



THE VENERABLE



2008

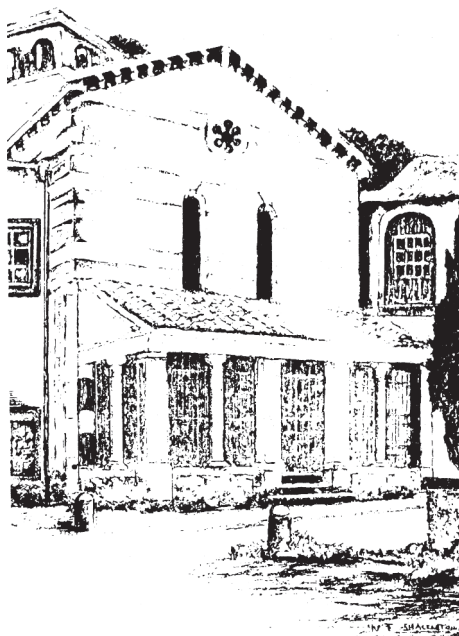
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Front cover: A stained glass window in the College church depicting the martyrdom of St Thomas Becket. An adaptation of T.S. Eliot's play *Murder in the Cathedral* was performed in the College crypt in April 2008. Photo: Stefan Kaminski

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

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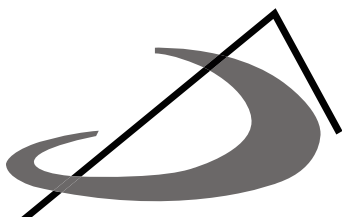
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Welcome to the 2008 edition of *The Venerable*

James McAuley, Editor

Another academic year has come to a close at Palazzola with the conferral of the ministries of Lectorate and Acolytate and the ordination of three of our seminarians to the Diaconate. This is indeed a fitting climax to our academic year as it reminds us that the only reason for the College's existence is to provide the environment in which men may discern their vocation and be formed for the ministerial priesthood.

The College has had a long history in this endeavour of discernment and formation. For a priest, being sent by Jesus as he was sent by the Father (cf. Jn 20:21) necessarily includes sharing in Jesus' desire, expressed in the words of our College motto, to "cast fire on the earth" (Lk 12:49). In his exegesis of our College motto "*Ignem veni mittere in terram*", our resident scripture scholar Fr Mariusz Szmajdziński draws out the rich trinitarian and sacramental meaning of Jesus' words.

The words of our College motto also appear on the Tyburn Congregation's medal. The Divine Fire kindled in the Eucharist is not merely the "source and summit" of each day in the life of the College, it is also true for the Tyburn nuns who pursue their own vocation of perpetual Eucharistic adoration. Many of our College martyrs made the supreme sacrifice for the Catholic faith at Tyburn in London and their memory is kept alive by the silent witness of the nuns. Our College links with Tyburn are longstanding and the editorial team is delighted to include in this edition an article by one of the nuns in the Congregation's new house in Rome in which she describes their new foundation and its links with the College.

A familiar feature of our daily Eucharist is the Lord's Prayer. As part of a "conversation" prompted by four recent articles in *The Venerable*, we are pleased to offer readers a theological and historical reflection by Fr Nicholas Paxton on this simple yet profound prayer taught by Our Lord to his disciples.

On a lighter note, Fr Terry McSweeney, another of our past students, has kindly shared with us his reflections on life as a College gardener in the 1960s. Perhaps his words will inspire the green-fingered members of the current student body to make their own contribution to our garden's long history! Fr Gerald Creasey also shares with us musings on his efforts over the years to promote a greater level of sharing and contact between Old Romans, including the members of his year group of '55.

Student life in Rome can be intense at times, with a heavy academic programme, but I am pleased to report that seminarians at the College manage to squeeze in lots of other

activities. The past academic year has witnessed a revival of the Holly-Cam tradition and a student production of T. S. Eliot's *Murder in the Cathedral*. We include in this edition contributions from members of our student body on two recently established College "traditions". Rev David Charters, who was instrumental in 2005 in re-establishing the annual Seven Basilicas Walk, and Michael Patey, who in June 2007 served at the Papal Mass in St Peter's for the Solemnity of Saints Peter & Paul, have kindly agreed to share their personal reflections on these events. In addition to academic work, our seminarians also engage in pastoral work throughout term-time and over an extended period during the summer break. This activity can bring unexpected rewards, which this year included the opportunity to meet the Pope, which happened to Michael Coughlan when the Holy Father celebrated Mass at the International Youth Centre of San Lorenzo to mark the 25th anniversary of its foundation. Michael has very kindly agreed to share his reflections on this event.

One of the highlights of the past year was our Holy Week pilgrimage as a College to the Royal English College in Valladolid, Spain. There we were treated to a rich feast of Catholicism (and food). To give our readers a flavour of this feast, we are pleased to include the homily delivered on Maundy Thursday by Bishop Alan Hopes to the seminarians and staff of the English Colleges in Rome and Valladolid.

Finally, I would like to thank the members of the editorial team during the year—David Wingfield, Philip Rushton, Alexander MacDonald and Marc Homsey—for their assistance and Stefan Kaminski for his indefatigable taking and compilation of photos for this issue. Last but not least, words of thanks are due also to Fr Rector for his input and to Fergus Mulligan, our publisher, for his advice and support.



James McAuley is a fifth year seminarian for the Diocese of Portsmouth. In June 2008 he completed a Baccalaureate in Theology at the Pontifical Gregorian University.

IGNEM VENI MITTERE IN TERRAM—an exegesis

Fr Mariusz Szmajdziński

When I came to the Venerable English College for first time and saw all its splendour, I was amazed by it: its architecture, the Cardinals' corridor, the garden. However, one thing struck me especially, namely the College's motto: *Ignem veni mittere in terram*. A few months before my arrival in Rome, I had finished my dissertation on fire, more precisely "the consuming fire" in the Minor Prophets. My analysis concluded that Jesus' saying about casting fire on the earth is a continuation of the teaching of the Twelve Prophets. So, I thought that the College motto was a very good omen to me for my further

study of Holy Scripture. Moreover, I came to the College for the first time on 20 October 2005, which is the Feast of St Luke – the only Evangelist who included *ignem veni mittere in terram* in his Gospel (chapter 12, verse 49). As I now finish my three years of study at the Biblicum and my stay at the College, I would like to share my reflections on the College's motto.



Photo: Stefan Kaminski

Tradition of the *logion* about fire

The Greek text of this *logion* is: *pŷr ēlthon balein epi tēn gēn, kai ti thelō ei ēdē anēfthē* – "Fire I came to cast on the earth, and how I wish if it were already kindled".¹ This *logion* of Jesus is found only in Luke's Gospel and it has no parallel in other writings of the New Testament. Therefore, exegetes are quite agreed that it does not come from the Source Q, but that it belongs to Luke's own tradition (the so called *Sonder-Lukas*).² However, there is one text in the Synoptic tradition which is quite similar to Luke's text. In Mt 10:34 Jesus says: "Do not think that I came to cast (*ēlthon balein*) peace on the earth (*epi tēn gēn*); I did not come to cast peace, but a sword" and afterwards, just as in Luke, he announces a

division between members of the family, which is an allusion to Mic 7:6 (cf. Mt 10:35-36 and Lk 12:51-53).

Furthermore, we can find very similar texts in later tradition. In the non-canonical Coptic Gospel of Thomas there are two texts: "Jesus said: 'I have cast fire upon the world, and look, I guard it until it blazes' " (10) and also: "Jesus said: 'He who is close to me is close to fire and he who is far from me is far from the kingdom'" (82). The second *logion* is quoted by Origen in "The Homilies on Jeremiah" (3.3) and by Saint Ephraem in "Exposition of the Gospel" (83) as Jesus' *agrafon*.³ A similar statement can also be found in The Pistis Sophia: "I have come to cast fire upon the earth, that is, I have come to purify the sins of the whole world with fire" (141). These texts show very openly that the idea of casting fire by Jesus was known in the different traditions and that they confirm Luke's saying.

Old Testament background to the motif of casting fire

Jesus' *logion* about fire calls to mind two stories from the Old Testament. The first is the duel between Elijah and the priests of Baal on Mount Carmel. God's prophet explains: "God, who answers by fire, he is God" (1 Kgs 18:24). Fire was God's answer to and a sign of his acceptance of the sacrifice on the altar. The second story is another duel of Elijah. As in the previous situation, fire was sent forth from heaven as a confirmation of the prophet's mission. In this second case, fire was a deadly weapon which brought death for the messengers of King Ahaziah (cf. 2 Kgs 1:9-14). It is very interesting that in both stories the biblical author says most emphatically that the fire comes from God and calls it "the fire of Yahweh", "the fire of the Lord" or "the fire from heaven".⁴ These stories also show that God sends fire forth like his prophet (cf. Jer 1:7) or his word (cf. Isa 9:7). Fire was therefore very often a sign in which God revealed himself or expressed his will. In some cases the sending of fire was God's punishment against foreign nations and even against the Chosen People (cf. Hos 8:14; Am 1:3-2:5; Ob 18). With the use of fire, a double aspect of God is shown: on the one hand, his holiness and inaccessibility and, on the other hand, his destructive power towards evil.⁵

In this context one should mention an event from the beginning of Jesus' journey to Jerusalem (cf. Lk 9:51-56). Fire was proposed as an answer by James and John to the lack of hospitality of the Samaritans. The vocabulary which is used here (*pȳr katabēnai apo ūranū*) is very similar to the Greek version of 2 Kgs 1:10-14. It is noteworthy that, just before this event, the prophet Elijah was mentioned twice: first in the disciples' answer to Jesus' question: "Who do the crowds say that I am?" (Lk 9:18-19) and next in the Transfiguration (cf. Lk 9:30). These references allow one to suppose that the disciples could look on their Master as the new Elijah, "the prophet as fire" (cf. Sir 48:1). In contrast to Elijah, however, Jesus stopped the violent intentions of the disciples and did not allow the use of this element against the Samaritans (cf. Lk 9:55).

The context of Jesus' *logion* in Lk 12:49

The immediate context, which follows after Lk 12:49, is Jesus' statement about his longing for the fulfilment of events, especially the completion of the baptism which he

has to receive. These events will bring a complete division, even between members of a family (cf. Lk 12:50-53).⁶ Lk 12:49 is immediately preceded by a warning from Jesus about the need to be vigilant and prepared for the coming of the Son of Man, a warning which He illustrates with the parable about a servant (cf. Lk 12:35-48). So, the analysed text is placed in an eschatological context, which applies to the final judgment. Finally, it is noteworthy that Jesus' statement is made only to his disciples.

Analysis of Lk 12:49

In the text of Lk 12:49 it should be observed that the noun *pȳr* is the first word in the *logion*. The positioning of the direct object of the main verb at the beginning of the sentence highlights its importance. Therefore, in Lk 12:49 the emphasis is put on the noun "a fire".⁷ Luke uses this noun seven times in his Gospel, but only once is it used to refer to a real fire (cf. Lk 22:55). In the other cases, "fire" is mentioned as the element which has appeared itself already (cf. Lk 17:29) or which will come to destroy (cf. Lk 3:9.16-17; 9:54; 12:49). It appears only twice in Jesus' direct speech (cf. Lk 12:49; 17:29). Therefore, the abstract usage of *pȳr* is dominant in this Gospel. However, the double capacity of "fire" can be observed in Luke's Twofold-Work (Luke-Acts). Apart from being a destructive power, fire is also a visible sign of the Holy Spirit (cf. Acts 2:3). Exegetes on the whole consider that, because of the context in Lk 12:49, the noun *pȳr* is used here in a negative sense. Therefore, "a fire" is a sign both of the final judgment (cf. the immediately previous context) and of the people's division concerning the coming of God's Kingdom (cf. the context immediately following).⁸

The main verb of the first part of Lk 12:49 is *ēlthon*. It expresses "the mission statement of Jesus' ministry" (cf. Lk 5:32; 7:34; 9:58). It occurs many times in the Gospel of John (cf. Jn 3:2; 5:43; 7:28; 12:27), where it expresses the relationship between the Father and the Son.⁹

The second part of Lk 12:49 shows Jesus' desire that his mission may be fulfilled. Its grammatical structure allows one to take the whole phrase as an emphatic statement: "how I wish so much!". It also has a Semitic flavour (cf. 2 Sam 6:20; Isa 9:5; Sir 23:14).¹⁰

For a better understanding of the analysed *logion*, just one aspect from the following verse should be observed. In the narration there is very sudden shift of the addressees. First Jesus is *agens* (verbs in the active voice). Next he talks about "a baptism", with which he will be baptised, and that he is "distressed until it is completed" (verbs in passive voice). The noun "a baptism" (*baptisma*), as with "a fire", has been moved to the beginning of verse 50 for emphasis. The structure of both verses is the same: a direct object – main verb – infinitive.¹¹ The second part of Lk 12:50 is built up in a similar way. It shows us that, in spite of the fact that the two verses (v. 49 and 50) illustrate two different realities, they are connected with each other. However, there is a problem in understanding the noun *baptisma* in this verse, since Jesus was baptized already (cf. Lk 3:21). In Mk 10:38-39, Jesus uses it with the expression "passion and death". Without any doubt the same understanding should be taken in Lk 12:50.¹² It is a usage of *baptisma* in its very basic meaning of "being overwhelmed by catastrophe".¹³ So, "baptism" is juxtaposed with "fire". Baptism usually calls to mind water, which suggests the juxtaposition of "water"

and “fire”. However, in the context of this *logion*, it is better to see the juxtaposition of “fire” and “blood”.¹⁴ These signs were signals of the eschatological outpouring of the Spirit (cf. Joel 2:30; Acts 2:19). The second part of Lk 12:50 shows how much Jesus was obedient to the task entrusted to him by the Father.

The interpretation of Lk 12:49 in the light of the Syriac Fathers

Among many possible interpretations of Lk 12:49,¹⁵ I would like to start with the teaching of the Syriac Fathers of the Church. Their teaching has been much forgotten in recent theology, even if Pope Benedict XVI has reminded us of it in his Wednesday audiences on the Fathers Aphraates and Ephraem.¹⁶ Syriac Christianity, which started to grow in the 4th century, has a very important place in the development of theology. Unlike their counterparts in the Greek-Latin tradition, the writer-theologians of this environment were not interested in philosophical-theological speculations. They belonged to the Semitic world and therefore their language is full of symbols and images. They usually expressed their teaching in poetry. At the same time, the Syriac Fathers’ thoughts were very connected with Holy Scripture, which was regarded as only one source of faith and inspiration.¹⁷

Using as a base the description of Pentecost in Acts 2:3, these Fathers most often applied the image of “fire” to the Holy Spirit. According to their teaching, a privileged place of the activity of the Holy Spirit is the Eucharist.¹⁸ He who receives the Body and Blood of Christ also receives the Holy Spirit. This pneumatological aspect of the Eucharist is seen in recent theology only a little (or even not at all). A very beautiful example which shows the Holy Spirit’s presence in the Eucharist is a fragment of the “Hymn of Faith” by Saint Ephraem:¹⁹

In Your Bread lives the hidden Spirit who cannot be consumed,
In Your Wine dwells the Fire that cannot be drunk:
The Spirit in Your Bread, the Fire in Your Wine
Are great wonders which our lips receive (10:8).

The Holy Spirit’s action is miraculous in the life of believers. It is not a fire which consumes or purges as in the Old Testament (cf. Zech 13:9; Mal 3:2). Rather, it completely transforms believers. Ephraem again gives very good evidence of this in the same “Hymn of Faith”:

When the Lord came down on the earth to people
He created them again as new ones, like the angels,
So that they may become Fire and Spirit. (...)
This is a new miracle: our Lord has given to bodily men
Fire and Spirit to eat and to drink.
Once a fire came down in wrath to consume sinners,
Now the Fire of mercy came down and has dwelt in the bread.
Instead of that fire which consumed people
You are now consuming the Fire that gives life!
A fire came down and consumed Elijah’s sacrifice,

But the Fire of mercy has become the sacrifice of life for us.
Fire consumed the oblation,
But now Lord, we consume Your Fire in Your oblation (10:9.11-13).

Moreover, if the Holy Spirit was always present in Jesus' earthly life, from the beginning (the Incarnation) to his Resurrection, he – who is the Giver of life – cannot be absent from the Living Bread. Once more let Ephraem teach us with his "Hymns of Faith":

Look, Fire and Spirit were in the womb that bore You,
Fire and Spirit were in the river in which You were baptised.
Fire and Spirit are in our baptismal font
And also in the Bread and Cup, there are Fire and Holy Spirit (10:17).
In fire is the symbol of the Holy Spirit.
It is a type of the Holy Spirit
Who is mixed in the baptismal water,
So that it may become an ablution,
And in the bread,
So that it may become an offering (40:10).

So Ephraem says that the presence of "Fire and Spirit" can be compared to the presence of the Holy Spirit in Mary's womb. If he was the agent of the Incarnation and he also revealed himself during Jesus' baptism, his public activity and Resurrection, the Holy Spirit has to be present in the Eucharist. Therefore, whoever receives Christ's Body in the Living Bread, also receives the power of the Holy Spirit.

Returning to Lk 12:49, according to the teaching of the Syriac Fathers, it can be said that it is a prediction of the sending of the Holy Spirit.²⁰ Jesus' "I came" refers to a mission which reveals God in Three Persons. It is made in an unusual way – by fire. In the Old Testament, God often revealed himself by fire (cf. Ex 3:2-6; 19:18; Deut 9:10; Ez 1:27). In the New Testament, the "casting" of the Divine Fire is a "baptism" of Jesus – his passion and death, in which he became the sacrifice which was consumed with fire and accepted by God. This is a fire which – as Ephraem said – "came down in wrath to consume sinners". Jesus is the one who completely took God's wrath on himself instead of us. In this way the "old fire" was extinguished once and for all, so that the "new Fire" – the "Fire of mercy" – could be kindled. Jesus is therefore emphasising his desire in Lk 12:49 that this fire be already kindled. The phrase "and how I wish if it were already kindled" can be understood as Jesus' answer to the question of the "Sons of Thunder": "Do you want us to bid fire come down from heaven and consume them?" (Lk 9:54). Jesus, as the one greater than Elijah (cf. Lk 11:31-32), has brought to people "the strange fire". The same as Nadab and Abihu, He has to die on account of this (cf. Lev 10:1-3). So, this "baptism" (death) is necessary. It destroys that which is old and kindles that which is new. Jesus' acceptance of the sacrifice extinguishes an old fire from the Jerusalem Temple and lights a new one in the Eucharist. This one burns on the altars of the whole world. Jesus is the one who has kindled this fire and the Holy Spirit sustains it.²¹ The Eucharist is not only a sign of the presence of Jesus Christ but also of the Holy Spirit. This truth was emphasised very strongly by the Syriac Fathers (Ephraem, Cyrillonas, Baladay and Isaac of Nineveh).

In this the prediction of the eschatological judgment with fire is also fulfilled. An attitude with respect to Christ (especially present in the Eucharist) and to the Holy Spirit (especially accepting his power and activity in the Church) creates "division" in the flock of Jesus up to this day. It also has implications for the eternal life of man. The one, who does not want to come to this fire, closes himself off from mercy and grace. To be far from the Eucharist means to be far from "the Spirit and Fire that gives life" (Ephraem) and to be far from the Kingdom (The Gospel of Thomas, Origen).²²

The Syriac Fathers also help to interpret the *logion* in Lk 12:49 in a Trinitarian perspective. The saying is uttered by the Son of God who says "I came". This "coming" is connected to his having being sent by the Father, for Jesus states very openly that he did not come of his own accord, but that the Father sent him (cf. Jn 8:42). So, in this way the Father is mentioned in this *logion*. The *logion* also predicts the coming of the Holy Spirit. Kindling fire is the connecting element in the Trinity, a consuming, purifying, and reviving fire. In a special way, it was kindled on the Cross in the hour of the Son of Man's death. The fire of the Cross extinguishes the fire of Yahweh's wrath against man.²³ For this reason we have the artistic intuition of D. Alberti in his masterwork "The Martyrs' Picture". God the Father supports the dead body of God the Son, while God the Holy Spirit seems to lift the Son up. Gushing streams of Jesus' blood from his heart and hands look like flames which fall down on the earth and on the inscription *IGNEM VENI MITTERE IN TERRAM*. In this very beautiful way the victim is presented, the victim who is consumed by fire and who also brought the Divine Fire. Therefore – after the biblical authors – we can say that "our God is a consuming fire" (Deut 4:24 and Heb 12:49).

The motto of the Venerable English College therefore has a Trinitarian significance. It shows the truth before which nobody can pass by indifferently. It is put on the door-frame like the blood of the paschal lamb. In this way it reminds everyone of the divine fire kindled in the Eucharist. In the life of the College, this sacrament is without any doubt the "source and summit" of every day. Coming every morning to celebrate the Eucharist, *ignem veni...* helps us to look with eyes of faith at the "Spirit and Fire" who kindles the bread on the altar. If we are really close to him, we have life. For three academic years, I have had a very great privilege and honour every day to look at this motto and also to eat this fire here. Leaving the College, I would like to express my wish to all of the community that the fire may not only be kindled on the altar of our very beautiful church, but also in all of our hearts!



Fr. Mariusz Szmajdziński is a priest of the Diocese of Łowicz (Poland). He has studied Holy Scripture and Classical & Oriental philology in Lublin, Łódź and Rome. Shortly before coming to Rome in 2005, he completed a DPhil in Biblical Theology at the Catholic University of Lublin. From October 2005 to June 2008, he lived at the English College whilst studying for a Licence in Sacred Scripture at the Pontifical Biblical Institute.

Endnotes

- ¹ In this article all translations from Hebrew, Greek, Latin, Syriac and Coptic texts are my own.
- ² Cf. J.A. Fitzmyer, *The Gospel According to Luke (I-IX). Introduction, Translation, and Notes*, AB 28, New York 1982, 84. However I.H. Marshall (*The Gospel of Luke. A Commentary on the Greek Text*, NIGTC, Grand Rapids 1978, 545) suggests that Lk 12:49 may come from Q, but that Matthew omitted it because of the presence of a parallel saying in Mt 10:34-36.
- ³ Cf. W.D. Stroker, *Extracanonical Sayings of Jesus*, Atlanta 1989, 157. It is quite similar to the Greek proverb: "He who is close to Zeus is close to the thunderbolt, and he who is far from Zeus is far from the thunderbolt as well" (cf. Aesop *Fabula* 290 [ed. by Perry]).
- ⁴ This is a very important observation because these expressions occur very rarely in the Old Testament. Apart from the texts which are mentioned above, the expression "the fire of Yahweh" occurs only in Num 11:13 and "the fire of God" in Job 1:16.
- ⁵ Cf. W. Zwickel, *Feuer*, in: *Neues Bibel-Lexikon*, v. 1, hrsg. M. Görg – B. Lang, Zürich 1991, 669-671; M. Cocagnac, *Le feu*, in: *Les symboles bibliques. Lexique théologique*, Paris 1993, 33-50; W. Watson, *Fire ('ēš)*, in: *Dictionary of Deities and Demons in the Bible*, ed. K. van der Toorn – B. Becking – P. van der Horst, Leiden 1999², 331-332; Z. Yeivin / S. Sperling – L. Rabinowitz, *Fire (Heb. 'ēš)*, in: *Encyklopedia Judaica*, v. 7, Detroit 2007, 43-44; K. Schöpfli, *Fire*, in: *The New Interpreter's Dictionary of the Bible*, v. 2, ed. K. Doob Sakenfeld, Nashville 2007, 454-455.
- ⁶ In the non-canonical Gospel according to Thomas, Jesus' announcement of the division in a family because of him also appears in the context of the *logion* about the casting of fire on the earth. This is *logion* 16: "Jesus said: 'Men perhaps think that peace I came to cast upon the world but they do not know that it is dissension I came to cast on the earth: fire, sword, war. For there will be five in a house: three will be against two and two against three. Father against son, and son against father. They will stand alone'".
- ⁷ Cf. G. Nolli, *Evangelo secondo Luca*, Città del Vaticano 1983, 608; R. Stein, *Luke*, NAC 24, Nashville 1992, 364. The ancient translations observed this special role of *pŷr* in Lk 12:49, e.g. Vulgate: *ignem veni mittere in terram*, Pešitta: *nūro' 'etjī' de'rme' ba'r'o'*, przekład koptyski: *ūchrōm pe etai ehītf'ejen pikaḥi*. Unfortunately, in the modern ones it is lost (e.g. KJV, RSV, NRSV, NBJ, NIV, ELB, IEP). The French translation of TOB (Traduction Oecuménique de la Bible) is a rare exception in this matter: "c'est un feu que je suis venu apporter sur la terre".
- ⁸ Cf. R. Stein, *Luke*, 364; J. Nolland, *Luke 9:21-18:34*, WBC 35B, Dallas 1993, 708; J. Green, *The Gospel of Luke*, NICNT, Grand Rapids 1997, 509.
- ⁹ Cf. E. Arens, *The ELTHON – Sayings in the Synoptic Tradition: A Historical-Critical Investigation*, OBO 10, Fribourg 1976, 64-90; J.A. Fitzmyer, *The Gospel According to Luke (X-XXIV)*, 996.
- ¹⁰ Cf. I.H. Marshall, *The Gospel of Luke*, 546; F. Bovon, *L'Évangile selon saint Luke (9,51-14,35)*, CNT IIIb, Genève 1996, 314. It occurs in the Classical Greek literature as well (cf. Herodotus, *Histoires*, VI 52). The Semitic flavour contains the etymological figure in Lk 12:50: *baptisma (de echō) baptisthēnai* – "I have to be baptised with a baptism". Por. G. Dellling, *BAPTISMA BAPTISTHENAI*, NT 2 (1957-1958) 92-115.
- ¹¹ After the first two words in Lk 12:51 there is the same structure. It allows us to suppose that this is intentional on the part of Luke.
- ¹² Cf. J. Derrett, *Christ's Second Baptism (Lc 12,50; Mk 10,38-40)*, ET 100 (1989) 294-295; L. Morris, *Luke*, TNTC, Leicester 1989, 240; W. Wiefel, *Das Evangelium nach Lukas*, THNT 3, Berlin 1998, 247.
- ¹³ Cf. A. Oepke, *baptō*, TDTN I, 538-539.
- ¹⁴ The same elements, along with water and wine, are counted in The Pistis Sofia 141 as the things which were brought by Jesus, who is called "Aberamantho".
- ¹⁵ The *logion* Lk 12:49(-53) has been given many different interpretations, probably because of its difficulty. For example: L. Morris (*Luke*, 240) says that "The meaning of this passage is far from obvious" and J.A. Fitzmyer (*The Gospel According to Luke (X-XXIV)*, 993) calls it "The Enigma of Jesus' Mission". Fitzmyer presents a series of interpretations (994-996). One of the interpretations is also

presented in the *tesina* of A. Towey (*"Ignem veni mittere in terram". Theological Interpretations [A Study in Methodology]*, Rome 1987), which is in the Library of the Venerable English College (221.3 TOW).

