, in order that more students can be present!

The Candidates-to-be leave us for their retreat. Later today a number of first years are seen imbibing at a popular student haunt in the *Campo dei Fiori*, gosh how they have settled in quickly!

Tuesday 3rd October: The rest of the house leaves for the Annual Retreat at the start of the year at Palazzola, led by Southwark priest and alumnus, Father David Standley, parish priest of Clapham Junction. This year's mealtime pulpit reading is the life of the Venerable Bede, an obvious choice from our new SD.

Sunday 8th October: After a week of silence, reflecting on the Apostles' lives and listening to many of Beethoven's Piano Sonatas, we end the retreat in the traditional way with a sung *Te Deum* - saved on a number of occasions by Father Rector and Mgr Carroll - after which we all emerge to sunshine and a gin and tonic on the terrace.

Monday 9th October: Lectures begin today and it is also the long-awaited Room Ballot. The asceticism of last year does not last as all the new men, who until now have been on the Monserra, move off to bigger rooms. However, Northampton student, Michael Patey moves from the comfort of the Monserra to the 44 corridor. 'Is he mad?' many cry! An unheard of

transfer: it's rather like moving from a detached in Eton to a semi in Luton. I suppose he is preparing for that possible future move in his home diocese. So the Monserra inhabitants are down to three human beings, and a terrapin named Barry. [Barry belongs to the diarist and is the only (known) resident pet in the College. Ed.]

Tuesday 10th October: Neil Brett enters First Theology at the Greg *da solo* as the rest of his year transfer to the Angelicum for a Dominican education.

Wednesday 11th October: We welcome a large group of priests from Brentwood and Leeds dioceses to the Wednesday evening Mass. Bishop Arthur Roche is the principal celebrant.

It is announced that the Archdiocese of Birmingham has a new auxiliary, Bishop William Kenny, formerly auxiliary bishop in Stockholm.

Thursday 12th October: At lunch we all toast Cardinal Murphy O'Connor with *Ad Multos Annos* who celebrates 50 years' ordination as a priest. The Cardinal reminisces about his time here as both student and Rector. He tells us of the growth in holiness that accompanied his vocation and he exhorts us to strive for the same. He also makes a prophecy about former rectors becoming Archbishop of Westminster!

Also today, Mgr Carroll gave the house his first Spiritual Conference.

Sunday 15th October: We consecrate the year to our Lord and His Blessed Mother as we go on the now traditional pilgrimage to Divino Amore. The College bus company *Jalungo*, immortalised in *that* level crossing incident of 2001, manages to send a very small coach for our use, forcing the Rector to drive himself to the shrine. Italian organisation never changes. "Third world dressed in Prada", someone comments on the coach.

Monday 16th October: Boot Camp Week at the VEC – stern notices are pinned to the student notice board by the Librarian and Deputy Senior Student on Library and Refectory etiquette respectively.

Tuesday 17th October: Both notices are ignored! One breakthrough, though, is the abandoning of the trolley at meal times, which is warmly welcomed by the students, especially the forgetful members of the house. Now each table is responsible for collecting and tidying their own table. The DSS keeps his beady eye on proceedings!

Thursday 19th October: One of our new men, David Wingfield, is elected Class Representative for First Philosophy – a first for the College. The Senior Student, Christopher Miller, muses, "That's a bit keen! It wouldn't have happened in my day!" The first year are more congratulatory!

Tuesday 24th October: During the visit to the Blessed Sacrament after lunch, the Rector announces the marital engagement of one of our number. Students turn and look around the chapel in amazement and indeed a number of eyebrows are raised; the person in question, however, is one of the Anglican Exchange students: John Livesley. Congratulations to you, John and Naomi.

Wednesday 25th October: Bishop David McGough celebrates Mass for the Six Welsh Martyrs in a packed College church. Some students wonder if TV screens could be put up for their benefit.

Thursday 26th October: Mgr Peter Fleetwood gives the Spiritual Conference on understanding Islam. In the conference he suggests renaming, as an inter-religious gesture, some churches with triumphalist titles such as Our Lady of Ransom and Our Lady of Victories. Stefan Kaminski hailing from a certain High Street Kensington parish is not convinced!

Saturday 28th October: Free Weekend. Orvieto, the Gran Sasso and Siena are popular destinations. Some students, though, prefer books to the fresh air and stay in the College. Students on the Gran Sasso gita are attacked by a sheep dog whilst filming sheep crossing the road. Don't ask!

Monday 30th October: The College plays host to The Friends of Cardinal Newman, who organise a talk given by the Bishop of Raphoe on 'Newman, a Man of Prayer'. The evening is very well attended, evidenced by the overspill from the Garden Room into the Garden. After a stimulating and thoughtful talk all the guests join us for Vespers in the church.

Friday 3rd November: His Holiness, Benedict XVI pays a visit to the Gregorian University and there are hints of a sartorial revolution in the air among the inhabitants of the *Piazza della Pilotta*. The Holy Father mentions our College by name in his allocution to the assembled students, since the *Venerabile* is one of the founding Colleges of the *Collegio Romano*. Avid *Benedetto* fan, David Charters, casting aside English reserve, makes sure the College is heard as he yells *Viva il Papa* so loud that the Pope turns towards him and waves. Keep it up David, we love a bit of fervour!

Saturday 4th November: A Human Development weekend at Palazzola on Mental Illness, from Patrick Strong livens up the semester.

Thursday 9th November: November being the month of the Holy Souls means it's time for our annual Requiem Mass at the *Campo Verano*. Mass is celebrated by Fr Rector. then everyone proceeds to College vault where we say prayers and bless the vault. Numbers are good this year. Faithful devotees to Pio Nono are seen going into San Lorenzo afterwards.

Friday 10th November: The First Year Party and New Men's Show. After the traditional chicken and chips supper, the First Year, well-motivated and fully involved, treat us to a great show, displaying a wealth of talent, particularly in the music department. I can see some future choirmasters among their number! The Diarist reprises his role as Cardinal Murphy-O'Connor who suggests, in the name of inter-religious dialogue, changing the name of the Finsbury Park Mosque to that of Christ the King; this gets a roar from the audience. Ben Theobald and David Wingfield entertain us with some mis-pronouncing from the Two Ronnies. Brendan Gatt discusses some hilarious 'weightier matters' and Andy Moss and Steven Leightell treat us to some 'Crowded House'. A very enjoyable evening.

Sunday 12th November: Remembrance Sunday Mass with the other English speaking Colleges at San Silvestro. Cardinal O' Brien of St. Andrew's and Edinburgh is principal celebrant and preacher, Archbishop Conti also addressed us after Mass. Students arrive completely drenched, the Vice-Rector is surprisingly dry! – the joy of the staff car. We are all invited after Mass by Fr Denis, the Rector of San Silvestro, for a substantial brunch, which helps to brighten up a rainy day.

This evening we have the 'concelebrated' birthday of David Charters and your diarist. The Senior Student resolutely emphasises that he prefers 'sitting in choir' birthday celebrations as they are less hassle! Michael Coughlan proves himself a true *venerabilino* and takes the title of the Most Generous Barman. A number of students venture out for a meal after drinks in the snug.

Tuesday 14th November: Father Mariusz preaches on the colourful life of St. Dyfrig, which unusually causes ears to prick up with interest at 6:45 in the morning.

Thursday 16th November: A break from *Palazzola*, as *Bagnoregio* is the destination for the Deacons-to-be and Acolytes who are not Candidates-to-be: confused? You cannot be as confused as the navigator who manages to navigate the convoy of cars through the Roman suburbs, exiting Rome to the south side of the city. *Bagnoregio* is Northwest of Rome! Phil Harris finds the whole situation hilarious.

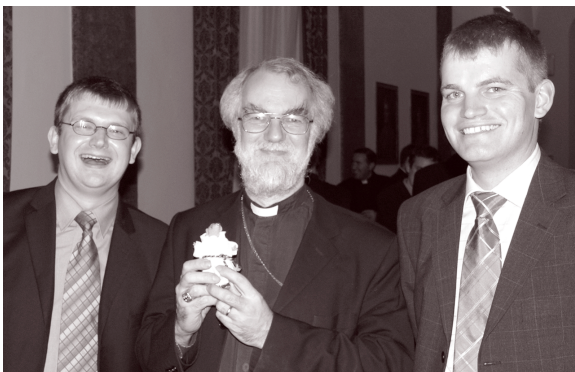
Whilst on retreat we hear of the death of the Rector's father and Fr Phil's cousin. They are very much held in the prayers of the students. *Requiescant in pace*.

Tuesday 21st November: *Settimana anglicana* – The Archbishop of Canterbury arrives with his wife, Mrs Jane Williams and their son, Pip, together with his delegation. The SS and DSS are feeling in an academic and ecumenical mood as they venture to Sant'Anselmo to hear Dr Williams give a lecture on The Rule of Benedict and the Modern World. Both were very much impressed and even stayed on for Vespers sung by the community.

Wednesday 22nd November: At breakfast the Archbishop chooses to sit at a student table, surprising the bleary-eyed students! It was also touching to see Cardinal Murphy-O'Connor helping Pip with his breakfast at the centre table. It is a sight you don't often see in seminary.

Thursday 23rd November: A number of ballot-selected students join the Rector to pray Midday Prayer with Pope Benedict and Dr Williams in the *Redemptoris Mater* Chapel. It is a truly intimate, inspiring occasion; indeed, a moving and privileged opportunity to pray together with the Pope for Christian Unity.

Friday 25th November: Jamie Hawkey and John Livesley are in their element as we have



His Grace, Dr Rowan Williams, with Messrs Jordan & Day and Gregory the mouse. Photo: Stefan Kaminski

Evensong at Santa Maria sopra Minerva, at which they both sing. Those present were challenged by the Archbishop of Canterbury's words on unity around the cross, but equally challenging were Cardinal Kasper's as a response. There are some smiles at His Eminence's Teutonic pronunciation of "Zzeeee clay pots and earzzhenver jars"!

Via a reception at the Anglican Centre, students return to the College for drinks and a festal dinner in honour of The Archbishop of Canterbury. In the after-dinner speech, Dr

Williams speaks warmly of how welcoming the College is and that he regards it as a second home. He gives the College an icon of St. Augustine, which indeed is a kind gesture. Coffee and *liquori* follow in the Cardinals' Corridor. At one end, James Jordan and Andrew Day are seen posing for photographs with the Archbishop holding some sort of stuffed animal. What must Lord Canterbury think? [After investigations, I can now reveal that the stuffed animal in question is a mouse that goes by the name of Gregory. Gregory was given to James Jordan by the Children's Liturgy Group at Our Lady of Lincoln Parish, Lincoln and now travels the world with James. Every time Gregory meets someone famous, Gregory gets James to send a photo back to the children in Lincoln. Ed.]

Friday 1st December: Martyrs' Day. Father Rector preaches a very moving homily at Solemn Mass, and everyone enjoys the festal meal in the Ref afterwards. Some First Years are introduced to some new *liquori* in the Cardinals' Corridor after lunch completing their Roman education! In the evening we are joined by many guests for the *Te Deum* in front of the Martyrs' picture and the Veneration of the Relic of St Ralph Sherwin. The end of a long day.

Saturday 2nd December:

Advent Day of recollection, Fr Jim Brand from the Beda comes to impart his wisdom. The weekend's input from Fr Brand is very deep and profound but also he brings much needed realism and hilarity to the seminary. For many students his anecdotes are truly side-splitting.

Sunday 3rd December: Fr Peter Newby is spotted at Solemn Vespers. The College football team head off to the Beda to play the Scots' College. A

fair number come along to support the VEC, including Mgr Carroll looking and sounding very managerial from the sideline as he brings a taste of St James's Park to the Beda. A close match ends with the VEC beating the Scots, 6 – 5.

Tuesday 5th December: This afternoon, cheers and screams are heard from the Snug. Is it football? The Pope? The missing copies of the College promotional video? A DVD of the coronation of John XXIII? No, it is the Noel Edmonds, Deal or No Deal fan club assembled in their (what is to become) regular slot for the next few months! "You need a bit of trash TV after two hours of Metaphysics", one of the fan club is overheard to say.



Fr Rector celebrating Mass, Martyrs' Day, 2006. Photo: Stefan Kaminski

Friday 8th December: The Solemnity of the Immaculate Conception. A number of students, together with the Rector and Fr Bruce, return to England for Bruno Witchalls' ordination to the priesthood at Epsom by Bishop Kieran Conry of Arundel & Brighton. It was good to see Bruno finally ordained in a very moving ceremony. Many Old Romans were present including former Rector, Monsignor Pat Kilgarrieff, who unfortunately had his jacket taken from the sacristy. He frustratingly comments, "I would have expected better from this diocese". The DSS replies, "Gin and Jag, it's all myth, Monsignor!"

