



THE VENERABLE



2009

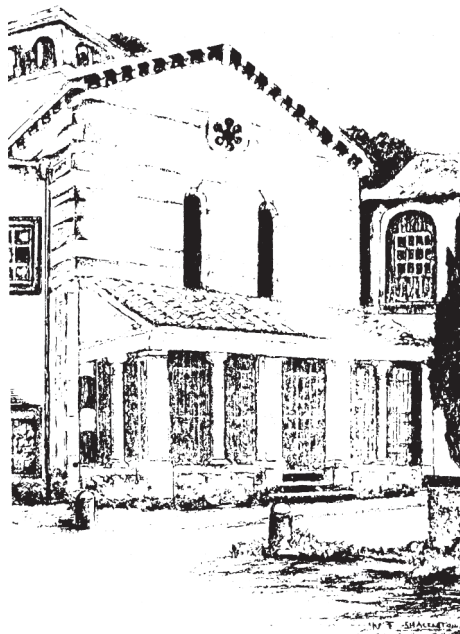
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Editor: James McAuley (Portsmouth)

Deputy Editors: Alexander MacDonald (Antigonish); David Wingfield (Westminster)

Business Manager: Marc Homsey (Leeds)

Secretary: Matthew O’Gorman (Southwark)

Publishing Consultant: Fergus Mulligan, 44 Oakley Road, Ranelagh, Dublin 6, Ireland;
e-mail: fmcomms@indigo.ie, tel. +353 1 497 1700

Design and print: Genprint (Ireland) Ltd, tel. +353 1 847 5351

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Front cover: A roundel in the College church featuring Pope St Gregory the Great. The church is scheduled to reopen in October 2009 after almost two years of restoration work.
Photo: Anthony Milner

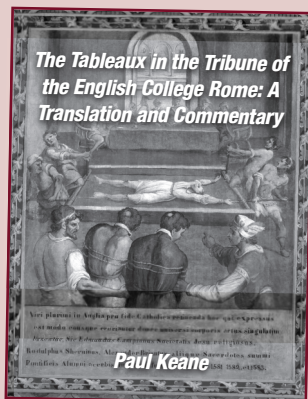
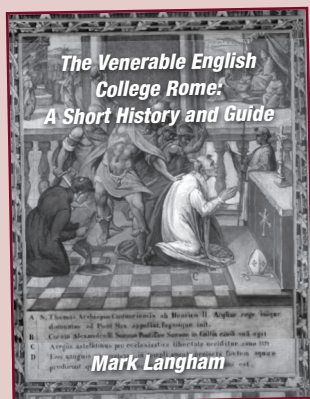
Back cover: Villa Palazzola, the College Villa in the Alban Hills outside Rome.

Venerabile Collegio Inglese
Via di Monserrato 45
00186 Roma
Italy
Tel. +39 06 686 8546
e-mail: thevenerabile@googlemail.com
Please visit our websites: www.englishcollegerome.org
www.palazzola.it

Contents

Editorial - <i>Rev. James McAuley, Editor</i>	1
John Henry Newman and the Aftermath of Vatican II - <i>Dr Ian Ker</i>	3
St Henry Walpole – Tragic Failure or Posthumous Victim of a Tudor Smear Plot? - <i>Rev. Lee Barrett</i>	9
The Babington Plot and the English College in Rome - <i>Prof. Ralph Morelli</i>	17
President Obama’s Hidden Debt to Pope Benedict - <i>Dr Bernard J. O’Connor</i>	24
Paul, Corinth and Ecumenism - <i>Fr Anthony Milner</i>	30
Armenian Connections - <i>Marc Homsey</i>	33
A Kenyan Experience - <i>Stefan Kaminski</i>	36
The Pearl of Africa - <i>Fr Francis Coveney</i>	41
The Venerable Cryptic Crossword No. 1 - <i>Michael Patey</i>	43
<i>Nova et Vetera</i> - <i>Matthew O’Gorman</i>	44
Schola Notes 2008-09 - <i>Mgr Philip Whitmore</i>	46
Sports Report 2008-09 - <i>Anthony McGrath</i>	49
<i>Twelve Angry Men</i>	51
Major Building Projects at the VEC and Palazzola 2004-09 - <i>Fr Andrew Headon</i>	54
The Year in Pictures	58
College Diary 2008-09 - <i>Alexander MacDonald</i>	66
Leavers’ Profiles	
Rev. Lee Barrett	81
Fr John Berry	82
Fr Brendan Gatt	83
The Roman Association	
The Council of the Roman Association	84
Diocesan Representatives	85
Minutes of the 140 th Annual General Meeting of the Roman Association	86
News of Old Romans	91
Obituary	
Canon Brian Scantlebury	99
Report of the Friends of the Venerable - <i>Jo Barnacle</i>	100
House List 2008-09	103

To celebrate the opening of the magnificently refurbished Church, the College has published two books: *The Venerable English College Rome: A Short History and Guide* by Mgr Mark Langham and *The Tableaux in the Tribune of the English College Rome: A Translation and Commentary* by Fr Paul Keane. Beautifully presented and illustrated in full colour throughout these very attractive books are a fitting celebration and memento of this great event in the life of the College and will be treasured by all who know and love this historic institution.



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Welcome to the 2009 issue of *The Venerabile*

■ Rev. James McAuley, Editor

In January 2009, at the Basilica of St Paul on the *Via Ostiense*, the Holy Father marked the fiftieth anniversary of the calling of the Second Vatican Council by his predecessor, Pope Blessed John XXIII. One of the challenges for the Church and consequently also for priests is to ensure that the teaching of the Council is interpreted and applied in an authentic manner. In this regard, the thought of John Henry Newman, whose beatification appears to be imminent,¹ may be helpful. We are pleased to include in this issue a reflection by Dr Ian Ker on *John Henry Newman and the Aftermath of Vatican II*. Dr Ker identifies two kinds of possible development after a Council, in terms of Newman's theology. He concludes that new ecclesial movements and communities exemplify both kinds. This is particularly relevant for the College in a year in which among those ordained to the priesthood or diaconate are four former students, members of the new ecclesial movement *Points-Coeur*.²

November 2008 marked the 450th anniversary of the deaths of Queen Mary Tudor and Reginald Cardinal Pole. Their deaths also marked the end of the attempted restoration of Catholicism in England. One month earlier, in October 1558, a child called Henry Walpole had been born into a gentry family in Norfolk. He was executed in York in 1595 and canonised in 1970. St Henry Walpole is the only canonised saint held in common by the Venerable English College, Rome and the Royal English College, Valladolid, uniting in his person their separate martyr traditions. It is fitting, therefore, for Rev. Lee Barrett, one of our leavers in July 2009 and himself an *alumnus* of both colleges, to offer readers an essay entitled *Saint Henry Walpole – Tragic Failure or Posthumous Victim of a Tudor Smear Plot?*

It is suspected that an expert forger called Thomas Phelippes may have either produced or doctored Walpole's "confessions". Phelippes' name also appears in connection with the "The Babington Plot" of the mid 1580s in which Mary, Queen of Scots was entrapped. In his article, *The Babington Plot and the English College in Rome*, Prof. Ralph Morelli, an American specialist in the field of historical cryptography, shares with us the results of his research. He investigated the role of English College *alumni* in this plot which led to Queen Mary's trial and eventual execution for treason. The era of the College martyrs was also one in which some of the College's *alumni* chose to work for the Elizabethan authorities – an example of Our Lord's prediction that the "wheat and the tares" would both grow together in the same field (cf. Mt. 13:24-30).