- ¹⁶ The General Audiences of 21 and 28 November 2007, cf. *L'Osservatore Romano* (Weekly Edition in English), 40 (2007) 48 [28 November 2007] 13; 40 (2007) 49 [5 December 2007] 8.
- ¹⁷ Cf. P. Bettolo, *Syriac Literature*, in: *Patrology. The Eastern Fathers from the Council of Chalcedon (451) to John of Damascus († 750)*, ed. A. di Berardino, trans. A. Walford, Cambridge 2006, 407-409.
- ¹⁸ Cf. S. Brock, *Fire from heaven: from Abel's sacrifice to the Eucharist*, *StPatr* 25 (1993) 233-239.
- ¹⁹ Quoted fragments are taken from Ephrem the Syrian, *Hymns on Faith*, CSCO 154 (SS 73), Louvain 1955, 49-52.
- ²⁰ The same interpretation is made by Cyril of Jerusalem, *Catechesis XVII illuminandorum (VIII-IX [268])*, PG 33 (the translation – *The Works of Saint Cyril of Jerusalem*, v. 2, trans. L.P. McCauley – A.A. Stephensen, FC 64, Washington 1970, 100-101. Similarly, E. Earle Eblis, *The Gospel of Luke*, NCBC, Grand Rapids 1983, 182-183.
- ²¹ This is especially seen in the Syriac Liturgy of St. Jacob: "Send forth Your Holy Spirit (...), so that He may come and may make this bread as the living (...) Body of our Lord, God and Saviour for the forgiveness of sins (...). And that which is in the cup, let He make the Blood of the New Covenant (...), the Blood of our Lord, God and Saviour, for the forgiveness of sins".
- ²² Cf. M. Simonetti, *Note sull'interpretazione patristica di Deuteronomio 4,24*, *VChr* 5 (1968) 135; E. Schweizer, *Das Evangelium nach Lukas*, NTD 3, Göttingen 1982, 142; R. Valantasis, *The Gospel of Thomas*, London – New York 1997, 162.
- ²³ Cf. P. Evdokimov, *La donna e la salvezza del mondo*, trad. A. Dell'Asta, Milano 1980, 204.

In the Holiness of the Truth

A Tyburn nun

At the end of the Year of the Holy Eucharist, on 12 October 2005, a little band of Tyburn nuns, three in all, arrived in Rome on a mission to establish a monastery of perpetual Eucharistic Adoration, in fulfilment of a promise made at the beginning of that year to Pope John Paul II. On 20 October the papers were finally signed for a suitable property close to St Peter's complete with a garden and the sisters moved in that evening. The Gospel of the day, for the 29th Thursday of the year, opened with the words: "At that time Jesus said to his disciples, 'I have come to bring fire to the earth and how I wish it were blazing already!'" (Luke 12:49.) These are the

words that surround the image of the Sacred Heart on our Congregation medal and they are the words that form the motto on the coat of arms of the Venerable English College.

The sisters spent nearly the entire night cleaning the chapel to make it presentable for their first Mass to be celebrated there the following day. Hallowed over the years by the worship of the previous owners, the lay community *Familia Christi*, the chapel had succumbed to mildew and centipedes in the year or so it had lain unused, while the property was up for sale. Cleaned once again the chapel was ready for our parish priest, Mgr Luigi Storto, to celebrate a votive Mass in honour and thanksgiving to the Sacred Heart, with about thirty parishioners. Mgr Luigi mentioned in his homily that, although there is a wealth of religious houses in the parish,¹ there had been no monastery and that he had prayed for one in all the fifteen years he has been parish priest here and that God had heard his prayer.

The parish patron is Pope St Pius V, remembered for having excommunicated Queen Elizabeth I, and for instituting the feast of the Holy Rosary on 7 October 1571. Coincidentally, the parish church of our convent in London is dedicated to Our Lady of the Rosary. There is a Marian Shrine in the parish where Our Lady bears the title *Madonna del Riposo*. Since the 1300s, pilgrims coming down the Via Aurelia to visit the Basilica of St



Tyburn Medal Photo: Stefan Kaminski

Peter's would stop to rest there in the fields, their destination at last in sight. It is a reflection of the peace that Jesus wishes to bring us through the sacraments of his love and especially through the Blessed Sacrament. "Come to me and learn from me for I am meek and humble of heart and you will find rest for your souls" (Matt 11:29). A few months after our installation, and just before the inauguration of our enclosure on 18 March 2006, a couple of our sisters (the community now having grown to six) took up the kind invitation of Rector Mgr Nicholas Hudson to visit the Venerable English College. The two nuns received a warm welcome and were given an in-depth guided tour by fellow Benedictine Sr Mary Joseph of Petersham. Our sisters found the College hauntingly beautiful and were particularly taken by the burnished reliquary of the Martyrs under the altar that seems to be on fire and calls to mind the passage from Revelation 6:9-11:

When he broke the fifth seal, I saw underneath the altar the souls of all the people who had been killed on account of the Word of God for witnessing to it. They shouted in a loud voice: "Holy, true Master, how much longer will you wait before you pass sentence and take vengeance for our death on the inhabitants of the earth?" Each of them was given a white robe, and they were told to be patient a little longer, until the roll was completed of their fellow servants and brothers who were still to be killed as they had been.

A little over a year later, on 20 April 2007, Mgr Hudson reciprocated the visit bringing eight of his seminarian students to celebrate Mass in our chapel at 6pm. The Mass was offered in honour of the Tyburn Martyrs, especially Blessed Thomas Tichbourne and the Venerable Robert Watkinson, priests ordained at the Venerable English College, and martyred at Tyburn on that day in 1602. Although they have only a brief mention in the Tyburn Martyrology, part of which is proclaimed every evening at Compline in our monasteries throughout the world,² nonetheless they have not been forgotten and continue to testify to the truth to this day. Their entry in the booklet *They Died at Tyburn* reads as follows:-

Father Tichbourne was born at Hartley Mauditt in Hampshire. He was the kinsman of that Venerable Nicholas Tichbourne who had suffered in his stead in August of the previous year. He now had the happiness of making the supreme sacrifice at Tyburn of a life which was already burning itself out in a high fever. It was Fr Watkinson who, on returning to England in weak health, immediately after his ordination on the day following his arrival met a venerable stranger who, before suddenly disappearing, greeted him with the words: "Jesus bless you sir. You seem to be sick and troubled with many infirmities, but be of good cheer, for within these four days you will be cured of all." And so it turned out.

Mgr Hudson brought with him the *Liber Ruber* that was signed by the students of the College when they took the oath to go on the English Mission once ordained. It lay on the altar during Mass; large, brown and ancient. Afterwards the Rector invited us each to come and see the signatures of Blessed Thomas and the Venerable Robert and the entry of their martyrdom only a few pages later. The signatures are still clear and vivid after all these centuries. We bowed in reverence. A venerable book indeed!

In his homily the Rector listed the many links between the English College and Tyburn, mentioning that he himself often came to pray at Tyburn when ministering in the Southwark Diocese. He said how pleasing it was to have a link now with Tyburn in Rome. The College has an hour of Adoration of the Blessed Sacrament every day and he said they would pray especially for us at that time. He asked for our prayers, in particular, for the four students present who were to be ordained to the Diaconate in July. He made frequent mention of their proto-martyr, St Ralph Sherwin, and recounted to us the joyful words he spoke to his fellow companions in prison as he watched the sun rise on the day of his martyrdom: "Oh, soon I will be higher than yonder fellow!" The modern martyrs-in-the-making for the English Mission then had a hearty supper punctuated with much laughter. They seemed to enjoy the occasion as much as we did. *Deo gratias.*

The invisible fire of the love of the Sacred Heart of Jesus still burns on earth and is spreading, made visible in the holocaust offerings of the consecrated souls of the Venerable English College and the Tyburn monasteries. In London this is especially evident on the feast of St Ralph Sherwin when former students of the College gather at Tyburn to celebrate Mass. They sing the litany of the College Martyrs, with a fervour and unison that speaks more loudly than words, of the particular martyrdom each one has endured in the past year or years.

Our monastery in Rome has a small Retreat House, comprising three single rooms for pilgrims seeking a place of repose from which they can partake of the treasures of the Church in the Eternal City and fan the flames of divine love in their hearts. Being a monastery, however, there is a curfew at 10pm. But our treasure is the Blessed Sacrament exposed, from whence all life and love flow. There, in the heart to heart dialogue of the silent liturgy of adoration and in the glory of the praises of God that surround the Eucharistic Sacrifice in the Prayer of the Church, we find the courage to do all that God asks of us, the strength to withstand all the trials he sends us, and all the joy and love that make our burdens light.

In the Scripture passage quoted at the beginning Jesus goes on to say: "Do you suppose that I am here to bring peace on earth? No, I tell you, but rather division." This is our martyrdom, our slow, white martyrdom but, in the holiness of the truth and the lights and graces that flow ceaselessly from the perpetual radiance of Divine Love for us in the Blessed Sacrament, we suffer cheerfully so that in the end we "may all be one" (John 17: 21).

Endnotes

- ¹ Our close neighbours include the Missionaries of Africa, who have a splendid shrine to the Ugandan Martyrs; the spiritual family "The Work", who have an excellent library of the works of Cardinal John Henry Newman; the Xaverian Missionaries; the Suore delle Poverelle (Bergamot), who lost five of their Sisters as martyrs of charity in the outbreak of the Ebola virus in Zaire; and the Oblates of Mary Immaculate who greatly helped our Congregation in its earliest years and are still remembered daily in our prayers at Vespers.
- ² Tyburn nuns are to be found in England, Scotland, Ireland, Rome, Australia, New Zealand, Peru, Ecuador and Colombia.

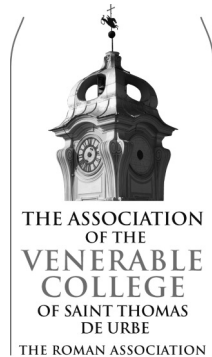
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The Lord's Prayer in the Eucharist

Fr Nicholas Paxton

The Church uses the Lord's Prayer at Mass as a major act of preparation for Communion, representing a summary of Christ's gospel and a union with Christ's Spirit before the people receive his body.¹ It is thus specially helpful to look at this prayer from the three viewpoints of theology, history and pastoral practice.

THEOLOGY

Cyprian of Carthage (d. 258) has written of the Lord's Prayer as being said "whenever we come together and celebrate the divine sacrifices with the priest of God".² Particularly since every person's religious dimension demands respect as part of the person's reality, it follows that saying or singing the Lord's Prayer at Mass signifies the building-up of the Church (whose components include fidelity to the apostolic teaching, the breaking of bread and the prayers) through communion with Christ.³ We can also say that the Lord's Prayer amplifies the immediately preceding Great Amen insofar as the Lord's Prayer expresses everyone's participation in offering the eucharistic sacrifice and their approval of what the priest is doing in their name, because "the presence of Christ in the liturgy is mediatorial; it brings about a presence of God and of the assembly to each other".⁴ Again, we can see that this prayer is an essential element in the Communion rite at Mass by its having been retained in the 1973 *Directory on Children's Masses*, which simplified that rite as much as possible.⁵

In terms of spirituality, the Lord's Prayer at Mass summarises the Eucharistic Prayer inasmuch as its first half continues the Eucharistic Prayer in terms of the people's sharing in Christ's free self-sacrifice. Thus "hallowed be thy name" reflects the praise and thanks of the preface, the *Sanctus* and the material directly after the *Sanctus*, while "thy kingdom come" reflects the Eucharistic Prayer's epicletic material. Again, "thy will be done" indicates once more the eucharistic offering to the Father of Christ, whose renewed total assent to the Father's will contains assent, ratification and affirmation by humankind, even though (because of human freedom's frailty) "the kingdom of good will never be definitively established in this world".⁶ Even so, John Paul II has clearly explained the implications of the petition that God's reign on earth be fulfilled, in stating that, while the Eucharist's eschatological tension looks forward to "new heavens" and "a new earth" (Apoc. 21: 1), "this increases, rather than lessens, *our sense of responsibility for the world*

today".⁷ This is especially significant because mission and communion, which promote each other, are inextricably interrelated.

Explaining the petition for our daily bread, Seán Swayne follows Jeremias' understanding of this as "the bread of eternal life, which includes everything we need in the here and now for both body and soul"; it is the Bread of Christ, with whom freedom finds itself, and thus the food of the truth which alone can set us free (John 8:32).⁸ Following earlier

interpretations by Tertullian and Origen, Cyprian understands this petition to be for daily participation in this world in the food of the next, again in the context of community, in explaining that Christ the Bread of Life "is not everyone's bread but ours ... we ask that this Bread be given to us each day so that we who are in Christ ... may not be separated from the Body of Christ".⁹ That understanding is continued by Aquinas, who refers specifically to the petition for this bread in the Lord's Prayer. So the "daily bread" of the Eucharist and the Lord's Prayer is the Father's gift of the bread of life to humanity, which the Father freely gives us to enable our transformation in the Spirit.¹⁰

Worship, especially communion in the (shared) Eucharist, has a moral as well as a spiritual value, particularly since it includes the reality of receiving and giving love. In particular, "give us this day our daily bread" functions in terms of this world as a prayer for greater justice, which also impels those who say it to charity and compassion.¹¹ Benedict XVI has drawn out the significance of this view for today: "the prayer which we repeat at every Mass: 'Give us this day our daily bread' obliges us to do everything possible ... to end or at least reduce the scandal of hunger and malnutrition ... the Christian laity, formed at the school of the Eucharist, are called to assume their specific political and social responsibilities".¹²

In the Lord's Prayer's petition for forgiveness, we are reminded that our forgiveness of other people is essential if God is to accept the sacrifice of our shared Eucharist. As part of that sinfulness which people can state as best they can only before God, they have to accept the breaking-up of humankind's unity which sin engenders. This view, as well as being patristic, occurs most recently in *Spe Salvi*. In praying against temptation and for deliverance from evil, one should note that to choose the morally unacceptable is irredeemably against both a fundamental option for God and the bond of interpersonal communion; it is thus an option for that evil from which we pray to be delivered. Such deliverance, however, is not the avoidance by the individual – cleric or layperson – of contributing to the common good; rather it is the entrance into the dynamic of Christ's self-giving to us (and ours to him), shown most of all in every Mass.¹³



Front page of a book presented to the English Hospice in 1523 by John Clerk, Bishop of Bath and Wells and former warden of the Hospice.

Photo: Phillip Harris

HISTORY

The first reference to the Lord's Prayer at Mass comes from Jerusalem just before 350. Jerome's comment that "thus (Jesus) taught his apostles, so that every day in the sacrifice of his body the believers may hear said 'Our Father ...'", written in 415, is interesting here, though we cannot tell for certain whether it merely reflects the practice at Jerusalem (where Jerome had lived since 386) or else implies that the use of the Lord's Prayer at Mass had become standard by that time. At Constantinople, everyone joined in the Lord's Prayer straight after the Eucharistic Prayer. However, this prayer seems to have been a presidential prayer in the west from the time it first came into the Mass (even though it came to be said by all in Gaul before 600, while in Spain it had intercalated congregational *Amens*), and it probably came between the breaking of bread and the distribution of Communion everywhere except Constantinople.¹⁴

However, Gregory the Great's reform changed the placing of the Lord's Prayer in the Roman Mass. While the prayer stayed presidential, Gregory moved it to the Byzantine position. His letter of October 598 to Bishop John of Syracuse considers this matter among others. Part of the relevant passage is left in Latin to avoid misrepresentation:

We say the Lord's Prayer, therefore, directly after the [Eucharistic] Prayer because *mos apostolorum fuit ut ad ipsam solummodo orationem oblationis hostiam consecrarent*: and it appeared to me strongly unsuitable that we should say the prayer which a scholar put together over the offering and that we should not say the very tradition, which our redeemer made, over his body and blood.¹⁵

That has been construed to mean that the Lord's Prayer was used by the apostolic Church for a definitive Eucharistic Prayer. However *oblationis* surely depends on *orationem*, not on *hostiam*.¹⁶ On this reading, Gregory's meaning is "the apostles' custom was that they consecrated the Host with a prayer of oblation [that is, a Eucharistic Prayer, not the Lord's Prayer] and with this only". Brightman's interpretation of the next passage is also important: if the apostolic practice was to have the Eucharistic Prayer as the sole prayer in the eucharistic action, the inference is that additional matter has since been inserted and that the mention of the prayer "which a scholar put together" refers to such matter. The conclusion which Brightman draws from Gregory's use of the words *super oblatam* (*sic*) ("over the offering") in the next phrase is that this refers to the Prayer over the Gifts, immediately before the Eucharistic Prayer. Gregory is thus saying that, while it was the apostolic custom to consecrate with a Eucharistic Prayer only, "seeing that a *super oblata* of purely human composition has been added, to be said over the unconsecrated oblation, it seemed to me only congruous to say the Lord's own Prayer over the consecrated oblation".¹⁷

However, Brightman's argument has two weaknesses. First, the term used for the Roman offertory collect in the (pre-Gregorian) Gelasian sacramentary is "Secret", not "prayer over the Offerings", even though the latter is the Gregorian term. Secondly, while a reference to the Prayer over the Gifts is imputed to *super oblationem*, Gregory also calls the Eucharistic Prayer *orationem oblationis* slightly earlier in the same text. A more accurate paraphrase of Gregory's meaning might be: "It was the apostolic usage to have

the Eucharistic Prayer as the only prayer in the eucharistic action; but, since this prayer is of only human origin, it seemed to me only fitting to say the Lord's Prayer too over the sacred species".

It is clear that the celebrant had said the Lord's Prayer in Augustine's day in a way audible to all. But the audibility of the Lord's Prayer seems to have become confined over the course of the Middle Ages. In the Roman Missal of 1570, it was audible only to those standing near the priest in the sanctuary. This situation apparently lasted until the twentieth century with the revival of the Dialogue Mass.¹⁸

PRACTICE

By far the most important change to the Lord's Prayer in the Mass of Paul VI is the adoption of the Byzantine custom of having everyone recite this prayer together. This development accords well with Paul VI's wish to investigate the riches of the Eastern eucharological traditions as part of the 1970 Missal's compilation. Again, the Irish Bishops' Conference has made clear that the Lord's Prayer at Mass now "belongs to the congregation" and that all present need to join in it.¹⁹ This change typifies, both that "the beauty and the harmony of the liturgy find eloquent expression in the order by which everyone is called to participate actively",²⁰ and that the assembly's active participation at Mass is so closely connected with the art of celebration that the best eucharistic catechesis which people can have is the good-quality celebration of the Mass itself.

The formula which introduces the Lord's Prayer in the 1570 Roman Missal, which concentrates on confident prayer to God, has three alternatives in the 1970 ICEL version, still canonically in force in Britain. The three additional formulas emphasise respectively the fatherhood of God, forgiveness and God's Kingdom. The second of these is particularly useful: it can be of great spiritual benefit to people to give due emphasis to parts of the Mass which have to do with awareness of sin and of God's mercy.²¹

As a recent Anglican study has stated, "the Lord's Prayer is an occasion for unity among the assembly, not experimental unfamiliarity, particularly at the principal Eucharist on a Sunday".²² Two main topics arise from this, one to do with language, the other with the priest. First, though "trespass" in the sense in which the Lord's Prayer uses it and – to a lesser extent – "hallowed" have fallen out of everyday use in English, the common form of this prayer is so well known and of such long standing, that alteration is undesirable. Besides, this form is helpful as one of the few prayers which those who do not practise can know when they attend church. Secondly, the priest, as *alter Christus*, should humbly lead the congregation in accordance with the rite. In doing so, he can show the spousal love for the Church which Augustine has called *amoris officium*. He is not deliberately to impose his own personality on the liturgy, which he does not own.²³

The possibility of singing the Lord's Prayer at Mass always deserves to be kept in mind, especially with a view to furthering the participation of all present. Quoting Augustine and Vatican II, Benedict XVI clarifies that liturgical singing has an especially important place in the art of good celebration. In deciding which parts of the Mass are to be sung, we should include the Lord's Prayer among the more important parts. Another argument in favour of singing is that, since the Lord's Prayer should not be taken too fast in a routine

way, the slower pace which singing demands will cause the people to reflect more on what they are singing.²⁴

The question thus arises of what sort of musical setting is most appropriate. "There is a point in keeping alive the singing of the Ordinary of the Mass in Latin, including the *Pater Noster*, as a serviceable musical repertoire"²⁵ which can also be suitable at international and large-scale Masses. However, although the *General Instruction of the Roman Missal* envisages the Lord's Prayer as sometimes being sung in Latin, this can be unrealistic in many English and Welsh parishes nowadays; instead, all present might do better to sing it to a setting of good quality in English. In this case, the quality of the setting needs to inspire prayer.²⁶

In conclusion, two main points arise. One reflects on the whole Church's spirituality: our sharing in the Lord's Prayer at Mass is meant to involve us in adopting as our own Christ's mind, will and life, as well as his prayer. Secondly, "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".²⁷ In particular, leading the recitation of the Lord's Prayer at Mass is one way in which priests can "promote the baptismal priesthood of the entire People of God, leading it to its full ecclesial realization", in accordance with the ongoing aims of the Liturgical Movement.²⁸



Fr Nicholas Paxton was ordained in 1978 for the Diocese of Salford after studies at the Venerabile. He spent the next thirty years as successively canonist, priest-schoolmaster, librarian, convent chaplain, university associate chaplain and archives cataloguer, accompanied by part-time parish work. By part-time study, he also obtained further and higher degrees in liturgy, church history, modern literary studies and theology for ministry. He is a Fellow of three learned societies and currently works in several specialised forms of priestly ministry in Manchester and Salford.

Endnotes

- ¹ M. Levering, *Sacrifice and Community: Jewish Offering and Christian Eucharist* (Malden, MD & Oxford, 2005), 189; F. Amiot, *History of the Mass* (London, 1959), 114.
- ² Cyprian, *Liber de Oratione Dominica* 4; *Patrologia Latina*, ed. J.-P. Migne (Paris, 1857-1866, PL), Vol. 4 column 538, translation from G. Oury, *The Mass* (New York, 1988), 108.
- ³ Acts 2: 42; John Paul II, Apostolic Exhortation *Christifideles Laici* (1988), #39; Apostolic Letter *Dominicae Cenae* (1980), n. 4; Benedict XVI, Encyclical *Deus Caritas Est* (2005), #20.
- ⁴ P. Lyons OSB, 'The Roman Catholic Understanding of the Nature and Purpose of Worship,' *Worship Today: Understanding, Practice, Ecumenical Implications*, ed. T.F. Best & D. Heller (Geneva, 2004), 34.
- ⁵ J.R. Ainslie, *Making the Most of the Missal* (London, 1976), 98.
- ⁶ Benedict XVI, Encyclical *Spe Salvi* (2007), #24; see also John Paul II, Apostolic Letter *Mane nobiscum Domine* (2004), #26; P. Coughlan, *The New Mass: A Pastoral Guide* (London, 1970), 124.
- ⁷ John Paul II, Encyclical *Ecclesia de Eucharistia* (2003), #20, italics original.
- ⁸ S. Swayne, *Communion: The New Rite of Mass* (Dublin, 1974), 69; J. Jeremias, *The Lord's Prayer* (Philadelphia, 1964), 23-24; Benedict XVI, Apostolic Exhortation *Sacramentum Caritatis* (2007, SC), #2;

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- ⁹ Cyprian, *Liber de Oratione Dominica* 18, *PL*, Vol. 4 columns 548-549, translation from Oury, 108.
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- ²⁰ *SC*, #53.
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Up the Garden Path

Fr Terence McSweeney

Cherishing our Heritage is the name of a booklet published in 2007 to celebrate the re-opening of the Venerable English College Archives and Third Library. The title of the final article by Carol Richardson seems rather formidable – “The College Complex from the 14th to the 20th Century” – but it is a delightful and well illustrated review of the College Garden through the centuries. The history effectively ends in 1962 with the lining of the Tank with green marble (mosaic tesserae) and a slight lament about the relative silence of the Archives on the garden. Nature, they say, abhors a vacuum. I joined the College in 1961, part of a large year of 17 students and a full house of 88 students, a magnificent pool of “volunteer” workers. The College gardener did not qualify as a House Job, more of an N.G.O., though a hard afternoon’s work did qualify for a small flask of fresh wine and a cheese “morsel” from the nuns. I joined the little team of volunteers led by Jim Brand from whom I eventually took over in 1964 as head gardener.