Back in Italy, a group of students maximising the *ponte* for the *Immaculata*, embark on a trip to Bologna and Ravenna, however they do not manage to make it to their final destination, as they are involved in a car crash. Seeing the photos of the smash on returning to Rome, it is lucky that no one is hurt. The Student Zafira, however, looks like it will not be making a return to the roads.

Monday 11th December: Bishop Kieran Conry pays a twenty-four hour visit to Rome. He very kindly still has time to take his students out for a meal at *Polese* after Faith Reflection Groups.

Saturday 16th December and Sunday 17th December: The Christmas Entertainment - an Advent service organised by Mgr Whitmore and Mark Reilly in Church followed by (as the Rector puts it) 'something completely different' in the Common Room. A lot of hard work is put into the organisation of this event. With a smaller house, it inevitably falls to the same people, so congratulations are in order for Producer, David Wingfield who works very hard to coordinate the show. It was noted that this year's acts are not as surreal as they have been of late. We are entertained by Ben Theobald, who sings *O stille Nacht*. Francis Atkin, Michael Patey and Michael Coughlan have some 'ordering' problems at a Roman restaurant. James Neal and Ben host The Brentwood Diocesan Staring competition final, refereed by Phil Harris in rubber gloves and dark shades! James Mackay manages to out-stare Mark Reilly to take the title of Champion Eyeballer! Steven Leightell wishes us a White Christmas accompanied by Andy Moss. Fr Brendan Gatt causes more uproar as Cardinal Brendissimo returns to the stage and Aaron Spinelli has a 'close shave' from Stefan Kaminski. [This involved the diarist, minus the use of his own arms but with the somewhat independent arms of Stefan Kaminski emerging from behind the curtain (who therefore could not see the end result), attempting to perform Aaron's morning ablutions. The results were predictably slapstick, and exceedingly messy, much to the delight of the children present! Ed.] The weekend closes with a thoroughly deserved party in the snug-come-'green room' for all involved.

Monday 18th December: Everyone is looking tired at Mass after the weekend's exertions. Just a few more days left!

Tuesday 19th December: Candidates-to-be are spotted around various ecclesiastical outfitters today. The senior members of the house are on hand with some practical advice. Bishop Edwin Regan of Wrexham is spotted in the library; Liam gets excited at the presence of a fellow Cambrian!

Wednesday 20th December: Bishop Thomas McMahon of Brentwood admits Lee Barrett, David Charters, James Neal, James Mackay, Mark Reilly and Pierre-Marie Tiberghien as

Candidates for Holy Orders. There are many familiar guests and the meal certainly feels very festive. What a great way to end term.

Sunday 7th January: The post-Christmas return, or shall I say Winterval for those from Birmingham!

With an increase in Budget flights to Rome, more and more students are taking the opportunity to fly from their home airports. James Jordan takes off from Robin Hood airport whilst David Charters and Phil Rushton fly from, as they like to describe it, 'Cilla Black' International.

Wednesday 10th January: Archbishop Paul Gallagher, Papal Nuncio to Burundi, celebrates Mass for us and very kindly provides the wine for supper. Afterwards the Staff host a New Year Party in the *salone* for students and other guests. We are treated to Fortnum and Mason chocolates and *liquori*, which leads two visiting Arundel and Brighton priests to ask whether we live as decadently as this all the time. James Neal happily provides the answer.

Saturday 13th January: The Second Human development weekend of the year, this time on Working with Children. It is thoughtfully led by Sr Jane Maltby. The students find the weekend very useful for future parish work. The strain of the new term already begins to show on Liam Bradley, though, who astutely comments during a discussion session, "My sister who is a similar age to me... well, in fact, we're twins".

Monday 15th January: the final full week of lectures before examtide begins.

Tuesday 16th January: Fr Brendan Gatt announces that former student Father Jimmy Bonnici has been made Rector of the Archdiocesan seminary in Malta. Congratulations!

Wednesday 17th January: The week of prayer for Christian Unity begins. Some students choose to mark this week by sampling some other rites of the Catholic Church, some, more successfully than others: Messrs. Neal and Theobald venture out in the rain to attend a Syro Malabar rite Mass but get only as far as the MacDonalds on the *Corso Vittorio Emmanuele*.

Friday 19th January: A Rector's meeting is called to announce, amongst other things, that a Theology Tutor has been appointed to work side by side with Father Bruce, both assuming responsibility for pastoral formation; he is Father Anthony Milner from Arundel & Brighton.

Sunday 21st January: A 'pulpit swap'. The Vice-Rector goes off to Westcott House, Cambridge, to preach and the Principal of that College, the Revd Martin Seeley, comes over to Rome to preach at Vespers.

Wednesday 24th January: The Cardinal celebrates Community Mass in honour of St Francis de Sales, who is obviously one of the Cardinal's favourite saints, given the warmth with which he spoke of the saint's life and works. Afterwards His Eminence takes a large Westminster party to *Pollarola*.

Friday 26th January: Last day of lectures: examtide begins. Some of the First Years' worries are laid to rest by some of the students further up the house.

Friday 2nd February: Mgr Carroll celebrates an intimate Candlemas for students in the midst of exams.

Monday 5th February: For the first time in many years there are no Gilbert casualties! Is this

because Second Philosophy have been more attentive to studies or has Fr Gilbert mellowed in his old age? A combination of both I think!

Wednesday 7th February: We are joined by a new student from Nova Scotia, Canada, Alexander ('Sandy') MacDonald. Fr Bruce is delighted to have a fellow countryman in the College.

Thursday 8th February: The Internet goes down, barring eager students from retrieving their marks!

Sunday 10th February: The Apostolic Nuncio to Great Britain is seen around the College looking for the Rector.

Thursday 15th February: The new chamber organ – purchased with a legacy of the late Fr John Daley – is unveiled as the Vice-Rector removes the packaging. Fr Bruce and Phil Harris look very excited as they contemplate their new toy!

Friday 16th February: Free weekend. The trustees arrive, with the exception of Bishop Jabalé, for their official visitation. We are invited to see them individually if we wish.

Monday 19th February: New semester, students bright eyed and bushy tailed from *gitas* to Loreto, Barcelona, North Staffordshire, Naples and Malta, begin their lectures.

In the evening we celebrate the Official opening of the Third Library and New Archive. The College is swamped by archivists and bishops. In attendance are Archbishop Vincent Nichols of Birmingham, his predecessor Archbishop Maurice Couve de Murville, Bishop Arthur Roche and Cardinal Jean-Louis Tauran, Archivist of the Vatican Secret Archives and Librarian of the Holy Roman Church. The evening begins with Vespers in Church. This is followed by the official opening and inspiring and moving words from Cardinal Tauran and the Rector.



The opening of the Third Library and the New Archive. Clockwise: Cardinal Tauran, Fr Rector, Mr Schwarzenbach, Fr Andrew Headon, Fr Tony Wilcox, Archbishop Vincent Nichols. Photo: Stefan Kaminski

Cardinal Tauran said to the large group of guests: "When you possess good archives, when you enjoy a good library, it means you believe in your future". Directly addressing the students the Cardinal said, "This College is a link in a long chain. Dear students of today, you have the privilege to be a bridge between yesterday and tomorrow. Draw from this unique heritage, which so often speaks about the courage and the perseverance of the English Catholics, inspiration for your service to the Church." Very warm and moving words that touched the students and all those present. [See page 56 for full text of Cardinal Tauran's speech. Ed.]

The work on the Archives and the Third Library has been supported by a generous donation from Mr and Mrs Urs Schwarzenbach, and the hard work of the Vice-Rector Fr Andrew Headon.

At the meal in the refectory afterwards Cardinal Tauran creates Mr and Mrs Schwarzenbach a Knight and Dame of St Gregory.

Tuesday 20th February: David Charters is elected Senior Student.

Wednesday 21st February: Ash Wednesday, James Neal prepares to shave his head and walk around with a long face as he is elected Deputy Senior Student.

Thursday 22nd February: New House Jobs. The customary queue outside the Rector's office forms with eager First Years dying to find out what will be in store for them. Other students group by the notice board making predictions which are, as usual, proved incorrect!

Friday 23rd February: Fridays in Lent are marked by *magnum silentium* after Compline in common and it is remarked by the Rector as having been kept faithfully by those in the house.

Sunday 25th February: House jobs changeover day, and the Rector thanks everyone for their contribution to the smooth running of the house. The Senior Student and Deputy Senior Student hand over their chains of office to their successors. David Charters then chairs his first meeting: item one on the agenda is newspapers. Amidst chaos and confusion, the house votes to get rid of all newspapers, which infuriates some students who see it as being an anti-communitarian act of war!

Monday 26th February: The College resembles a hospital in the midst of the Black Death as most of the house go down with the 'flu. The new Senior Student particularly suffers. Ex-SS Christopher Miller remarks, "It's the pressure of high office".

Thursday 1st March, The College feels quite empty, as most of the house goes on retreat to *Bagnoregio*.

Sunday 4th March: Is it me or are David Wingfield's Sunday ties getting louder and louder?

Wednesday 7th March: We have the Scots' College to Mass and supper, at which their Rector speaks warmly of the two Colleges' relationship through thick and thin.

Friday 9th March: A Requiem Mass is celebrated for Fr Carlo Huber, a very dear friend of the College. Many I am sure will remember his bridge playing at the *villeggiatura* and his fantastic mind and his work in the area of epistemology. *Requiescat in pace*. A number of students, some of whom were the last students to be examined by Fr Huber before his

retirement from teaching at the Greg, represent the College at the Mass in the Greg chapel. [See full obituary, page 93].

Saturday 10th March: It's the day of the Six Nations' rugby match between Wales and Italy at the *Stadio Flaminio*; the Vice-Rector has some Welsh friends visiting, whom most students meet on the way to the *Lungotevere* for the coach to the Villa for the Human Development weekend. One of his guests, hailing from a village in Wales, in true "Little Britain" style, successfully brings a smile to many passers-by.

At *Palazzola* it's Human Development weekend again! This time we are led by Fr Peter Scott on the subject of Hospital Chaplaincy. We arrive to find the Villa, or rather, to be more precise, the 'Hinsley Room' littered with bandages, thermometers and catheters. Someone remarks, "The Beda must have left in a hurry!"

It is noticeable that the Villa has taken on a more hotel-like feel, right down the Fawlty Towers-esque welcome desk. It is also noticed that bells have returned to Villa albeit in the form of a 'Call my Bluff' hand bell on the welcome desk.

Sunday 11th March: Vespers in the College and James McAuley, in his first Sunday Evening Reflection, bravely stands in front of the crucifix to deliver his words on St. Paul, taking advantage of one of the two places we are now allowed to stand to deliver Reflections according to the new guidelines issued by the staff.

Wednesday 14th March: We are pleased to have the St Patrick's School for Evangelisation, Soho Square, present at Mass and supper, together with their Chaplain and Parish Priest Fr Alexander Sherbrooke: it is great to be able to listen and share in their enthusiasm for their precious work in Central London

Thursday 15th March: Lee Barrett's dessert making skills draw the attention of scavengers lurking by the notice board.

Saturday 17th March: The College football team are thrashed by the Beda! A crushing 10-0 defeat. The less said about that the better. In the evening, some students head over to the Irish College to celebrate St Patrick's Day.

Sunday 18th March: *Laetare* Sunday and it is the Lenten Oasis at the Beda. Again it coincides with the Rome marathon, which makes the journey to the Ostiense very difficult. Some students decide to walk as all the places in College vehicles are snapped up. At the end of Mass the beautifully realised sculpture of Christ crucified is blessed along with the sculptor, Fenwick Lawson. Monsignor Strange also charitably tells his students not to mention the drubbing suffered yesterday!

Monday 19th March: St Joseph. Bishop Brian Noble of Shrewsbury is principal celebrant at Mass this morning.

Fr Bruce's faith reflection group becomes famous for its post reflection refreshments.

Wednesday 21st March: All are welcome, *Croeso*! Bishop Edwin Reagan celebrates the Wednesday night Mass. It is good to hear a homily preached in a strong Welsh accent. His Lordship preaches on how we should treat the people in our care and reflects on letting the breath of God, the *ruach*, flow through us and guide us in all we do.

Thursday 22nd March: Jeffrey Archer is at the *Biblicum* to launch 'The Gospel according to Judas'; a number of Archer fans from the College head to the *Biblicum* for the event which takes place during the worst thunderstorms and hailstones that have been seen in recent times in Rome. Coincidence?