In the autumn of 2008 the people of the United States elected their first black President. Some of the differences between President Obama and Catholic teaching, especially in the area of sexual and medical ethics, are well known. What is less known, however, is the proximity between much of Mr Obama's political platform and the recent pronouncements of Pope Benedict and the Holy See. In an essay, *President Obama's Hidden Debt to Pope Benedict*, written specially for *The Venerabile*, Dr Bernard J. O'Connor, a Canadian priest who works in the Congregation for Eastern Churches, provides us with an analysis of President Obama's speech in Cairo on 4 June 2009. He focuses on how each of the seven key points made by Mr Obama has a precedent in the discourse of the Holy Father.

On 28 June 2009, Pope Benedict officially closed the Year of St Paul. We present *Paul, Corinth and Ecumenism* by our Theology Tutor, Fr Anthony Milner, which combines two of his main theological passions – St Paul and Ecumenism. On other personal notes, we include *Armenian Connections*, by Marc Homsey, *A Kenyan Experience*, by Stefan Kaminski, and *The Pearl of Africa*, a journey down memory lane by Brentwood Old Roman, Fr Francis Coveney. We are also pleased to offer readers *The Venerable Cryptic Crossword No. 1*, carefully prepared by our resident crossword expert, Michael Patey.

Our Vice-Rector, Fr Andrew Headon, presents for the information of readers and for the historical record, a "quinquennial report" entitled *Major Building Projects at the VEC and Palazzola 2004-09*. Since 2004 the College and Palazzola have witnessed what has perhaps been the most intense period of building activity in over a century. During this period, the Chair of the College Trustees has been Archbishop Vincent Nichols, a student at the College from 1963 to 1970. In May 2009 he became the eleventh Archbishop of Westminster. At the beginning of a new era for the Church in England and Wales, we congratulate Archbishop Vincent on his appointment and wish him well as he takes on the burden of a challenging office. We wish his predecessor, Cardinal Murphy-O'Connor, also an Old Roman as well as a former College Rector, a long retirement after more than fifty years of service to the Church as priest and bishop.

As I reach the end of my tenure as editor of *The Venerable*, I would like to thank the members of the editorial team during the year – Alexander MacDonald, David Wingfield, Marc Homsey and Matthew O'Gorman – for their assistance in the production of this issue. A particular word of thanks is due to Fr Anthony Milner for his assistance with the taking and compilation of many photos. As ever, thanks are due also to Fr Rector for his input and to Fergus Mulligan, our publisher, for his advice and support.



Rev. James McAuley was ordained deacon for the Diocese of Portsmouth on 12 July 2009 at Palazzola. He is pursuing a Licentiate in Biblical Theology at the Pontifical Gregorian University.

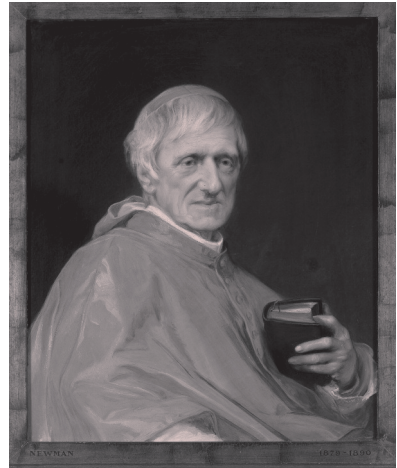
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- 1 Cf. the 3 July 2009 decree of the Congregation for the Causes of Saints, verifying as miraculous the sudden healing of a Massachusetts deacon through the intercession of Cardinal John Henry Newman.
 - 2 For more information on Points-Coeur, see Pierre-Marie Tiberghien, "Points-Coeur – A Work of Compassion and Consolation", in *The Venerable* Vol. XXXIII No. 3 (2005-2006), 27-29.

John Henry Newman and the Aftermath of Vatican II

■ Dr Ian Ker

Introduction

Councils featured prominently in John Henry Newman's life. In 1831 he was invited to contribute a history of the Councils to a new library of Anglican theological works. He realised then that such a history would have to treat Councils as interconnected. In the end, his first book, *The Arians of the Fourth Century* (1833), was not even a history of the Council of Nicaea, which he decided could only be understood in the context of the Arian heresy. In the year of its publication, he and his friend Richard Hurrell Froude visited the future Cardinal Wiseman at the English College in Rome, when they



■ Cardinal Newman

were dismayed to learn that there was no prospect of reunion between Rome and Canterbury without an unconditional acceptance by Anglicans of the Council of Trent. Later, in his *Lectures on the Prophetical Office of the Church viewed relatively to Romanism and Popular Protestantism* (1837), Newman acknowledged that the decrees of the Council of Trent contained elements of what he called "Episcopal Tradition" derived from the Apostles, but that they were marred by other corrupt elements that belonged to what he called "Prophetical Tradition".

However, by 1841 it is clear that Newman had come to accept Trent as an authentic General Council, and in *Tract 90* he is at pains to emphasise that the Thirty-Nine Articles of the Church of England could hardly have been intended to be against Trent since they had been drawn up before that Council had taken place, a Council which also was concerned to condemn false teachings. Two years earlier in the summer of 1839, when he was studying the Monophysite heresy of the fifth century, he was startled by the analogy he saw between the Anglican *Via Media* between Geneva and Rome, on the one hand, and the Monophysite "middle way" between the Eutychians and the Church of Rome, on the other hand. It was the beginning of his doubts about Anglicanism that would lead to his submission to Rome six years later in 1845.

Councils as "times of great trial"

Twenty-two years later, Newman was again thinking about Councils, and again far from merely academically. In 1867 Pope Pius IX announced the convening of the First Vatican Council, which would meet from December 1869 to October 1870, before being indefinitely suspended because of political events in Italy. In those years before, during, and after the Council, Newman adumbrated a kind of mini-theology of Councils in private letters and also in his *Letter to the Duke of Norfolk* (1875). These cast much light on the meaning and significance of the Second Vatican Council.

The prospect of the forthcoming Council did not fill Newman with enthusiasm, if only because he knew from his study of church history that Councils were the cause of great controversy and dissension in the Church. They were “times of great *trial*”,¹ with “generally two characteristics – a great deal of violence and intrigue on the part of the actors in them, and a great resistance to their definitions on the part of portions of Christendom”.² Newman was also aware that Councils have unintended effects. In the case of Vatican I, even the moderate definition of papal infallibility that was passed, in the absence of a more comprehensive teaching about the Church, was to lead to so-called “creeping infallibility”. As is well known, Newman was an “Inopportunist” regarding any definition. He was particularly concerned about discontinuity: the Church should “[move] as a whole” and as a communion and not “at railroad pace in theological matters, even in the 19th century” and no one had the “right rudely to wipe out the history of centuries”.³ After the First Vatican Council, the ensuing confusion was nothing compared to the confusion that followed the Second Vatican Council, which, although not of a dogmatic nature like the First, nevertheless had far more extensive repercussions in the life of the Church. Newman responded to Vatican I by pronouncing: “now we are new born children, the birth of the Vatican Council ... We do not know exactly what we hold ...”⁴ This was nothing new: as Newman pointed out, Councils “generally acted as a lever, displacing and disordering portions of the existing theological system”.⁵ But he was confident that eventually theologians and the Church at large would “assimilate and harmonize” the new teachings into continuity with the Church’s history.