It was a turbulent time. Pope John XXIII had called the 2nd Vatican Council, for which the Church was preparing or bracing itself. It was decided that most of the bishops of England and Wales would stay at the College. Rooms were re-arranged and re-furnished beyond the Rector’s Salone to the glee of one of the College song writers for whom practically every piece of furniture was replaced, revolved, returned or removed several times: such was the fate of the old “*Armadio* in the *Vestibulo*”. A new lift shaft was installed next to the main stairwell and new boilers in the cellar, with a great new flue running up the outside wall between the refectory and the garden. The low passageway between the wall and the garden proper was a general builder’s yard with concrete mixer, planks, scaffolding and, with reference to our story, wheel-barrows!

Carol Richardson records the account of the College diarist in 1954 of the rejuvenation and changes taking place in the garden amidst extensive modernisation of the College buildings. In 1964 the lemon trees in the picturesquely named “Ali Baba pots” had indeed grown tall and spindly with few leaves and even less fruit. The other trees planted in the ’50s were bitter oranges or tangerines full of pips and little juice – what little fruit they produced. They had never been pruned like the bushes you see in orange groves but each was a single trunk with a large, dark, evergreen crown. Nothing grew beneath where the acidic leaves fell. In fact the only ground level flowers and colour came from a few iris and berginia plants with their cyclamen-like flowers sprouting from tubercular roots and decaying leaves like cabbage or rhubarb. The main colour in the garden came from the great mass of bougainvillea hanging down from the rear wall of the Via dei Cappellari. There were a couple of mock orange shrubs along that same border and the first buds



A view of the current garden. Photo: Stefan Kaminski

showed off the recently planted climbing roses along the little border below the new stone trellis screening the Tank.

The prevailing tradition (mythology) of our day was that the Tank was never to be referred to publicly as a swimming pool – a far too flippant use of Rome's precious water supply to gain planning permission. Even in Monsignor Hinsley's time the idea of getting a fire engine down Rome's narrow streets that could tackle a fire in a building our size was hopeless. So, in case of fire, a reserve tank of water was dug, in which the students "bathed" to refresh themselves, but it was never a "swimming pool"! The changing rooms had originally been at the Sodality/Beda Chapel end of the pool, blocking the light and air from several windows. Water entered the pool through a pipe in the mouth of a large lion's head framed by a monumental block (never a diving platform!) situated between pillars in front of the changing rooms. It was indeed strange that the aqueduct bringing the water to a college of celibates should be called *Aqua Vergine*! The new changing rooms stood on what had been a patch of waste land. The stone arch and frame of one of the windows of the original College had been fixed behind it to the Cappellari wall. That had been moved to its present site against the faded fresco, above the sarcophagus, opposite the main doors into the garden.

Beauty lies in the eye – and the mood – of the beholder. To some, the garden was a shady oasis. To others, 80 people crunching round the gravel during Retreat in silence, it was gloomy and depressing. Palazzola was not in use during the academic year: there was no central heating there, nor hot or cold running water or even gas in the kitchen then. The stove was wood fired, with a complicated flue system running under the floor to an outside chimney. In term time the College garden was the only place for a breath of air; to others, at certain restricted times, the place for a smoke. Some heard the babble of the little fishpond by day: others heard the laborious croaking of bull frogs at night. The refrain of one College song complained that "the pigeons up above send down tokens of their

love, on the English College Ga-arden". Students of the day will not forget a little girl who lived in one of what were then hovels facing across from the Via dei Cappellari, each with its little balcony and outside "loo". It must have been about her 13th birthday when she became the proud owner of a record player and ONE record. "Speedy Gonzales" and its noisy la, la, la, la, la refrain blasted mercilessly from her little balcony, hour after hour, day after summer day. It was eventually superseded by our first taste of the Beatles – "It's a hard day's night" and "She loves you Yeah! Yeah! Yeah!" The garden had become a cross between a builder's yard and a human zoo!

Needless to say, the pros and cons of the garden were debated, when suddenly a new factor came into the equation, if one may put it that way. The Rector, Mgr "Jock" Tickle, was invited to ascend the Episcopal ladder as Bishop of Bela and Ordinary to the Armed Forces in 1964. He was succeeded by Mgr Leo Alston, soon to be assisted by "Jack" Brewer. It was thought an auspicious time to suggest changes in the garden to lighten it up and bring in colour. To the students' astonishment, the Rector, as he did so often in those days, listened, agreed, in fact welcomed the changes, and offered to approach the bishops still in residence for contributions to the funds! In no time the sickly lemon trees were taken up to Palazzola and planted where the olive trees are now, near the swimming pool. Sadly, they did not survive the winters there. A trench was dug around the base of each of the orange trees, the roots cut and, using the full height of the tree for leverage, ropes and a good shove used to bring them down without leaving stumps in the ground. The trunks and branches were sawn up and carried away once again in his lorry by Enzo Giobbe, the provider of the College wine. Next, from the garden nurseries by the Baths of Caracalla, he brought a great load of *concime* – compost, which was dumped in the main Cortile.

The builder's wheelbarrows were "borrowed" and the compost wheeled into the garden, on planks up the steps. The "Ali Baba" pots were cleared out and filled with fresh compost and holes were prepared to take new trees. The final trip from the nursery was a load of mature Azaleas for the pots and 12 year old almond, flowering cherry and prunus (prugna) trees for the beds – a succession of colour in spring and light shade in summer. I still have the photos, taken in the garden of me blessing my parents after my ordination at the College in 1967. My other enduring memory of the garden is a catchy little tune, originally to the words 'I'm Enery the Eighth I am'. For obscure reasons I had acquired a nickname 'Ebenezer Mac' which yet another College songwriter seized on and my gardening efforts were summarised in the words "I rubbed shoulders with the nearest tree. Everyone cries "Timber", Calls me the battering ram. Can't help it if I'm muscle-bound, Ebenezer Mac I am"!

I trust another voice will break "the relative silence of the Archives on the garden" over the last 40 years. Besides the sacred sources of Scripture and Tradition, maybe it would be worth looking into the song books!



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“Nunc Dimittis”

Fr Gerald Creasey

Although not experiencing the wonderful joy of Simeon, I feel the exhilaration of seeing my name in a footnote in the second edition of Michael E. Williams' *The Venerable English College Rome, A History*. On page 251, footnote 1 it states: “*Ruby Thoughts, Reflections of a Year* by Gerald Creasey (2001) tells the story of the last class of students to have received the whole of their training in the College in the pre-Conciliar days. It contains a series of individual reflections on how they look upon their college days in the light of 40 years experience of the post-Conciliar Church”.

In recent years the Roman Association has contributed significantly to the material development of the College and its facilities by raising considerable sums of money. There has been a corresponding effort to foster the equally important purpose of the Association, which is to encourage mutual support and friendship. As President, Archbishop Paul Gallagher has made this his main concern and I have been invited to share with you how, over many years, the bond of friendship among members of the “Year of ‘55” has developed and deepened.

My first impressions of the Roman Association were definitely unfavourable: dull meetings held in hotels, as well as the need to find a Catholic Church early in the morning and to queue to celebrate a “private” Mass (there was no concelebration in those days). What could be done? I decided to produce a newsletter and, although records of members were not accurate, I wrote to as many as possible asking for news etc. The Carmelites at Wood Hall, Wetherby were very co-operative and produced an attractive newsletter which was well received. Another development was to meet in halls of residence and seminaries. This gave us the joy of a concelebrated Mass and for many of us this continues to be the highlight of the meeting of the Roman Association. After resorting to seminaries and pastoral centres, we have found the happy mean by using The Raven Hotel, Droitwich and celebrating Mass in the nearby Church of the Sacred Heart.

The next area for reform was the Annual Martyrs’ Day Mass held on or near to the Feast of St. Ralph Sherwin on 1 December in Tyburn Convent, London. It was a long distance from Leeds. One year the train caught fire at Retford and on another occasion the National Express coach broke down. I decided to invite members, especially those based in the North, to a Martyrs’ Day Mass at Hazelwood Castle, near Tadcaster. At the time it was a Carmelite Pastoral Centre. The first gathering was a great success; members who never went to the London Mass obviously appreciated a gathering closer to home. The second meeting was, however, a disaster. The Mass was excellent but the meal...tinned spaghetti! Michael Taylor came to the rescue. He invited us the following

year to his large presbytery at The English Martyrs, Preston. For years thereafter, the northern members of the Association met in Preston. They were excellent gatherings, all thanks to the tinned spaghetti at Hazelwood! Since Michael's death, John Allen has hosted the Martyrs' Day celebrations in the North. Meanwhile, other regions took note of the development and now there are a number of gatherings, which of course means that more "Romans" attend. And to think that all this blossomed from a broken down train and coach...

Members of my "Year of '55" meet regularly at the AGM of the Roman Association (in fact we are usually the largest contingent) and at the Martyrs' Day celebrations, but it is through the actual meetings as a group that we have derived so much encouragement and support. In our early years as priests, it was a long time before we could invite fellow priests to our own presbyteries. But thanks to Luke Dumbill being on the staff at Upholland College, we held an enjoyable meeting there and soon Harold Parker was able to host us in Bradford. During the subsequent years, we have met in places as varied as Bootle, Cleckheaton, Morley, Bermondsey, Lincoln, Rainhill, Wembley, Newark, Waterloo, Coventry, Ripon, Oxford, Todmorden and Liverpool. For our Pearl (30 year) Anniversary, Tony Grimshaw was host at Palazzola and arranged for us to concelebrate early morning Mass with Pope John Paul II.

At first, the meetings of our year-group were attended only by priests still active in their ministry. I suppose this was a legacy from the unsatisfactory procedure for someone leaving the College in our student days. It came, however, as a blessing to us all when we were able to gather as members of the "Year of '55", rather than exclusively as priests. On the 40th anniversary of our arrival in Rome as a group of seventeen students, we met in Henley-on-Thames at the kind invitation of Tony Wilcox and travelled the short distance to the village cemetery where John Lethbridge is buried. John had left in the 1st Year of Theology and was killed in a flying accident over Canada. He was the first of our group to die. We had also lost contact with one of the Year, Martin Coyle, the first to leave and the last to be found. He was eventually traced and how delighted Martin was to renew friendships. So we became "friends re-united"!

Each year members travel long distances to come together for a few hours. The Holy Spirit has bestowed many graces upon us, not least being those of healing hurts as well as a deeper sense of friendship. I will always remember the courage of "Chuck" White. Despite being seriously ill, he travelled from Liverpool to the meeting in Todmorden with his brother as driver and an oxygen cylinder by his side. A few months later at his funeral in Waterloo we realised with what deep love and affection he had been held by his people. There was a Naval Guard of Honour for a person who had said "Rules are for the easy life of the Beaks!"

Over the years my friends had generously responded to my various initiatives but the real challenge came as the priests approached the Ruby Jubilee of Ordination. That was an occasion for celebration, but I felt that it was really a celebration for the whole "Year" which had come together in 1955. And so the book, *Ruby Thoughts, Reflections of a Year*, was born. Based upon the long weekly letters which I wrote to my parents over a period of seven years at the College and which they had preserved in two shoe boxes, it was

possible to reflect upon those student years as well as commenting upon subsequent events in our lives.

It was no easy task but the result was extremely satisfying. The deadline for the finished work was achieved, one day before the Ruby Anniversary, and I was able to deliver boxes of *Ruby Thoughts* to my friends. Having had no previous experience of publishing, I had suggested 300 copies. I was also ignorant of costs, which turned out to total £4,000. However, the sale of my treasured Leeds United Programmes (before the dramatic fall of the mighty "Whites") brought in £1,500 and I was delighted with the response of those who read the book, among whom was a solicitor in Glasgow who wrote to tell me that his brother, a priest, had been at the Pontifical Scots College during the same years. Another avenue was thus opened. Contact was made with George Gillespie. His "Year of '55" had never previously met, but he was enthusiastic and so an invitation was extended to members north of the border to come to our next reunion. They arrived in a limousine driven by a chauffeur all the way from Glasgow. The six Scots certainly knew how to travel in style! So now we meet up with our friends from the Scots College every year as well as continuing our own meetings. There was a second edition of *Ruby Thoughts* so that 1,000 in total were produced and amazingly less than twenty remain in my possession.

As I look back in gratitude on the sharing by those of us from the "Year of '55" and have seen the growth and development of its significance, I hope that perhaps there is even more to expect in the future and also that some of those in other years will build upon our foundations.

Fr Gerald Creasey is a priest of the Diocese of Leeds. He was a student at the Venerable English College from 1955 to 1962.

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“To be a pilgrim” – the Seven Basilicas Walk

Rev. David Charters

“There’s no discouragement shall make him once relent his first avowed intent to be a pilgrim”. At the end of a long and tiring day of walking, prayer, reflection and fellowship, we gathered at our last station, St Mary Major, where David Wingfield offered us a *fervorino* capturing the essence of all that we had experienced throughout the day by citing Bunyan’s famous hymn. Yes, to be a pilgrim was indeed our avowed intent on that Saturday, as we made what has become our annual pilgrimage to the seven churches. The theme of pilgrimage is obviously one which resonates in the heart and imagination of anyone who has spent time at the English College, which in its former life housed many pilgrims who came to the holy city of Rome to pray at the tombs of the Apostles and to visit other important churches along the way.

The day’s pilgrimage which – including our stops for prayer, lunch and so on takes the best part of twelve hours – is spent very much in the company of St Philip Neri, who in the early days of the Oratory, revived the tradition of visiting seven Roman churches. Such an intense day of prayer, fellowship and exercise offered his young companions a healthy alternative to the rather secular celebrations for *Carnevale*. Whilst some would parade through the streets in disguise, Philip and his band would wind their way through the *urbe* in a spirit of prayer and penance. When looking for a date in the calendar this year for the pilgrimage, the eve of Pentecost seemed to suggest itself. On a practical level we were more likely to have more favourable weather conditions than if we had gone in the traditional Lenten season (considerably earlier this year); but the walk also provided us with the opportunity of recalling the very special grace Philip had received at Pentecost 1544 when, after praying for a long time at the catacombs at St Sebastian, he experienced the love of God in a physical form thus realising the words from Lamentations inscribed on the book which the angel holds at the base of his statue in St Peter’s basilica “*de excelso misit ignem in ossibus meis*”.¹

Having begun the day with Mass and morning prayer at St Peter’s, the 12 of us then made our way to St Paul’s. When I first spoke of reviving the pilgrimage here in the spring of 2005, I suggested that each one take responsibility for preparing our visit to one of the churches. Thus each *statio* became a *meditatio*; each one so unique and insightful as one or other member of the group reflected on the patron saint and/or the church or some other aspect of the day.² As I read a little more about St Philip before this year’s pilgrimage, I was delighted to discover that we were working along similar lines. The 16th

"To be a pilgrim" – the Seven Basilicas Walk



From left to right, back row: Michael Patey, James Mackay, Michael Coughlan, Michael Doody, Fr Brendan Gatt, Phillip Harris, David Wingfield, Rev James Neal. Front row: Steven Leightell, Fr Nicola Ban, James Wilson, Rev. David Charters.

century pilgrims would also take it in turns to deliver a sermon or reflection along the way...

With St Philip for patron, friendship and good humour forms an important part of the day and, as Fr Brendan Gatt pointed out during his homily at Mass, the nature of the walk is such that you get to spend time with everyone in the group at some stage. The sharing, the prayer, the effort and the fatigue all forms part of the offering which we pilgrims make to the Lord, made possible because of the fire of love which *he* has poured into our hearts (cf. Rm 5:5); that love which is the Spirit who brings us together and allows us to grow in union with him and in friendship with one another.



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Endnotes

- ¹ He sent fire from on high deep into my bones.
- ² The seven which St Philip "canonised" are St Peter's, St Paul's, St Sebastian's, St John Lateran, Holy Cross, St Laurence outside the walls and St Mary Major.

At the Service of St Peter's Successor

Michael Patey

*One taught mankind its creed, one guards the heavenly gate.
Founders of Rome, they bind the world in loyalty;
One by the sword achieved, one by the cross his fate;
With laurelled brows they hold eternal royalty.¹*

For the city of Rome and the Universal Church, the names of the apostles Peter and Paul are particularly important. Personally called by Christ, each preached the gospel in the city, was imprisoned and met his death as a martyr. Peter was the rock chosen by Christ on which to build his Church, ever since remembered as the one whom the Bishops of Rome succeed. Paul, whose spectacular conversion turned him from persecutor to protagonist in the history of evangelisation, was the inspired human author of numerous epistles to the early churches. Both feature prominently in the first volume of Church history that we have, the Acts of the Apostles, and both can be considered founders of Christian Rome, even if they were not actually the first Christians in the city.

The Church venerates Saints Peter & Paul on several occasions during the liturgical year, but most especially on 29 June with the commemoration of their Martyrdom. The date of the feast is the anniversary of a day around 258 when their relics were temporarily removed to be hidden from those persecuting the Church of Rome on the orders of the emperor Valerian. The two martyr saints had been executed during Nero's persecution in the year 64, perhaps on different days. St Augustine, in the following words, explains why they share a feast day:

Both apostles share the same feast day, for these two were one; and even though they suffered on different days, they were as one. Peter went first and Paul followed. And so we celebrate this day made holy for us by the apostles' blood. Let us embrace what they believed, their life, their labours, their sufferings, their preaching, and their confession of faith.²

St Augustine writes that Peter and Paul "were as one". The unity of the apostles' successors is particularly apparent at the Papal Mass each 29 June when the Holy Father confers the Pallium upon each of the recently appointed Latin Rite metropolitan

archbishops of the Universal Church. The Pallium, a white woollen garment marked with six black crosses and worn about the shoulders, is symbolic not only of the fullness of the Archbishop's episcopal office, but also of his personal loyalty to the Pope. It is therefore a sign of communion between the recipient and the metropolitan of the ecclesiastical province of Rome. The Pallia are placed in the vicinity of Peter's tomb on the eve of the feast, blessed by the Pope during Mass on the feast-day, before being placed over the shoulders of each metropolitan archbishop as he kneels before the Holy Father.



Pope Benedict XVI wearing the Pallium at the 2007 Mass for the Solemnity of SS Peter & Paul. The author can be seen behind the Holy Father.

Photo: ©L'Osservatore Romano

In June 2007, as the great universal and Roman feast was approaching, with 46 Archbishops coming to the eternal city to receive their Pallia, seminarians of the *Venerabile* were completing their exams amid soaring Roman temperatures. Then we heard the good news that, for the second year in a row, the College had been asked to provide servers for the Pallium Mass. Another student had been asked to be a lector at the Mass. In early 2007, the Rector had contacted Archbishop Piero Marini, the then Papal Master of Ceremonies to offer our services, and Archbishop Marini was pleased to accept them. He did, however, point out that our serving on this day in two consecutive years did not constitute a "tradition",³ though our continued presence in Rome and Palazzola until mid-July does not bring much competition from other seminaries, whose students tend to have escaped the Roman heat immediately after the end of their June exams. I had never met a Pope before and so I was particularly enthused by the prospect of serving Mass for Pope Benedict.

And so on the morning of 28 June, a group of fourteen seminarians from the College made its way to the Basilica for a rehearsal for the Mass on the following day. We were met by Archbishop Marini and the Monsignors who assist him. Their first task was to allocate jobs and they set about this by lining us up in height order. The tallest would carry the processional cross, seven seminarians would be candle-bearers and two others would take the thurible and boat. Four others of us (of moderate height) were to be very near the Holy Father throughout the liturgy, looking after the mitre, crozier, book and microphone. We were put through our paces in different groups, and it was clear that the prospect of serving should not be daunting as we would not be able to go far wrong with several MCs keeping their eye on us.

Early the next day, we arrived at St Peter's in our cassocks, proceeding to the Chapel of the Pietà. We were each fitted with matching cottas by the friars in charge of the sacristy. I and another seminarian were also fitted with "vimps" as we to be looking after the Holy Father's mitre and crozier. The two of us, and two others with the more onerous tasks of bearing the book and the microphone, were ushered into place in the rather small sacristy beyond a door hidden in the marble walls. This was where Pope Benedict would appear and vest minutes before Mass began. The MCs were chatting in Italian about the

ecclesiastical issues of the day, before a hush descended at the sound of the Holy Father's lift arriving from the apostolic palace. One MC revered the Bishop of Rome in the traditional way. Archbishop Marini then checked one or two details of the liturgy with him. The Pope briskly vested, the thurible was charged and blessed and his hands were washed. His Holiness acknowledged us with a smile when Archbishop Marini mentioned to him that it was seminarians from the Venerable English College who were going to be serving Mass.

I and another "vimper" processed into the Basilica immediately behind the Holy Father. It gave a privileged and unique Pope's-eye-view of what it is like to be the centre of attention for thousands of people. We witnessed the love of the People of God for the Successor of St Peter. There was applause, along with cries of "*Viva il Papa!*" as the organ sounded and the choir sang. The flash from thousands of cameras was overwhelming. There seemed to be a wall of people on each side of the aisle, each person delighted at their encounter with the Holy Father. Pope Benedict acknowledged those he saw, always smiling and serene, blessing the faithful, stopping at one point to bless a baby. The procession took several minutes and, as we approached the altar, the bishops, archbishops and cardinals sitting in choir in colourful groups, bowed to receive the Pope's blessing. The Pope took a special moment to bless the youngsters of the choir, who capably continued to sing while bowing and making the sign of the cross. Shortly afterwards, Mass began and the students of the Venerable set about their jobs, remembering the details explained to them the previous day.

At the beginning of his homily, Pope Benedict reminded us that on the previous evening, he had been to the Basilica of St Paul Outside-the-Walls to pay homage to St Paul, the Apostle to the Gentiles, at his sepulchre. There, at first Vespers for the Solemnity, the Holy Father had announced the Pauline Year which would begin in 12 months time, on 29 June 2008, to celebrate the 2000th anniversary of the Apostle's birth.

When the time came for Holy Communion to be distributed, to our happy surprise we were ushered around the *baldachino* to receive the Lord from the Successor of St Peter himself. It was perhaps one of the more significant events in my experience of the universal Church—to be receiving the Body of Christ from His Vicar, the Successor of Peter, on the feast of St Peter's martyrdom, in the Basilica dedicated to his name and built over the resting place of his mortal remains, in Rome, the city of Peter's ministry and martyrdom.

At evening prayer that night at Palazzola, we sang the breviary hymn for the Solemnity. The final verse summed up my feelings as I reflected on the experience of the day:

*Rejoice, O Rome, this day; thy walls they once did sign
With princely blood, who now their glory share with thee.
What city's vesture glows with crimson deep as thine?
What beauty else has earth that may compare with thee?*

At the Service of St Peter's Successor



Michael Patey is a third year seminarian for the Diocese of Northampton, studying theology at the Pontifical University of St Thomas Aquinas (the "Angelicum").

Endnotes

- ¹ Hymn for the Solemnity of Saints Peter and Paul. Text attributed to Elphis [? - 493], wife of Boethius, translated by Ronald A. Knox [1888-1957].
- ² St Augustine, Sermon 295.
- ³ c.f. The Diary, *The Venerable* Vol. XXXIII No.4 (2007), 76.

The International Youth Centre of San Lorenzo

Michael Coughlan

"The Atmosphere of World Youth Day in a small Roman church" read the headline of the article in *L'Osservatore Romano* marking the Papal Visit to the International Youth Centre of San Lorenzo on Sunday 9 March 2008. The Pope came to mark the 25th anniversary of the foundation of the Centre by his predecessor, Pope John Paul II. The Youth Centre, where I spend one afternoon a week as part of my pastoral formation, is situated close to St Peter's Basilica and is a place of meeting for the young people of the Church, from all parts of the world and of any language whatsoever. The Centre aims to capture part of the spirit of World Youth Day when we pray for the young people of the world and for the Holy Father together.