Saturday 24th March: A number of students embark on the "Seven Basilicas" walk led by their captain, David Charters. The day doesn't get off to a good start as upon arrival at St Peter's we find that there is a huge Communion and Liberation meeting with *Sua Santita*, so we eventually find an alternative church for Mass. At each station a student is deputed to lead a reflection and



Thirsting after righteousness. Clockwise: David Charters, Francis Atkin, Michael Patey, Michael Doody, Aaron Spinelli, Stefan Kaminski, James Mackay, David Wingfield. Photo: Stefan Kaminski

prayers. The Office and the Rosary are said as we wend our way round the city. This year there are a good number of participants. At the end of the day, via a cold beer at the *Vineria* in the *Campo*, we all settle down to a huge cooked English "breakfast" in the student kitchen: a fantastic way to finish the tiring day.

Sunday 25th March: A number of seminarians head to St Peter's for Solemn Vespers for the showing of the Veil of Veronica and blessing with the relic of the True Cross and a huge procession.

Tuesday 27th March: Students are seen veiling St Joseph and personal statues for Passiontide.

Wednesday 28th March:

Father Javier celebrates a Requiem Mass for the Archbishop Emeritus of Cardiff, John Aloysius Ward, who died suddenly at home in Wales on Monday. Our prayers are with his sister and brother. *Requiescat in Pace*.

Friday 30th March: Penitential Service in Church.

Saturday 31st March: Phil Harris starts growing a beard as we all enter into the desert for our House Recollection, led by Father Peter Verity at the Villa.

Sunday 1st April: *Palazzola*, Palm Sunday. Sandy MacDonald at lunch praises the food at the Villa: 'This food is the best I've had since coming here'.

Monday 2nd April: Students are seen leafing through the wealth of *Palazzola* literature now available. The leaflet on 'Getting married at *Palazzola*' proves a popular read. The students,

in the redecorated tearoom, comment on how the villa's atmosphere and ambience have changed.

Thursday 5th April: Families start arriving for Holy week including many old faces. Some students head up to St. Peter's for the Chrism Mass and are treated to an excellent homily on the old vesting prayers and the necessity of wearing all the vestments for celebrating Holy Mass.

At the College in the evening, Fr Bruce celebrates the Solemn Mass of the Lord's Supper followed by procession to the altar of repose, which is beautifully prepared by the two 'Davids'. We are joined by a very large group of American students who all sing with great gusto and fervour the traditional hymns before the Blessed Sacrament in the Martyrs' Chapel. Most students then embark on the traditional visit to the seven altars of repose in the *centro storico*.

Friday 6th April: Good Friday, Mgr Carroll leads the Solemn Liturgy of the Lord's Passion, in a packed church. A small schola sings Byrd's setting of the Passion.

Some students head to the Colosseum in the evening for Stations of the Cross with the Holy Father.

Saturday 7th April: The Rector celebrates the Easter Vigil. He speaks movingly about Cardinal Van Thuan and those who are in prison this night. Tonight's liturgy and indeed all the Holy Week liturgies are said to have been the most dignified and solemn in recent years, all credit to the staff, the MC, sacristans, choirmasters and the liturgy planning groups.

Sunday 8th April: Most of the house go to St Peter's for Easter Sunday Mass with the Holy Father and join the Schola to sing at the liturgy. This year we are even spotted and heard on British Television. James Jordan reads the Epistle at the Mass.

Afterwards, everybody congregates in the Garden Room for drinks before the Festal Lunch. The Rector, after lunch, warmly welcomes all the families and guests present.



Schola members and friends on the steps of St Peter's, awaiting the start of the Papal Mass on Easter Day. Photo: Stefan Kaminski

For those for whom there can never be too much religion, Solemn Vespers at the Vatican Basilica tempts a number of students to cross the Tiber again to continue the Paschal festivities.

Students then disappear for a well-earned break to England, around Italy and France for their Easter *gite*.

Monday 16th April: Students return from their break for the final stretch to the finish.

Wednesday 18th April: The Friends of the *Venerabile* come to Mass and supper. They are given a tour of the College by the Rector and are shown the fruits of their generosity when they see the new Student Kitchen. The evening is an enjoyable one, as we put faces to those who so generously support the College. Jo Barnacle, Chairman of the Friends, speaks very warmly about her love for seminarians, which is well received and announces that the next Friends' project is to be the refurbishment of the Snug.

Friday 20th April: The Rector leads a band of students to the Tyburn nuns on the *via Aurelia* for Mass with the sisters. The Mass is celebrated *in memoria* of Saint Thomas Tichbourne and Blessed Robert Watkinson. After Mass the Rector shows the appreciative sisters the *Liber ruber* with the respective Martyrs' entries. The sisters treat us to a lovely meal and in the car on the way back the students remark how radiant and joyful these contemplative sisters were.

Sunday 22nd April: Mgr Whitmore gives a talk in the Common Room on the subject of the next opera trip, *La Traviata*.

Monday 23rd April: St George's Day passes relatively unnoticed. The weather in the past few weeks has been particularly strange, even Mgr Chestle finds it difficult to give a reason for the temporal fluctuations.

Wednesday 25th April: Liberation Day, a day off. Liam becomes the first student to use the pool this year. Fr Paul Moss celebrates Mass for Feast of St Mark, it is a great joy to see a recently ordained student of the College say Mass in the church.

Thursday 26th April: Archbishop Kelly celebrates Mass this morning and is later seen conversing with his new student, former Arundel and Brighton seminarian, Phil Rushton.

Friday 27th April: Mariusz speaks at table this morning of the freedom that the Holy Spirit gives, and suggests that we ought to, in a spirit of liberty, be free to not go to lectures today!

Sunday 29th April: Free Weekend – some students take advantage of the liturgical diversity to be found in Rome.

Monday 30th April: The new theology tutor [Fr Tony Milner] is seen in the College, as is Fr Matthew Habron.

Tuesday 1st May: Labour Day, another Bank Holiday!

Wednesday 2nd May: The Wednesday evening Mass is packed again, this time with many Old Romans and the Sisters of Mercy. It is good to see Fathers Mark McManus, Charles Briggs and Tim Finnegan. After Mass the sisters join the students for supper. Topics of conversation are wide ranging, from the interpretation of dreams to ministry appraisal and symbiology.

Thursday 3rd May: It is like old times as a group of students congregate at Bar Magnolia on the Campo with Frs Moss and McManus.

Friday 4th May: The resignation of Bishop John Crowley due to ill health comes as a shock to all, especially Middlesbrough student, Steven Leightell. Mark Reilly returns home following a neck injury.

Saturday 5th May: The College *gita* led by our captain, the SS Charters. There are surprisingly large numbers this year, despite last year's hanging gardens of Lazio trip! This year we embark on a more traditional *gita* as we head south to Fossanova for Mass, and then to the beach at Sperlonga and later to Hadrian's Palace. All had a very enjoyable day. No one is safe, as supposedly compromising photos of the Vice-Rector and Barbara are held to ransom by Stefan Kaminski. Maybe we could do a spread in *Ok* or *Hello*...then again maybe not! I am sure the photos will appear elsewhere in this journal! [I'm not so sure...Ed.]

Sunday 6th May: Founders' Day – now deemed the best lunch of the year. In the evening the Deacons-to-be make their Profession of Faith and their Oath of Fidelity at Vespers. Mgr Carroll delivers a fitting reflection for the ceremony.

Tuesday 8th May: Over breakfast David Charters tells of his DIY dentistry the night before. When asked whether he was fortunate to have had a visit from the tooth fairy, David remarks "I wouldn't allow any fairies in my room".

Wednesday 9th May: Two Jubilarians are staying in the College - Brentwood's Fr Francis Coveney and Cardiff's Fr Liam Henessy - and are appropriately toasted in the ref at supper.

Saturday 12th May: James Mackay calls an emergency meeting to discuss tactics at today's inter-College football tournament in order to avoid a repetition of the defeat by the Beda College, who were buoyed up by their very talented African players! At the tournament later in the afternoon the College manage to come fourth (out of four!). Tempers flare on and off the pitch, surprisingly from some of the quietest team members! We are kindly treated by the Rector to a well-deserved beer after the competition.

In the evening – what was the Rector saying about May being a quiet month? – the annual Schola meal takes place in the Garden Room (*guardaroba*), and James Mackay, on behalf of the Schola, offers thanks and toasts Mgr Whitmore for all his hard work and support throughout the year.

Sunday 13th May: Fr Bruce, the DSS and DSS *emeritus* all don cream jackets for the season, which are not to every student's orthodox tastes!

Monday 14th May: "I don't believe it", Victor Meldrew incarnate, James Neal is locked out of his room, and has to wait for Tonino the next day to wrench it open. James has to explain this to Fr Ladaria as he is due to hand in an assignment. I think this excuse ranks a close second after 'the dog ate it!' Fr Ladaria is understanding.

Neil Brett takes a trip to the CDF. When asked what went on and what was said, he replies saying that his lips are sealed!

Monday 21st May: The Master General of the Dominicans, Fr Carlos Alfonso Azpiroz and Fr Bob Ombres, OP, are in College for Lunch, also the Old Romans, class of 2001, arrive from today.

There are calls for Delia Smith to come to give a Human Development weekend.

Tuesday 22nd May: Stefan Kaminski is attacked by seagulls which have made their home on the roof above Old St Joe's; these seagulls prove to be a noisy nuisance in the coming months!

Wednesday 23rd May: Mgr Charles Burns celebrates his fiftieth anniversary of ordination; the SS and DSS represent the students at a meal hosted by him.

Saturday 26th May: The Feast of Saint Philip Neri, this year it is an optional event. Nevertheless, in the crazy heat, a band of loyal students with the Rector either attend Mass or contribute to the serving which is greatly appreciated by the Oratory Fathers. Cardinal Martins, Prefect for the Congregation for the Causes of Saints meets the Rector and students after Mass, informing us of developments in the Cardinal Newman cause for canonisation. Students who don't serve at the *Chiesa Nuova* celebrate with a curry instead!

Sunday 27th May: Pentecost Sunday, Bishop Kevin Dunn of Hexham and Newcastle celebrates Mass for us. Afterwards he joins us for the College photo which, this year, takes place in the cortile.

Monday 28th May: The modernisation of the College forges ahead as the Vice-Rector announces that one room on the Monserra (mine!) and all the rooms on both new and old St Joseph's are to become *en suite*. James McAuley is overheard to have preferred Air Conditioning to a private toilet: you cannot please everyone! Of course, in the long run, he may be proved right.

Wednesday 30th May: We are joined for Community Mass by a number of Permanent Deacons and their wives hailing from Arundel and Brighton, Southwark and Portsmouth. Deacon Mark Woods, a former student of the College preaches on St Lawrence.

Friday 1st June: The last day of lectures at the Greg and the preparations for exams begin in earnest.

Saturday 2nd June: The peace and quiet of a Saturday in Rome is disturbed by the numerous helicopters flying above the College all day.

Sunday 3rd June: Trinity Sunday, the main College door remains shut again! Our Maltese brethren including Stefan head to St Peter's for the Canonisation of the first Maltese saint, St George Preca. It rains heavily, unusually for this time of year, but only for the duration of the Mass! Fr John Berry is not pleased as his new cassock is completely soaked.

Monday 4th June: Maltese seminarians and their Rector Father Jimmy Bonnici join us for lunch today.

Thursday 8th June: Some students race up to St Mary Major's for the conclusion of the Vatican Corpus Christi celebrations with Pope Benedict.

Saturday 9th June: Another examtide Saturday plagued by helicopters. This time they are all out in force for the visit of American President George Bush. Most of central Rome is closed down and even Maria Grazia has to return to the College as she can't get home, entertaining the diarist to some choice Italian vocabulary.

Sunday 10th June: A number of students who do pastoral work with the Little Sisters of the Poor, help with the sisters' Corpus Christi celebrations. The students animate the liturgy by

helping with the serving and music. Eyes light up as a wonderful canopy is brought out for the Eucharistic procession; this is accompanied by strewn rose petals, and multiple Benedictions. All present are truly uplifted!

Wednesday 13th June: New coffee machines are spotted near the kitchens, Michael Coughlan from the Common Room team is on hand to explain how to use the much welcomed devices!

Thursday 14th June: As the Rector concludes Vespers with "The Mass is ended...", the students turn round and knowingly give a look: "Yes, it is that time of year!"

Friday 15th June: The Rector thanks those at the evening Mass for providing a worthy celebration for the Solemnity of the Sacred Heart. Nobody tells the kitchen though, as they prepare fish for a solemnity! I wouldn't mind if it were lobster thermadore, but fish cakes and cauliflower. *Anathema sit.*

Tuesday 19th June: Some strange looking men are seen with the Vice-Rector snooping around the College, arousing some suspicion among students.