But if the practical effect of the definition of papal infallibility was to produce at least the appearance of discontinuity, Newman did not consider that was any excuse for liberal Catholic opponents of the definition, like the German church historian Döllinger, or, on the other side, extreme Ultramontanes like Cardinal Manning, to exaggerate what had been defined. Newman’s criticism is as applicable to those after Vatican II who exaggerated the allegedly revolutionary nature of that Council’s teachings, whether they were the followers of Archbishop Lefebvre or of Professor Küng. The phenomenon of “creeping infallibility” after Vatican I was succeeded by that of “the spirit of Vatican II” after the Second Vatican Council. Newman had consoled himself with the thought that patience was necessary. Time in the end restored balance and continuity: “Remedies spring up naturally in the Church as in nature, if we wait for them.”⁷

The fact that, to use political labels, the “right” claimed victory at Vatican I and the “left” at Vatican II, would not have surprised Newman in the least. He would have pointed out that the “victories” on both occasions were much more partial than either “victors” or the “vanquished” acknowledged. The early history of the Church, known so well by Newman, showed how “the Church moved on to the perfect truth by various successive declarations, alternately in contrary directions ...”⁸ He saw how the first Catholic dogmas “were not struck off all at once but piecemeal – one Council did one thing, another a second – and so the whole dogma was built up”.⁹ The idea that there was a linear development from one Council to another, as is implied in the calls for a Vatican III, was in Newman’s view quite unsupported by history.

When the Second Vatican Council completed its business and the bishops returned home, there was much talk of “implementing the Council” as though the meaning of the Council was perfectly clear. This assumption would have been dismissed by Newman as the equivalent of Biblical fundamentalism: the documents of Vatican II cannot interpret themselves any more than the Bible can. In both cases the Church has to interpret the written word. Theologians had to explain the teachings of the Church just as “lawyers explain acts of Parliament”.¹⁰ But what

Newman called the “*passive infallibility*” of the whole body of the Catholic faithful, as opposed to the “active infallibility” of popes and councils, was also involved in setting “the force of the wording” of Church teachings, “just as the courts of law solve the meaning and bearing of Acts of Parliament.”¹¹ In the short term, the so-called implementation of Vatican II might well involve “false interpretation”.¹²

“Its vital element needs disengaging from what is foreign or temporary”

History naturally does not stand still after a council. And Newman would have pointed to two kinds of possible development. The first is illuminated by one of his most telling images in the first section of the first chapter of his *Essay on the Development of Christian Doctrine*, where he is speaking of the development of ideas. A living idea cannot be isolated, he says, “from intercourse with the world around”, which in any case is necessary “if a great idea is duly to be understood, and much more if it is to be fully exhibited”. Corruption of the idea is always possible, but Newman insists that, while “It is indeed sometimes said that the stream is closest near the spring”, this is not true of the kind of religious idea he is thinking of:

Whatever use may fairly be made of this image, it does not apply to the history of a philosophy or belief, which on the contrary is more equable, and purer, and stronger, when its bed has become deep, and broad, and full. It necessarily rises out of an existing state of things, and for a time savours of the soil. Its vital element needs disengaging from what is foreign or temporary ...¹³

Applied to Vatican II, this image would mean that the deeper meaning of the Council becomes clearer as we move away from the 1960s and the particular circumstances in which that Council met. On the contrary, actual participants in the Council, like Küng and Lefebvre were sure – just as Döllinger and Manning had been at Vatican I – that they understood perfectly what the Council meant, the revolutionary nature of which they were agreed upon.

But there is another kind of development that Newman speaks of in his mini-theology of Councils. For it is not only a question of the meaning and significance of an “idea” like the theology of Vatican II becoming more luminous and focused as it is seen in retrospect in the continuing life of the Church, but there is also the consideration that Councils lead to further developments because of what they do *not* say. Times change, new problems arise, and in response the Church’s priorities and its agenda have to change. The publication of Pope Paul VI’s *Evangelii Nuntiandi* (1974) was a particularly significant post-conciliar event in recalling the Church to its primary and constant duty to evangelise the world. It was, of course, this same challenge which was central to the pontificate of Pope John Paul II, in which he urgently called for a “new” evangelisation. But, apart from a decree on foreign missions, Vatican II was deafeningly silent on the question of evangelisation.

“To guard the Christian structure of society”

Now there is a quite unexpected post-conciliar phenomenon which is certainly very relevant to evangelisation, but which also exemplifies the two kinds of development that in Newman’s view are likely to occur after a Council. The rise of new ecclesial movements and communities can be seen first as a response to the Council’s silence about evangelisation. Second, they are a concrete realisation of what must surely be the key text of the Council – the first two chapters of the Constitution on the Church, *Lumen Gentium*. In these chapters, the Council, which was almost exclusively a Council about the Church, defines the essential nature of the Church.

These were not the two chapters that attracted most, or even any, attention at the time and subsequently. The two chapters that were seen as central to the Council's agenda were those dealing with the bishops and the laity. It is true that Newman had seen clearly that the definition of papal infallibility at Vatican I was "taken out of its order – it would have come to us very differently, if those preliminaries about the Church's power had first been passed, which ... were intended".¹⁴ A reassembled Council could "occupy itself in other points" which would "have the effect of qualifying and guarding the dogma".¹⁵ The definition needed to be "completed" by a larger teaching about the Church.¹⁶ Most obviously, what was needed was a teaching about the episcopate. But Newman was, as is well known, also concerned about the laity in the Church, and he would undoubtedly have welcomed the chapter on the laity in *Lumen Gentium*. Yet no one would have been less surprised by the predictably exaggerated emphasis on these two chapters that led to the idea, to put it bluntly, that the Church was now to be run by the bishops and the laity. And no one would have more deplored the rise of a post-conciliar Gallican ecclesiology that seeks to make the local church semi-autonomous from Rome. The advantage of the definition of papal infallibility for Newman was that it was "better that the individual command of Christ to Peter to teach the nations, and to guard the Christian structure of society, should be committed to his undoubted successor. By this means there will be no more of those misunderstandings out of which Jansenism and Gallicanism have arisen ..."¹⁷

Neither clerical nor lay but ecclesial

As we have seen, Newman understood that exaggerations and misinterpretations were bound to follow a Council. And if there was an exaggeration of the power of the episcopate at the expense of the petrine primacy, there was also a distortion of what the Council had said about the laity. By the "laity" the Council had simply meant baptised Christians who were not in holy orders; it was not referring to a particular "caste" of people, "professional" lay people enlisted, often in large numbers, to sit on ecclesiastical committees and to work in the Church's bureaucracy. We might say that there has arisen a concept of a *lay* as opposed to a *clerical* Church. Of course, the very fact that there is a chapter in *Lumen Gentium* devoted to the "laity" implies a clericalised Church, since the word is unknown in the New Testament. St Paul's idea of the Church is neither clerical nor lay, but is that of the first two chapters of *Lumen Gentium*, namely, of an organic community consisting of all those who have received the Holy Spirit in baptism. It is remarkable that the first chapter of *Lumen Gentium* does not even use the terms "clergy" and "laity". It does, however, single out "the grace of the apostles" as the "primary" gift of the Spirit (# 7). The second chapter speaks of "the ministerial or hierarchical priesthood" simply in terms of the specific sacrament of holy orders – one of the seven sacraments that build up the "common priesthood of the faithful" (# 10-11).