I was privileged to be able to serve at the Mass celebrated by the Holy Father during his visit. In his homily, he preached on the themes of life and death. The Gospel of the day was the raising of Lazarus. The Pope started with the basic questions of human life: "What



The author serving Mass for the Holy Father at San Lorenzo

Photo: ©L'Osservatore Romano

is life?" "What is death?" "How should one live?" "How should one die?" He spoke about the constant search for immortality; that we are part of the great drama called life and yet we transcend it! As Christians, we seek a different kind of immortality. Our existence is not about trying everything in sight, nor about constantly having new experiences; it is rather about seeking the source of life. The Holy Father said that, if we lived in a world in which no one ever died, it would be a world of old people in which nothing changed and which allowed no room for youth and for the renewal of life. We Christians are privileged because, in the Bread which is broken as Jesus' Body, in the Wine poured out as his Blood and in his Word broken in our midst, we find the source of our life, the fountain of eternal youth!

This is what the International Youth Centre of San Lorenzo is all about. It is a place where we meet Christ as fellow pilgrims on the road of life. Just as the disciples on their way to Emmaus encountered the risen Jesus and had their eyes opened at the breaking of bread, so too we gather around the table of the Lord to hear him speak the Word of life to us and have him share that life with us in the Eucharist. Jesus said, "I came that they may have life, and have it abundantly". Those words of Jesus are still as true today as they were when he first spoke them. The Centre plays one small part in the Church's mission of making this life available to all people.



Michael Coughlan is a second year seminarian for the Diocese of Shrewsbury. In June 2008 he completed a Baccalaureate in Philosophy at the Pontifical Gregorian University.

“We should glory in the Cross of Christ”

Homily delivered at the Royal English College of St Alban, Valladolid, Spain on Maundy Thursday 20 March 2008

Bishop Alan Hopes

Tonight the Church begins her three days of the most profound contemplation as we enter the Paschal Triduum. It is a time of mystery, a mystery whose depths we can only begin to wonder at. At the heart of this mystery stands that great sign of contradiction, the Cross of Christ. At the Easter Vigil, we will arrive at the place where the Cross stands empty and the entire world is transformed. But first we need to stand at the foot of the Cross and behold the Suffering Servant whose death redeems the world. Tonight we begin the journey with Our Lord which leads to that Cross. *We should glory in the Cross of Christ* - the opening antiphon of tonight's Mass. It is a curious statement, yet we make it boldly and gladly. For the Sacrifice of the Cross, instituted tonight, offered tomorrow and effected on Easter Sunday, is our assurance of God's redeeming love which will never fail. The Cross is indeed a sign of contradiction - for though the Cross of our Lord is at the heart of our faith, we proclaim through the Cross our belief in life. Others might proclaim their belief in death - we consistently affirm that we believe in life.

There is a vast treasury in tonight's liturgy. This is the Mass of the Lord's Supper, the commemoration of the last supper that Jesus had with his disciples. We must not forget that it is the Mass of the *last* supper. It is the moment when all the aspirations of the disciples of Jesus falter. What they have hoped for and believed in is



Bishop Hopes delivering his homily at the Royal English College, Valladolid. Photo: Stefan Kaminski

not going to happen after all. It is a moment of failure. This is important, for so often we plan and organise and work to succeed. Success, after all, is what is important in today's society. Failure in our plans and aspirations cannot even be considered. And yet it is precisely in enduring this failure that the Church is born. It is in this Last Supper that the new marriage feast of the Lamb begins. It is the mystery of the Cross - that where there is death, there, in fact, is life. It is the message that we cling onto today in a world where the culture of death is constantly rained down upon us and challenges our belief in life. For at the heart of the Lord's Supper and at the heart of the Cross stands hope - not wishful thinking, not optimism or hoping that something will turn out well, but something more profound, something that makes sense regardless of how it turns out.

Something that makes sense: In the Mass, the offering of love and obedience which Our Lord made on Calvary is re-presented to the Father. Bread and wine are changed into the Body and Blood of Jesus Christ - Jesus becomes truly present with us - and in Holy Communion we unite ourselves with him in that offering and share in the fruits of his sacrifice. That is why we bring to the Eucharist all that confuses, all that confounds and pains us. It is here that we lay down our plans for our success, our own aspirations, our work, our joy, our tears and our priesthood, our failures. It is here that we offer them on the Cross and pray that they may make sense. And it is from here that we can go out with renewed courage and hope - for the Lord's Word is a word which makes sense of all the failures and crosses and deaths which we face. Here indeed is the summit and source of all that we do.

And it is this hope that makes sense of the call to serve - for this is the Mass of the New Commandment to love one another. The vocation of every Christian is not success but service. When Jesus washes the feet of his disciples he gives a sign to all Christians: *If I, then, the Lord and Master, have washed your feet, you should wash each other's feet.* It does not make sense to wash one another's feet if what we are aiming at is success. This act is a reminder of our call to community and communion, where all our actions are in some sense aimed at building up and strengthening our family bonds with one another. Where so much emphasis in our modern culture is placed on the self at the heart of everything, service reminds us as Christians that we are unavoidably individuals within a communion, belonging to a family whose demands on us are deep. We have to beware lest our service tends to be no more than self-affirmation, a sense that we are so good because we are doing what we do: *I am proud of my own humility!*

Peter's refusal to let Jesus wash his feet and his subsequent acceptance reminds us that we must also allow ourselves to be served - and in so doing we recognise our own frailty and need for the help of our brothers and sisters. This intricate balance of mutual support and dependence is so necessary for today's world where the market triumphs, where people are slaves of systems and economies, where human beings are disposable non-entities, far less important than ideologies and causes. Service reminds us of the dignity of every human being. If I wash *your* feet, how can I then blow you up with a bomb, how can I then exploit you or abuse you? And even if the feet I seek to wash walk away from me, nevertheless I am proclaiming my belief in the person whom I serve, and whose dignity and humanity I honour. This is an act of great hope for in it we are rescuing

“We should glory in the Cross of Christ”

ourselves and one another from regarding any human being as pointless and human life as meaningless.

This is the Mass of the High Priesthood of Jesus Christ, in which he commands his apostles to *Do this in memory of me* and so perpetuate for all the time the essence of his priestly sacrifice. It is in our courage to dare to love and to serve that the priesthood, which we also celebrate at this Mass, is born. What Christ does, he commands his apostles to do. The particular ministry of the priest is in a real way the fusion of these two central acts at the Last Supper: to break the Bread and to wash the feet. Those who are called to the dignity of the priesthood must never forget the dignity of those whom they serve, which is primary, and the dignity of the things which they serve, which are holy. When a priest does what the Lord did in the Cenacle, on the night before he died, he is pleading the sacrifice of the Cross. He is also sharing in a sacred meal with the whole people of God. He has an awesome responsibility. And we are all reminded at the end of Mass, priest and people, that Jesus calls his Church to serve the world: *Ite missa est* - Go this is your mission.

Just a few personal words. A great deal is being asked and expected of those who are called to the ministerial priesthood of the Church. It is a noble vocation. It is a joyous vocation. It is also a vocation to sacrifice. That which we do, that we also live. I believe that there is a deep offering of hope to the world in a vocation which expects a way of life so much in contradiction to that which is accepted as “normal” in everyday life. The great driving forces of money, sex and power are the key motivators to most human endeavours. Without at least one of them, things seem to be pointless; there is no meaning to life. And yet the priest is expected to live simply and to give up the chance of amassing a great fortune. The priest is called to celibacy and to lay down that most deep and personal side to our lives, the desire to be united intimately with another human being. The priest is called upon to renounce all worldly power and to be, instead, someone who is obedient, someone who serves. These are all signs of contradiction. But they are signs of the Cross, the sign of hope. Life makes sense. In being asked to live these particular evangelical counsels of poverty, chastity and obedience, we are being asked to be those signs of hope to a world where only success seems to matter. This does not make us any better than our sisters and brothers, and it certainly does not remove those driving forces from us. But in hope we embrace these values, uniting our offering with that of Christ on Calvary and in the Mass.

So we come now to the Banquet which is prepared for us. We come to the Cross. We bring all that is weak and awry in our lives. We bring all that is joy, all that is success. We bring all that is failure. We glory in the Cross, the instrument of death, which is our life. We journey to the Cross, the tree of defeat, which is our hope.

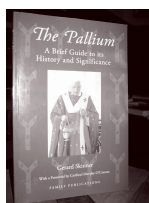
Alan Hopes has been an auxiliary bishop in the Archdiocese of Westminster since 2003. He is Titular Bishop of Cuncacestre (Chester-le-Street).

Nova et Vetera

In the past year four books written by Old Romans have been published:

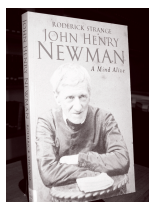
The Pallium, by Gerard Skinner, foreword by Cardinal Murphy-O'Connor (Family Publications, Oxford)

From the back cover: "In this book, Gerard Skinner provides a short account of the history and significance of the pallium, this simple yet beautiful symbol of divine service."



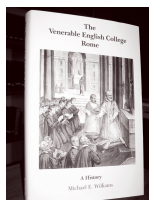
John Henry Newman: A Mind Alive, by Roderick Strange (Darton, Longman & Todd., London)

From the back cover: "*John Henry Newman: A Mind Alive* paints a vivid and nuanced portrait of Newman as a thinker, a friend, and a priest, and shows us how he approached some of the controversial issues that still divide Christians."



The Venerable English College Rome: A History, by Michael E. Williams (Gracewing, Leominster)

From the inside flap: "This book, first published in 1978, and here reissued in a revised and updated edition, recounts the history of the College since 1579 when it became a place for the preparation of priests to work in the mission to England and Wales."



The English Cardinals, by Nicholas Schofield & Gerard Skinner (Family Publications, Oxford)

From the back cover: "In this book, Nicholas Schofield and Gerard Skinner provide a portrait of each cardinal of the English Church. For the first time, the biographies of every cardinal connected with England by birth or office are collected together in a fully illustrated volume."



Alexander MacDonald

Schola Notes 2007-8

Mgr Philip Witmore

Readers will know from elsewhere in this year's *Venerabile* that seven men arrived during the summer of 2007 as the new first year. All seven joined the Schola. The College comes ever closer to achieving "active participation of the entire congregation" in the polyphony that is sung during the liturgy. Membership peaked at 23. We could even supply a referee for that *tenors v. basses* football match!

We "kicked off" straight away with rehearsals for the Christmas Entertainment, having managed to set the planning for the Advent meditation in motion at an earlier stage than ever. This was thanks to the helpful initiative of the Entertainments Committee in nominating the student responsible during the Villeggiatura – one Michael Doody. We had begun learning my arrangement of Viadana's exuberant four-part *Exsultate Iusti* during the previous summer term and we continued work on this piece with a view to including it in the Entertainment. It sends the tenors up to top A a number of times, so we are taking full advantage of our current crop of high tenors.

Martyrs' Day gave us an opportunity to perform this piece during the liturgy in the unfamiliar setting of the Martyrs' Chapel. We occupied the two pairs of inward-facing benches on the cortile side. Had Martyrs' Day occurred even one day later – in Advent – the Schola Master's place would have been taken by the Advent wreath. A narrow escape!

With regard to the other pieces planned for the Christmas Entertainment, the focus was to be on John the Baptist, so a golden opportunity arose to work on Orlando Gibbons' beautiful verse anthem *This is the Record of John*. David Wingfield gave an assured rendition of the verses in an arrangement of the piece for tenor solo and 4-part men's choir. The remaining Schola item was one that we had sung two years earlier – the meditative *Hail, Blessed Virgin Mary*, based on Charles Wood's arrangement of an Italian carol. The Entertainment also provided an opportunity for James Mackay to demonstrate his remarkable vocal agility in the air *Ev'ry Valley* from Handel's *Messiah*, and for Fr Bruce to offer us a delightful organ interlude with the Pastoral Symphony from the same oratorio. Fitting the entire Schola onto the sanctuary of the Martyrs' Chapel was a tight squeeze, since we had to ensure that everyone had room to sit on the benches around the side as well as to stand in choir formation on the altar steps when singing. We just about made it.

We spent our three rehearsals in January learning Tallis' *If ye love me*, which we sang at the Wednesday evening Mass during the Week of Prayer for Christian Unity. Then came the break for exams. Lent began as early as it is ever going to during our lifetime. By the time we started the second semester, the Station Mass at San Lorenzo in Damaso on

Tuesday of the Fourth Week of Lent seemed to be almost upon us, but we were still able to learn Thomas Tomkins' setting of the Miserere in time – *Have mercy upon me, O Lord*. It was good to have the opportunity to sing outside the College to a full church and our American friends, always present in large numbers at these events, were most appreciative.

Continuing the international theme, we found ourselves in Spain for the Triduum. The Schola Master was able to join the College community at Valladolid from Holy Thursday until Easter Sunday. We managed to contribute some polyphony each day. On Holy Thursday, James Neal, David Wingfield, Phil Harris and Andy Moss sang John Sheppard's *I give you a new commandment* as a solo quartet during the Washing of the Feet. On Good Friday, we sang the Passion in the way that has now become traditional. Byrd's *Voces Turbarum* were sung by a six-voice choir consisting of James Mackay, Michael Patey, David Charters, Michael Doody, Stefan Kaminski and Andy Moss. All of them had sung it at least once before, so this made it easier to rehearse, despite the difficulties caused by the international dimension of this year's celebrations. James Neal was a fine Evangelist, flanked by Aaron Spinelli as Synagoga and the Vice-Rector as Our Lord. All three had sung these roles before, Aaron and Fr Andrew in the College liturgy on more than one occasion and James in an earlier life at Mirfield! So we had a highly experienced team this year.

At the Easter Vigil the full Schola sang an old favourite, Costantini's *Confitemini Domino*, and on Easter Sunday morning it was time for another: *This joyful Eastertide*. Throughout the celebrations, it should be noted that we made our contributions to the liturgy alongside those of our brethren at the English College in Valladolid. These include many fine singers and the Schola Master of the College in Rome is very much hoping that some of them will find their way over to us at some point during their studies for the priesthood.

Our one regret, of course, was that this year we were unable to contribute to the liturgy in Saint Peter's Square, for the first time in perhaps as many as thirty years (can any readers enlighten us as to how far back this "tradition" extends?). Our disappointment was tempered by the scenes of torrential rain that we saw broadcast from Rome on television. We hope very much, though, that we will be able to return there in future years.

On account of the exceptionally early Easter, we had plenty of opportunity to contribute to the Liturgy during the period leading up to exams. For some time I had been keen to learn more music by William Byrd with the full Schola, so we began the new term by preparing the *Agnus Dei* from his Three-Part Mass. An opportunity to sing it during the liturgy presented itself on 23 April, Saint George's Day, when we were joined at Mass by Father Mark Butlin and the monastic formators who come to us once a year. I had hoped that the exceptionally large number of concelebrants would give time for a more extended *Agnus Dei* than usual, while the hosts were being distributed among them, and I was not disappointed!

The remainder of the term provided us with some opportunities to return to music learned previously. For Founders' Day we sang *Confitemini Domino*, for Pentecost we sang *If ye love me* and for the house function at the Chiesa Nuova we sang *Exsultate Iusti*. Our

one other performance prior to exams was on Corpus Christi Sunday, 25 May. We took the opportunity to sing Phil Harris' *O Sacrum Convivium* with eight voices – James Mackay, James Neal, Fr Bruce, David Wingfield, the composer, Benjamin Theobald, Stefan Kaminski and Andy Moss. Most of these had sung the piece before and we seem to perform it better every time we do it.

At the time of writing, the *Villeggiatura* has only just begun. It is planned to incorporate a feast of Schola music at the three liturgies for Lectorate, Acolytate and Diaconate. The Schola Master will be at work in the Secretariat of State on the morning when Lectorate is conferred, so Phil Harris has kindly agreed to conduct Monteverdi's *Ave Maris Stella*. We were able to relearn this piece during the last weeks before exams. At Acolytate, we will sing Casciolini's *Panis Angelicus*, for what, remarkably, will be the first performance this year of one of our great favourites. And finally, at Diaconate Sunday, we will sing Tallis' *If ye love me*, a fitting conclusion to one of the Schola's most active years liturgically for some time. We look forward to resuming in October and hope very much that some of the new men will be high tenors – as all three deacons, who are leaving the College in order to be ordained priests, are members of the first tenor section. Fortunately, even though all deacons are first tenors, not all first tenors are deacons. Saved by logic!



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

Sports Report 2007-8

Alexander MacDonald

"Sport can help man to see his own capacities as talents and his life as a gift of God." Thus spoke Pope Benedict XVI last October as seminarians in Rome embarked on a new football season. Of particular interest to us were the following words of His Holiness: "Even when sport is pursued at *high* levels it is necessary to preserve the interior harmony between body and spirit, not reducing sports to a mere seeking after results." The VEC football programme cannot be accused of focusing simply on results.

However, with regard to those results, the year was one of improvement, growth and consolidation of new talent. With the addition of first year players Tony ("Ronaldo") McGrath and Marc ("the Wall") Homsey, as well as Guido ("Galloping") Amari and Richard ("Coach") Hester, we were able to organise better training and as a result won more games and earned more yellow cards than in our previous season.

The old guard continued with dependable strength: goalkeeper Aaron ("Everywhere") Spinelli, James (the "Crusher") Mackay, Michael (the "Enforcer") Doody, Paul ("Apollo") Anel, Francis ("Fireball") Atkin, Stefan (the "Flash") Kaminski (so-named not just for his speed but for the yellow cards flashed in his direction), Alexander ("Rocky") MacDonald (so-named not for throwing punches, of course, but for receiving them) as well as Fr Nicola ("Tenacious N") Ban and Steven ("Swift") Leightell who helped fire us up at practice sessions.

Besides playing and winning exhibition matches, for the first time we were able to play in two leagues, the *Torneo Dell'Amicizia* (five-a-side) and the *Clericus Cup* (eleven-a-side). For the latter we combined forces with the Beda and Scots Colleges. We finished the season winning our final match in the *Clericus Cup*. Among players there is optimism that we are on a decidedly upward trend.

In addition to football, seminarians engaged in other sports. We have committed runners as well as some who have begun programmes of regular exercise in walking, swimming and table tennis. This year marked an increase in using the College's basement gym and so there are plans underway to improve facilities so that a culture of fitness and health can take firmer root.



Alexander MacDonald is a second year seminarian for the Diocese of Antigonish in Nova Scotia, Canada. In June 2008 he completed his philosophy studies at the Pontifical University of St Thomas Aquinas (the "Angelicum").



The College Torneo Dell'Amicizia five-a-side team. From left to right, back row: Tony McGrath, Francis Atkin, Stefan Kaminski; front row: Alexander MacDonald, Marc Homsey.

Photo: Alexander MacDonald

The Year in Pictures



Fr Rector meets Pope Benedict after the Academic Mass at St Peter's in October 2007. Cardinal Grocholewski can be seen in the background.
Photo: ©Fotografia Felici



Admission to candidacy, 21 December 2007. (Left to right) Phillip Harris, Andrew Moss, James McAuley Photo: Bruce Burbridge



2 July 2008, Palazzola. Cardinal Foley and Fr Rector with the new lectors (left to right) Benjamin Theobald, Steven Leightell, Alexander MacDonald, Michael Coughlan, Stefan Kaminski, Francis Atkin and David Wingfield
Photo: Liam Bradley



6 July 2008, Palazzola.
Bishop Campbell and Fr
Rector with the new
Acolytes, Michael Doody
and Michael Patey
Photo: Stefan Kaminski



Our academic tutors, Frs Bruce Burbidge
(philosophy) and Anthony Milner (theology)
Photo: Stefan Kaminski

13 July 2008,
Palazzola. Three new
deacons, left to right:
James Mackay, Mark
Reilly and Lee Barrett
with Fr Rector and
Bishop Campbell
Photo: Stefan Kaminski





28 June 2008,
Christopher Miller is
ordained to the
priesthood by
Bishop David
McGough
Photo: Stefan
Kaminski



Language school in
Tuscany - College
students with their
teacher Rosanna.
Standing, left to right:
John Poland, Marc
Homsey, Anthony
McGrath, Alexander
MacDonald, James
Wilson; seated:
Richard Hester and
Philip Cunah
Photo: Marc Homsey



Neil Brett savouring the
sights and sounds of
Valladolid Photo: Stefan
Kaminski



Holy Week Valladolid style Photo: Stefan Kaminski



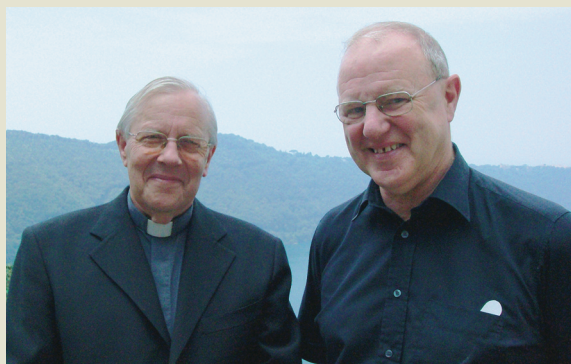
Enjoying the snowfall on Easter Sunday morning. Back row, left to right: Lee Barrett, Benjamin Theobald, David Wingfield, Rev. James Neal; front row: Michael Coughlan, Steven Leightell, Guido Amari and Rev. Aaron Spinelli. Photo: Stefan Kaminski



Sailors on the Tiber for a day: the College gita Photo:Stefan Kaminski



Civit  di Bagnoregio: birthplace of St Bonaventure and a short walk from our venue for some retreats during the academic year. Photo: Anthony Milner



Spiritual refreshment at Palazzola for Spiritual Directors:
Fr Jim Brand (the Beda) and Mgr Philip Carroll (VEC)
Photo: Bruce Burbidge



72kg lost in 10 months: Fr Brendan
Gatt Photo: Stefan Kaminski



Pancake maker Michael Doody shows off his culinary skills on Shrove Tuesday Photo: Stefan Kaminski



Founders' Day: Rev. David Charters and Fr Nicola Ban in the Garden Room Photo: Liam Bradley



The College bar:
Marc Homsey and
Alexander MacDonald
Photo: David Charters



A shady rest at Tusculum Photo: Nicholas Hudson



Valladolid: the statue of the
Vulnerata meets a statue of
her crucified Son
Photo: Stefan Kaminski



Philip Rushton
Photo: Liam
Bradley

College Diary 2007-8

Michael Doody

September 2007

Sunday September 30th – Most of the students arrive back relatively unscathed from their summer at home. Fr Mariusz is looking much tanned on his return from Jerusalem, but this fails to help him get into his room which appears to have some metal stuck in the keyhole. Other students have similar problems because half of St Joseph's corridor is a building site. They are given temporary housing but will have to wait a little longer to try out their wonderful new *en-suite* facilities. There are a whopping SEVEN New Men in the House this year. They are, in no particular order: Guido Amari, Marc Homsey, Richard Hester, James Wilson, John Poland, Anthony McGrath and Philip Cunnah. The name "James" increases its stranglehold on the much coveted "most popular name" trophy for another year (well, it would if there was one).

October 2007

Monday October 1st – Our Community Mass takes place in the Martyrs' Chapel for the first time. The College church will be closed for restoration for at least a year.

Tuesday October 2nd – The House (with the exception of the three seminarians who are starting Second Theology and who are still on extended pastoral placement) departs for the annual retreat at Palazzola, which this year is led by Bishop David McGough, auxiliary bishop in the Birmingham Archdiocese. The candidates-to-be will be led in their individually guided retreat by Fr Gerard Whelan SJ, who is teaching Pastoral Theology at the Greg this year. Unfortunately the coach breaks down somewhere near the *Circus Maximus*, and the students get to the Villa with only minutes to spare before Vespers. The diarist (who is also acting head sacristan) believes that the assistant sacristans were involved in the deliberate sabotage of the bus just so they didn't have to help unpack the sacristy things....however, it must be said that this is merely an unsubstantiated allegation at this stage.

Sunday October 7th – Everybody returns to Rome, physically and spiritually refreshed from a wonderful retreat. The praises of Bishop McGough and Fr Gerard Whelan SJ are sung and a feeling of optimism seems to be hanging around....it can't last...

Monday October 8th – The first day at the Greg for the New Men seems to go fairly well on the whole. The diarist attempts to crush Tony McGrath's positive outlook on life with warnings of future doom and gloom, but to no avail. Immediately before Vespers, James McAuley, our Master of Ceremonies, advises the community, when singing the *Salve Regina*, to refrain from looking towards the corner of the Martyrs' Chapel where the Marian Icon used to be. He also advises us against staring up at the painting of the Assumption on the ceiling as this would be very silly: the tyrannical reign of James McAuley continues. [Ed: Charming...]

Sunday October 14th – Today Maria Grazia celebrates 25 years of hard work in the College kitchen. We celebrate with a lovely festive lunch and sing the customary *Ad multos annos* at the end. After lunch, we depart for the shrine of *Divino Amore*, just south of Rome, for our dedication of the academic year to Our Lady. Students manage to fling off their suits in time (the diarist manages to get his off in about 60 seconds...a new record) to catch the coach which will take us there. We arrive slightly late at the shrine's chapel but manage to get in without too much delay. During the recitation of the rosary, Neil Brett reaches new depths of ecstasy (or sleep) and drops his beads.



Maria Grazia celebrates 25 years of service to the College Photo: David Charters

Things on the football front are looking good when the team goes for the first practice session of the year. The first years seem to be ex-professional footballers...we may yet win something.

Friday October 19th – The Rector announces just before Vespers that Philip Cunnah will be returning to England in a few days time to carry on his discernment there. Our prayers go with him.