Thursday 21st June: Rumours begin to spread round the College that a particular out-going Prime Minister is going to visit. This is encouraged by an article in the Guardian online; no one, however, will admit to having read the said website.

Friday 22nd June: It's official, the Prime Minister, Tony Blair, is to join us for lunch after his visit to the Holy Father. What a busy examtide this has proved to be!

In the evening, another feast: Saints John Fisher and Thomas More, and more fish!!!! 'A man for all seasons' is put on tonight in the Snug to entice students away from their desks, not that students need an excuse, of course.

Saturday 23rd June:

From my room on the *Monsera* I can see down into the street and the numerous police cordons being set up and cars being towed away, journalists gathering, all in preparation for a truly historic event for the College: the first visit to the *Venerabile* of a serving Prime Minister of Great Britain, the Rt Honourable Tony Blair, MP, and his wife, Cherie.

The visit begins with



The Prime Minister, addressing guests at lunch in the College refectory. Photo: Stefan Kaminski

drinks in the garden; Cardinal Murphy O'Connor is host, and in attendance are Cardinals Walter Kasper, William Levada and Jean-Louis Tauran; the British Ambassador to the Holy See, Francis Campbell is also present. I must admit it is quite surreal to see the Prime Minister in our garden and, indeed, in the refectory. After a worthy lunch, the Cardinal makes a speech thanking Tony Blair for visiting the College and wishing him well in his career after Number 10. He presents Cherie with a bunch of red roses, about which the Cardinal with his usual charm and sense of humour remarks, "I spent a lot time choosing those!". Tony Blair honestly and from the heart responds by praising the students of the College. He tells us how much he respects us for what we are doing and that he feels confident in us as the future of the Church. He is a truly gifted speaker!

Afterwards the students individually meet the Prime Minister at his request. The exchanges seem warm, humorous and jolly. Cherie and Tony Blair both remark on the diarist's hair! The PM seems particularly attentive when talking to the *diaconandi* about the Diaconate: this, I am sure, has nothing to do with the rumours in the press about his interests in this area! The PM leaves with his entourage for Ciampino and the College goes back to 'normal'. Gosh, what a weekend.

Monday 25th June: the Deacons-to-be set off for their canonical retreat led by Fr Bruce Burbidge. The destination is Assisi.

Friday 29th June: The Solemnity of Saints Peter and Paul. The College for the second year running is asked to provide servers and a reader for the Mass in St Peter's Basilica. This, as Archbishop Marini, Papal Master of Ceremonies warns, does not constitute a tradition, as in some cases it might be thought to be! The College provides thirteen servers and Liam Bradley is invited to read. The students, unfortunately, do not get to meet the Holy Father individually. However I am told that James McAuley made a valiant lunge at *Sua Santita* in a surprising show of un-reserve in order to kiss his ring.

In the afternoon the College makes its way to the Villa for the *Villeggiatura*.

Saturday 30th June: The Deacons-to-be return from Assisi suitably recharged. Which is more than I can say for the car battery before they set out. What are "jump leads" in Italian? Luckily a Good Samaritan helps Christopher, Fr Bruce and the diarist to get the car going to get us back in time for the Lectorate Mass.

Sunday 1st July: Philip Rushton, Michael Doody, Andrew Day and Michael Patey are instituted as Lectors by an old friend of the College, His Excellency Archbishop John Foley; Cardinal Murphy-O'Connor is also in attendance. Archbishop Foley creates some amusement as he declares when requesting the missal to be put in front of him, "in the United States we have a different creed....oops! I didn't mean that to come out like that!"

2nd-7th July: All the activities and *gitas* are now in the first week of the *Villeggiatura*. The traditional *gitas* such as the lake, the beach and the Mass at Tusculum are complemented by newer forms of entertainment such as water parks and the pool table. Christopher Miller leads his own *gita* to the end of the garden still managing to lose some on the way! The South beat the North at football.

Sunday 8th July: Archbishop Michael Miller, Co-Adjutor Archbishop of Vancouver institutes new Acolytes: Liam Bradley, Paul Anel, Neil Brett and James Jordan.

Monday 9th July: Pastoral Courses begin amidst a little confusion. Monsignor George Stokes leads "Schools and Governance" and Ms Gretta Scadden and Bishop Kieran Conry lead "Counselling".

Tonight is quiz night and the whole house joins in the fun! After the first round, David Wingfield, one of the quiz masters, has line dancing rather than a quiz in his mind as he asks the teams to "swap your partners"!

Wednesday 11th July: A forest fire manages to grab everyone's attention in the midst of the Pastoral Courses.

Thursday 12th July: The Leaver's Meal for Pierre Tiberghien, our only departee.

Sunday 15th July 2007: David Charters, James Neal, Christopher Miller and Aaron Spinelli are ordained to the diaconate by the Bishop Kieran Conry of Arundel and Brighton. We are joined by many clergy: about a tenth of the presbyterate of Arundel & Brighton (!), family and friends on this beautiful summer's day. After a solemn and beautiful liturgy, everyone settles down to a festal meal. Later, people start to depart for the summer holidays but, interestingly, no student takes the *brutta figura* option this year and many stay until the evening. As the coach drives off back to Rome, I lay down my pen and pass on the baton to next year's diarist.



Aaron Spinelli is studying for a Licence in Spirituality at the Pontifical Gregorian University. He was ordained Deacon at Palazzola, 15 July 2007 by Bishop Kieran Conry.

Photo: Phillip Harris

Leaver's Profile

Pierre-Marie Tiberghien

Pierre arrived in the college in October '04 making an impressive debut on his alto saxophone at the 1st year party with his somewhat robust version of 'Amazing Grace'. Hopes of a jazz revival at the VEC were soon disappointed, however, as this Frenchman's interests turned from playing the saxophone to being an Anglophone. Pierre arrived with reasonable English but leaves with an impressive level of fluency, the result of both hard work and openness to being corrected. Pierre has taken a serious attitude to his studies throughout his 3 years of Theology at the Angelicum, often to be seen hard at work in the library. Pierre also took seriously his commitment to life in the community, taking part in the college Schola and also the five-a-side football team. On the pitch Pierre was able to offer both his impressive skills and also, with no hint whatsoever of Anglo-Saxon reserve, his forthright opinions as to the best tactical approach to be taken. Indeed he was, quite literally, the best captain the team never had.



Born in '75 in Northern France, Pierre is the third Frenchman to live at the VEC from the *Points-Coeur* community, one of the many so-called 'new movements' which arose in the Church in the latter half of the last century. The charism of *Point- Coeur* (known in the English speaking world as Heart's Home) is to be a presence amongst the poor, and so they establish communities in the very heart of areas of significant deprivation. His commitment to this charism was aptly shown in Pierre's use of his 'free weekends' – when students are free to travel in Italy – which he invariably used to travel down to support and spend time with the *Points-Coeur* community on the outskirts of Naples. Pierre's travels took him much further afield; in fact, his summers and Christmases were spent mainly with the *Points-Coeur* community of Senegal. Indeed, we were impressed to hear that in the hierarchy of the community Pierre held the exalted status of 'Head of Africa'.

Closer to home, Pierre witnessed to his faith in his relationships with the homeless in the streets surrounding the college; on first-name terms with them all, Pierre would always find the time to shake hands and offer a listening ear.

Pierre had much experience of community life prior to his arrival at the VEC, having lived in communities in the Lebanon, France and India, and so took the various foibles of community life in his stride. His presence with us, along with his colleagues from *Points-Coeur*, has proved to be most enriching since it offers a perspective on living out one's priesthood in an environment quite different than that of the English diocese. At times, this provided a reminder to us that English priests and seminarians enjoy a life of relative

security: whilst diocesan grants afford the frequent cappuccino and occasional meal out, the *Points-Coeur* seminarian must account for the necessity of every cent spent; whilst the English priest knows the diocese will provide for him in his retirement, the priest of *Points-Coeur* faces a more uncertain future; whilst the English seminarian knows from the outset when and where he will be ordained, the *Points-Coeur* seminarian must be docile to the decision of the community. Indeed, at the time of writing, Pierre's movements following his departure from the college are shrouded in mystery and intrigue.

So the VEC says *adieu*, or perhaps hopefully *au revoir*, to Pierre. Our prayers and best wishes go with him as he embarks on the next stage of his ministry.

Andrew Moss



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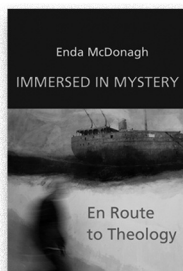
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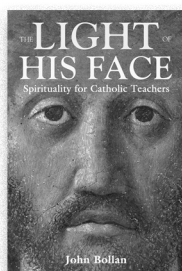
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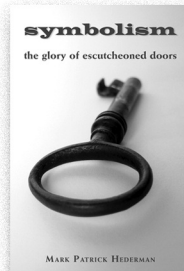
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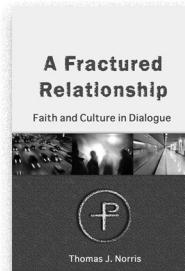
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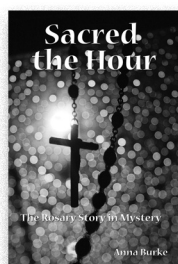
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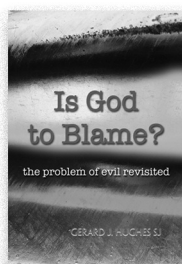
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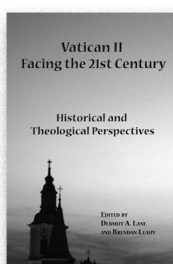
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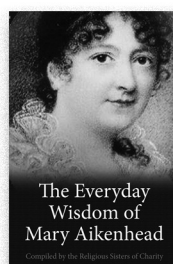
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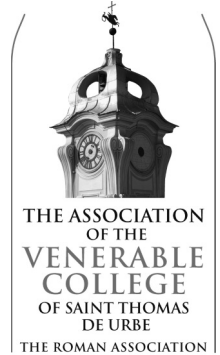
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The Council of the Roman Association



President:	Archbishop Paul Gallagher (President until 2008)
Treasurer:	Rev. David Bulmer (until 2012)
Assistant Treasurer:	Rev. Simon Thomson (until 2008)
Secretary:	Rev. Paul Daly (until 2012)
Assistant Secretary:	Rev. Andrew Cole (until 2012)

The Council of the Association consists of the Officers of the Association

its Trustees: Rev. Paul Daly (2002; and *ex officio* as Secretary), Rev. David Bulmer (2004; and *ex officio* as Treasurer), Most Rev Paul Gallagher (2007), His Honour James Wigmore (2007)

immediate past presidents: Rev. Mgr Adrian Toffolo (until 2008), Mgr Patrick Kilgariff (until 2009)

the Rector: Mgr. Nicholas Hudson
and the following elected for three years:

until 2008

Rev. Richard Ashton
Mr. Hugh Ellwood
Rev. Aidan Prescott

until 2009

Rev John Deehan
Rev Anthony Grimshaw
Mr James Wigmore

until 2010

Rev Paul Keane
Rev Timothy Menezes
Mr Fergus Mulligan

Three councilors are to be elected. Members cannot be reelected in the year that their term of office expires.

ASSOCIATION OF THE VENERABLE COLLEGE OF ST THOMAS DE URBE (ROMAN ASSOCIATION)

Trustees (with their year of election):

Rev. Paul Daly (2002), Rev. David Bulmer (2004), Most Rev Paul Gallagher (2007), His Honour James Wigmore (2007)

Secretary: *ex officio*, Treasurer: *ex officio*

ROMAN ASSOCIATION TRUST

There shall be six Trustees (excluding Professional Trustee). However, there may be seven Trustees if a Professional Trustee is appointed.

The present Trustees (with their year of retirement) are:

Andrew Cole (2008), Stephen Coonan (2009), Anthony Wilcox (2010), Paul Daly (2011), David Bulmer (2012), Michael Cooley (2013)

DIOCESAN REPS

It is intended that, prior to the next AGM, the role of the Diocesan reps will be revised.

Minutes of the 138th 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 8 May 2007.

A revised format for this year's gathering meant that a brief Council Meeting took place on the afternoon of Monday 7th May. At this the Council voted to hold the 2008 AGM at The Raven Hotel. Following the meeting, members travelled to Harvington Hall where a fascinating tour was given by Michael Hodgetts, culminating in Evening Prayer. Thirty-seven members then dined at the hotel.

Annual General Meeting, 8 May 2007

The Meeting began at 10.30am with Archbishop Paul Gallagher, Association President, in the Chair.

The Meeting began with the Prayer to the Holy Spirit.