It is this organic ecclesiology that the ecclesial movements and communities have realised in the concrete in a particularly clear way. It used to be common to refer to them as *lay* movements and communities, but Pope John Paul II's characterisation of them as *ecclesial* is now widely accepted and is faithful to the fundamental ecclesiology of the first two chapters of *Lumen Gentium*. For the distinguishing mark of this latest movement of the Spirit in the Church is that it is neither clerical nor lay: the movements and communities are *ecclesial* precisely because they are open to all members of the Church, laity, clergy, and religious. Their

members, whatever their particular status in the Church, come together as the baptised in a common, if differentiated, mission. They therefore exemplify the kind of organic Church that *Lumen Gentium* describes.

“On consulting the Faithful in Matters of Doctrine”

Since Vatican II, Newman’s essay *On Consulting the Faithful in Matters of Doctrine* has often been cited as the classic text for a theology of the laity. Thus when it was reprinted after the Council,¹⁸ the foreword by the late Archbishop Derek Worlock took it for granted that the essay was about the rightful place of the laity in a Church that was assumed to be primarily clerical. Actually, the essay, as the title suggests, is about the *faithful* not the laity, and, as I have pointed out elsewhere,¹⁹ the faithful in Newman’s study are not synonymous with the laity.

Certainly, Newman uses the term laity – he could hardly have helped do so in the highly clericalised Church in which he was writing – yet nevertheless the historical examples he gives of the faithful in the fourth century who defended the orthodox faith against the Arians show that these faithful comprised not only lay people but also “presbyters”, “holy virgins”, and “monks”, or, in our terminology today, priests and religious. It was not just the laity but the faithful or baptised Christians, whether lay, clerical, or religious, who upheld the faith, as against the failure of the body of the episcopate. In a note, which Newman later added in an appendix to the third edition of *The Arians of the Fourth Century*, he republished part of the essay, together with some amendments and additions, including a remarkable sentence: “And again, in speaking of the laity, I speak inclusively of their parish priests (so to call them), at least in many places ...”²⁰ This extraordinary sentence, in which the clergy (who would have been called presbyters at a time when the parish system did not exist) are included among the laity, shows only too clearly that by laity Newman really means the faithful, that is, the baptised.

Conclusion

Ecclesial movements and communities exemplify both kinds of development that are possible after Councils in the terms of Newman’s theology. On the one hand, they are a response to what the Second Vatican Council did *not* say, specifically about evangelisation, which is now the pressing preoccupation of the Church. On the other hand, they illuminate by embodying the fundamental ecclesiology of the Constitution on the Church. This was revolutionary, not so much by placing the papacy within the larger context of the apostolic college and by stressing the role of the laity, as by returning the Church to a scriptural and patristic understanding – a Church founded as the organic community of those who have received the Holy Spirit in baptism.

Finally, it should be remembered that the Holy Spirit is involved in the implementation of a Council as well as in its teachings. Indeed, the three references to the “charisms” in the first two chapters of *Lumen Gentium* (# 4, 7, 12) constitute what Pope John Paul II called one of the great achievements of the Council – namely, the rediscovery of the charismatic as opposed to hierarchical dimension of the Church.²¹ It is difficult to see how the Council of Trent could have been implemented without the aid of the charism of St Ignatius Loyola and the Jesuits. Ecclesial movements and communities have received strong endorsement from Popes John Paul and Benedict as the gift of the Holy Spirit for our time. Yet it seems that they are opposed by some bishops and clergy under the guise of “the spirit of Vatican II”. It is not unreasonable to suppose, however, that these movements and communities hold the key, not only to the interpretation, but also to the implementation of the central text of the Second Vatican Council.



*Dr Ian Ker is a priest of the Archdiocese of Birmingham. He is Parish Priest of Burford, Oxfordshire and Senior Research Fellow in Theology at St Benet's Hall, Oxford. He has published more than twenty books, mostly on Newman, including the standard biography which is being republished this year by Oxford University Press. His most recent books were *The Catholic Revival in English Literature, 1845-1961* (2003) and *Mere Catholicism* (2006).*

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- 1 *The Letters and Diaries of John Henry Newman*, ed. Charles Stephen Dessain et al. (London: Nelson, 1961-72; Oxford: Clarendon Press, 1973-), XXV. 158. Hereafter cited as LD.
 - 2 LD XXVI. 281.
 - 3 LD XXV. 93; XXVI. 281.
 - 4 LD XXVI. 59-60.
 - 5 LD XXVI. 76.
 - 6 LD XXV. 447.
 - 7 LD XXV. 262.
 - 8 LD XXV. 310.
 - 9 LD XXV. 330.
 - 10 LD XXV. 71.
 - 11 LD XXV. 447; XXVII. 338.
 - 12 *Difficulties of Anglicans* (London: Longmans, Green, 1885), ii. 312.
 - 13 *An Essay on the Development of Christian Doctrine* (London: Longmans, Green, 1890), 39-40.
 - 14 LD XXV. 262.
 - 15 LD XXV. 278.
 - 16 LD XXV. 310.
 - 17 LD XXV. 259.
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St Henry Walpole – Tragic Failure or Posthumous Victim of a Tudor Smear Plot?

■ Rev. Lee Barrett

St Henry Walpole is the only canonised saint held in common by the Venerable English College, Rome and the Royal English College, Valladolid, uniting in his person their separate martyr traditions. He is perhaps one of the most discussed and analysed of our martyrs and features prominently in Alice Hogge's recent book *God's Secret Agents*. This interest is largely due to the extraordinary 19th century discovery of what appears to be a record of his examination in the Tower of London, much of which was apparently written in his own hand. Assuming that it is authentic, the record is an invaluable resource. It offers details not only about Henry, but also about the situation of English Catholics in the last decade of the 16th century, and, in particular, about its community in exile. The record has, however, seriously damaged Walpole's personal reputation and image. While earlier generations saw him as a hero to be emulated, steadfast in the faith unto death, the impression created by the examinations and "confessions" is of a man initially resolved, but then wavering: a priest ready to abjure papal authority; to "never more be subject to the ambition of the pope or his adherents";¹ willing to conform to the Elizabethan Settlement "attributing to Her Majesty as much honour, power and jurisdiction in temporal and spiritual persons and causes as I perceive the learned of both universities do agree upon";² and even going on to name his confreres, their helpers and whereabouts, thereby exposing the whole mission to mortal danger. Walpole thus (apparently) transformed almost overnight from a man who set out with high hopes of converting England, but who ended as a dismal failure, lucky to be counted a martyr and luckier still not to have been exposed as a pathetic coward.

Is this reinterpretation, however, based as it is upon the "confessions", justified or has Walpole become the posthumous victim of a Tudor smear campaign, his reputation and our perception of him undermined by forgery?

Henry's early life and vocation

Henry Walpole was born at Docking in Norfolk around October 1558, the eldest of 10 children. The Walpoles were a well-connected gentry family, holding estates throughout Norfolk but, as was common at the time, they were internally torn by religion. Some branches of the extended family were staunchly Catholic (almost all of Henry's brothers eventually became exiles for the faith, several returning to England as Jesuits), while other branches included fervent Puritans (one of whom was Henry's uncle who denounced his son, Edward, to the Privy Council and wrote him out of his will when the latter became a Catholic). Yet others, including Henry's brother Geoffrey, simply conformed quietly to the Elizabethan *status quo*.