Monday October 22nd – Just when we were beginning to think that Mondays were long enough, pastoral classes (from 8.30 to 9.30pm) begin again. This year, for the first time, we are being given an opportunity to reflect formally on our pastoral placements in September.

Friday October 26th – At long last the first free weekend of the year arrives. Students head off to destinations as varied as San Giovanni Rotondo, Viterbo, Florence and Assisi.

Monday October 29th – The New Men depart for Palazzola for some well deserved R&R. The rest of the College gathers after supper on the main staircase for the unveiling of a portrait of Fr Henry Garnet SJ. The portrait was donated to the College by the Royal English College of St Alban in Valladolid, Spain. The Rector of Valladolid, Mgr Michael Kujacz, whose stay happens to coincide with the picture's arrival by post, "performs" the unveiling.

Wednesday October 31st – This week we have as guests in the College six Old Romans celebrating the ruby jubilee of their priestly ordination. They are Mgrs Clyde Johnson and Daniel McHugh, and Frs Anthony Cornish, Terry McSweeney, Peter Nealon and David Stanley. Community Mass this evening proves to be an unforgettable experience.

November 2007

Thursday November 1st – With the arrival of a DVD player in the snug, our Services man, James Jordan, must leave increasingly complex instructions on the notice board for the operation of Sky television. It seems to involve the removal of cards and inserting things into various sockets, before pressing all the right buttons...simple when you know how!

Friday November 9th – The first year party is a rip roaring success! After a lovely meal (the now traditional Maria Grazia *carbonara*, followed by chicken and chips) we go to the Common Room for some light (or possibly heavy) entertainment. James Mackay gives an interesting interpretation of a Yorkshireman, and the New Men show some wonderful talents in the area of magic (Marc Homsey) and the guitar (Tony McGrath). Steven Leightell sings beautifully despite a cold...though he did look a bit like he was going to collapse. The master impressionist Aaron Spinelli brings the house down with some Episcopal answering machine messages while Guido Amari fascinates the House with a surreal saxophone "number". It looks like we're going to have an amazing Christmas entertainment this year!

Saturday November 10th – The House travels to Palazzola for a Human Development weekend led by Fr Michael Doyle who teaches at Oscott seminary in Birmingham Archdiocese. The topic is "The Joys and Challenges of Priesthood". It proves to be a very enjoyable and informative 24 hours. However, the next week is going to prove quite a challenge itself due to the fact that everyone is very tired.

Tuesday November 12th – At Morning Mass, our MC looks around and scowls when no-one gets up to read the psalm. This means he must get up and read it, which is a good job as he was the one who had forgotten that it was



We remember our College dead at Campo Verano Photo: Stefan Kaminski

his turn to do so...and he is only the one who prepares the Liturgy Lists!

Some of the students travel to Campo Verano for Mass and a visit to the College vault. In the evening, Steven Leightell surprises everyone at the local bar (the *Vineria*). On hearing the name of one of the first years, he looks bemused and says: "Who?"

Wednesday November 14th – Bishop Williams, auxiliary bishop in the Archdiocese of Liverpool, presides and preaches at our evening Community Mass.

Friday November 16th – It looks as if the apocalypse has arrived in the sacristy. The cross is bent, the monstrance is broken and today someone managed to get the key stuck in the safe. It wouldn't be proper to mention who was responsible, but let's just say that the new safe door will be dedicated to Guido Amari.

Wednesday November 21st – We have the Beda College to Community Mass and dinner afterwards.

Friday November 23rd – A welcome addition to the breakfast menu began today: we now have fresh orange juice.

Saturday November 24th – Free Weekend! Many students go to St Peter's for the consistory and for a much coveted peek at parts of the Apostolic Palace which are not usually open to visitors. Amongst those receiving the red hat is Archbishop Foley, a familiar face to many past and present members of the College. James Wilson only just manages to evade arrest by a Swiss Guard in the Apostolic Palace when he "innocently" steps over a rope to have a look at the balcony outside. The fact that it was the same balcony that Pope Benedict walked out on to greet the crowds after his election was purely "coincidental".

Monday November 26th – The College throw a surprise 30th birthday party for Francis Atkin in the student common room. He seems to look suitably surprised, which is all you can ask for really, and doesn't look a day over 29 years and 364 days give or take a few hours (his birthday is tomorrow).

Wednesday November 28th – After an absence from the College since the *Villeggiatura* last July, Mark Reilly returns feeling a lot better after having had an operation to deal with his neck injury. Welcome back Mark!

December 2007

Saturday December 1st (Martyrs' Day) – The College feast day comes upon us once again (very quickly it seems) and we celebrate it worthily with a lovely Mass and a moving evening liturgy in which we venerate the relic of St Ralph Sherwin, our proto-martyr.

Sunday December 2nd – Our Advent Day of Recollection is led by Fr Tom Casey SJ who teaches philosophy at the Greg.

Monday December 3rd – Another normal day at the Gregorian University comes and goes but not without a little amusement. While day dreaming in my own little world, I

happen to glance at the lecture notes of an American student in front of me. The only words on the page that I can see are "I was sick" in the part of the page devoted to the 26th of November and the Italian words "*poi...ecco...si*" in the part of the page devoted to today. I really hope he wasn't taking notes for his absent friends...

Wednesday December 5th - When asked by James McAuley at dinner in the refectory to say something to him in the Palermo dialect, Guido Amari replied: "*Ti finnulliò à faccia cu' lliccasapune*". When asked what this meant, Guido replied with a deadpan face, "I'll cut your face up with a cut-throat razor". That's the last time James will annoy Guido with silly requests...

Friday December 7th –

A group of students go up to Palazzola for 24 hours to pick holly for decorating the College. The tradition is known as Holly-Cam, one which was thought to be long dead. It seems that the consciences of some were pricked [Ed: what an awful pun] and led to the revival of the tradition...let's hope that the trip bears fruit [Ed: another awful pun!]. I think I've run out of puns now. [Ed: thank goodness.]



Holly-Cam, left to right: Michael Doody, Mark Reilly, Fr Victor Vella, Michael Patey Photo: David Charters

Thursday December 13th – Fr Brendan Gatt has to fly back to Malta early as he receives the sad news that his grandfather has died. The College keeps Brendan, his grandfather and family in its prayers.

Saturday & Sunday December 15th & 16th – The Christmas Entertainment Weekend finally arrives and goes very well. In the first part of the evening, we enjoy a very prayerful meditation on preparing a way for the Lord in the unusual setting of the Martyrs' chapel, which proves to be very intimate. However, after the second part of the evening, the community is left with some concerns about the mental health of Fr Victor Vella and Guido Amari. Fr Victor played an insanely aggressive chef with so much aplomb that he almost destroyed the stage, whereas Guido entertained us with an extremely surreal saxophone routine...which also featured some tears, a white rose and a small stuffed dog.

Sunday December 16th - ...and the winner of the corridor Christmas decoration competition is the last minute entry from the *Monserà*. The *Monserà* may be low in

numbers, but not in creativity. A bin became a snowman, complete with sunglasses, there was a false fireplace and lots of fake snow...tacky perhaps, but creative nevertheless. Well done *Monserà uomini!*

Thursday December 20th – Students from the College sing carols at the Greg between lectures. We get a healthy round of applause but I suspect they switched off the microphones after the first few notes. [Ed: This is *not* true. In fact a South African told me that, having heard our carols, he really felt as if Christmas had almost arrived.]

Friday December 21st – This afternoon in the Martyrs' Chapel we had the funeral of Amanda Dawes, whose baby daughter had been baptised and Amanda anointed in the very same place on November 25th.

Bishop John Arnold, an auxiliary bishop in Westminster, admits three of the students to Candidacy. They are Phillip Harris, James McAuley and Andrew Moss. It proves to be a worthy celebration and I'm pleased to say that the three candidates ironed their new clerical shirts beautifully for the occasion. After a lovely meal the staff and students move up to the student common to continue the festivities and imbibe the prescribed booze for the journey home the next day. The College suffered yet another power cut an hour before Mass was due to begin, resulting in the hard-working sacristans having to adorn the Martyrs' Chapel with lots of extra candles. The lights then went on again just minutes before Mass began, spoiling all of their efforts.

Saturday December 22nd – The students depart for England and other places for the chaos of the Christmas break. Lee Barrett flies to Newcastle via Dublin with Ryanair. I suppose it's better than via Barcelona, which was his other option.

January 2008

Sunday January 6th – The students return to College. Sadly, we discover that James Jordan's grandfather has died which means he will be coming back a little later in the week. Our prayers are with James and his family at this time.

Fr John Berry has rejoined us after having spent the last few months at the University of Leuven in Belgium doing research for his doctoral thesis. For the next few weeks our Spiritual Director, Mgr Phil Carroll, is without a home as his room and office are being renovated.

Monday January 7th – To say that the College community looked like death warmed-up at Mass this morning would be an understatement. So it goes...

Thursday January 10th – The football team enjoys a magnificent 9-2 victory against the Rosminians in the 5-a-side competition (which until this victory, had not been going particularly well). The hard work being put in by our new first year manager, Richard Hester, is starting to produce fruit.

Saturday January 12th – We travel to Palazzola for the second Human Development

weekend of the year, again led by Fr Michael Doyle. He continues his presentation from the last weekend focusing on the joy and challenges of priesthood, with a particular focus on celibacy and sexuality. Fr Michael succeeds in provoking a lot of discussion!

Friday January 18th – At Evening Prayer, we remember Michael Coughlan's mother, who has been in hospital for several days. May she make a speedy and full recovery.

Sunday January 20th – Archbishop Wilson of Adelaide was our guest for lunch today. As we are in the Week of Prayer for Christian Unity, Rev. Trevor Hoggard, minister for the Methodist community in Rome, gave the reflection at Vespers.

Tuesday January 22nd – The football team sets a new record: losing 17-2 to the team from The Family of Mary. In our prayers for vocations this year, do you think we could all include some prayers for young men with great footballing ability?

Wednesday January 23rd – Mgr Don Bolen, an old friend of the College and an official at the Pontifical Council for Promoting Christian Unity, presided and preached at our Community Mass, which was a Votive Mass for Christian Unity.

Thursday January 24th – Middlesbrough students James Wilson and Stephen Leightell travel back to England for the ordination of their new Bishop, the Rt. Rev. Terry Drainey. The College is also represented by the Rector.

Friday January 25th – The fact that the last day of lectures for this semester has arrived is very good news. However, the bad news is that we're in examtide for the next three weeks or so! Most students seem to be relieved as it gives them a chance for some extra sleep in the mornings. (It must be said that the diarist is most definitely not to be included in this group. He likes to get cracking with the studies bright and early...just before the pigs start flying past his window.)

Wednesday January 30th – Bishop John Flack, Director of the Anglican Centre in Rome, is our guest as we formally say farewell to him. He is returning to England to take up a new appointment.

February 2008

Monday February 4th – A thunderstorm at 5.30am wakens most of the House with the thunder setting off car alarms. One exception is Fr Berry, who seems to be able to sleep through anything...

Friday February 8th – For the second time in a week Stefan Kaminski, who is not renowned for his (voluntary) early rising, is spotted up and about at 7.30am. What is wrong with him? It must be the *angoscia* of Second Philosophy...

Thursday February 14th – Fr Javier Ruiz returns to the College after having spent the first semester at the *Biblicum* in Jerusalem. His neighbours once again waken up and smell the coffee, literally!

Sunday February 17th – We are pleased to have Mgr Tony Philpot, our former Spiritual

Director, visiting us for several days.

Monday February 18th – The crowd goes wild as Mark Reilly is elected as the Senior Student. The rest of us have a stay of execution...we will find out on Thursday about our new house jobs. Unfortunately James Mackay's voice has not returned with him for the 2nd semester (but at least it stops him declining Latin nouns aloud).

Tuesday February 19th – The crowd goes wild again as James Mackay is elected as Deputy Senior Student, though everyone is slightly perturbed by the feeling that Brentwood diocese are taking over the House...

Wednesday February 20th – Archbishop Sainz Muñoz, Apostolic Nuncio to Great Britain, presided at Community Mass, which was followed by a festive meal in his honour.

Thursday February 21st – The new house jobs are revealed at last! The diarist has been given the job of MC but he will be okay

once the pills have kicked in. There now are four sacristans and three archivists among the student body. In the house job sweepstake, which had been arranged by Richard Hester, Marc Homsey wins with a whopping 26 points! Some students suggest that Marc spend his winnings on drinks for the whole community, but to no avail.

Sunday February 24th – The Presider at Mass this morning in the Martyrs' Chapel is Archbishop Nichols of Birmingham, making his annual visit to the College with the two other bishop trustees, Bishop Roche of Leeds and Bishop Jabalé of Menevia. Also concelebrating at the Mass were Bishop Noble of Shrewsbury and Coadjutor Bishop-elect Campbell of Lancaster. What is the collective noun for a group of bishops?

At the Rector's meeting this evening (which marked the handover of all house jobs), Mark Reilly and James Mackay assure the House that we shall not see any bias in favour of Brentwood diocese during their glorious reign. All they wish to do for the moment is insert a few photographs of themselves into the College coat of arms. On the grounds that this may scare visitors away from the College, the Rector politely declines their request.

Thursday February 28th – Most of the House (lectors, acolytes, deacons and priests-to-be, as well as the new candidates) go to Bagnoregio for a retreat. There are so many students that two of them (one of whom was the diarist) have to sleep in huts in the garden of the retreat house. Mgr Philip Carroll is still suffering from bronchial pneumonia and so is unable to come with us. Get well soon Fr Phil!



The Papal Nuncio presides at Mass in the Martyrs' Chapel Photo: Liam Bradley

March 2008

Saturday March 1st – The College is saddened to hear that Kevin Dunn, Bishop of Hexham & Newcastle, has died after a short illness. Our prayers go out to his family, friends and to the whole diocese at this time.

Wednesday March 5th – We welcome to the College a large group of head teachers from the Diocese of Arundel & Brighton, on pilgrimage to Rome with Bishop Kieran Conry. Bishop Conry presided and preached at our Community Mass. After supper, Dr James Haggerty gives a talk to the Wiseman Society on Arthur Hinsley, Rector of the College from 1917 to 1929 and later Cardinal Archbishop of Westminster.

Monday March 10th – Richard Hester announces that he is leaving the College.

Tuesday March 11th – At supper in the evening, we toast Stephen Leightell, who has reached the venerable old age of 30 years. *Ad multos annos!*

Wednesday March 12th – The College Football team plays two matches back to back in the 5-a-side tournament and manages to lose both of them...a familiar feeling this past year.

Saturday March 15th – The College travels to the Royal English College of St Alban, Valladolid to join the students there for Holy Week. Everyone seems to be looking forward to it! Hopefully there will be no hiccups regarding the flight – some students have had bad experiences of the airline which we are using...the name of which I will not utter here, but you can probably make a fair guess.

Monday March 17th – Our short time of silent recollection ends with a service of reconciliation. Later on in the evening, the *Vulnerata* statue is brought out by the seminarians of the College at Valladolid into the street to meet a statue of Jesus. The two statues then perform a sort of dance together by being rocked from side to side very slowly. It is all very different, but very impressive.

Tuesday March 18th – Today we take a trip to Avila and take a glimpse into the life of St Teresa. We have Mass at the Convent just outside the walls of the city where she lived for some time. Mgr Michael Kujacz, the Rector of the College in Valladolid, delivers an impressive sermon on the spirituality of St Teresa, weaving it into the Gospel of the day and relating it to our lives as seminarians. Afterwards he gives us all a tour around the Convent which proves to be fascinating. We are then treated to a lunch of gargantuan proportions – not even Sandy MacDonald could finish his steak.

Maundy Thursday March 20th – Easter Sunday March 23rd – Bishop Alan Hopes, Auxiliary Bishop in the Archdiocese of Westminster, presides over the Triduum celebrations. The liturgies are celebrated beautifully with contributions from both Colleges, including the usual VEC sung Passion on Good Friday (with wonderful narration from Rev. James Neal, one of our deacons). Everyone is raving about Bishop Alan's sermons, which are very good indeed. We are all equally raving about Mgr Kujacz's after dinner speech on Maundy Thursday. He reminds us, in his unique and brilliant way, that the priesthood is a wonderful gift and a wonderful adventure. The meal on Easter Sunday proves to be a fantastic feast. I'd love to say more but I can't because I'm too full.



Good Friday liturgy in Valladolid Photo: Paul Anel

Monday March 24th – The College departs Valladolid with some fond memories. Some fly back to England, some back to Rome, whilst others take trains to Lourdes, Fatima or Cordoba for the Easter break.

Monday March 31st – The new term begins. Phil Rushton has remained in England for medical treatment – the College keeps him in its prayers. Fr Tony Milner has also remained in England for further medical treatment. We are joined for about three weeks by Jonathan Mosedale, an Anglican ordinand from Cuddesdon, Oxford, who is on a pastoral placement at All Saints Anglican Church in Rome. The Rector announces the name of the new pastoral director: he is Fr Mark Harold of Salford Diocese and he will join us in October at the beginning of the new academic year.

April 2008

Saturday April 5th – The College travels to Palazzola for another Human Development Weekend. This time we are looking at bereavement and are pleased to welcome back Fr Peter Scott, who came out to speak to us last year. It is not a cheery topic as you can imagine but Fr Peter adds a good dose of humour to give it all a silver lining!

Saturday April 12th – At 7.45am there is a minor earthquake which shakes the windows and rocks the building. Some of the more sedate seminarians neglect to wake up.

Thursday April 17th – The College throws a surprise 40th birthday party for James McAuley. James looks genuinely surprised when he walks into the Common Room so we can't have done a bad job. Rev. Aaron Spinelli almost knocks him out cold by popping a champagne cork in his general direction!

Monday April 21st – Rehearsals for an adaption of T.S. Eliot's play, *Murder in the Cathedral*, which will be performed in the Crypt, begin in earnest. It looks like it will be a busy week!

Thursday April 24th – Friday April 25th – The play is performed beautifully and receives many positive comments from all who attend. The crypt was packed on both evenings. All the cast members are asked by the Director, David Wingfield, to bring something "new" to the second performance. Stefan Kaminski decides that making a squeaking noise will be his "offering". The cast is as follows: Narrator - James Neal; Archbishop Thomas Becket – James Mackay; Priests – Phillip Harris, Stefan Kaminski & Anthony McGrath; Tempters - Guido Amari, Mark Reilly, Aaron Spinelli & Benjamin Theobald; Messenger - David Wingfield; Knights - Francis Atkin, Michael Doody, Marc Homsey & Alexander MacDonald. Backstage and lighting were provided by Liam Bradley, Steven Leightell & James McAuley. Catering and welcoming were provided by Lee Barrett, Neil Brett, David Charters, Fr Javier Ruiz & John Poland. The Producer was James Wilson. All in all a very impressive performance, which, in one way or another, involved virtually all of the seminarians of the House.



Murder in the Cathedral:
Archbishop Becket (James Mackay) Photo: Paul Anel

Monday April 28th – James Wilson, who produced the play, announces at supper that we have actually managed to pay for everything through donations received at the door AND even to make a small profit!

Michael Patey, acting under the suspicion that I am the diarist (a suspicion shared by most of the house), comes to my room on a covert mission to see if he can pick up any solid evidence. He leaves empty handed...I think.

May 2008

Saturday May 3rd – The College Gita this year was to Ostia. We travelled by boat down the Tiber to Ostia Antica, where Fr Rector presided at Mass in the church which once held the remains of St Monica. The boat proved to be a slow starter as we sat on it for about one hour before it moved. The weather was wonderful and a good day was had by all, especially Emanuela Piacentini as it was her birthday!

Sunday May 4th – Founders' Day. The Vice-Rector at Mass in the Martyrs' Chapel encouraged us not to feel guilty about staring at the ceiling. The refectory was, as usual, packed with all those who in one way or another provide a service to the College during the year.

Thursday May 8th – We are pleased to have Dr Rowan Williams staying with us for one night.

Saturday May 10th – A hardy 10 seminarians and 2 student priests set out this year on the Seven Basilicas Pilgrimage. This is the fourth year in succession that the revived pilgrimage has been undertaken by students of the College. The weather is glorious and everyone gets a nice tan. One student gives a short reflection in each basilica. After one reflection another student showed his appreciation with a Bronx cheer! The day is rounded off with a meal cooked by the walkers in the student kitchen.

Monday May 12th – This week's sacristan, Michael Coughlan, thought it was all very quiet when he set up as usual for Mass at 6.15am...until he looked at the clock in the sacristy and realised it was actually 5.15am. It seems that he had mistakenly set his alarm to go off at 4.45 instead of 5.45.



The Rectors of the seven English seminaries Photo: Stefan Kaminski

Wednesday May 14th – We are joined for dinner tonight by the Rectors of the other English seminaries who are at the College for one of their regular meetings. Pictured above they are: Fr John Marsland (Ushaw), Fr Mark Crisp (Oscott), Canon Paul McGinn (Allen Hall), Mgr Rod Strange (the Beda), Mgr Nicholas Hudson (English College), Mgr Jeremy Garratt (Wonerh), and Mgr Michael Kujacz (Valladolid).

Monday May 19th – We host for a week a group of priests from Plymouth Diocese who are celebrating their 40th anniversary of priestly ordination. They are led by Mgr Adrian Toffolo, Rector of this College from 1991 to 1999. *Ad multos annos!*

[Editor's note: on *Sunday May 25th* the diarist, Michael Doody, returned home to England to be with his mother, Bridget, who is very ill. Our prayers go with him. The diary for the remainder of the academic year has been written by the editor.]

Sunday May 25th – There are rumours that the College beat the Beda 2-0 at football...is this possible?

Tuesday May 27th – The thermometer hit 31 degrees today, which does not augur well for the looming exams...

Wednesday May 28th – The refectory was filled this evening by Roman friends of Fr Nicola Ban who is leaving us after seven years of post-ordination studies. His bishop was also in attendance. The large number of people who turned up for this surprise meal is testimony to Fr Nicola's pastoral commitment in the midst of full-time study over an extended period.

June 2008

Tuesday June 3rd – Examtide begins and the temperature has dropped. In fact it is raining so hard that I think that I am back in Ireland. Long may it continue! Michael Coughlan now has his right leg in plaster. Such was his desire to escape from his philosophy lecture and reach the bar at the Greg that he slipped and fell down the stairs, breaking a bone in his foot in the process.

Wednesday June 3rd – We are joined at Community Mass by Frs Matthew Habron, Paul Moss and Mark McManus.

Saturday June 7th – Paul Anel wins the prize for the first student to finish his exams. After five exams in five days, he shakes the Roman dust off his feet and heads for Naples to visit the *Points Coeur* community there. At the St Joseph's corridor end of year party, Stefan Kaminski and David Wingfield (together!) model Fr Brendan Gatt's old trousers. Fr Brendan has lost an astonishing 72kg (almost 11½ stone) in weight in the past ten months.

This evening Michael Doody's mother, Bridget, died after a brief illness. May she rest in peace.

Friday June 13th – We are informed by the Rector of the death of one of the oldest former students, Canon Brian Scantlebury of Portsmouth Diocese. Ordained in 1946, he was among the first group of students to return to the College after its wartime exile in England. May he rest in peace.

Saturday June 14th – Mid examtide blues are blown away by a student organised BBQ in the garden. The temperature remains ideal for exams.

Monday June 16th – Mgr Phil Carroll and James McAuley attend Bridget Doody's funeral near Bradford.

Wednesday June 19th – The thermometer finally returns to normal. It is very hot and uncomfortable but I suppose we cannot complain (that much) this year as we have been blessed with cool weather for most of examtide.

Thursday June 20th – The Editor and Acting Diarist of this venerable publication discovers that he is to have the pleasure of being MC for the second *Villeggiatura* in a row. Is this a record? I think I need some of those pills the diarist claims to have (see entry for February 21st)...

Wednesday June 25th – Michael Coughlan finally has his leg plaster removed, a mere one hour after having sat his final exam for the Philosophy Baccalaureate. As they leave the College for their daily 11am coffee *rendezvous*, Neil Brett is now going to have to find a comment other than “come along, hop-along”.

As one fracture is healed, another one occurs. This afternoon Marc Homsey fell by the Tank and broke his left arm close to the shoulder. I would like to state for the record that the presence of Stefan Kaminski in the immediate vicinity (Stefan was also present when Michael Coughlan fell at the Greg several weeks ago) was purely coincidental.

Cardinal Cormac presided at our Community Mass this evening to which we welcomed a number of supporters of the Bishops’ Conference who are on pilgrimage to Rome.

Saturday June 28th – Christopher Miller is ordained to the priesthood at St Wulstan’s, Wolstanton by David McGough, auxiliary bishop in the Archdiocese of Birmingham.

Mgr George Hay, a former Rector of the College, was admitted to hospital in Albano, after having been taken ill whilst staying at Palazzola with a pilgrim group. We keep him in our prayers.

Sunday June 29th – For the third year in succession, the College provides servers for the Papal Mass at St Peter’s Basilica for the Solemnity of Saints Peter and Paul. Neil Brett read the Second Reading. It seems as if the College involvement in this Mass has now been elevated to the status of a “tradition”.