Apologies and best wishes were received from Vincent Nichols, Archbishop of Birmingham, and Mervyn Alexander, John Allen, Peter Anglim, David Barnes, Anthony Barratt, Dennis Barratt, David Barrett, David Blower, Michael Bowen, Michael Brockie, Christopher Budd, Amadeus Bulger, Gerard Burke, Michael Burke, Dominic Byrne, Adrian Chatterton, Bryan Chestle, Anthony Coles, Bernard Connelly, John Connelly, Anthony Cotter, Mark Crisp, Tom Dakin, Christopher Dawson, Tony Dearman, Paul Donovan, Andrew Downie, Kevin Dunn, Frank Fallon, Michael Farrington, John Formby, David Forrester, Brian Frost, Jeremy Garratt, Michael Groarke, Paul Grogan, George Hay, Andrew Headon, Michael Healy, Sean Healy, Paul Hendricks, John Hine, David Hogan, Crispian Hollis, Tim Hopkins, Andrew Hulse, Peter Humfrey, Richard Incledon, Michael Jackson, Edward Jarosz, Clyde Johnson, Patrick Kelly, Paul Ketterer, Michael Killeen, Michael Kirkham, Edward Koroway, Mark Langham, Chris Larkman, Charles Lloyd, Chris Lough, Kevin McDonald, David McLoughlin, Francis McManus, Edward Matthews, Brian Measures, John Metcalfe, Michael Murphy, Anthony Myers, John Nelson, Brian Newns, Michael O'Dea, John Osman, John Pardo, Nicholas Paxton, Terence Phipps, Stephen Porter, Aidan Prescott, Peter Purdue, Michael Quinlan, Kevin Rea, Robert Reardon, Frank Rice, Michael Robertson, Digby Samuels, Alexander Sherbrooke, Gerard Skinner, David Standley, Martin Stempczyk, Roderick Strange, Andrew Summersgill, Tim Swinglehurst, Adrian Toffolo, Mervyn Tower, Adrian Towers, Bernard Tucker, Michael Tully, Chris Vipers, Francis Wahle, John Wilson, Thomas Wood

- 1) The Minutes of the 2006 AGM, having previously been circulated, were accepted.
- 2) There were no matters arising
- 3) The De Profundis was recited for Bede Davis, Brian Measures, Cuthbert Rand, Cormac, Rigby, Chris Smith, Anthony Storey, all former members of the College who had died and also Salvino Biolo, SJ and Carlo Huber, SJ, of the Gregorian. Peter Fleetwood spoke in memory of Charlie Huber.
- 4) The meeting prayer for those who were sick, including Richard Ashton, Wilbur Boswell, Frank Carney, Peter Cookson, Michael Corley, Richard Incledon, Clyde Johnson, Vaughan Lloyd, John O'Connor and Brian Scantlebury.

The Council of the Roman Association

- 5) The President's report was circulated. Paul Gallagher spoke of the role of the President and Officers in helping the Association 'face up to the challenges in the way forward.' The President had written to the Cardinal during the year, to invite him to the AGM, offer the Association's best wishes for his Golden Jubilee and condolences on the death of his sister. He had also offered the Association's condolences to the Rector on his father's death and our best wishes for Martyrs' Day, Christmas and New Year.

The Officers had met at Heywood in December and the President had held a very positive meeting with the Rector in Rome. Members had been invited to submit their views about the shape of the AGM. Various points emerged: numbers, though important, are not the most important factor; a simple change of venue would not be a quick-fix; the overnight element is important for many; the Bishops need to be informed in good time; the occasional extraordinary AGM would be worth considering; the quality of the occasion is key to its success.

The President thanked the Secretary, Treasurer and Anthony Wilcox for their service.

The President's report was accepted by the Meeting.

- 6) The Secretary's Report was circulated. In response to the report members expressed their wish to explore the AGM adjourning to Rome and that a definite year be proposed at the next AGM; the new men were to receive a gift of HV Morton's *Traveller in Rome* and Alice Hogge's *God's Secret Agents* from the Association; the Council to consider the logos drawn up by Fergus Mulligan, following comments from this meeting; a friends contact website and similar be set-up, if members were willing to take this forwards. The Secretary suggested that the challenge for each member was to invite others who were not part of the Association to join. The Secretary's Report was accepted by the Meeting.
- 7) The Treasurer presented the accounts of the Association to the meeting. The day to day costs of the Association were covered and then any surplus was gifted to the Trust. Anthony Wilcox presented the accounts of the Roman Association Trust to the meeting. The Trustees meet regularly and receive very good professional advice with the result that the Trust continues to be in a strong position to support the College. This year the Association had received a legacy of c £40 000 which it voted to give to the College.
- 8) The Rector presented his report
- 9) The newer format for the Monday afternoon and evening was appreciated. It was suggested that, in future years, a speaker might be invited. After a discussion, it was felt that the current dates were usually suitable, as long as they didn't clash with the Bishops' Conference meeting.
- 10) It was suggested that a job description be drawn up for Diocesan Reps to include reference to the recruitment of new members.

There was no Top Year to be elected to membership but the following had indicated a desire to join, Martin Coyle, Mark Crisp, Christopher Dawson, Matthew Habron, Paul Moss, Michael Robertson, Andrew Stringfellow. The Association voted them into membership.

A point was raised that the office of President has, in the Association's history, both been an honorary position held for a year and also a hands-on role as chairing the Association and having a say in its direction and governance. The Council undertook to consider the role of President.

Paul Gallagher was elected as President

Paul Keane, Fergus Mulligan and Timothy Menezes were elected as members of the Council.

Paul Gallagher and James Wigmore were elected as Trustees of the Roman Association.

Michael Cooley was elected as a Trustee of the Roman Association Trust.

The 139th AGM of the Roman Association will take place at The Raven Hotel, Droitwich, on Tuesday 6 May 2008.

The members of the Association celebrated Mass at the Sacred Heart Church, Droitwich, at which His Eminence Cardinal Cormac Murphy-O'Connor presided and preached.

The following fifty-six members of the Association sat down to Lunch: Cormac Murphy-O'Connor, Paul Gallagher, Nicholas Hudson, Jo Barnacle, Patrick Broun, David Bulmer, Michael Butler, Anthony Churchill, Michael Cooley, Stephen Coonan, Nicholas Coote, Francis Coveney, Martin Coyle, Gerald Creasey, Paul Crowe, Peter Cunningham, Paul Daly, Brian Dazeley, John Deehan, Michael Downey, Luke Dumbill, Hugh Ellwood, Kevin Firth, Peter Fleetwood, Timothy Galligan, Anthony Grimshaw, Matthew Habron, Peter Harvey, Liam Hennessey, Petroc Howell, Paul Keane, Jack Kennedy, Patrick Kilgariff, Michael Koppel, Adrian Lee, Christopher Lightbound, James Manock, Denis Marmion, Ray Matus, Terence McSweeney, Timothy Menezes, Paul Moss, Fergus Mulligan, Gerard Murray, Guy Nicholls, David Papworth, James Robinson, Michael St. Aubyn, William Steele, Simon Thomson, James Ward, James Wigmore, Anthony Wilcox, Michael Williams, Mark Woods, William Young.

The President of the Association, Archbishop Paul Gallagher, proposed the health of the College to which the Rector replied. His Honour James Wigmore proposed the health of the hierarchy of England and Wales to which the Cardinal replied. The Association wished *Ad Multos Annos* to its Jubilarians, among whom are Francis Coveney, Liam Hennessey, Edward Koroway, Leo Maasburg, Ray Matus, John Parsons (25 years) and Peter Maguire, Richard Incledon, John O'Connor and John Short (50 years).

The Rector's Report

The new academic year saw us with six new seminarians, all from England. They came from Leeds, Middlesbrough, Portsmouth, Shrewsbury and Westminster (2). We were pleased also to have two Anglican ordinands – one from Westcott House, the other from Mirfield – join us for the first semester.

So we have twenty three seminarians for England & Wales, twenty six seminarians in total. The tally of English & Welsh seminarians is two from Arundel & Brighton, one from

Birmingham, three from Brentwood, one from Hexham & Newcastle, three from Leeds, one from each of Menevia, Middlesbrough, Northampton and Nottingham, three from Portsmouth, two from Shrewsbury and three from Westminster. The other three seminarians are from Antigonish and *Points Coeur*. We had one priest arrive, to make the number of priests in the seminary five. Just one of our priests is from a diocese in England, namely Westminster. The others are from Gorizia, Malta (2) and Lowicz. The total number of students in the seminary is, therefore, currently twenty six seminarians and five priests, i.e. thirty one students.

Two men were ordained Priest in 2006, one for Arundel & Brighton, the other for Salford. Four men are to be ordained Deacon this year – for Arundel & Brighton, Birmingham, Shrewsbury and Westminster.

I became Rector three years ago, in February 2004. Fr Andrew Headon of Brentwood Diocese has been Vice-Rector three years as well. The other two staff-members are Fr Bruce Burbidge of East Anglia in his fifth year as Philosophy Tutor; and Mgr Philip Carroll of the Diocese of Hexham & Newcastle who succeeded Mgr Tony Philpot as Spiritual Director. Fr Tony Milner will be joining us as Theology Tutor next September.

We have at the Greg eight English/Welsh seminarians in 1st Cycle Philosophy; six in 1st Cycle Theology; four in 2nd Cycle Theology; and one in 2nd Cycle Philosophy. We have at the Angelicum one English seminarian in 1st Cycle Philosophy; three in 1st Cycle Theology.

The year began with a five-day retreat at Palazzola led by Fr David Standley. At the same time, the Candidates-to-be were led on their own eight-day individually guided retreat by Fr Tom Casey SJ. There was a retreat at Advent led by Fr Jim Brand, the Spiritual Director of the Beda College. Mgr Peter Verity came to lead our Holy Week retreat. Every seminarian makes a retreat in the course of the year with his year-group. Our Deacons-to-be will make a canonical retreat with Fr Bruce Burbidge close to their ordination. Each Thursday of the year, we have a Spiritual Conference, normally led by Mgr Phil Carroll. I give regular conferences and the other staff-members give one a year, with the occasional visiting speaker contributing as well.

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 Fr Peter Scott, Coordinator of Hospital Chaplains in the Archdiocese of Westminster, Sr Jane Maltby RSCJ and Dr Patrick Strong of Hawkstone Hall come and work with us. They explored with us ways of *Caring for the Sick & Dying*, *Working with Children* and *Caring for the Mentally Ill*.

For Pastoral Formation, we had the week-long courses during the *Villeggiatura*, so as to enable students to have pastoral placements lasting the whole of September. These were given by lecturers from England, Dr Jim Whiston and Mgr George Stokes, working with students on *Leadership* and *Schools R.E. & Chaplaincy*. The weekly classes during termtime include *Catechetics*, *Homiletics*, *Parish Administration* 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 & Welsh context.

For their pastoral work, many students are engaged at the College on a Sunday in Children's Liturgy of the Word or Catechesis. 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.

As regards the plant, we have now moved rather from development to maintenance. The two communal areas below the Nuns' Chapel have been transformed into a new Archive facility. In February, we had the blessing and opening of the new Archive and refurbished Third Library. The philanthropist who paid for this work has also agreed to pay for the total restoration of the church. All surfaces – wood, plaster, fresco and stone, both on the ground floor and in the tribune and including the roof and Alberti's *Martyrs' Picture* – will be rendered pristine. To achieve this, the church will be closed for the duration of the next academic year. We have been able to restore a number of significant paintings as well, not least Pozzo's *Christ in the House of the Pharisee* in the refectory and his *St Ignatius, Our Lady & the Christ-child* in the Salone; a contemporary portrait of St Edmund Campion; and the school-of-Guido-Reni *St Francis* on the main staircase. The *Friends of the Venerabile* paid for the students to have a new kitchen.

Meanwhile, up at Palazzola, Joyce Hunter has been Director for nearly a year; and, with Giuseppe and Julie Piacentini and George Gorecki, is carrying the place from strength to strength. The marketing strategy of the last two years is reaping a great harvest; and the place is used almost throughout the year. The entrance to the Villa has been much enhanced by a new road with lighting and traffic controls. The cloister got its new tiled 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 free weekends; for the annual College retreat; 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 for renewal and recreation.

Mgr Nicholas Hudson
Rector

News of Old Romans

Brentwood

There have been a number of moves amongst the *Venerabilini* in the Diocese of Brentwood since I last remembered to file a report in time for publication in *The Venerabile*. I have listed the Brentwood Old Romans in order of ordination. The second date refers to when they took up their present post. Looking at the list I see that, in terms of ordinations, I am no longer a “young” Old Roman. Happily, many of the more recently ordained priests in Brentwood received their formation at the VEC.