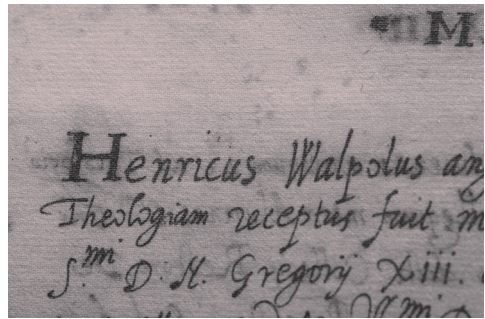
Henry had a good education, first in Norwich and then at Peterhouse, Cambridge, where he studied languages and philosophy from 1575. He moved to Grey's Inn to study law and quickly found himself at the centre of a group of young Catholics, many won to the faith by Henry himself. These included his cousin Edward, who had been persuaded by debate and by the loan of books such as *The Imitation of Christ*, St Augustine's *Confessions* and William Allen's defence of purgatory. Despite his parents' anger, Edward would eventually become an active Jesuit missionary.

A turning-point in Walpole's life was his encounter with the soon-to-be executed Edmund Campion. Henry attended some of Campion's debates and his trial, later declaring: "Never before or since did I listen to anyone with so much pleasure". A well-known story relates that a single drop of Campion's blood splashed Henry as the executioners went about their grisly task, sparking an interior conversion and the desire to emulate Campion's heroic death. Walpole immediately composed a hymn praising Campion as a "champion" and "a new apostle cumying [sic] to restore the faith which Austen [Augustine of Canterbury] planted here before". The government was not pleased and all copies of the hymn were ordered to be burnt. Their printer, in a display typical of the barbarity of the time, was set in the stocks with his ears nailed to the wood, leaving the poor man with the option of staying put indefinitely or cutting himself free. With the search for the verse's author intensifying, Walpole wisely took to his heels, first heading north to Norfolk, before sailing from Newcastle to Le Havre, France.

Seminarian, chaplain and "plotter"

Henry had decided to become a priest and made his way to Rheims, arriving early in July 1582. Less than a year later he transferred to the English College in Rome. His brief *Liber Ruber* entry records him as having entered the College on 28 April 1583 and as being "*aptus ad theolgiam*".

Formally dispensed of the impediment of heresy, he received minor orders in October 1583 at the hands of Thomas Goldwell, the



■ Henry's Walpole's *Liber Ruber* entry - Anthony Milner

exiled Bishop of St Asaph. Walpole's stay at the College, however, was a short one. In January 1584 he left and several weeks later, on 4 February, he entered the Society of Jesus. Illness, attributed to Rome's climate, meant that he had to continue his studies in France, and he was eventually ordained priest in Paris on 17 December 1588.

Henry spent the next few years as a chaplain to Phillip II's forces in the Netherlands, making pastoral visits to the various camps, where he heard confessions in Italian, French, Latin, English and occasionally also in Spanish. He seems especially to have ministered to those serving under the English defector Col. William Stanley. He was eventually captured near Flushing, imprisoned for five or six months and only released when his family paid a 600 Florin ransom. The money was brought out from England by Henry's youngest brother Michael, who continued on to the English College in Rome. He too eventually became a Jesuit.

Imprisonment had re-awakened Henry's desire to return to the English mission. His brother Michael had acted as Fr John Gerard's guide in Norfolk, leading Henry to observe that "Gerard does much good why not I?" He begged his superiors in vain to send him home, but was commanded to remain with the troops and the oft squabbling English exiles. Walpole's "confessions", if genuine, offer a glimpse into the life of this community. The English government, perhaps with some justification, suspected that plotting was rife among the exiles. Walpole supposedly confessed to having met two Irish would-be assassins, Patrick Cullen and Hugh Cahill, in Calais. He allegedly advised Cahill to travel secretly if he intended to enter England. Cahill's own confessions give us a picture of Walpole: a short, well set man, "with very black hair, very like a Spaniard, about 33 or 34 years old".³

One plot focused upon the oddly named Ferdinando Stanley, Lord Strange, who in 1593 became Earl of Derby. A patron of Marlowe and Shakespeare, Strange was a relative of both John Gerard and William Stanley, having a claim to the throne through his descent from Mary Tudor, Henry VIII's sister. The plot seems to have entailed Strange's conversion to Catholicism, followed by the pressing of his claim to the throne, backed up with a Spanish invasion. The whole scheme was absurd, not least because Strange himself had no interest either in the throne or in religion. This did not, however, prevent him being disposed of: probably poisoned with government complicity in the so called "Hasketh Affair". The one sensible element in the plot was Walpole's recommendation of Gerard as "a fit man" to convert Strange, which he made in response to a letter from Stanley.⁴ Other than this, Henry denied any involvement in the plot. He asserted that involvement in "such a horrible enterprise", if discovered by the Jesuit General Claudio Aquaviva, would lead to expulsion from the Society.⁵ He also reported the opinion of Robert Persons that "Catholics, and chiefly we religious men, ought to suffer violence but offer none, chiefly to princes ... our means were persuasion and prayer and, though not presently, yet in no doubt at length the seminaries would reduce England to the faith".⁶

Fear of plots and a realisation that, at least in some senses, the English mission was gaining ground, led to a tightening of the anti-Catholic laws in 1591. The government's "Catholic problem" was not simply, as Elizabeth had hoped, going to die out. The new laws inspired Persons to write a controversial book in Latin which is normally known as *Philopater* after its supposed author "Andreas Philopater". Walpole's connection to this work may be critical in determining if all of the material purporting to be his "confessions" is in fact genuine.

Walpole's time in Spain

The next phase of Walpole's life provides us with his link to Valladolid. Persons summoned Henry to help with his new foundations in Spain, declaring that "outstanding men with good mental gifts were not the less necessary for sowing the seed as for gathering the harvest". Henry was delayed by storms for months, but eventually arrived in Seville before heading on to Valladolid. There he was entrusted with the position of "Minister" or as we would put it "Vice-Rector" of the Royal English College of St Alban. As with his stay at the English College in Rome, his time at the College in Valladolid was brief. He was there for no more than six or seven months because, when Persons returned to Valladolid in June 1593, he found Walpole "not so apt for the task as he'd thought".

Henry's supposed inaptitude perhaps relates to Valladolid traditions involving unruly students getting the better of the superiors, all turning to good in the end with some students and staff members sharing the martyr's crown. Certainly all of the Colleges were financially insecure and somewhat unstable at this time, with Persons repeatedly having to restore order. Unsure what to do next with Walpole, Persons was suddenly inspired with the idea that Henry should be sent to England. Henry was overjoyed, thanking Persons repeatedly.

First, however, Persons had another task for Walpole – to negotiate funding from King Philip II for the new school at St Omers. A man on his way to almost certain martyrdom was clearly regarded as being a credible ambassador to the pious monarch. Henry succeeded in obtaining the funding, having met the king who said to him "*Dios os encamina*" (God go with you).⁷ He then returned briefly to Valladolid, before heading to Bilbao and back to the Netherlands. Again beset by storms, Walpole laughed off rumours that he had been drowned, saying that the sea could

not claim one destined to hang.⁸ The English government knew he was on his way and, lest his superiors stop him in his intention to return to England, he hurriedly dealt with the situation at St Omers and headed to Calais. There he joined his younger brother Thomas and Edward Lingen, both of whom had been serving under Stanley and were now heading home.

Arrest and imprisonment

England was effectively quarantined due to an outbreak of plague but, after several fruitless weeks of searching, Henry's party found passage on a pirate vessel heading towards Scotland. They arranged to be dropped off anywhere in Essex, Suffolk or Norfolk, as Henry had contact lists for those counties. However, Walpole's bad luck with the weather struck again and they were blown further north than intended. Deciding to attempt a landing anyway, they made it to shore near Bridlington in Yorkshire on 6 December 1593. Drenched and lost and having got no further than Kilham, a mere nine miles inland, they were all captured within 24 hours of having set foot on English soil. They were sent to York Castle and placed in the custody of the Earl of Huntingdon, Lord President of the North, a fanatical Puritan, who worked "day and night" quizzing them. The infamous Richard Topcliffe, Elizabeth's chief pursuivant, was also sent north to question them.