Raphaël Gaudriot (VEC 2003-05) and Pierre-Marie Tiberghien (VEC 2004-07) of the ecclesial movement, *Points Coeur*, were ordained deacons today in Toulon, France by Dominique Rey, the Bishop of Fréjus-Toulon. Gonzague Leroux (VEC 2003-05) was recently ordained deacon in the Diocese of Brooklyn, New York.

We finally escape to the slightly cooler climes of Palazzola for the 2008 *Villeggiatura*. We are pleased to welcome back Fr Tony Milner, our theology tutor, who has almost recovered from his recent illness and to welcome for the first part of the *Villeggiatura* our new pastoral director Fr Mark Harold.

July 2008

Wednesday July 2nd – Seven men were today instituted as Lectors by Cardinal Foley, an old friend of the College. They are Francis Atkin (Leeds), Michael Coughlan (Shrewsbury), Stefan Kaminski (Westminster), Steven Leightell (Middlesbrough), Alexander MacDonald (Antigonish), Benjamin Theobald (Portsmouth) and David Wingfield (Westminster).

Friday July 4th – We are pleased to welcome back to the College Michael Doody, who has been home in England for several weeks. Welcome back Michael! A group of staff and students make the annual pilgrimage to Tusculum. After having celebrated Mass, they enjoy a picnic in the shade, before continuing to Frascati for ice-cream.

Saturday July 5th – Andrew Day announced that, after a long period of discernment, he shall be leaving formation at the end of the *Villeggiatura*.



Shades in the shade at Tusculum: Alexander MacDonald and Stefan Kaminski
Photo: Nicholas Hudson

Sunday July 6th – Today may not be September 29th, but it seemed as if Michaelmas had arrived early. Bishop Michael Campbell, Coadjutor Bishop of Lancaster, instituted as Acolytes Michael Doody (Leeds) and Michael Patey (Northampton).

Monday July 7th – Fr Mariusz Szmajdziński returns to Poland after three years in the College studying at the Biblicum. We welcome Mgr Hay who has been released from hospital. He will remain at Palazzola for a week or so as he continues his convalescence.

After a week of frenetic *gita* activity (very competently organised by this year's Villa man, Sandy MacDonald), four days of pastoral classes for most students begin today. A large number of seminarians are doing "Communications" with James Abbott from the Catholic Communications Network (CCN) and John Forrest from the BBC, whilst a smaller group is looking at "Leadership" with Dr Jim Whiston. The Communications team was also joined for the first day of the course by Bishop John Arnold, bishop with responsibility for the media, and Alexander Desforges, director of News and Information for the CCN.

Wednesday July 9th – Fr Nicola Ban comes from Gorizia for our leavers' meal, which is followed by a very entertaining photo review of the year, compiled after a lot of work by Stefan Kaminski. Our leavers include James Jordan who has decided to leave formation at

the end of the *Villeggiatura*. Fr Bruce is presented with presents from the staff and students. David Charters sings in French and Aaron Spinelli gives the speech on behalf of the leavers. The students and staff are then treated for the last time by Aaron to an impersonation of a certain eminent churchman.

Friday July 11th – The North beat the South 6-5 at football. In a close contest, Sandy MacDonald seems to have suffered from a crisis of identity as he was goalkeeper for the North in the first half and for the South in the second half!

Sunday July 13th – At a beautiful Mass, which perfectly crowned the academic year, Bishop Campbell ordained to the Diaconate three of our students: Lee Barrett (Hexham & Newcastle), James Mackay (Brentwood) and Mark Reilly (Brentwood). And so ends another eventful College year.



Michael Doody is a third year seminarian for the Diocese of Leeds, studying theology at the Pontifical Gregorian University

Leavers' Profiles

Paul Anel

A seminarian for the new ecclesial movement, *Points Coeur*, Paul Anel grew up in a number of locations in central and southern France. Prior to his coming to the College, he had spent two years with *Points Coeur* in *São Salvador da Bahia*, Brazil, where he became fluent in Portuguese, and three years in Paris studying philosophy at the *Institut Philosophie Comparée*. He finally arrived at the College in the autumn of 2005 in order to begin his theological studies at the *Angelicum*.



Paul's greatest quality is that he is just himself. I have talked with him to some of those who beg on the streets around the College and I have also been introduced by him to an Argentinean cardinal with whom he was on first name terms. In both contexts he was completely at ease. During his three years in Rome, he developed a wide range of friends and contacts, very quickly acquiring a high level of proficiency in Italian. That his friends or contacts range from beggars to a cardinal and include several of the elderly people whom he visited weekly at the Little Sisters of the Poor, as well as members of Communion and Liberation (from whom he received a lot of his Roman formation), is testimony to his catholic spirit.

This spirit is also reflected in his cultural interests. He is passionate about art and about the theology of Balthasar. During his time in the College Paul managed both to be responsible for the *Point Coeur* in Bucaramanja, Colombia (yes, he also speaks very good Spanish!) and to be the co-producer of the *Points Coeur* international magazine, as well as play for the College football team and provide photos for *The Venerable*.

In between all of these activities Paul found some time to go to his lectures and, most of the time, get up for Morning Prayer and Mass. Not even his having been an Assistant Sacristan for a year failed to break his night-owlish tendencies! And now, as he leaves the College to go to New York for the next stage of his journey towards priesthood, I wish *mon ami français* a fond *au revoir*...may it not be too long until we meet again.

James McAuley

Fr Nicola Ban

The audience could not believe their eyes, or indeed their ears. As the opening strains of the theme to 'The Stripper' blasted out from the loudspeakers, mild-mannered Fr Nicola made a memorable contribution to the 2003 Christmas Show by appearing on-stage and launching into a strip-tease routine. Or so it seemed. Due modesty was preserved by a strategically placed screen, over which were being flung the discarded clothes. At the appropriate moment the screen was whisked away to reveal all – Nicola innocently doing his ironing. Indeed, the remainder of Nicola's VEC acting career has also been anything but dull. There was the sketch which went through the various methods of extracting revenge upon a mosquito and the occasion when his act was mysteriously dropped from the show on the grounds of "health and safety" – though whether that was with respect to the insect or the human population was not recorded.



Fr Nicola, aged 34, a priest for the Archdiocese of Gorizia for 9 years, says *arrivederci* to us after the completion of his further studies. Nicola has brought much to the life of the VEC, a community member who fully engaged in seminary life – even to the point of attending weekly choir practice. More than this, however, Nicola gave the impression that seminary life was something he actually enjoyed, which is just as well seeing as, to date, Nicola has spent an impressive 38% of his life in one seminary or another: 6 years at the inter-diocesan seminary in Friuli for his studies in Philosophy and Theology, swiftly followed by 7 years in Rome gaining Licentiates in Fundamental Theology and Psychology.

One should not, however, gain the impression that Nicola is an academic more comfortable among books than people. On the contrary, he is most definitely a priest who is a pastor and indeed has served as a valuable example to the priests-to-be in the house. Not only was Nicola's room a place where students knew they could find a listening ear, but he also kept up, alongside his academic studies, a demanding programme of pastoral activities, such as ministering to the homeless most Saturday nights and leading occasional young people's retreats at weekends. Nicola recognised that this was the "bread and butter" of priesthood and he would always endeavour to give seminarians the opportunity to share in these activities.

Nicola will be sorely missed by the seminarians and staff at the VEC for his humour, for his pastoral example, but perhaps for one reason above all - he loves being a priest. We wish him every blessing as he returns to full time ministry in his home diocese.

Andrew Moss

Fr Bruce Burbidge

When did you first come to the English College as a seminarian and how long did you stay?

I came to live here on 26th September 1988 and stayed for seven years. I chose to study philosophy for two years in First Cycle (something that was unusual then) and also chose to do my Licence in philosophy.



After that did you go back to England to a parish?

I did. I was three years as a curate in Norwich at the parish of St George: about half the area of Norwich was included in the parish. It was a busy parish with quite a lot of chaplaincy experience: a prison, schools and hospitals. One of the most interesting missions I had was as chaplain to a secure psychiatric unit.

How were you invited to come back and was it a surprise?

It was a big surprise! The academic tutoring was fused into one role – one person who supervised both philosophy and theology studies – and I was invited to become Academic Tutor in 2002 by Mgr Pat Kilgariff. I was very surprised but delighted!

How do you feel the College has changed since you first arrived?

Compared with when I first arrived in 1988, without wanting to be too rosy about it, I very much prefer the College now. When I was here as a student it was a much bigger community and, maybe because of that, there was more division between groups in the community. I feel now that the College is extraordinarily strong in cohesion – I don't mean that in a superficial way but in a profound way – there's a great deal of charity, co-operation and understanding. To see people working together and enriching each other in the way that they do now is really edifying and I feel really privileged to have been part of a community like that.

Whilst here, you have completed your doctoral thesis. What was the subject?

The process of induction in the philosophy of knowledge: the process by which we supposedly derive principles from our experience. Induction became a problem for philosophers particularly in the modern period because it seemed to be an invalid logical jump from experiencing things a limited number of times and jumping to a general conclusion. In my thesis I was trying to go back to some former philosophers, particularly Aristotle as developed by Aquinas, to see if we could not rediscover some hints about how induction really does work in order to clarify this problem.

Who would you say your favourite philosopher was?

If you had asked me a year ago, I would have said Thomas Aquinas without the slightest hesitation, but I have become much broader in my appreciation of a lot of different philosophers whom I see as complementary. Thomas was similar, being very willing to take

Leavers' Profiles

a little from one philosopher and a little from another; to recognise what was good in each philosopher.

Who is your favourite saint?

If I had to name one, if I could have an hour with one saint, it would probably be Thérèse of Lisieux, and after her, Teresa of Avila.

You have also been indispensable in the College as a musician. Where did you train as a musician and what was your connection with Westminster Cathedral?

I started having piano lessons when I was seven and a little while after that I started having organ lessons in Peterborough, Canada, where I grew up. My organ playing then came on leaps and bounds when I lived in France for a year and took organ lessons from the organist of Poitiers Cathedral. From 1983-88 I had lessons from David Sanger in England who was a very fine organist and teacher. I was Organ Scholar in Westminster Cathedral for two years before I came to seminary.

Who is your favourite composer?

For liturgical music, which is my big love, my favourite composer must be Tomas Luis de Victoria, but for instrumental music and other religious music, J.S. Bach has an extraordinarily important position.

What would you say was the best moment for you in the College?

Really the best moments have been recreation together, with the community: the *Villeggiatura*, the College *gitas*.

What is your next appointment?

I am going to be Parish Priest of a medium-sized parish in my diocese of East Anglia – Sacred Heart and St Oswald, Peterborough. It has a hospital and a primary school: if I could have given a photo-fit of a parish to my bishop, it would have been just like this!

Is there anything you would like to record for posterity?

What has been in my thoughts and heart recently has been to do with life being a journey which has always got new surprises which we can always grow through and enjoy. For me, there is a sense in which *Deus caritas est*, Pope Benedict's first encyclical, summed up an idea which has really grown on me: the maturing of love in our lives. Love always involves give and take: when we are young, the more we need to take and the less we are able to give; for me, the big goal in life is to become more and more able to give – to give joy, to give happiness, to give service to people. If I could share anything, it would be to invite others to discover the same thing.

Thank you very much Fr Bruce: our thoughts and prayers will go with you as you go back to England: you will be sorely missed.

Thank you. I shall certainly keep the College in my heart and prayers over the years.

Phillip Harris

Rev. David Charters



Heads turned, English hands ceased to clap politely as one of their number screamed at the top of his voice “*viva Il Papa!!!*” The occasion was Easter Sunday 2005, in St Peter’s Square, and the scene was of our beloved Pope John Paul on his final public appearance, desperately trying to communicate with the people one last time. Such love for the Roman Pontiff and such passion for the message of salvation which he preached are just two of the things which have made David Charters a dear member of the VEC.

David arrived at the English College in September 2004 and leaves us four years later on the brink of ordination to the priesthood for the Diocese of Shrewsbury. You may be thinking that David falls into the “fast-track” category, unlike the majority of the students who spend seven years in formation. David’s road to the diocesan priesthood has, however, been long and rich, spanning over ten years of community life, both religious and secular, in three different countries.

Having graduated from the University of Wales in 1997 with a French degree, David taught Salesian missionaries in Maynooth for six months. Still searching for more in life, he joined the Fraternity of Mary Immaculate Queen in January 1998. A new religious community, its members are called to live the mystery of Mary’s role in God’s plan; a life consecrated in love, following the counsels of poverty, chastity and obedience. In 2001, David was sent to Rome to begin studies for the priesthood, living at the French College. After a long period of discernment, he decided that his priestly vocation was a secular one and so he joined us at the English College in 2004 as a seminarian for his home diocese.

Anyone who has studied at the VEC will know how difficult it is to achieve that perfect balance between work, prayer and recreation. David is one of those people who show us that such a balance is possible. His enthusiasm for the study of theology is perhaps best displayed by his love of the Greg – something that can never be surpassed – and his ever-changing list of academic heroes. There have been many pretenders, but Bruna Costacurta will always hold first place in David’s heart. Though fixed to his desk throughout the siesta, David has also been at the heart of the social scene in the College; taking to the stage, reviving the now traditional seven basilicas walk in Rome and hosting numerous parties to unite the folk of the Old and New St Joe’s corridors.

At the heart of all this is David’s prayer. This writer sees quite clearly the Marian influence in David’s interior life, which perhaps curtails or rather channels what would otherwise be an excess of passion from his naturally extrovert character, producing a lightness of touch and a twinkle in the eye, leaving smiles on the faces of all who meet him.

It suffices to say that our loss at the VEC is very much the gain of Shrewsbury and of all those whom David will serve in his priestly ministry. A child of the John Paul II generation, David leaves us to take his part in the New Evangelisation. *Duc in Altum!*

James Mackay

Andrew Moss

Andy has made the conviction of the Apostle Paul his own: "the Son of God loved me and gave himself for me" (Gal 2:20). The inner conviction of being loved and chosen translates itself in turn into a desire to love the Church and, as such, Andy's time spent in Rome has been one where he has sought to get to know the Church better: to understand her nature and her mission – not least through his studies of philosophy and theology – so as to become an authentic minister of the Gospel.



A discreet yet competent presence, he generously put his musical talent to the service of the community: singing in the *Schola*, playing at Mass and serving as choir master no less than three times during his five years in the College. He has composed Mass settings and through his tremendous "natural" teaching ability has enabled and encouraged those less gifted to play their part in embellishing the liturgy. Yet his gifts were no way restricted to the VEC or to the Liturgy! His jazzy arrangements of Christmas classics have been a heart-warming moment at our end of year shows. As well as this, he could often be seen at the Greg animating class Masses, lending a hand at the chaplaincy and so on. Andy made the most of his time at the university by getting to know so many different people; this was reflected at the surprise 40th birthday party we had for him a few years ago, when many of his friends from the Greg and elsewhere gathered to fête him. It was a real sign of Andy's commitment to his time spent here and to those the Lord had placed in his path.

One more sign of his fidelity and pastoral commitment has been the frequent visits he has made to the *l'Arche* community out at Ciampino. For the last four years Andy, I and other VEC students have regularly joined the community for Mass and supper on Fridays. In a place like *l'Arche* actions speak louder than words and Andy's gentle presence and guitar playing has made him a firm favourite among our special friends and the young assistants. One time, when he couldn't make our usual visit, Danilo immediately noticed that Andy wasn't in the car and so, when I pulled up, his first words to me were: "*e l'amico mio?*" It's not only at *l'Arche* where "*l'amico Andy*" will be missed. I'm sure everyone at the VEC and those who've known him over the last five years in Rome will wish Andy every blessing as he continues his journey and formation on the other side of the Atlantic studying Canon Law in Ottawa. *Bon vent!*

Rev. David Charters

Rev. James Neal

James Neal once began a homily at the VEC with Jane Austen's immortal line: "It is a truth universally acknowledged that a single man in possession of a good fortune must be in want of a wife." He wasn't proposing alternative vocations to our seminarians; he was merely underlining the importance of opening lines in any story, including the greatest of them all: the story of our faith. It is



fitting to bear this in mind, for James Neal is a consummate story-teller.

Nowhere is this ability more evident than in James' preaching skills, honed by years of Anglican ministry. His frequent injections of humour and common sense ensure that his preaching never becomes burdensome and will undoubtedly make his endeavours in Westminster Diocese exceedingly fruitful and welcome. In some of the more delightful homilies we have heard in the College in recent years, James managed to marry such diverse sources as Eastern Christianity with its lavish ritual and cultural patrimony, Monty Python, English Literature and the Church Fathers, whose praises he never ceases to proclaim.

As might be expected, James the story-teller also packs a mean punch on the stage. I had the pleasure of working with him on a few productions (replete with dreadful puns and mixed metaphors) for our *Venerabile* Christmas Entertainments. We spent much time (admittedly far too much), honing the hilarious banter between my *Eminenza*, an entirely fictitious (ahem!) Cardinal Secretary of State, and James' *Monsignore*, the Cardinal's chief of staff. James played that role with impeccable timing, keeping a straight face while the rest of us hammed it up for all we were worth. James' thespian abilities, however, go deeper than that, as he ably demonstrated in the much-lauded April 2008 student production of T.S. Eliot's *Murder in the Cathedral*.

But James Neal isn't all fun and games. He brought a hitherto-unseen zeal and – dare I say it – discipline to the responsibilities entrusted him by the College, especially his role as Deputy Senior Student. In any situation his keen observational skills provided a refreshingly clear sense of the proper way to do things, tempered by his wry sense of humour and patience. After all, from a man whose intellectual and spiritual honesty brought about his conversion to the Catholic faith, we would expect no less.

Despite a relatively brief Roman sojourn of four years (after two of which he moved from the unfashionable '44 Corridor, in an uncharacteristic moment of decisiveness he regretted ever after) his contribution to all areas of College life will be sorely missed. Even more so will his friendship. *Ad multos annos, caro "Monsignore"!*

Fr Brendan Gatt

Rev. Aaron Spinelli

Coming from a family that is half Sicilian and half Filipino, it is perhaps no surprise that Aaron was exposed to Catholicism and felt called to the priesthood from an early age. Aaron's family has always been a great inspiration and support to him and doubtless a festa will ensue when he goes to visit them all this summer having been ordained a priest.

His vocation perhaps further benefited from early type casting, school plays seeing him quickly ascend the celestial hierarchy from St Edmund Campion to St Joseph to Our Lord himself. However, given his sartorial style, perhaps the role of a country parson had a deeper impact than might have been imagined at the time: when Aaron goes shopping it is literally true that the clerical outfitters of Rome



have to blow cobwebs and dust off the things he wants to look at.

Having applied to his diocese almost immediately from school, Aaron was advised to go to university and "do something different" before entering formation. So he opted to study law at Cardiff. His time at university sparked a lasting, if somewhat teasing affection for Wales and her people, affection most often expressed in wonderfully accurate impersonations. Aaron's unnervingly accurate impressions are legendary at the College and he has frequently taken to the stage, most often as a certain eminent figure, on other occasions as virtually the entire hierarchy of England and Wales plus ecumenical guests.

Coming to the VEC in 2001, Aaron found himself in a year group with only one other student, the two of them being the oldest and, in Aaron's case, the youngest in the House at the time. Despite their age gap, the two new men discovered shared tastes in, amongst other things, humour, liturgy and law. They also shared reluctance, especially during the years of philosophy, to make the daily walk to the Greg. Aaron also almost immediately found himself living on the Monserra corridor from where he, unlike so many others, has never moved, sharing his room over the years with a selection of aquatic pets.

Aaron has successfully undertaken a variety of House jobs and was elected as D.S.S. As well as singing in the schola and organising Benediction at the Bridgettines, he was also a recent diarist of this very journal. Perhaps his most surprising appointment, however, was as Sports man. This appointment led to the discovery that Aaron is in fact a tenacious and quite talented goalkeeper.

His seven years in Rome have allowed Aaron to build up a huge number of contacts in the city, perhaps especially through his work with an *Equipe de Notre Dame* and the Filipino community. It is always a good idea to follow Aaron into or out of any Papal event, as he manages to effortlessly negotiate the crowds, Swiss guards and functionaries breezing past with a mixture of innocence and blatant cheek, cassock billowing behind him. His greatest triumph in this regard came at the Beatification of Mother Teresa when, despite holding only an ordinary ticket, he managed to pop up feet away from the Papal altar, startling Cardinal Cormac who was sitting just in front of him.

Aaron's sense of humour, mischievousness and even his hairstyle can seem to belie his deep sense of willing service and genuine devotion, especially to the Eucharist. His own desire for spiritual formation led him to undertake a Licence in Spirituality. He has enjoyed greatly drawing together all the practical wisdom and treasures of the Church's spiritual masters and this will doubtless help him to be a fine SD and confessor, the latter helped also by his evident compassion.

He returns to the Diocese of Arundel & Brighton eager to serve and teach and most of all to strive to be a good and holy priest, an example that others might follow. Our prayers and thanks go with him.

Lee Barrett

Fr Mariusz Szmajdziński



Saturday morning lectures are rapidly fading into a folk memory for those of us who frequent the Pontifical Gregorian University. Not so at the more traditionally-minded Biblicum. One of the joys of a leisurely breakfast on a Saturday morning has been to see Fr Mariusz grabbing a quick coffee before dashing out for an 8.30am start. I hesitate to say "lecture" in this case. Whereas most of us are used to lecture halls with up to a hundred and fifty students, Saturday mornings for our Polish polyglot has been a one-to-one affair: lessons in classical Arabic from an Englishman through the medium of Italian. Anyone who thought that the abandonment of Latin as the *lingua franca* would make for an easier life has been mistaken.

Perhaps Polish is the best mother tongue for a linguist. Mariusz tells me that there are over 80 declensions to learn so that any other language after that is a piece of cake. Speaking of idioms, I have a suspicion that Fr Mariusz chose to come here three years ago not just because of the many other undoubted advantages of the Venerable English College, but because he could perfect his English. His insatiable appetite for words and his excellent memory always keep one on one's toes. Once learnt, a new idiom is liable to be heard being practised in conversation all over the College.

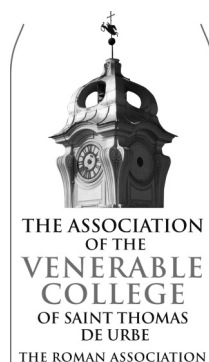
Father Mariusz was born and raised in Pabianice, Poland, before going to seminary in Lowicz. He had been destined for an education in chemistry but he came within a hair's breadth of losing his eyesight in an accident in the laboratory and decided against it. God uses a variety of methods to help us find our vocation! After having being ordained deacon in 1998, he was priested in June 1999 by Bishop Orszulik at Lowicz. A particular joy at that time was to meet Pope John Paul II. His desire to serve God and the people of the Church is undiminished and he continues to study in obedience to the will of his Ordinary. His thesis is all but complete (it involves the theme of locusts in the Minor Prophets). In future he is keen to translate some Syriac works into Polish and he would like to publish a commentary on the book of *Amos*.

His friends at the VEC will be flattered to find that he treasures them even more than the library of the Biblicum. Although he has delivered some memorable early morning homilies, he would be the first to admit that he is a nocturnal creature, always willing to share a late-night Polish coffee in the College library. He is not going to be bored in the night hours because, in addition to his fluency in English, Russian and Italian, he can read Hebrew, Greek, Syriac, Aramaic, Latin, Samaritan, Ugaritic, Coptic and Arabic. In any case, his bishop has ensured that he will be kept busy for the next few years in Poland. He has received a proposal to work at his *alma mater* in Lowicz and also to help found a department at the Higher Institute of Hebrew Philology. This is a great honour, especially for a non-Jew. We wish him well.

Neil Brett

The Council of the Roman Association

President:	Rev. Stephen Coonan (until 2009)
Treasurer:	Rev. David Bulmer (until 2010)
Assistant Treasurer:	Rev. Aidan Prescott (until 2012)
Secretary:	Rev. Paul Daly (until 2010)
Assistant Secretary:	Rev. Andrew Cole (until 2010)



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),

immediate past presidents: Archbishop Paul Gallagher (until 2010), Mgr Patrick Kilgariff (until 2009)

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

until 2009	until 2010	until 2011
Rev. John Deehan	Rev. Paul Keane	Rev. Gerard Skinner
Rev. Anthony Grimshaw	Rev. Timothy Menezes	Rev. Francis Coveney
	Mr Fergus Mulligan	Mgr. Peter Fleetwood

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),
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:

Rev. Stephen Coonan (2009), Anthony Wilcox (2010), Paul Daly (2011), David Bulmer (2012), Michael Cooley (2013), Gerard Skinner (2015)

Minutes of the 139th 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 6 May 2008

Thirty-eight members of the Association gathered on 5 May at the Raven Hotel, Droitwich, for the Council Meeting which precedes the AGM. The Agenda for the General Meeting was finalised. A discussion took place on the possibility of the post of Vice-President. No consensus was reached. The Council decided that the next AGM would take place at The Raven Hotel, Droitwich, in 2009.

Members then travelled to Worcester where they were greeted by the Dean of Worcester, the Very Reverend Peter Atkinson, a former member of the Anglican Exchange. They celebrated Evening Prayer in the Saxon Crypt, presided over by Archbishop Patrick Kelly. Thirty-seven members of the Association dined at the hotel.