This year I managed to meet up with two of the three overseas men who were also ordained with me in 1982: John Parsons from Canberra and Leo Maasburg from Vienna. Edward Koraway was unable to travel from Toronto and is moving parish (having naturally been working far too hard – as usual!).

David Papworth (1961)	St Dominic, Harold Hill (1990)
Michael Butler (1963)	Our Lady of Compassion, Harlow (2001)
Michael Corley (1963)	The Chimes, Weeley Road , Aingers Green, Great Bentley, Colchester , Essex CO7 8NB (retired in 2003)
Richard Ashton (1966)	Evelyn May House, Florence Way , Laindon, Essex SS16 6AJ (retired in 2000)
Adrian Graffy (1974: OND 74-75)	Diocesan Director for Evangelisation & Mission (2005)
George Stokes (1976)	Diocesan Director for Catholic Education (1991)
William Young (1980)	St Mary & St Ethelburga, Barking (1991)
Paul Bruxby (1982: OND 86-88)	St Augustine , Barkingside (2001)
Francis Coveney (1982)	St Anne Line, South Woodford (2000)
Christopher Brooks (1983)	Our Lady of Grace & St Teresa, Chingford (2005)
David Manson (1985)	St John's , Ingatestone (2005) and also VG (2001)
Philip Denton (1994)	Holy Cross, Avely & South Ockendon (2003)
Jean-Laurent Marie (1994)	Our Lady Help of Christians & St Helen, Westcliff (2004)
Andrew Headon (1995)	Vice-Rector VEC (2004)
Paul Fox (1998)	St Augustine , Springfield (2002)
Martin Boland (1996)	St Sabina, Brightlingsea & Chaplain to Essex University (2001)
Thomas Saunders (2000)	Sacred Heart, Southend with St John Fisher, Prittlewell (2005)
Joseph Silver (2001)	Director of Vocations (2004), Team Ministry Basildon (2005), is moving to St Vincent , Becontree (October 2007)
Dominic Howarth (2002)	Youth Chaplain & Youth Service Director (2004)
Paul Keane (2003)	St Antony, Forest Gate (2005), is moving to Brentwood Cathedral (October 2007)

Fr Francis Coveney

Gibraltar

Not much has changed since my last report. As I write, Bernard Linares is still in the Gibraltar Government, in his third term of office, as Minister for Education and Training. In September I commence my fifth year as Vice-Rector at the Royal English College, Spain. Mark Miles, who is in the Diplomatic Service, will be starting the second year of his term at the Nunciature in Hungary and has been raised to the dignity of a Monsignor. Victor Ghio will be completing the final year of his Licence in Canon Law at the Gregorian and will be returning to the Rock to resume as Parish Priest of Sacred Heart Church while undertaking responsibilities for the Tribunal.

Fr John Pardo

Leeds

Bishop Arthur Roche dedicated the new altar in the restored Cathedral on 13 November 2006, during Mass at the beginning of the Bishops' Conference meeting. The list of clergy is as follows: Denis Fahy (1943): retired, South Africa. Michael Buckley (1950): retired, East Preston, W Sussex. Bill Burtoft (1954): retired, Rotherham. Peter McGuire (1956): Chaplain to the Sisters of Notre Dame, Parbold. Basil Loftus (1958): retired, Helmsdale, Sutherland. Bill Steele (1959): retired, Headingley. John Kelly (1961): St Gregory's, Leeds. Gerry Creasey (1961): chaplain, Mount St Joseph's, Headingley. Peter Nealon (1968): St Malachy's, Halifax. Philip Holroyd (1971): St Theresa's, Leeds. Kevin Firth (1977): Sacred Heart & St Patrick, Sowerby Bridge. Andrew Summersgill (1986): General Secretary of the Bishops' Conference. Russell Wright (1988): Florida. Malachy Larkin (1989; further studies at VEC): Our Lady of Mount Carmel, Silsden. David Bulmer (1990): St Joseph's, Moorthorpe, S Elmsall. Tim Swinglehurst (1991): St Austin's, Wakefield. Paul Grogan (1994): to be Chaplain of Trinity & All Saints College, Leeds, remaining diocesan Vocations Director. Stephen Brown (1994): Chancellor; St Francis, Bradford. John Wilson (1995): Episcopal Vicar for Evangelisation. Gregory Knowles (1998): St Aidan's, Mirfield. Steven Billington (1999): Our Lady of Good Counsel, Leeds. Matthew Habron (2005): St Austin's, Wakefield, and chaplain to St Thomas a Becket School.

Fr David Bulmer

Liverpool

Little to report in Liverpool: Fr Gerald Anders is now Parish Priest of Our Lady, Help of Christians, in Tarleton. Mgr Peter Fleetwood returns from the European Bishops' Conference to take up the position of Parish Priest in Blundellsands with the churches of St Joseph and St Helen in Crosby, and to assist with the celebrations of the city's year as 'European Capital of Culture, 2008'. Canon John Short has retired to Southport but is not enjoying good health at the moment. Mr Anthony Murphy has reached the age of 60 and is retiring from teaching at St. Mary's College in Crosby.

Fr Thomas Wood

Middlesbrough

An eventful year for the diocese of Middlesbrough with the resignation of Bishop Crowley. We wait in limbo for the appointment of a new Bishop and who knows what moves will occur!

As regards recent history of old Romans, Mgr David Hogan continues to govern in his own inimitable style in the parish of St. Bernadette, Nunthorpe. He also had the unique honour for our diocese of being elected as the president of the Canon Law Society of Great Britain and Ireland and is looking forward to representing the Society around the world and developing its service of the Church in these Islands.

Canon Alan Sheridan continues as Chancellor/Judicial Vicar of the diocese – alas the two jobs that do not end with the resignation of the bishop! He is also parish priest of St. Therese of Lisieux, Ingleby Barwick, where hopefully a new parish church will be built this year and he is also parish administrator of St. Mary and St. Romuald, Yarm.

Fr. William Massie looks after the combined parishes of West Hull and does sterling work promoting the Guild of St. Stephen for Altar Servers and working also with the Faith organisation, doing fantastic work with youth. He is also dealing with new realities of parish life created by the influx of immigrants from Eastern Europe in particular from Poland.

Fr. John Paul Leonard is now Parish Priest of St. Clare's, Brookfield. He was briefly appointed as Episcopal Vicar for the Northern Vicariate and was part of the Bishop's Pastoral Council. Alas the resignation of the Bishop meant this honour evaporated! He is still the diocesan youth officer and is working closely with the new lay appointment to the youth office.

We await developments in the diocese with baited breath!

Canon Alan Sheridan

Northampton

John Koenig continues as Parish Priest of Kettering. Paul Hardy has been out of action due to ill health but has now resumed his responsibilities in Milton Keynes. Sean Healy is still Vicar General and Parish Priest of Daventry. Paul Donovan has been made Principal Roman Catholic Chaplain in the Navy and a Monsignor to boot! Kevin McGinnell is now Dean of Luton as well as Parish Priest in the same town and Episcopal Vicar for Education. David Barrett is leaving Bishop's House as Chaplain to the Bishop and returning to Rome to commence doctoral studies. Graham Platt is on extended sick leave.

Mgr Canon Sean Healy

Plymouth

Most Old Romans in the diocese have shown commendable stability over the last year but we do have some sad news: the death of Canon Christopher Smith on 26 January 2007. Chris had a long and distinguished career as diocesan archivist and as editor of the diocesan yearbook which has been, by common consent, one of the best in the country. None of this distracted him from his ministry as parish priest of Dartmouth. Chris was a man of wide interests and wide sympathies: a great character and a great friend. He will be sorely missed!

It's good to end on a celebratory note: Michael Downey celebrates his golden jubilee this year. He has just laid down the burden of office as parish priest of Sherborne, but continues to live in what must surely be one of the most attractive towns in Dorset. We wish him well.
Ad multos annos!

Fr Michael Koppel

Portsmouth

(Fr) Bruce Barnes (1997): moving from St. Thomas of Canterbury Newport, I.O.W. where he has been Coordinating Pastor in the Catholic Wight Pastoral Area to Christ the King, Reading in the same capacity in the Loddon Valley Pastoral Area.

(Fr) Marcus Brisley (1994): Parish Priest of the Annunciation with St Edmund Campion, Bouremouth, Dorset.

(Fr) Michael Feben (1964): in retirement in Newport, I.O.W.

(Fr) Gerard Flynn (1999): moving from Christ the King, Reading where he has been Coordinating Pastor in the Loddon Valley Pastoral Area to St. Thomas of Canterbury, Newport with St. Saviour's, Totland Bay, I.O.W. in the same capacity in the Catholic Wight Pastoral Area. Gerard also continues his work as Vocations Director.

(Fr) David Forrester (1972): Chaplain to Woldingham School, Marden Park, Woldingham, Surrey.

(Mgr) Jeremy Garratt (1975): Rector, St. John's Seminary, Wonersh, Guildford, Surrey.

(Canon) Alan Griffiths (1974): moving from Sacred Heart and St. Therese of Lisieux, Ringwood, Hants to St. Gregory's, Alresford, Hants. Alan is to take up teaching Liturgy again at St. John's Seminary, Wonersh.

(Fr) Paul Haffner (1981): teaching in Rome. Address: Salita di Monte del Gallo 23, 00165, Roma.

(Fr) Peter Hart (1980): Parish Priest of St. Mary's, Alton, Hants.

(Mgr) James Joyce (1971): Parish Priest of Corpus Christi, Wokingham, Berks.

(Fr) Brian Murphy-O'Connor (1954): retired resident at St. Joseph's, Basingstoke, Hants.

(Mgr) Cyril Murtagh (1957): Parish Priest of The Immaculate Conception, Liphook, Hants, Cyril celebrates his Golden Jubilee of Priestly Ordination on 27/10/07.

(Mgr) John Nelson (1984): Vicar General and Moderator of the Curia, John is the Parish Priest of English Martyrs, Reading and Coordinating Pastor of the Central and West Reading Pastoral Area. John is also a Chaplain with the rank of Major in the Territorial Army.

(Canon) Brian Scantlebury (1946): retired in Southsea, Hants.

(Fr) Simon Thomson (1994): Parish Priest of Corpus Christi with St. Joseph, Portsmouth, Hants.

(Canon) Terence Walsh (1944): retired in Southampton, Hants.

Fr Simon Thomson

Shrewsbury

A fortnight ago, I was contemplating the horrors of a 'Nil Return', when the latest *Ad Clerum* came to my rescue, giving me a single move to report – Simon O'Connor leaving Pensby to travel a couple of miles down toward the M53 motorway to take charge of St Michael's Woodchurch and the Catholic Chaplaincy at Arrowe Park Hospital, the large General Hospital for Birkenhead and the Wirral. But Nil Returns seem alien. No moves, no deaths, no departures? So nothing to say? What about the gentler ebb and flow of rubbing up against Old Romans? Andrew in my new parish here in the heart of Chester wants a Letter of Freedom for his forthcoming marriage in Southport. Could I possibly send it to er... hang on a minute... Parish Priest by the name of Monsignor Kennedy. Gosh, you don't know him do you? Well, fancy that...

It's one of those Brideshead moments that occur again and again. "Welcome to St Werburgh's - I'm Fr Mark Harold's sister, and you were there at our son's christening at Palazzola." ... "Can we introduce ourselves? Just up here visiting from Wimbledon." The only Catholic connection I can make with SW19 is the Hudson family. "Well yes, actually Nick's my brother..." Out to Rome with the Catenian Pilgrimage in March, and a very warm welcome to the College from Andrew Headon, half a lifetime ago sharing a mug of tea in next door rooms down the Old Nuns corridor.

Almost a year here now, and one last junk room at the very top of the house to clear. Underneath the lumber of ages is a battered old leather trunk, with the name and address elegantly inscribed on the top: Vin Turnbull, going out to the Monserrato for the very first time. And what year would that have been? 1946?

Nil returns? Perish the thought!

Fr Paul Shaw

Southwark

Archbishop Kevin McDonald, himself an Old Roman, continues to guide the Diocese, as Mgr Nicholas Hudson leads the Venerabile. Canon Michael Cooley remains Parish Priest of Melior Street, and Mgr Tim Galligan has moved to Bearstead and Harrietsham. Stephen Langridge, still Parish Priest in Balham, now has the post of Diocesan Vocations Director as well. Tomas Creagh-Fuller has settled in at Beckenham Hill, and assists the On-Going Formation team – his pastoral seminars are much appreciated by Diocesan 'Under-Fives'. Stephen Boyle is Parish Priest at New Addington, and Charles Briggs remains at Chislehurst, while also looking after the Diocesan archives. Dominic Allain continues at Norbiton, and has a new neighbour in Richard Whinder, who is now Assistant at New Malden. Paul Mason is the Archbishop's Advisor on Hospital Chaplaincy, in addition to his own chaplaincy work. Timothy Finigan is still Parish Priest of Blackfen and among his other activities now teaches at Wonersh and for the Carthusians at Parkminster – his blog *The Hermeneutic of Continuity* is said to be required reading for clergy! Finally Martin Edwards returned to Rome in September 2007 to begin studying for his Doctorate.