Beyond an admission that he was a Jesuit and a priest, Henry refused to speak. He also avoided the so-called "Bloody Question": what would he do in the event of the Pope invading England? He said that he would decide should such circumstances ever arise. Lingen also remained silent but Thomas Walpole broke quickly: "all truth, secrets and matters even against himself and the other two, the Jesuit and Lingen, flowed from him as fast as his lordship could or can imagine questions."⁹ At the landing site, Thomas helped to recover a packet of letters and passes which Henry had given him to hide. He also identified another recently captured priest, John Ingram.¹⁰ Topcliffe arrived in mid-January 1594 and found Henry resolute, despite his brother's betrayal. It was decided to move him to the Tower of London in order that he might be tortured.¹¹

While in York Castle, Henry had made contact with local Catholics both inside and outside of the prison. These included his Jesuit confrere Richard Holtby, who effectively ran the northern mission. Walpole assured Holtby that he had given nothing away. He added that he "was confident that God would not allow me to admit anything from fear of torture whereby I might offend the Divine Majesty, my own conscience and the innocence of third parties". As with Campion, disputes with Protestant clergy were arranged, in order to either win Henry's conformity or at least to demonstrate the errors of Rome. Henry, however, acquitted himself well and earned a reputation for learning which led to these disputations being discontinued. York was notoriously easy to escape from and a plan was quickly hatched. Henry, however, was unenthusiastic. Holtby rejected the scheme as having the potential to cause scandal and to result in further harm to the local Catholics in the wake of any search for the escapees. Henry wholeheartedly accepted this decision, though he felt unworthy: "the time is now at hand not to fly but to die."¹²

Walpole was transferred to the Tower in February and imprisoned in the Salt Tower "in such complete want that he had neither mattress nor covering". During his eight weeks in solitary confinement, he transformed his cell into an oratory, writing on the walls in chalk all the orders of angels and "above them the names of Jesus and Mary, with the name of God in the highest place of all. He did this in Greek, Latin and Hebrew."¹³ Henry also carved his name into the wall where it can still be seen (p.13). After his arrest, Gerard was held in the same cell overnight and found it a great comfort to "be held in a place sanctified by so great and holy a martyr".¹⁴

Henry's examination began on 27 April 1594 and, according to the records, lasted until mid-June. During this time he reputedly underwent torment at least 14 times, more than any other captured missionary.¹⁵ Such torture probably did not consist of racking but rather a form of "strapendo": the victim's hands were forced into tight gauntlets before he was suspended by them from a beam or ceiling hook. Gerard has left a very vivid description



■ Walpole's name carved in the Tower of London -
Ben Harris-Roxas

of the agony involved in this.¹⁶ Walpole's hands, especially his thumbs, were so damaged that he was unable to write properly afterwards.¹⁷ In a letter to the Jesuit General Acquaviva, Persons wrote that "truly to be hanged is child's play in comparison with torture".¹⁸ While torture may explain Walpole's alleged breakdown, its timing, extent and the damage inflicted may all help cast doubt upon the authenticity of his "confessions."

Trial and execution

Having been questioned, Henry seems to have been left forgotten in the Tower until the spring of 1595, when he was sent back to York for trial. He was formally charged with having illegally fled abroad, having received holy orders there and with having re-entered the country intending to reconcile the Queen's subjects to Rome. All of these were treasonable offences. The trial, presided over by a panel of three judges led by Francis Beaumont, a former Peterhouse classmate of Walpole's, was not fair.

Another of the judges, Hillyard, moved for immediate judgement upon hearing the charges, declaring that so outstanding a contriver of treasons should not be allowed to speak. Henry was, however, a former lawyer and displayed his training throughout the trial. He objected that Hillyard's motion would illegally deprive him of his right to defend himself. Walpole went on to deny that priesthood in itself or its functions could be treasonable and asserted that neither was his return home, so long as it was done without evil intent. In reply, Beaumont quoted the relevant statute, which gave any returning priest three days to hand himself in and conform. With quick legal wit Henry retorted: "then I am untouched since I was arrested on the very first day I set foot in the kingdom." While his point was legally valid, the judges were unimpressed and demanded his submission. Henry refused. He was prepared to obey Elizabeth in secular matters, but asserted that "God forbids me to do anything whereby the divine honour might suffer the smallest slight" and restated his "fervent regard for the true Catholic faith outside of which there can be no salvation".¹⁹ The judges directed the jury to return a guilty verdict. The following day, the inevitable death sentence was passed upon Walpole and another priest Alexander Rawlins, both men thanking the judges and hugging each other in congratulation.

Henry expected to be executed immediately and wrote hurriedly to his father and to Holtby. He asked his father for a share of his inheritance to be given as a present to his jailers. To Holtby, after asking his brethren's prayers, he wrote that he could not give an account of his year's testing in the Tower since "the time has come to bid my pen farewell and pray hard in the presence of Him for whom I battle until eventually we meet". He continued: "I hope tomorrow

will unite us.”²⁰ As it happened, execution was delayed for a few days. There still exists some confusion as to the actual date of Walpole’s execution. Some sources cite 7 April 1595, while others state it was on 17 April. As he lay on the left side of the hurdle, Rawlins joked that he gave up the right to a better man than himself. The cortege was delayed by two hours by those seeking the martyrs’ blessing or urging them to conform. In the hope of dismaying him, Walpole was forced to watch as Rawlins was executed. Despite the urging of the crowd, he refused to conform. Declaring his Catholicism, he forgave the executioners and mounted the steps praying the Our Father. As he started the Hail Mary, he was pushed off the ladder and the executioners set about their gruesome task of hanging, drawing and quartering him alive. He was 36 years old. Within a year he was celebrated in a *Life* by Creswell and a painting of him as a martyr hung in St Alban’s College, Valladolid soon after that. He was canonised on 25 October 1970 by Paul VI as one of the Forty Martyrs of England and Wales.



■ Portrait of St Henry Walpole which hangs in the Royal English College, Valladolid. - Stefan Kaminski

Walpole’s “confessions” – were they genuine or a fabrication?

As we saw earlier, Walpole’s reputation was dealt an incredible blow by the discovery of his supposed “confessions”. But are they genuine? W. F. Rea doubts that they are.²¹

First, the “confessions” ostensibly contradict the character of Walpole presented by other sources and, most tellingly, with his conduct at his trial and execution. Perhaps his treatment in the Tower broke his resolve, from which he later recovered. However, if this is the case, why did he display no sense of shame or repentance at his trial or in his final letters? If we exclude the “confessions” for a moment from our considerations, as far as we can tell Henry Walpole emerged from the Tower the same man who had entered it – resolute and defiant, certainly not a psychological wreck. Even given that he had some time to recover, surely such betrayal, if it had actually happened, should have left some mark upon him?

Second, his experience in the Tower left him with a physical legacy. Henry emerged unable to write properly, yet the “confessions”, as Pollen notes, maintain an even hand throughout.²² Surely there should be degradation of the quality of the script as the torture proceeded and the damage to his hands progressed? The most damaging material was supposedly written in Walpole’s own hand or at least signed by him. Pollen interpreted the steady penmanship as indicating that these statements were obtained before real torture was applied. This is unlikely. Topcliffe, an expert in torture, had been convinced that only torture would break Henry, and so transferred Walpole from York to the Tower for this express purpose. If Walpole was so tractable without the need for torture, why bother with it at all and thereby hand the Catholic side a moral victory? Why ultimately allow him to become a martyr when he, according to the “confessions”, showed every sign of being willing to conform? Not only would this have proved to be a government propaganda coup, but they might also have been able to persuade him to help catch more Catholics.