Annual General Meeting, 6 May 2006

The Meeting began at 10.30am, with Father Paul Daly, Hon. Secretary, in the Chair.

The Secretary announced that, due to a resumption of hostilities in Bujumbura, Burundi, the Association President, Archbishop Paul Gallagher, had had to return to Burundi. Archbishop Patrick Kelly addressed the meeting and urged us to keep Paul and his family in our prayers at this time.

The Archbishop led the meeting in the Prayer to the Holy Spirit.

- 1) **Apologies** and best wishes were received from: Paul Gallagher, Mervyn Alexander, John Allen, Peter Anglim, David Barnes, Anthony Barratt, Dennis Barratt, Austin Bennett, Michael Bowen, Christopher Budd, Gerard Burke, Michael Burke, Paul Chavasse, Anthony Churchill, Andrew Cole, B Connolly, Michael Corley, Paul Crowe, Harry Curtis, Brian Dazeley, Tony Dearman, Paul Donovan, Robert Draper, Frank Fallon, David Forrester, Brian Frost, Philip Gillespie, Paul Grogan, Kevin Haggerty, Eugene Harkness, Peter Harvey, Michael Healy, Sean Healy, David Hogan, Marcus Holden, Crispian Hollis, Michael Jackson, Edward Jarosz, Clyde Johnson, Frank Kearney, Patrick Kilgariff, Edward Koroway, Chris Markman, Charles Lloyd, Chris Lough, Edward Matthews, John Metcalfe, Michael McConnon, Daniel McHugh, John McLoughlin, Francis McManus, Paul McPartlan, Philip Miller, Leo Mooney, Michael Murphy, Tony Myers, John Nelson, Vincent Nichols, Michael O'Dea, John Osman, James Overton, John Pardo, Nicholas Paxton, Terence Phipps, Stephen Porter, David Potter, Aidan Prescott, Peter Purdue, Robert Reardon, Alexander Redman, Arthur Roche, Paschal Ryan, Alan Sheridan, David Standley, Martin Stempczyk, Marcus Stock, Roderick Strange, Simon Thomson, Adrian Toffolo, Adrian Towers, Michael Tuck, Michael Tully, Christopher Vipars, John Wilson, Thomas Wood, Mark Woods.

2) **The Minutes of the 2007 AGM**, having previously been circulated, were accepted.

3) **Matters arising:**

There were no matters arising.

4) **Deceased Members:** The *De Profundis* was prayed for the repose of the souls of John Short, James Wigmore, Denis Fahy, Michael Groarke, Peter Kitchen, Wilbur Boswell and all members who had died since the previous meeting.

5) **Sick Members:** The meeting prayed for those members of the Association who were sick, including George Hay, John O'Connor, Michael Quinlan, Tony Grimshaw, Michael Corley, Peter Cookson, Patrick Kilgarraiff, Kevin McDonald, Richard Ashton and Peter Kirkham.

6) The Secretary proposed that the Meeting elect the new President. Stephen Coonan was nominated and elected. The President took the Chair.

7) **The Outgoing President's Report:** The road to Droitwich is paved with good intentions or so it seems to me as I type this in my office in Bujumbura, to which I returned two days ago following the bombing of the Nunciature. Accept then my apologies and a request for your prayers for this tormented land.

That said I gladly wish to put on record that I have enjoyed my second year of office as President of our Association, which allowed me to pursue some of the on-going items on our Agenda today. I believe the Council is working satisfactorily, not least on account of the warm hospitality extended to it by Anthony Wilcox.

The goodwill of all has allowed me to take part in two Council meetings in the last year; the April meeting was particularly well-attended. Fergus Mulligan managed to travel from Dublin on each occasion.

The point raised by Terry McSweeney at last year's AGM regarding the choice of President has been widely discussed by the Council and a proposal will be made in an attempt to meet both expectations regarding the direction of the Association.

This year too I was able to meet with the Rector in Rome and to discuss with him the matters the Council wished me to raise with him. Once again I enjoyed this meeting and believe that it is useful in sustaining a certain momentum in relations between the College and the Association. I would submit that the President visit the College at least once during his term of office.

The College was faithful to its promise to invite me to Martyrs' Day, but not so punctual as to allow me to act on it. I do not think this will be such a problem for my more geographically proximate successors!

The Rector has been made aware of the Council's frustration to date with the College's failure to create the long-awaited database, and this especially in view of the financial support extended to this project by the Association.

The greater attention given to making people welcome seems to have had a positive effect and should be maintained. Improved organisation and protocol could also contribute positively to this. At the same time, it is clear that personal

contact and encouragement are indispensable in promoting the Association.

The Cardinal's participation last year was much-appreciated and this year several other members of the Hierarchy have indicated their intention to attend. I am sure you will agree that this is a source of encouragement for us all.

It was a delight to see some new members, recently returned home from the College, joining us for the AGM. I hope that they were not disappointed and will encourage their contemporaries to consider membership of our Association.

I have the impression that they are heeding our appeal for greater collaboration. The Editor of *The Venerable* seems to have a little more information at his disposal.

May I express my gratitude to the Association for the trust it has shown me and for your collaboration, but particularly that received from the Council. I wish my successor a most successful and pleasant term of office, and you all a very happy AGM.

*Paul R. Gallagher
President
Bujumbura,
29 April 2008*

8) The Secretary's Report:

The Secretary reported that the Council had met twice during the year with thanks to Tony Wilcox for his gracious hospitality. Membership is gradually growing and it is good to see several of the recently ordained at the AGM. The Secretary had been present at the College for the Martyrs' Day celebrations and had presented the New Men with *A Traveller in Rome* and *God's Secret Agent* as a gift which was gratefully received. He had also taken the Top Year out for dinner.

He had written to the Diocesan representatives with some suggestions as to their role, with a mixed response.

During the summer, he had visited Suor Renata in Padua. She wished to be remembered to everyone.

The Secretary's Report was accepted by the Meeting.

9) The Treasurer's Report: The Treasurer presented the accounts of the Roman Association to the meeting. He also thanked Alex Mears for his work in preparing the accounts for the accountants. Following a discussion it was decided to raise the annual subscription by £5.

Tony Wilcox presented the accounts of the Roman Association Trust.

The reports were accepted by the meeting.

8) The Rector's Report:

We were pleased to start the year with 7 new seminarians, all from England. They came from Leeds, Liverpool, Middlesbrough (2), Salford, Shrewsbury and Westminster. This meant we had in all 29 seminarians for England and Wales, 31 seminarians in total. The full complement of English and Welsh seminarians was as follows: 2 from Arundel & Brighton, 3 from Brentwood, 1 from Hexham & Newcastle, 4 from Leeds, 2 from Liverpool, 1 from Menevia, 3 from Middlesbrough, 1 from Northampton, 1 from Nottingham, 3 from Portsmouth, 1 from Salford, 3 from Shrewsbury and 4 from Westminster. The other 2 seminarians came from Antigonish and Points Coeur. We had one priest arrive, to make the number of student priests in the seminary 6. Two of these priests are from dioceses in England, namely Southwark and Westminster. The other priests come from Gorizia, Malta (2) and Lowicz. So the total number of students in the seminary starting the year was 31 seminarians and 6 priests, i.e. 37 students.

Three men are to be ordained Deacon this year – James Mackay and Mark Reilly for Brentwood and Lee Barrett for Hexham & Newcastle. Four men are to be ordained Priest in the summer of 2008, if one includes Deacon Christopher Miller - having a pastoral Diaconate - for Birmingham, as well as Deacons David Charters for Shrewsbury, James Neal for Westminster and Aaron Spinelli for Arundel & Brighton completing their studies in Rome.

I have just completed four years as Rector, having been appointed in February 2004. Fr Andrew Headon of Brentwood has been Vice-Rector four years as well. Mgr Philip Carroll of the Diocese of Hexham & Newcastle is in his second year as Spiritual Director; and Fr Tony Milner in his first as Theology Tutor. Fr Bruce Burbidge leaves us next July to return to the diocese of East Anglia after six years as Philosophy Tutor. Fr Mark Harold of Salford diocese joins us next autumn as Pastoral Director.

We started the year at the Greg with 10 English/Welsh seminarians in 1st Cycle Philosophy; 7 in 1st Cycle Theology; and 6 in 2nd Cycle Theology. We had at the Angelicum 4 seminarians in 1st Cycle Philosophy; and 4 in 1st Cycle Theology.

The year began with a 5-day retreat at Palazzola led by Bishop David McGough, Auxiliary in Birmingham. At the same time, Fr Gerard Whelan SJ led the Candidates-to-be on their own 8-day individually guided retreat. There was a retreat at Advent led by Fr Tom Casey SJ from the Greg. We joined the community of the Royal English College at Valladolid for Holy Week, where the two Spiritual Directors led the recollection at the start of Holy Week. 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 again Fr Peter Scott,

Coordinator of Hospital Chaplains in the Archdiocese of Westminster, to look with us at Bereavement; and Fr Michael Doyle from the Archdiocese of Birmingham exploring the Joys and Challenges of Priesthood. Next year, we anticipate weekends, amongst others, on The Pastoral Care of Vulnerable Adults and Pitfalls of the Early Years of Priesthood.

For Pastoral Formation, we had 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, Bishop Kieran Conry, Ms Gretta Scadden and Mgr George Stokes, working with students on Counselling and Schools R.E. and Chaplaincy respectively. The weekly classes during termtime include Catechetics, Homiletics, Parish Administration and Pastoral Liturgy; and are led by the 5 members of staff. We place a lot of emphasis on how these apply to our particular English and Welsh context.

For their pastoral work, some students are engaged at the College on a Sunday in Adult 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. This year, our relationship with the Missionaries of Charity has developed significantly also. We look forward to Pastoral Work developing under a new Pastoral Director. Meanwhile, Ms Tish Nichol keeps coming faithfully each year for two separate weeks to work with each student on Voice Production.

In terms of numbers of students anticipated next year, extrapolating as we normally do, from the current numbers and those we know to be leaving, a figure of 6 more seminarians and two more priests would give us a total of 38 students next year: 32 seminarians, 4 priests and two Anglican ordinands. Extrapolating in the same way for 2009-10 would give us 35 seminarians, 7 priests and two Anglicans, i.e. 44 students; and again into 2010-11, 37 seminarians, 4 priests and 2 Anglicans, i.e. 43 students. The only change I made to the calculations this year was to ask how many students have left on average in the last decade without ever being ordained: it was an average of 2.4 *per annum*. Applying this figure would mean that the projected number of seminarians for the next three years could be realistically adjusted downwards thus: 2008-09: 32 > 30; 2009-10: 35 > 33; and 2010-11: 37 > 35.

Financially, it is reassuring to be able to report that we have reached the position where income from rental properties is now equal to income from fees, viz. 38% from rents (representing a 3-fold increase since 2002); 38% from fees; and 24% from Other Sources. Other Sources include VEC Trust income, Roman Association Trust income, Friends of the Venerable income and Other Donations. A significant element of Other Donations has been the Schwarzenbach funding which has enabled the restoration and refurbishment of (i) the 3rd Library and Archives, (ii) diverse paintings, and, currently, (iii) the College church; the same benefactor has agreed to fund also the restoration next summer of the *Salone* guest accommodation. It is good to remind ourselves that, in recent years, gifts

from the Roman Association Trust have enabled the creation of the Gradwell Room in place of the old Queen Mary bathrooms and the rendering of the Common Room and Mayfair Corridors *en suite*. Other projects achieved this year out of the College's own funds were *en suite* bathrooms for St Joe's Corridor; new bathrooms on the *Montserrat*; and the upgrading of several more apartments. The Friends kindly paid for the refurbishment of the Snug. Hopes for future development would include the modernisation of the 44 and *Montserrat* Corridors; restoration of the Refectory; and decoration of the Main Cortile, the Queen Mary Cortile and the Via Monserrato façade.

Meanwhile, up at Palazzola, the situation is similarly encouraging. Income has doubled since 2004; there are bookings being taken two years ahead; it is often full to capacity. We were able this year to render the Piazza Venezia area above the tearoom *en suite* and to refurbish and modernise the bar. We have funds next year to landscape the rock-tomb garden and develop the St Edward's terrace for use by groups. In all of this, our goal is to maximise Palazzola's potential for use by the English College and so many others, not least Old Romans, their families, friends and parishioners. Our students still use the Villa in the same ways as before: for the *Villeggiatura* with ministries and ordinations at the end; for revision; for their weekly day off; for free weekends; for the annual College retreat; and Human Development. It gives me joy to see so many others able to come at other times to enjoy this most wonderful resource for the Church in England and Wales – to enjoy, each in their turn, a *Sabbath Rest by Galilee* as Fr Terry McSweeney so aptly coined it.

Mgr. Nicholas Hudson
Rector

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

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

Aaron Spinelli, Christopher Miller, David Charters and James Neal

10) Election of Officers and Councillors:

Aidan Prescott was elected as *Assistant Treasurer*

The following were elected as *Councillors* - for three years: Gerard Skinner, Francis Coveney and Peter Fleetwood

11) Election of Trustee:

Roman Association Trust: Gerard Skinner was elected to serve as a Trustee of the Roman Association Trust until 2015.

12) 2008 Martyrs' Day celebrations:

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

The members of the Association celebrated Mass at Sacred Heart Church, Droitwich, presided over by Archbishop Patrick Kelly. Bishop Paul Hendricks preached.

The following forty-six members of the Association sat down to lunch:

Jo Barnacle, Andrew Brooks, Patrick Broun, David Bulmer, Stephen Coonan, Michael Cooley, Francis Coveney, Gerard Creasey, Paul Daly, Thomas Dakin, Hugh Ellwood, Kevin Firth, Peter Fleetwood, John Formby, Timothy Galligan, Anthony Grimshaw, Matthew Habron, Paul Hendricks, Liam Hennessy, John Hine, Petroc Howell, Nicholas Hudson, Andrew Hulse, Patrick Kelly, Michael Kirkham, Gregory Knowles, Michael Koppel, Christopher Lightbound, Denis Marmion, Timothy Menezes, Fergus Mulligan, Gerard Murray, Anthony O'Neill, Terence McSweeney, Guy Nichols, David Papworth, Michael Robertson, Gerard Skinner, William Steele, Adrian Toffolo, Mervyn Tower, Francis Wahle, James Ward, Anthony Wilcox, Michael Williams, William Young

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News of Old Romans

Birmingham

Archbishop Vincent Nichols continues at the helm. Bishop David McGough is Auxiliary Bishop in his home territory of Stoke-on-Trent and looks after the north of the diocese. Mark Crisp, now Monsignor, is Rector of Oscott joined on the staff by Harry Curtis and Richard Walker. Mervyn Tower has finished teaching there after 27 years full and part time and is parish priest of St John's, Banbury. David Gnosill looks after the other Banbury parish, St Joseph's. Timothy Menezes is parish priest of St Thomas More, Coventry and Patrick McKinney is in Stourbridge. Eddie Clare is directing vocations and at St Patrick's, Dudley Road, Birmingham. Jim Ward is in Kingswinford and David Evans is completing a PhD and savouring the rural delights of Charlbury, Oxfordshire. Danny McHugh continues at Knowle and Dorridge, quite near to your correspondent, Gerard Murray at Our Lady of the Wayside, Shirley. Marcus Stock is Director of Schools and parish priest of Coleshill. John O'Brien is pursuing city centre ministry at St Michael's, Moor St, Birmingham.

At Birmingham Oratory preparing for Newman's beatification are Paul Chavasse, Superior and postulator of Newman's cause and Guy Nicholls is parish priest. Petroc Howell has retired from parish ministry but leads a very active retirement based at St Joseph's Convent, Stafford. Cousin Dominic Round enjoys the riparian delights of Upton-on-Severn amid periodic flooding while Pat Kilgariff is on higher ground at St Joseph's, Malvern. Patrick Broun has settled into St Anne's, Stafford. Nearby in retirement at Aston-by-Stone is Michael Williams, who is 86 this year. Vaughan Lloyd is in retirement in Lichfield. Stephen Wright is at St Modwen's, Burton-on-Trent. Relatively recent addition to the diocese, Paul Moss, is at St Patrick's, Coventry and teaching at Oscott and Patrick Mileham is at Burntwood.

Tony Wilcox continues at Henley-on-Thames and John Osmond is at Dorchester-on-Thames. Robert Murphy is serving at the Apostolic Nunciature in Colombia. In the same hemisphere is Bruce Harbert thrashing out the new Missal in Washington DC, USA.

The Midland Martyrs' Day 2008 will be on 3 December at Burntwood; contact Patrick Mileham 01543 686266 stjosephsburntwood@hotmail.com

Fr Gerard Murray

Brentwood

The only Old Roman in Brentwood who is moving to pastures new this year is George Stokes (1976). He continues as Diocesan Director for Catholic Education (1991) but from October 2008 will be living in the presbytery of St Thomas of Canterbury, Grays rather than the

News of Old Romans

presbytery of Our Lady Immaculate, Chelmsford. Last year I somehow managed to assign Michael Butler (1963) to the wrong church. To compound this error, I then gave the name of his parish as Harlow – rather than Old Harlow. Profound apologies Michael! Michael is in fact parish priest of Our Lady of the Assumption, Old Harlow. I also forgot to mention that Adrian Graffy (1974: OND 1974-75) who is the Diocesan Director for Evangelisation and Mission (2005) is resident at Clergy House, Brentwood. Finally, congratulations to Christopher Brooks (1983) who celebrated his Silver Jubilee on 24 July.

Fr Francis Coveney

Gibraltar

Bernard Linares is enjoying blissful retirement on the Rock after many years serving as Government Minister. John Pardo continues at the Royal English College, Valladolid. Mark Miles continues at the Nunciature in Hungary. Victor Ghio completed his Licence in Canon Law and returns to Gibraltar to work in the Tribunal.

Fr John Pardo

Lancaster

Fr Joseph Callaghan, on sabbatical

Fr Peter Clarke, Sacred Heart, Thornton-le-Fylde

Canon Thomas Dakin, St Nicholas Owen, Thornton-le-Fylde

Fr Michael Docherty, Our Lady Star of the Sea, St Annes on Sea

Fr Emmanuel Gribben, St Mary's, Cleator

Mgr Michael Kirkham (retired), 42 Oxford Court, Oxford Road, Ansdell, Lytham St Annes

Mgr Canon Shaun Monaghan (retired), Brooklands Rest Home, Lytham St Annes

Fr Michael Murphy, St Augustine's, Preston

Fr Hugh Pollock, Lancaster University Chaplaincy

Fr Terence Rodgers, Our Lady of the Assumption, Blackpool

Fr Luiz Ruscillo, St Mary's, Hornby

Canon Stephen Shield, Cathedral House, Lancaster

Fr Adrian Towers, St Andrew & Blessed George Haydock, Cottam, Preston

Mgr Michael Tully, SS Mary & James, Scorton nr Preston

Fr John Watson, St Mary's, Barrow

Fr Adrian Towers

Leeds

A full list of clergy was given last year. Bishop Arthur Roche continues as Chairman of ICEL, overseeing work on the new English translation of the Roman Missal. There are just a couple of moves this year. Stephen Brown has been appointed as Chaplain to Bradford University.

David Bulmer is completing doctoral studies and will be moving to St Austin's, Wakefield, where Tim Swinglehurst is parish priest and Matthew Habron is assistant priest.

Sadly, two Old Romans from the diocese have died since the last issue of the *Venerabile*. John Clarke (VEC 1979-85) died suddenly at his home from a cerebral haemorrhage on 11 June 2007, at the age of 49. John served as assistant priest in three parishes in the diocese and was then Parish Priest of Haworth from 1993 until 1997. Following his decision to leave priestly ministry, John trained to be a teacher and taught at Rastrick High School from 1999 until 2002, when he was appointed as Head of RE at The North Halifax Grammar School. An enthusiastic musician, he was a great supporter of music in the school, where he was a popular teacher and valued colleague. His funeral took place at St Anne's, Keighley, on 19 June.

Fr Denis Fahy, who died on 27 April 2008, studied first in Rome and then at Stonyhurst where he was ordained to the priesthood on 3 October 1943. After further studies at Oxford, he taught at Ushaw College from 1946 to 1957. He was for a short time Chaplain at the Little Sisters, Leeds, before going to St Mary's, Selby. From 1959 to 1991 Fr Denis taught theology at the Seminary at Maseru in Basutoland (now Lesotho). After leaving Lesotho for health reasons, in 1992 Fr Denis was welcomed to the Diocese of Cape Town where he served at the Cathedral for four years. He then became Chaplain to the Sisters at the Carmelite Convent at Wynberg, a suburb of Cape Town. In 2001, following the Carmelites' departure, he retired at Wynberg. Earlier this year, in declining health, he moved to Nazareth House, Cape Town. The Requiem Mass was celebrated in the chapel there by Archbishop Lawrence Henry of Cape Town on 30 April, followed by burial in the Priests' Plot, Maitland Cemetery, Cape Town.

May they rest in peace.

Fr David Bulmer

Liverpool

Once again very little to report from Liverpool. Fr John Short died very soon after his retirement (see obituary on p.94). Fr Gerald Anders celebrates his Silver Jubilee this July. Fr Andrew Robinson gained a Summa from the Pontifical Biblical Institute and has been appointed as Assistant Priest to the Metropolitan Cathedral of Christ the King.

Fr Thomas Wood

Middlesbrough

There was very little movement in Middlesbrough this year. The main news of note was the ordination of Terence Patrick Draine as the 7th Bishop of Middlesbrough on 25 January 2008. So opened a new chapter for the Diocese and we await future developments with interest.

Mgr. David Hogan presided over his first Conference of the Canon Law Society of Great Britain and Ireland, which fortuitously took place in Rome this year. The Americans were very impressed and called him President Hogan, which would have pleased most people, but as an ardent royalist David may have preferred a more aristocratic title!

Canon Alan Sheridan is still looking after the parishes of St Therese, Ingleby Barwick (STILL no church...) and SS Mary & Romuald, Yarm.

Fr. John Paul Leonard is still Episcopal Vicar for the northern end of the diocese and Youth Officer. He is off to Australia for World Youth Day.

Fr. William Massie is still in charge of the West Hull parishes with the assistance of a Polish priest to help cope with the increasing numbers of our East European brothers and sisters. He still does sterling work with the Faith movement and is excellent at getting young people involved in the church.

Canon Alan Sheridan

Northampton

There has not been a great deal of movement over the last year. We were very saddened by the death of Fr Wilbur Boswell in December 2007. Canon Brian Frost has been recovering from heart surgery. Canon John Koenig remains at Kettering and was very pleased to hear that he is to have one of our two newly ordained priests join him in September 2008. Fr Paul Hardy continues at St Edward's, Milton Keynes and has recently been made Diocesan Communications Officer. Mgr Sean Healy has added the role of Chancellor to his many responsibilities. Mgr Paul Donovan remains as Principal Roman Catholic Chaplain with the Royal Navy. Mgr Kevin McGinnell has just finished a spell looking after two parishes in Luton. Fr David Barrett has completed the first year of his doctoral studies and Fr Graham Platt now resides in France.

Mgr Canon Sean Healy

Portsmouth

I am sorry to report the death of Canon Brian Scantlebury. Brian Charles Scantlebury was ordained priest on 25 July 1946 and died aged 84 on 13 June 2008 at his home in Southsea Hants, in retirement. Brian was ordained at the unusually early age of 22. In the autumn of 1946, he was sent to Rome to pursue further studies in canon law and was therefore among the first group of students to return to Via di Monserrato after the six year College exile at Stonyhurst. Until his health declined, Brian was a faithful attendee of the annual meeting of the Roman Association.

Fr Simon Thomson

Shrewsbury

Looking at us all in Shrewsbury Diocese and beyond in the last twelve months, Phil Egan is returning to the diocese after an unforgivably long absence, teaching at Oscott, latterly Director of Studies, and then for this last year pursuing his own academic work at the Lonergan Institute in Boston College, Massachusetts. We've missed him, and his inimical sense of humour. I'd nominate him as the funniest priest of Shrewsbury diocese. He's coming

back this summer to Our Lady and St Christopher's Romiley, a very large parish on the outskirts of Stockport. Ben tornato!

On 6 September, we all look forward to welcoming David Charters to the presbyterate at Our Lady's Birkenhead, that magnificent church in the docks area that was destroyed in the war and lovingly rebuilt afterwards. Welcome on board, David!

Elsewhere, few moves to report. Congratulations to John Rafferty (at St Vincent's Altrincham, where David Charters has been assigned for his first appointment) on becoming a Canon, and to Rod Strange (at the Beda College) on the publication of his new book on Newman, *John Henry Newman, A Mind Alive*, the best part of thirty years after his first study, *Newman and the Gospel of Christ*.