Fr Dominic Allain

Westminster

Recent changes are in bold print.

HE THE CARDINAL

+ John Arnold
+ Bernard Longley
Seamus O'Boyle
Charles Acton
Peter Anglim
Mark Anwyll
Keith Bartrop
David Barnes
Jim Brand
Michael Brockie
Dominic Byrne
Antony Conlon
John Conneely
Antony Convery

John Deehan

Anthony Doe
Pat Egan
John Formby
Michael Garnett
Michael Groake
Roger Kirinich
Mark Langham
Robert LeTellier
Hugh Mackenzie
Eddie Matthews
Paul McPartlan
Shaun Middleton

Philip Miller

Peter Newby
John O'Leary
Jim Overton
Terry Phipps
Dermot Power
Paschal Ryan
Digby Samuels
Nicholas Schofield
Alexander Sherbrooke

Gerard Skinner

Michael Tuck
Mark Vickers
Chris Vipers
Frank Wahle
Stephen Wang
Philip Whitmore

Auxiliary Bishop: resident at Vaughan House
Auxiliary Bishop: resident at Mile End Parish
Vicar General
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 & Tribunal
PP, Sts Michael and Martin, Hounslow

PP, St Thomas More, Eastcote

Chaplain, Carmelite Convent, Notting Hill
Ann Arbor, Michigan
PP, St Margaret's, Twickenham
Santa Apolonia, Cajamarca, Peru
Retired, Nazareth House, Finchley
PP, Our Lady, Stephendale 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

PP, St Augustine, Hoddesdon

PP, St Mary, Moorfield
Further Studies (resident Lincolns Inn Fiends)
PP, St Michael, Ashford
PP, St James, Spanish Place
Spiritual Director, Allen Hall
Chaplain, Heathrow Airport & PP Cranford
PP, St Patrick, Wapping
St Joseph, Kingsland & Diocesan Archivist
PP, St Patrick, Soho Square

PP, St Gabriel, Harrow south, & St Bernard, Northolt

PP, St Ignatius, Sunbury on Thames
Most Sacred Heart, Ruislip
Vocations Director & PP Corpus Christi, Maiden Lane
Retired, Baker Street
Philosophy & Systematic Theology, Allen Hall
Secretariat of State, Rome

Mgr Mark Langham

Obituaries

Mgr Joseph Leo Alston, 1917-2006

Joseph Leo Alston was born in Chorley on 17 December 1917, the second eldest of five children to Benjamin and Mary Elizabeth Alston. His modesty and gentleness he received from his father; his determination and single-mindedness he got from his mother; from both a lot of common sense and a strong Catholic faith.

After his early schooling at St Mary's RC elementary school in Devonshire Road, Chorley, he moved at the age of twelve to St Joseph's College at Upholland to study for the priesthood. He soon earned a reputation for hard work and set a pace for his fellow students.

For his later studies he went to the Venerabile in Rome. When the war intervened he completed his studies at St. Mary's Hall at Stonyhurst. He received his philosophy PhL whilst in Rome and his theology STL at Stonyhurst. His studies completed, he was ordained a priest on 8 February 1942.

In October 1942 he went to read classics at Cambridge University. Through the good grounding he received at Upholland and given his natural aptitude for the special discipline required in order to attain mastery of Latin and Greek, it came as no surprise that he obtained a first class honours degree. Whilst at Cambridge he was elected Scholar of Christ's College. Throughout his life he retained an enormous love of Latin which he put to good use both as a teacher and subsequently as a translator of Vatican documents for the Bishops' Conference.

His next appointment was a professor of classics at Upholland. This was to be the beginning of an uninterrupted ministry of 27 years in the service of priestly formation, first at Upholland as teacher and subsequently headmaster, then in Rome as Rector of the Venerabile.

As I was a student at Upholland during his early years there, I had experience of his gifts at first hand. Although he could not be described as a great teacher, he was certainly an inspiring one. Two examples occur to me that typified his teaching approach. To introduce fifteen year old boys to the delights of Homer, he chose the sixth book of the *Odyssey* which describes Odysseus' meeting with Nausicaa as she and her maidens are bathing in the sea. It certainly grabbed our interest. The other example was when he was teaching us about the early emperors in Roman history. Instead of giving us his views on the character of Tiberius, he set before us the alternative views of Tacitus and Suetonius in the original text and let us make our own minds up. I suppose he could have been a better teacher had he been more demanding, requiring from us the same discipline that he asked of himself. But his method was always by way of gentle encouragement. He would have approved of

St. Francis de Sales' dictum: "better a spoonful of honey than a barrel of vinegar".

In 1964 Cardinal Heenan asked him to become rector of the Venerabile. This constituted a crisis in his life and it's not too much to say he came close to a breakdown. He was overwhelmed and daunted by the prospect. Perhaps the very qualities that made him suitable for the job of being rector, namely enormous respect for the priesthood, awareness of the great tradition of the Venerabile and its previous rectors plus a deep ingrained modesty, were the very same qualities that unnerved him.

But he accepted the invitation out of obedience. When he arrived at the College, he found himself in a world of confrontation which he was not used to and didn't find congenial. Remember this was the time of the middle sixties which saw not only the student riots in Paris but also nearer his new home the heady atmosphere of "aggiornamento" in Rome in those years during and after the Vatican Council. Accordingly, the students were wanting a more liberal regime in the seminary and pushed for changes in the programme of formation. This was the challenge that faced the new rector.

Perhaps it was because confrontation was alien to his nature, perhaps because of the support and counterbalance he received from Bishop Brewer, then his vice-rector, that he steered a course that was without serious upheaval even if not without moments of alarm. The right man at the right time? The students of that time will hear nothing but good of their rector. They admired his calmness, kindness and gentle discernment. They were also aware of what a good priest and man he was, sensitive to the pain of renewal of the Church at that time. But their overriding impression was of a smiling, chuckling, contented man at the helm.

In February 1972 he returned to England and became parish priest of Sacred Heart in Southport. He served as dean of the area for ten years. Other tasks he undertook included Chairman of the Liverpool Archdiocesan Ecumenical Commission, a member of the Southport Council of Churches and Chairman of the Governors of Christ the King School. He retired in 1997 and lived happily with four other retired priests in Southport.

His hobbies throughout his life were the Liturgy, reading the classics and watching soccer. He was a keen Preston North End supporter in the days of Tom Finney. I remember one occasion we stood together in the Paddock at Deepdale waiting for kick-off, I glanced sideways and discovered he was reading from a pocket edition of Virgil's *Aeneid* in Latin. I ask you, in the middle of a soccer crowd...

Gentle, scholarly, holy, ever cheerful: no wonder Fr Paddy Doran who was on the teaching staff with him at Upholland said of him "Respected by all, feared by none." It's not a bad epitaph for a priest. But the epitaph I think he would have chosen for himself would be the Upholland motto "*In te, Domine, speravi*".

He died on the morning of Wednesday 27 September 2006. May he rest in peace.

Mgr Jack Kennedy

Father Carlo Huber SJ, 1931-2007

Many a silly argument between Venerabile students at the beginning of their – usually short – philosophical careers ended in the neophytes being told that their teacher's name was not Karl, as you would expect of a Bavarian, but Carlo. That was true when we met him, but he was baptised Karl in St. Peter's parish in Munich in 1931. His mother died in 1944, and he then went to study in the Old Gymnasium in Regensburg, where he was also a member of the New Germany League (*Bund Neudeutschland*) before entering the Jesuit noviciate in Pullach. He studied in Germany, but was *repetitor* at the Germanicum from 1955 to 1958, when he also completed his thesis on "Anamnesis in Plato" at the Gregorian university. That was the beginning of his love affair with Rome, where he returned in 1965 as professor for epistemology at the Gregorian. In the meantime he had been ordained priest on 31st July 1961 in Munich, and had spent a short time studying philosophy in Oxford, where his love of things English took hold.

In the university Carlo was most appreciated for his willingness to direct doctoral theses, but he was also one of the most enthusiastic teachers the faculty of philosophy has ever had. He was dean of the faculty from 1993 to 1999. As soon as he officially retired in 2001, he went to teach at the *Redemptoris Mater* seminary in Berlin. I met him as he was leaving the Gregorian and he said, "I always said they would never take me out of here in a coffin, so I'm off to Berlin". He fell and injured himself in 2003, and was taken back to Unterhaching near Munich for full time nursing care. He had heart problems and diabetes and died peacefully in the early hours of 23rd February 2007. His confreres buried him five days later at the Jesuit cemetery in Pullach.

Carlo quickly became a friend of English College students and, in the late 1960s and early 1970s, some of them translated his textbook, *Critica del sapere*, into English. In those days many of the stories about him were born, especially those about his unconsciously humorous use of English. He will probably forever remain the only Greg professor who has referred to English College students as both "darlings" and "bastards" – surely signs of real friendship! My first encounters with Carlo were not too positive, and I had to repeat his course, but later, in second and third cycle philosophy studies, I came to appreciate his advice and experience as a teacher very much. Some of Carlo's pithy one-liners are real gems. I know older students were guided by his dictum that "the only questions worth asking are those to which we can find answers", and I agree wholeheartedly with him that scholastic philosophy is "the most open, inclusive and honest system of teaching philosophy that exists". As far as I know, questions from Venerabile students about Carlo's fondness for a fortifying "grappino" between morning lectures were an expression not of criticism but of concern for his health.

We often discussed teaching methods and particular philosophical subjects, and became not only colleagues but good friends. It was a real pleasure to meet the non-academic Carlo, who was frequently invited to Palazzola during the College *villeggiatura*, and was often to be found with alpine hat in the centre of Rome looking for a meal at the end of a busy evening. He may have been frustrated that students from the English College were choosy about which lectures they attended, but he remained a constant and much appreciated friend to the College. In the 1980s Paul (now Archbishop) Gallagher and I

discovered another side to Carlo, who was a very committed scout chaplain (he was later national chaplain to Catholic scouts in Italy). We were both dragooned into service, and this gave us a most unexpected slice of pastoral experience and an awareness of the many sides of Carlo's character. He loved his work and everyone for whom he worked. He was a proud Bavarian but loved Italy and England, too. I know from many discussions that he really loved the Church and was a proud member of his Order, a fine companion of Jesus.

I am grateful to Bishop Peter Henrici for sending me Carlo's "Totenbildchen", with biographical information about Carlo.

Mgr Peter Fleetwood

Fr Cormac Rigby, 1939-2007

Father Cormac Rigby was born in Rickmansworth in 1939. After a history degree at St John's College, Oxford, he came to the English College as a Westminster student in the early 1960's. Monsignor Chestle remembers well his "lean and hungry look" in those far-off days. But after a year, Cormac left Rome, having discerned that, at least for the time being, the priesthood was not for him. He returned to Oxford and worked on a doctorate, studying the life and work of Edward Thring, the great Victorian educationalist. Many of the countless books that seemed to come bursting out of the vast array of shelves in Cormac's Oxford flat (bought during those graduate years and retained until his death over forty years later) were to do with 19th century theory and practice of education.

Having completed his doctorate, Cormac began working for the BBC as an announcer. Those dulcet tones, that calm, measured delivery became synonymous for many with the classic style of Radio 3 presentation – a style which now seems to belong to a bygone age. It was during these years that he acquired his great love of ballet – the subject of many more of those books lining the walls of his Oxford flat. Every ballet dancer in the land seemed to be his friend and they all revered him for his gentle encouragement and critical insight into their performance. Yet Cormac's sense of a vocation to the priesthood stayed with him, nourished by his lifelong devotion to daily Mass, never once missed in all those years of commuting between North Oxford and Broadcasting House. In 1985 he began studying once again for the diocese of Westminster, this time in London.

At the time, it was possible for "late vocations" to study for the priesthood via a London equivalent of the shortened course available at the Beda. Studies took place at Allen Hall, but the students who were being fast-tracked lived in the presbytery at Camden Town, combining pastoral experience with their studies. In this way, Cormac arrived at priestly ordination after only three years of study. On that Vigil of Pentecost in 1988, Radio 3 listeners were informed that Cormac Rigby had just been ordained to the Catholic priesthood by Cardinal Hume, even as the organist was thundering out the final voluntary in a packed Westminster Cathedral – Wagner's "Mastersingers Overture".