Third, and perhaps most importantly, why were these damning “confessions” never actually used but rather left forgotten until the 19th century? The contents would have dismayed Walpole’s fellow Catholics, seriously undermined confidence in the Jesuits and been an absolute gift to government propagandists. Yet they were left untouched and not even mentioned at Henry’s trial. Given that the government was so desperate to bring Catholics to conformity that it was willing to lie in other cases, why did they not publicise a supposedly genuine case, especially one involving one of their *bêtes noires*, a Jesuit?

Fourth, the content of the “confessions” is suspicious. Every name and location given was already known by the government. This begs the question as to who really furnished the information – was it Walpole or his captors? This supposed intelligence was apparently not acted upon by the pursuivants, nor did the Catholics suspect a security breach, something they were quick to discover in other cases.

A final argument focuses upon Persons’ work *Philopater*, referenced in the “confessions”:

I had forgotten, naming *Philopater’s* book, to mention that it was begun to be translated and augmented by Sir Francis Englefield who, being with Fr Persons, gave me the residue to prosecute which I did, following too much his humour and style...I also called Her Majesty “Bess” and such like, as he willed me.²³

Rea dismisses this claim as “so ludicrous Walpole himself could never have made it” and full of “absurdities”.²⁴ *Philopater* never refers to Elizabeth as “Bess”. Indeed the work tends to be quite respectful towards her. Englefield almost certainly did not start to translate it, since he was by this stage blind and unable to write, something Walpole would have known well. Persons certainly had people around him, other than Walpole, with whom he could have entrusted such important work. This is especially the case as Henry was something of an unknown quantity to Persons. In any event, the English version, far from being “augmented” from the Latin text, was hugely abbreviated. Rea makes these points a central plank in his thesis that the “confessions” did not originate with Walpole. Certainly the government had men capable of producing such doctored documents and forgeries. Rea even names the man he suspects had a hand in the matter: Thomas Phelippes, an expert forger often employed by the authorities in similar situations.²⁵

We return, however, to the fact that the “confessions” were never used. Why make a forgery and then not use it? A forged confession could be useful to government propagandists after all. Pollen based his belief that the “confessions” were genuine on this point. Another possibility however, as Rea suggests, is that the “confessions” were actually used at some point and the forgery spotted, thus rendering them no longer useful. It is known that Elizabethan interrogators often showed their captives the supposed confessions of their friends or reported that they had submitted confessions. Perhaps Walpole’s “confessions” were drawn up for such a purpose but were spotted as fake. Yet another possibility is that the government merely wanted to have them in reserve to use as necessary. In any event, they were forgotten and emerged 300 years later when the only damage they could do was to Walpole’s name and reputation.

Even if the “confessions” are genuine, Henry Walpole’s failing under pressure, followed by his rallying to win his desired martyrdom, makes him no less a saint. Perhaps it even makes him a more approachable one. Yet we do owe him the truth. No-one can detract from the fact that, in spite of the threat of torture and death, he returned to England for the sake of souls and died confessing his priesthood and the Catholic faith.



Rev. Lee Barrett is from the Diocese of Hexham and Newcastle. In June 2009 he completed a Licentiate in Patristic Theology and the History of Theology at the Pontifical Gregorian University. He was ordained priest on 25 July 2009.

Select Bibliography

Many lives and biographies of Walpole exist, including that of Joseph Creswell, published in Spain a year after his death. Jessop's 1878 multi-biography *One Generation of a Norfolk House* has extensive details about Henry and the rest of his family. Henry More's 1660 *Historia Missionis Anglicanae Societatis Jesu*, translated by Francis Edwards, S.J. as *The Elizabethan Jesuits*, has an extensive section on Henry Walpole. So does Alice Hogge's *God's Secret Agents* which, aside from clearly presenting a modern image of Walpole, is especially useful regarding his contacts with other alleged plotters. Many volumes by the Catholic Record Society contain details about Walpole and the missions. Especially important is Volume V from 1908, which contains Pollen's edition of the "confessions" and examinations, along with much related material. W.F. Rea's excellent articles are to be found in *The Month* (November 1951) and *Biographical Studies* vol. 1 no. 3 (1951). John Gerard's *Autobiography*, edited and translated by Philip Caraman, is also very useful in helping the reader understand the conditions Walpole faced on the English mission.

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- 1 Catholic Record Society Vol. V, 257. Hereafter cited as CRS.
 - 2 CRS Vol. V, 266.
 - 3 Alice Hogge, *God's Secret Agents* (London: Harper Collins, 2005), 240.
 - 4 Cf. CRS Vol. V, 253-4.
 - 5 Cf. CRS Vol. V, 262.
 - 6 CRS Vol. V, 253.
 - 7 Cf. CRS Vol. V, 254.
 - 8 Cf. Francis Edwards, *The Elizabethan Jesuits* (London: Phillimore & Co., 1981), 261.
 - 9 CRS Vol. V, 236.
 - 10 Cf. CRS Vol. V, 243.
 - 11 Cf. CRS Vol. V, 237.
 - 12 Edwards, 264, 266.
 - 13 Edwards, 266, 267; *John Gerard, Autobiography* (London: Longmans Green, 1951), 104.
 - 14 Gerard, 105.
 - 15 Cf. Edwards, 267; Gerard, 105.
 - 16 See Gerard, 108ff.
 - 17 Cf. CRS Vol. V, 245.
 - 18 CRS Vol. XXXIX, 223.
 - 19 Edwards, 269-70.
 - 20 Edwards, 271.
 - 21 Cf. W.F. Rea, "Self Accusations" in *The Month* (November 1951).
 - 22 Cf. CRS Vol. V, 245.
 - 23 CRS Vol. V, 265.
 - 24 Rea, 278.
 - 25 A decade earlier, Phelippes played a role, along with Gilbert Gifford, a former English College student, and others, in the entrapment and eventual execution of Mary, Queen of Scots. See Ralph Morelli, "The Babington Plot and the English College in Rome", which appears in this issue of *The Venerabile*.

The Babington Plot and the English College in Rome

■ Prof. Ralph Morelli

Introduction

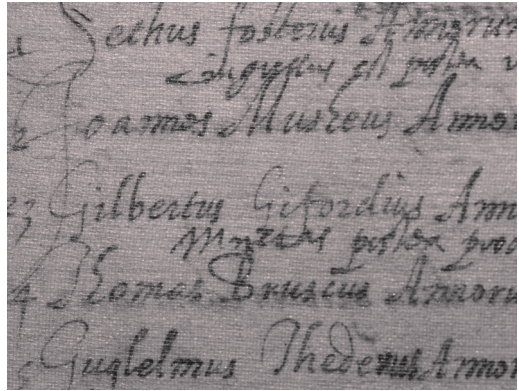
The Babington plot is one of history's most fascinating and closely studied intrigues: it is the story of how deciphered messages between Mary Queen of Scots and a young Catholic gentleman named Anthony Babington led to Mary's trial and conviction for treason. Mary's execution on 8 February 1587, together with the defeat of the Spanish Armada in 1588, were the final blows in the unsuccessful struggle to return the English throne to Catholic rule.