Fr Paul Shaw

Westminster

Recent changes in **bold** print

HE THE CARDINAL

+ John Arnold	Auxiliary Bishop: resident at Vaughan House
+ Bernard Longley	Auxiliary Bishop: resident at Mile End Parish
Seamus O'Boyle	Vicar General
Charles Acton	Allen Hall, Director of Studies
Peter Anglim	Retired, Nazareth House, Finchley
Mark Anwyl	PP, <i>Our Lady of Walsingham</i> , London Colney
Keith Barltrop	Director, Catholic Society for Evangelisation
David Barnes	PP, <i>Sts Anselm & Cecilia</i> , Lincoln's Inn Fields
Jim Brand	Spiritual Director, Beda College, Rome
Michael Brockie	PP, <i>Holy Redeemer & St Thomas More</i> , Chelsea
Dominic Byrne	PP, <i>Our Lady of Dolours</i> , Hendon
Antony Conlon	Oratory School, Reading
John Conneely	Diocesan Tribunal
Antony Convery	PP, <i>SS Michael and Martin</i> , Hounslow
John Deehan	PP, <i>St Thomas More</i> , Eastcote
Anthony Doe	Chaplain, Carmelite Convent, Notting Hill
Pat Egan	Ann Arbor, Michigan
John Formby	Retired, St Charles Square
Michael Garnett	Santa Apolonia, Cajamarca, Peru

News of Old Romans

Michael Groake

Roger Kirinich

Mark Langham

Robert LeTellier

Hugh Mackenzie

Eddie Matthews

Paul McPartlan

Shaun Middleton

Philip Miller

Peter Newby

James Neal

John O'Leary

James 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

RIP — died February 2008

PP, *Our Lady*, Stephendale Road

Pontifical Council for Christian Unity, Vatican

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*, Moorfields

To be ordained priest September 2008.

Further Studies (resident Lincolns Inn Fiends)

PP, *St Michael*, Ashford

PP, *St James*, Spanish Place

Spiritual Director, Allen Hall

PP, *Our Lady & St Christopher*, Cranford
& Chaplain, Heathrow Airport

PP, *St Patrick*, Wapping

St Joseph, Kingsland & Diocesan Archivist

PP, *St Patrick*, Soho Square

PP, *St Gabriel*, Harrow south, & *St Bernard*, Norholt

PP, *St Ignatius*, Sunbury on Thames

PP, *St Peter*, Hatfield, & chaplain to University of Hertfordshire

Vocations Director & PP *Corpus Christi*, Maiden Lane

Retired, Baker Street

Philosophy & Systematic Theology, Allen Hall

Secretariat of State, Vatican

Fr Philip Miller

Obituaries

Bishop Kevin Dunn, 1950-2008

It is with great sadness that we record the premature death of Bishop Kevin Dunn, 12th Bishop of Hexham and Newcastle.

Bishop Kevin was a priest of the Archdiocese of Birmingham, and the bare outline of his early biography indicates his deep rootedness in the life of that diocese. He was born in Newcastle-under-Lyme, Staffordshire on 9th July 1950, and his journey to the priesthood followed the classic Birmingham path of those days, first to Cotton College and then to Oscott. He was ordained priest on 17th January 1976. After ordination he served in parishes in Walsall and Stoke-on-Trent and also exercised a number of chaplaincies: to the Royal Infirmary in Stoke, to Staffordshire University, and, notably, to the Caribbean community across the diocese.

His time in the Venerabile began in 1989, when he came to Rome to study Canon Law, and ended when he obtained his doctorate from the *Angelicum* in 1992. It is obvious, even to one who was not in the College at the time, that he was a much loved member of the house. Contemporaries speak of him as joyful, full of life and good humour and excellent company. Staff members of the time describe him as a fine example to students of how to be a pastoral priest. Nor did his warmth of personality limit itself to life with the students and staff. To be instantly and affectionately recognised by Maria Grazia in the kitchen (“..ah, Padre Kevin!..”) and Enzo in the portineria (“..come va la tua squadra, Stoke City?..”), when he returned after sixteen years away from the College, tells its own story.

Bishop Kevin’s doctoral thesis dealt with the Canon Law of Religious Life, and so in 1992, when he returned to the Birmingham Archdiocese, he was appointed Episcopal Vicar for Religious and, subsequently, in addition, Area Episcopal Vicar for Wolverhampton, Walsall, the Black Country and Worcestershire. In 2004 he was made Bishop of Hexham and Newcastle. His appointment was announced by the Holy See on 20th March, the Feast of the diocesan patron, St Cuthbert, and he was ordained Bishop on 25th May, the Feast of St Bede. These dates, so significant for him, combined with his discovery of the early life on Lindisfarne of Birmingham’s St Chad, sparked in Kevin a deep love for the northern saints, which served him well as he made the transition from Birmingham.

Leaving Birmingham was something of a wrench for him. He used to relate the story, with humour but some poignancy, of telling his mother that he had been appointed to Newcastle. Her response was “O good, you won’t be far from home”, and he had to

explain to her that it was to the other Newcastle, 250 miles away, that he was destined and as its Bishop. However, he soon adapted to his new surroundings. A nostalgic hand-made signpost he put in the garden of Bishop's House indicating "Newcastle, 250 miles" soon disappeared and he came to love the North East and its people.

His achievements in his tragically short episcopate were considerable. He was quickly a confident bishop, always giving a clear lead, but with a capacity to listen and to change his mind if he judged himself persuaded. He worked collaboratively, reforming diocesan-level pastoral care structures by introducing five area Episcopal vicars, who, with the Vicar General, formed a very "hands-on" Episcopal Council. With them, he changed the pattern of parish visitation, making it more accessible to, and involving of, the people. At the same time, he was also very obviously a priests' man, his warmth, humour and accessibility giving renewed confidence to the clergy and the soundness of his pastoral approach dispelling their initial fear of having a "Birmingham model" imposed on the North East.

The generosity of his embrace of the area and its people showed itself in many of his initiatives, including the early decision to extend the already large outlay of cash and personnel for Youth Ministry in the diocese, the introduction of an enlarged Vocations Team and the commitment of himself and an Episcopal Vicar to Regeneration projects across the North East in cooperation with regional councils and politicians. In addition, his growing personal love for the area and its history developed during his day-off walks in the Northumbrian countryside and came to the fore with his energetic efforts to complete the renewing and refurbishing of the tiny Catholic Church on the Holy Island of Lindisfarne.

He was a profoundly Catholic bishop, as is illustrated by the extent of his considerable personal involvement in the negotiations for the founding and financing of the recently established and prestigious Chair of Catholic Theology in Durham University. He was ecumenical too and in the most practical of ways. His friendship with the Bishop of Durham was cemented on the golf course, but typically did not remain purely personal. The now annual "Kevin Dunn Trophy", competed for by teams from the Anglican Diocese of Durham and the Catholic Diocese of Hexham and Newcastle, has done more for ecumenical clergy relations than hundreds of meetings.

However, it is for his warmth of personality and enthusiasm for life that Bishop Kevin will be most remembered. At his death, in addition to literally thousands of expressions of condolence, the diocesan website received many hundreds of written tributes from people across the diocese, across the country and across the world. He died so young in years and in only the fourth year of his episcopate. Many of us, his priests, wondered at the time of his appointment aged 53, how we would survive having the same man, and a stranger to us at that, as our bishop for more than 20 years. Now we find ourselves asking how we will survive without such a friend, after his remarkable, but too brief, life with us.

Bishop Kevin died on 1st March 2008 in the Freeman Hospital, Newcastle upon Tyne at the age of only 57 years and is buried in the Crypt of St Mary's Cathedral in Newcastle. May he rest in peace.

Mgr Philip Carroll

Canon John Short, 1931-2007

John Short enjoyed a rich and varied life as a priest: scholar, teacher, counsellor, pastor and administrator. The pinnacle, as far as he was concerned, was, however, as Spiritual Director at the Venerable English College in the seventies, when Cardinal Murphy-O'Connor was the Rector. He confided to the Cardinal and me, only a few weeks before he died, that those years were the happiest in his priestly life. I suspect that they were the most fruitful too. He loved directing young, idealistic students in their journey towards priesthood. Because of the special nature of the job, John's three greatest qualities were brought into play: a strong faith, common-sense and the ability to listen. I'm sure the students he served in those years would testify to that.

John Short was born in Liverpool on 23rd May 1931. After attending St Mary's College in Crosby, he went as a twelve year old to the junior seminary at St Joseph's College, Upholland. It was there that I first met him. He was studious, neat, methodical, conscientious and kind. In those days it was customary for us to write A.M.D.G., *ad maiorem Dei gloriam*, at the top of our written work. I've always felt that, for John Short, those words were the target of everything he did throughout his life as a priest. In the same way that the words in a bar of Blackpool rock will appear wherever you break it, so the imprint of A.M.D.G. would appear in whichever aspect of his life you chose.

In the Holy Year of 1950, he came to the English College to continue his studies. His classmates of that year were Cormac Murphy-O'Connor, to become Archbishop of Westminster and Jack Brewer, to become Bishop of Lancaster. He enjoyed his time as a student, did well in his exams and was one of the most respected of the student body. I remember him giving a scholarly and inspiring paper to the Wiseman Society on Justin Martyr's account of the early Christian Mass. His interest in the liturgy originated during those years and persisted throughout his life.

Having been appointed Deputy Senior Student, he was ordained in the summer of 1956 and having completed his licence in Philosophy and Theology, he returned to England. Bizarrely, he was then sent to Cambridge to do a crash course in science, followed by a science degree. This was because the seminary needed a science professor and no-one with the necessary qualification was available. Although all his previous studies had been in Classics and he had not studied science since his School Certificate, he accepted such a demanding and uncongenial challenge: A.M.D.G. After having received his degree, he joined the teaching staff at Upholland where he remained for fourteen years.

It was in 1974 that the Rector of the English College asked John to become Spiritual Director. He was happy to accept because he was ready for a change and loved the College. The prospect of directing students towards the priesthood also excited him. He enjoyed this task and was noted for his wise and prudent counsel, his empathy and real interest in every single student. Not only did he look back on those years with affection, but continued to be on demand as a spiritual director for the rest of his life.

On returning to Liverpool in 1980, he was appointed parish priest of Our Lady of Compassion in Formby, where Bishop Hitchen resided. Later he became parish priest of St

Thomas More in Aigburth. As parish priest he was a good manager but an even better pastor.

He undertook wider work in the diocese: first as a member of the Ecumenical Commission, then as a member of the Archdiocesan Child Protection Commission, where his compassionate nature and fair-mindedness steered him to the healing and reconciling aspect of that ministry.

His talents were eventually recognised to such an extent that Archbishop Kelly, also a fellow-student at the Venerable in the 'fifties, appointed him as one of his Vicars-General. In this capacity, he especially made himself available to any priest who found himself in difficulties. His warm and sensitive, albeit no-nonsense personality endeared him to many a priest in such circumstances.

He retired in 2006, but his health began to fail soon afterwards: sadly, because he had told me that he had been looking forward to reading some theology in his retirement. Typically and somewhat prophetically he gave a strong presentation to the Council of Priests entitled "The spirituality of change" just a few weeks before he died at Ince Blundell Hall on Tuesday, 2nd October 2007.

I think the word 'holy' should never be used lightly, but in my view Canon John Short was indeed a holy man. May he rest in peace.

Mgr Jack Kennedy

Judge James Wigmore, 1928-2007

His Honour Judge James Wigmore died peacefully on 4th December 2007 aged 79. He was the beloved father of Rebecca, Philippa and Stephanie. Jim, as we knew him, was the "Dean" of our year, arriving in Rome in 1953. Others had done National Service and had been to university, but Jim was the eldest, had been to Sandhurst and was a regular soldier and an Officer in the Royal Signals. He had an air of authority; we respected him and looked up to him. Perhaps the Roman nose gave him a judicial sagacity even in those days. He belonged to the Wigmore family, a family stretching back to recusant times with a Catholic pedigree comparable to that of the Throckmortons and others. He had been educated at Downside and he had been awarded, against strong competition, the Roman Scholarship in 1953.

Jim was intelligent and managed the Greg without serious difficulty. In fact on one occasion he gave our year a kind of tutorial on non-Euclidian Geography, explaining it rather more clearly than our lecturer, Selvaggi. He was also a practical man, perhaps with army training, and one of his house jobs was electrician.

The one area of College life he never enjoyed was the Villa. Anticipating later students, he felt it was time wasted. He missed the Villa after 2nd year Theology and we wondered

if he would return. Despite whatever questions he may have had at that stage, he returned and persevered and he and I were ordained together at Santa Prassede in July 1959.

On returning to England, he served as a curate in St Mary's, Bath, under Canon Rea. I think, from our brief meetings, that he was not entirely happy there. He went on to teach philosophy at Oscott, which suited him much better. I believe he was there when Archbishop Grimshaw tried to impose the demand of *Veterum Sapientiae* that all teaching in seminaries should be in Latin. The attempt didn't last for long!

However, it was while he was at Oscott, that he decided to leave the priesthood and in due course to marry Diana and so to start a third career. With great courage and commitment, he started studying law and training to be a barrister, working at home without going to university or to college. I visited him at his home and was greatly impressed by his discipline and dedication, which enabled him to qualify as a barrister.

He was a man of great integrity and sincerity, always loyal to the faith and the Church, a strong personality and very clear mind, but with a sense of humour and fun and a talent for gentle teasing.

Jim joined the rest of our year when we went to celebrate our 40th anniversary in Rome as the "Last of the Summer Wine". It was a wonderful few days and we were very grateful for the hospitality of the College. For us it left a special memory of Jim - full of humour, reminiscences, discussions over meals and shared thanksgiving - with much recorded by Jim's new digital camera. May he rest in peace.

Mgr George Hay

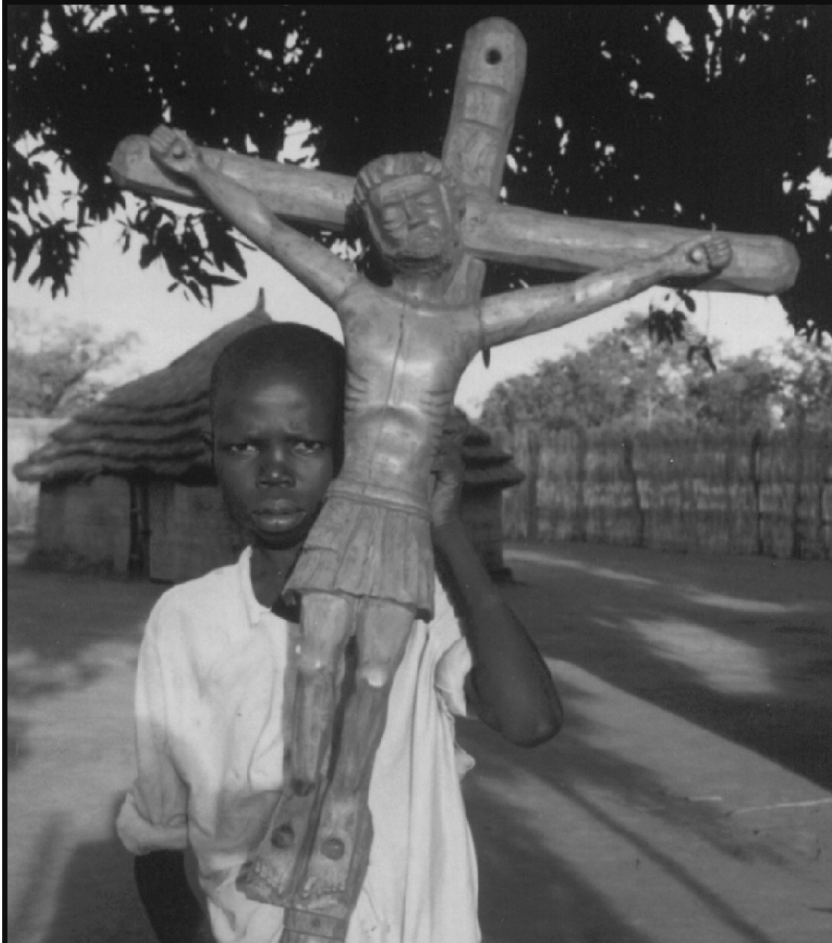


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The Friends of the Venerabile

Jo Barnacle

The 2007 Annual Meeting

The Annual Meeting for 2007 took place on 8th September in Liverpool at LACE, the Liverpool Archdiocesan Centre for Evangelisation. Our chaplain, Fr Tom Wood, suggested the venue. It is an excellent modern Conference Centre and was ideal for our meeting.

After a welcome by the Chairman, the Meeting opened with an excellent powerpoint presentation by the Rector, Mgr Nicholas Hudson. It was our 20th Annual Meeting and we were pleased to welcome Fr Nick as he was a founder member of the Friends. He told us that four men were ordained as deacons in the summer of 2007 and that seven new students would start in the autumn, bringing the total number in the College to 32 seminarians and 6 priests doing further studies. He also said that Fr Anthony Milner would be joining the staff as theology tutor and that some of the seminarians now spend more time each summer on parish placements.

We then heard of the work on the fabric of the College and how, despite the development of the new rented apartments, there was still room to house 54 students. In the past year the Third Library and the new Archive facility had been completed, with the old archive room having become an area for the storage of rare books. Mr and Mrs Urs Schwarzenbach, who had financed the restoration of the Third Library and the new Archive facility, had generously offered to finance the restoration of the College church, which will be closed for at least a year while the work is undertaken. In addition, two paintings have been restored. The Friends also sponsored two projects in the past year—the refurbishment of the student kitchen and the upgrading of the snug.

More and more people are now visiting Palazzola. The roadway to the Villa has been resurfaced, central heating had been installed in the chapel and the cloister had been re-roofed. During our meeting, we were entertained by many photographs of personalities and happenings at the College over the past year and they were much appreciated.

After an excellent buffet, marred only by the fact that the Chairman had forgotten to order wine, the Senior Student, David Charters, gave a presentation. We were privileged again to hear of another remarkable journey towards the priesthood. As a lad, he went to church on his own and, when in his teens he was asked if he wanted to be a priest, he was not keen, but the question stayed in his mind. At Bangor University his course in French took him to France, where he was temporarily employed in the *Accueil* in Lourdes. There he became friends with members of the Fraternity of Mary Immaculate Queen. With his degree

behind him, he spent time teaching in Ireland before returning to France to join the Fraternity in Paris. When he decided he wanted to become a priest, he had to leave the Fraternity and return to England to the Diocese of Shrewsbury and so on to the College. He was ordained a Deacon in the summer of 2007.

The Chairman then reported on the major activities of the past year. Highlights were a pilgrimage to Palazzola, with the usual visit to the College, which is much appreciated. We had a great outing to Stonor in May, organised after a lot of hard work by Elizabeth Usherwood. She plans to take us to the Tower of London in 2008. Projects sponsored by the Friends over the past year included 50 Morning & Evening Prayer Books for Palazzola. We also gave £8,400 for the refurbishment of the Snug and two Friends gave the Villa a pool table and a table-tennis table.

Our income for the year was £22,346, which is an increase over the previous year. All the Committee were re-elected as follows:

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.

The day ended with Mass in the Centre's Chapel concelebrated by Mgr Nick Hudson and Fr Tom Wood. In his Homily Fr Tom reminded us that it was the Feast of the Birthday of Our Lady and that there were only three birthdays celebrated as Feasts by the Church—those of Jesus, Our Lady and St John the Baptist.

The deaths of two committee members

Since our Annual Meeting two of our Committee Members have died:

Before Christmas, Tanis Kent died suddenly at her home. She and her family were regular visitors to Palazzola and were even booked to visit in 2008. She had served for several years on our Committee as well as being a Labour Member of Hertfordshire County Council and a Guide and Information Officer at Westminster Cathedral. Her Requiem Mass was celebrated by Fr Tom Convery in Stevenage and Mgr Mark Langham celebrated a beautiful Memorial Mass in Westminster Cathedral.

In December 2007, Ivan Kightley died after having been ill for some time. Despite his ill health, he had regularly attended our meetings and had been a joint organiser of our London meetings. He gave a great deal of time and expertise to Westminster Cathedral.

Financial aid provided to the College in the last 20 years

The Friends of the Venerable have been going for just over twenty years now and we felt that it was a good time to review the ways in which we have helped the College over this period of time. I am sure that the main way in which we help the College is by our prayers, but of course we are not able to quantify these.

The Venerable

Over the last 20 years we have paid £58,000 for copies of *The Venerable* magazine, which is an important source of information about what is going on in the College.

Promotion of the College

In 1989 and in 1998 we gave £1,300 and £6,380, respectively, to publish guide-books of the College. We underwrote the production of a video in 1990—it cost £12,578, with sales and other donations coming to £7,568, leaving us to pay £5,010.

Palazzola

We gave £3,500 in 1989 for the purchase of a minibus. Our major contribution was in 1993 when we spent £14,500 on the resurfacing of the tennis court. More modest contributions were £500 in 1996 towards the cost of a new fence and £75 for lifebelts. In 1997 we gave £1,000 for pool furniture and £570 in 2007 for Morning & Evening Prayer-books, as well as £2,738 for a pool-table and a table-tennis table.

Emergencies

We have also helped out in emergencies. In 1994 we gave £6,500 for urgent organ repairs and £8,000 in the same year for a bargain quantity of furniture for the College and garden. The £3,034 we contributed for the purchase in 1998 of hall and stair carpet, hailed as an emergency as many VIP Guests were due to visit the College. Finally, in 2001 we gave £10,300 towards the College Emergency Fund.

Transport for students

This has been a priority for us. As well as the mini bus we bought for Palazzola in 1989, in 1995 we spent £10,000 on a new minibus for the College. In 2004 £12,000 was spent on a replacement minibus and £9,000 was given in 2005 to purchase a car. Finally, in 2008 we have given £6,000 towards the purchase of another car.

Buildings

In 1989 we gave £3,000 for painting and decoration and £3,000 in 1991 towards the upgrade of the telephone system. £10,000 was spent in 1992 on the decoration of the student common room and the purchase of satellite dishes. Also that year we gave £4,500 to upgrade the student kitchen and to convert the adjoining bathroom into a laundry room. In 1997 our focus was on the gym on which we spent £12,000, as well as £300 for games equipment. The following year we spent £4,350 on the Friends' Room and in 2000 we asked our Friends for further donations for the reception area. The upgrade of this area, including the provision of toilet facilities, was funded to the tune of £8,500. In 2003 a popular project was the repair of the College pool (the "Tank"), towards which we gave £10,000. The student kitchen was further upgraded in 2006 at a cost of £8,800 and in 2007 we gave £8,500 for the refurbishment of the snug.

Sacristy and Vestments

In 1996 it was the turn of the sacristy to be refurbished with our contribution of £8,500. We appealed to Friends to donate money for vestments either as a gift or in memory of friends or relations. Ged Byrne gave two gold embroideries which were made into humeral veils, while some vestments were handmade and others purchased. These included the dalmatics

for the diaconate ordinations at Palazzola as well as sets of vestments in all the liturgical colours. In all about £8,675 has been donated to the College for the purchase of vestments.

Miscellaneous

In 1993 we purchased a word processor at a cost of £1,950 and a computer in 1995 at a cost of £2,550. In 1999 £750 was donated for the purchase of computer equipment. In more recent years SKY connections and a PowerPoint projector have been paid for at a cost of £2,000 and £1,200, respectively. We have commissioned the portraits of three Rectors for a total cost of £9,915 and in 2003 paid £202 for books by an Oscott Seminarian who had died of cancer.

All in all, the total given by Friends to the College over the last 20 years (including the £58,000 paid for copies of *The Venerabile* Magazine) stands at around £257,500. As Chairman, I would like to thank the Friends for their generosity.



Jo Barnacle is Chairman of the Friends of The Venerabile

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Staff

Mgr Nicholas Hudson
Fr Andrew Headon
Fr Bruce Burbidge
Mgr Philip Carroll
Fr Anthony Milner

Rector
Vice-Rector
Philosophy Tutor
Spiritual Director
Theology Tutor

3rd Cycle

Priests

Berry, John
Gatt, Brendan

Malta
Malta

2nd Cycle (Year VII)

Priest

Ban, Nicola

Gorizia

2nd Cycle (Year III)

Priest

Szmajdziński, Mariusz

Lowicz

2nd Cycle (Year II)

Priest

Ruiz, Javier

Westminster

Deacons

Charters, David
Neal, James
Spinelli, Aaron

Shrewsbury
Westminster
Arundel & Brighton

2nd Cycle (Year I)

Priest

Vella, Victor

Southwark

Seminarians

Barrett, Lee
Mackay, James
Reilly, Mark

Hexham & Newcastle
Brentwood
Brentwood

House List 2007-2008

1st Cycle Theology (Year III)

Anel, Paul	<i>Points Coeur</i>
Harris, Phillip	Portsmouth
McAuley, James	Portsmouth
Moss, Andrew	Arundel & Brighton

1st Cycle Theology (Year II)

Bradley, Liam	Menevia
Brett, Neil	Brentwood
Jordan, James	Nottingham

1st Cycle Theology (Year I)

Day, Andrew	Leeds
Doody, Michael	Leeds
Patey, Michael	Northampton
Rushton, Philip	Liverpool

1st Cycle Philosophy (Year II)

Atkin, Francis	Leeds
Coughlan, Michael	Shrewsbury
Kaminski, Stefan	Westminster
Leightell, Steven	Middlesbrough
MacDonald, Alexander	Antigonish
Theobald, Benjamin	Portsmouth
Wingfield, David	Westminster

1st Cycle Philosophy (Year I)

Amari, Guido	Westminster
Cunnah, Philip	Middlesbrough
Hester, Richard	Salford
Homsey, Mark	Leeds
McGrath, Anthony	Shrewsbury
Poland, John	Liverpool
Wilson, James	Middlesbrough

Other resident

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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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