His first appointment was to the parish of the Most Sacred Heart, Ruislip. This suited him perfectly, a busy and thriving parish with many families, situated just at the London end of the M40, also conveniently close, via the M25, for him to visit his mother at Croxley

Green. During these years he developed an astonishingly personal pastoral ministry. Not for him the group catechesis that, through sheer force of numbers, most of us would have considered the only practicable way of preparing candidates for the sacraments. He spent time with each candidate individually and his diary, as a result, was crammed full with appointments. Yet it was his particular gift that this one-to-one approach proved marvellously effective, and generations of parishioners felt they had developed a strong bond with this kind and sensitive pastor who seemed to understand them so well and to offer them so much encouragement.

Cormac was to remain 11 years as a curate in Ruislip. He would surely have been appointed to a parish of his own much sooner, had it not been for the need to attend constantly to his ailing mother, Grace. By the time she died in 1998 aged 94, she had been in need of round the clock care for several years. Cormac and his sister Deirdre had been zealous in providing for her. They were with her when she died, at her home, and Cormac celebrated Mass for the repose of her soul there and then, at her bedside.

Father Rigby was appointed parish priest of Saint William of York, Stanmore, in 1999. Tragically, after only four years, he was diagnosed with terminal cancer and he retired because, as he said, he could no longer guarantee to be able to offer the people of Stanmore the degree of pastoral care which he believed they were entitled to expect from their parish priest.

He returned to his flat in Oxford and began what was to prove to be a new lease of life in retirement. By the time he died, nearly four years later, he had become the best-selling author of the Oxford-based Catholic publishing house, Family Publications. During those years he produced four collections of homilies, and a set of meditations on the Stations of the Cross. Their style, like that of his radio programmes, was warm and engaging, gentle, cultured and humorous, seemingly spontaneous but in actual fact meticulously planned to the last detail. His state of health permitted him only a limited pastoral ministry, but he made himself extremely useful by supplying in country parishes in Buckinghamshire and Oxfordshire, most particularly in the tiny chapel at Littlemore, where John Henry Newman was received into the Church in 1845. He continued to keep in touch with his immensely wide circle of friends, arranging frequent trips to the ballet and the theatre. Famously, he went to see Alan Bennett's "The History Boys" no fewer than 17 times. For his final Christmas he sent 1600 cards, all beautifully handwritten (no computer or television ever found its way into his flat).

With a sense of timing reminiscent of Pope John Paul II, Cormac departed this life towards the end of Lent this year, having seen his meditations on the Stations of the Cross published on Ash Wednesday. His funeral Mass was held in Easter week in Ruislip – not surprisingly, packed to the gunwales. *Requiescat in pace*. Needless to say, he had planned the liturgy meticulously. It included some idiosyncratic touches, with bits of ballet music appearing at the most unexpected moments and bidding prayers penned by the likes of John Donne and John Henry Newman. Cormac's tongue was firmly, if posthumously, in his cheek, and he sent us on our way with a blast from the past – Wagner's "Mastersingers Overture".

Mgr Philip Whitmore

Fr Peter Tierney, 1927-2006

Father Peter Tierney, priest of the Nottingham Diocese, was born in Leicester on 9 June 1927. He died in his native city on 15 January 2006.

He started his studies for the priesthood in the days when the College had moved to Stonyhurst for the war. He always claimed that he was the first student to cross the threshold in via di Monserrato when peace returned. The way that he told the story made it sound rather like Peter and the disciple Jesus loved, running to the tomb on Easter Day.

He was ordained in 1951 at the Easter Vigil in the church of the Sacred Heart in the Piazza Navona. His first Mass was on Easter Day in the College. His mother and his sister were delayed by a French railway strike, so they and the vestments they were bringing missed the ordination. Happily they were all there for the first Mass.

His priestly ministry took him to all points of the compass in the Nottingham Diocese: Chesterfield in the north (now part of Hallam diocese), Lutterworth in the south, Swadlincote, Ashby-de-la-Zouch and Measham in the west, Lincoln in the east, and Arnold, Nottingham in the centre. He also spent some time with the Catholic Education Council in London during the late 1950's.

He loved to tell the stories of the saints associated with Rome. Whether he was reflecting on the lives of the apostles, or the martyrs of the College, one always felt he was talking about people he knew – like old school friends. His love of the English Martyrs was not confined to those from his *alma mater*. When the new Catholic High School at Burton-on-Trent was coming on stream he was instrumental in choosing its dedication to Blessed Robert Sutton. Robert Sutton was too early to study in Rome, but Peter forgave him that!

He always had a deep love of Rome. The name 'Peter' was surely prophetic. However, this love of Rome and of the Catholic martyrs was in no way a sign of a sectarian or triumphalist Catholicism. His Catholic faith was always generous, like every other part of his nature. In 2005, the Synod of Bishops talked of ecumenism in terms of 'the exchange of gifts between the Churches and ecclesial communities, as well as the respectful and fraternal contact among everyone, so that we may better know and love one another, respecting and appreciating our differences and our shared values.' Peter would certainly say 'Amen' to that. He certainly lived it: about the time he retired, he was delighted to be invited to show a Free Church minister around Rome. He, and the minister concerned both found this a very fruitful experience.

He was a Trustee of the Roman Association from 1952, the year after his ordination, until his death in 2006. He unfailingly attended the meetings, and except when illness prevented him, a highlight of his year was attendance at the Martyrs' Day Mass at Tyburn.

And if Rome and the College were precious to him, how he loved Palazzola where he spent the hot Roman summers of his student days, and many happy holidays since. He led numerous groups to the villa from the early eighties until the great jubilee of 2000. In his all too short retirement he named his home at Sileby, Leicestershire, Palazzola, his little palace.

A week before he died, Peter told me that Cardinal Newman's 'Dream of Gerontius' was his biggest help in understanding the Church's teaching on Purgatory. Perhaps he was thinking especially of these words:

'...that sight of the Most Fair

Will gladden thee, but it will pierce thee too.'

As we pray for his soul, perhaps these words will bring us consolation:

'O happy, suffering soul! For it is safe,

consumed, yet quickened by the glance of God.'

'Masses on the earth and prayers in heaven,

shall aid thee at the throne of the Most Highest.'

'Farewell, but not for ever! Brother dear...'

Fr Colin Patey

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Friends of The Venerable

Jo Barnacle

The Friends Annual Meeting was held on Saturday 30 September 2006 at the Catholic Chaplaincy in Oxford by the kind permission and help of the Chaplain, Fr Jeremy Fairhead.

The Chairman welcomed the Vice-Rector Fr Andrew Headon, Fr Tom Wood and everyone to the day and explained that there would be changes to the day's programme, due in part to the illness of the Student Speaker and to the fact that road works had closed the roads entering Oxford from the south. Apart from the panicking Chairman, all seemed to enjoy the day and the extra time there was to meet and talk to other members.

The programme started with the business of the Annual Meeting.

After agreeing the minutes of the 2005 Annual Meeting the Chairman gave a résumé of the year's activities. There had been four Committee Meetings all held at Clergy House, Westminster by kind permission of Mgr Mark Langham. The Committee had been pleased that the Rector Mgr Nick Hudson had attended one of our meetings during a visit to England.

A highlight of the year had been the Friends' visit to Lambeth Palace at the invitation of the Archbishop of Canterbury. It had been a most interesting day culminating in Holy Mass in the Crypt Chapel: the first Catholic Mass celebrated there since the Reformation. In 2007 it is planned to visit Stonor Park; also, Anthony Coles has booked Palazzola for a Friends' week, based mainly on visits to gardens.

In view of the winding down of the Palazzola Holidays, members have been invited to join the Friends to keep in touch with the College and we welcome the Holiday Leaders: over thirty have joined the Friends.

Our main financial donation to the College this year was for the refurbishment of the students' kitchen.

After the Chairman's report, our Treasurer then presented the accounts for the year up to 31 August 2006. The subscriptions were slightly down on the previous year. The balance in hand was £3,913 with some tax relief due to be claimed.

Election of Officers: There had been one resignation from the Committee: John Oyler and we thank him for all his help. There was only one nomination received and Mike Lang was duly elected. The rest of the Committee were all re-elected.

The Committee stands as follows:

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

Committee Members: Jeremy Hudson, Tanis Kent, Ivan Kightley, Mike Lang, Elizabeth Usherwood, Yvonne Veale and Mark Woods. Anthony Coles will continue to attend Committee Meetings *ex officio* and Fr Tom Wood was invited to become Chaplain to the

Friends of The Venerable

Friends. The Chairman thanked Fr Andrew for bringing the lovely display of *Palazzola* to the meeting. After the business meeting we moved to the Chapel for the usual Chaplaincy Mass. This was concelebrated by Fr Andrew and Fr Tom, assisted by Deacon Mark. Lunch was a buffet in the foyer area.

After lunch, Fr Andrew gave us his report on the College year. His Powerpoint presentation abounded in photographs of staff, students and events.

He told us of the six new students on their Italian studies in Tuscany, the start of the term with a retreat at *Palazzola* and the number of students in the house. We heard of events that had taken place during the year, including the students taking part in the Easter Services at St Peter's as usual; they had also been privileged to read and serve the Papal Mass on the Feast of St Peter and St Paul.

We heard of the work done in the Third Library and were shown photographs of the Library and the new Archive facility. We also saw photos of the kitchen which we had helped to fund and also of the road to *Palazzola* which had been repaired.

At the end of the College year Mgr Tony Philpot had returned to his diocese after serving nine years as Spiritual Director and Director at *Palazzola*.

The Chairman thanked Fr Andrew for his very interesting talk and presentation and the 2006 Reunion was concluded.



Jo Barnacle

House List 2006-2007

Staff

Mgr Nicholas Hudson - Rector
Fr Andrew Headon - Vice-Rector
Fr Bruce Burbidge - Academic Tutor
Mgr Philip Carroll - Spiritual Director

3rd Cycle (Year I)

BERRY John (Malta)

2nd Cycle (Year VI)

BAN Nicola (Gorizia)

2nd Cycle (Year III)

GATT Brendan (Malta)

2nd Cycle (Year II)

SZMAJDZINSKI Mariusz (Lowicz)
DOODY Michael (Leeds)

2nd Cycle (Year I)

RUIZ Javier (Westminster)
CHARTERS David (Shrewsbury)
MILLER Christopher (Birmingham)
NEAL James (Westminster)
SPINELLI Aaron (A & B)

1st Cycle Theology (Year III)

BARRETT Lee (Hexham & Newcastle)
MACKAY James (Brentwood)
REILLY Mark (Brentwood)
TIBERGHEN Pierre-Marie (Points Coeur)

1st Cycle Theology (Year II)

ANEL Paul (Points Coeur)
HARRIS Phillip (Portsmouth)
McAULEY James (Portsmouth)
MOSS Andrew (A & B)

1st Cycle Theology (Year I)

BRADLEY Liam (Menevia)
BRETT Neil (Brentwood)
JORDAN James (Nottingham)

1st Cycle Philosophy (Year II)

DAY Andrew (Leeds)
PATEY Michael (Northampton)
RUSHTON Philip (Liverpool)

1st Cycle Philosophy (Year I)

ATKIN Francis (Leeds)
COUGHLAN Michael (Shrewsbury)
KAMINSKI Stefan (Westminster)
LEIGHTELL Steven (Middlesbrough)
MACDONALD Alexander (Antigonish)
THEOBALD Benjamin (Portsmouth)
WINGFIELD David (Westminster)

Other residents

Mgr Bryan Chestle (Papal Household)

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In the 13th century Palazzola was a Cistercian monastery and for almost 100 years it has been the summer Villa of the English College. Although very ancient we are constantly improving it with a number of rooms ensuite and widespread internet facilities. Palazzola is perfect for your parish or club visit, for a pilgrimage, a holiday or as a conference venue. Come with a group, your family or on your own or come at Christmas/New Year for that very special get together. With its own chapel and wonderful food, the Villa is also the perfect place to hold a wedding and we can help you organise every detail for your special day.

Take a swim in the large outdoor pool in summer or a day trip to explore the delights of Rome or the nearby hill towns of Frascati, Marino and Rocca di Papa to discover small trattorias serving delicious food and refreshing Castelli wines. Or visit the Roman ruins in the Alban hills, the enchanted grove of Diana at Nemi or jump into the sea at Ostia, Nettuno or Anzio. The Villa and environs have so much to offer, no matter what your taste.

Have a look at our website to see photos of Palazzola and to discover the fantastic value available, with everything you need to know about facilities, rates and how to make a booking.

Where we are: Villa Palazzola is 18 miles/29 kms south of Rome, close to Ciampino airport and is easily accessible by train, bus or taxi.



Villa Palazzola

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