Gilbert Gifford, student number 23 in the *Liber Ruber* of the English College in Rome, was one of the main characters in the plot. He was admitted to the College on 23 April 1579, swearing an oath "to lead an ecclesiastical life and proceed to England when it should seem good to his superiors". Gifford did indeed proceed to England, but as a double agent and betrayer of the Catholic cause. Posing as a trusted comrade of Thomas Morgan, Queen Mary's confidant, Gifford passed encrypted messages to and from Mary, while simultaneously passing them to Francis Walsingham, Queen Elizabeth's spymaster.

In cryptographic accounts of the Babington plot, such as Kahn's *The Codebreakers* and Singh's *The Code Book*, Gifford's role in the intrigue is well known. However, Gifford was only one – the most infamous one – among the several agents working for Walsingham at the English College in Rome during this period. Although the historical accounts of the plot are based on voluminous archival documents,¹ it is extremely difficult, if not impossible, to know the complete truth about the plot. Alternative interpretations of the facts abound. This article describes the main outlines of the Babington plot and identifies some of the connections to the English College in Rome.

The Babington Plot

The Babington plot unfolds upon the heels of several other threats to Elizabeth's controversial reign. Because of concerns about her possible claim to the throne, Mary Queen of Scots had been detained by Elizabeth since her unexpected arrival in England in May 1568. Catholics throughout England and Europe pressed Mary's claim to the throne. In 1569, the so-called Northern Rebellion had sought to depose Elizabeth and crown Mary as Queen. The leaders of the plot and Catholic sympathisers were purged. Pope Pius V responded by excommunicating Elizabeth and calling on the Catholic faithful to depose her. In 1571, a failed plot named after Roberto Ridolfi, a planner of the Northern Rebellion, attempted to enlist Catholic forces in an invasion of the Netherlands. Mary denied any involvement in the plot, although the evidence appeared to implicate her.



■ *Liber Ruber* entry for Gilbert Gifford - Anthony Milner

Elizabeth, reluctant to appear too harsh to the popular Mary, vetoed a bill in Parliament that condemned Mary and sought to have her removed from the succession. In 1583, Sir Francis Throckmorton, the Spanish Ambassador, confessed under torture to plotting to murder Elizabeth and install Mary, as part of a broader conspiracy involving an invasion led by Henry I, Duke of Guise, and financed by Spain and the Pope.

Whether or not any of these plots posed an imminent threat to Elizabeth, tensions between Catholics and Protestants in England and elsewhere were extremely high. Elizabeth's fears were further heightened by the 1584 assassination of the Protestant leader of the Netherlands, William of Orange. Elizabeth's protectors, led by Francis Walsingham, sought means, legal and otherwise, to protect their Queen. In 1584, Parliament passed the Act of Association, which provided for the execution of anyone who would benefit from the death of Elizabeth, if they had been privy to a plot against her. This Act was the legal basis for the eventual execution of Mary.

Walsingham wanted to get rid of Mary, but it is unlikely that Elizabeth and the people of England would have allowed her to be removed through foul play. Of course, if Mary could be found to have been plotting against Elizabeth, the problem would be solved. With the Act of Association providing the legal foundation, Walsingham now needed incriminating evidence to use against Mary. Toward this end, he set up a "bugged" communication channel, using Gilbert Gifford as the go-between. In October 1585, Gifford travelled to Paris from the English College in Rheims. His purpose was to meet with Thomas Morgan, one of Mary's most trusted agents.² Morgan had been searching for a secure way to transmit letters to Mary. Impressed too hastily by Gifford, Morgan wrote a letter recommending him to Mary. When Gifford crossed over to London in December 1585, he was immediately detained by Walsingham.³ Gifford agreed to work for Walsingham in a plan to hand over Mary's secret letters.

Mary had been held *incommunicado* since January 1585. Letters to her from Morgan and others were being held at the French embassy. Walsingham sent Gifford to the French embassy to arrange to handle Mary's correspondence. At the same time he sent Thomas Phelippes, his trusted cipher clerk, to Chartley Hall, where Mary was being held, to arrange a plausible way for her supporters to smuggle letters to her.⁴ The plan was to hide the letters in beer barrels supplied weekly by a local tavern. Mary and Thomas Morgan were led to believe that Gifford was paying the Catholic tavern owner. On 15 January 1586 Mary received her first message, the letter from Morgan introducing Gilbert. Mary replied in cipher and her letter – after having been deciphered by Phelippes and Walsingham – was delivered to Morgan on 15 March. Thus, with Gifford as the middleman, Walsingham had tricked Mary into using a communication channel that went directly through his office. The trap was set.

While some of its elements were floating around in the minds and activities of its collaborators, the Babington plot itself was hatched, sometime between February and March 1586, in the Plough Inn, just outside the Temple Bar on the western fringe of London. The core plotters included two priests, John Ballard and Anthony Terrell, both recently escaped from prison, and Bernard Maude who was one of Walsingham's spies.⁵ Ballard and Maude had recently returned from Paris where Ballard had met with Charles Paget, a leader of the Catholic cause and associate of Thomas Morgan, and Bernardino de Mendoza, the Spanish ambassador in Paris. Upon his return, Ballard told Babington of an enormous plot supported by Pope Sixtus V and the King of Spain and involving 60,000 troops, although this report was almost certainly a wild exaggeration.⁶

It appears that the plot was not masterminded by Walsingham and Gifford, but they and other agents worked secretly (and unbeknownst to Elizabeth) to plant ideas, to monitor the plot's progress and to nudge it along. For example, prior to the meeting at Plough Inn, Gifford had encouraged John Savage, a fellow student at the English College in Rheims, and his cousin George Gifford, another student from the English College in Rome, in their avowed desires to assassinate Elizabeth. Although the details of this assassination effort were never truly worked out, it became part of the plot. Savage later confessed his role and was executed for it.⁷ Similarly, when it appeared that Babington was hesitant in carrying through the plot, Gifford was dispatched to lend encouragement.

As described in Babington's letter to Mary, the plot involved the usual elements: assassinate Elizabeth, foment a Catholic uprising in England, supported by Spanish and papal forces and funds, and enthrone Mary. This wildly madcap plan called for Babington and several others to rescue Mary, while John Savage⁸ and another group would assassinate Elizabeth. Babington's letter of 6 July 1586 sought Mary's blessing for the plot:

Now forasmuch as delay is extreme dangerous, it may please your most excellent Majesty by your wisdom to direct us, and by your princely authority to enable such as may advance the affair.

Mary received Babington's letter on 14 July and, against the urgings of her secretary, replied in a long letter to Babington:

The affairs being thus prepared and forces in readiness both without and within the realm, then shall it be time to set the six gentlemen to work; taking order, upon the accomplishing of their designing, I may be suddenly transported out of this place, and that all your forces in the same time be on the field to meet me in tarrying for the arrival of the foreign aid, which then must be hastened with all diligence.

Although Mary did not explicitly authorise Elizabeth's assassination in her letter, she nevertheless sufficiently implicated herself in the plot. Her deciphered letter to Babington was perhaps the most important piece of evidence against her in the trial that led to her conviction and eventual death.

The Babington Cipher

Babington and Mary's letters were written in a type of *simple substitution* cipher known as a *nomenclator*. A simple substitution cipher consists of a substitute alphabet used to replace the characters in the *plaintext*. A nomenclator adds additional features meant to complicate the process of breaking the cipher in case the message falls into the wrong hands. These include the insertion of *null* (meaningless) characters, the use of *homophones* (multiple substitutes) for frequent letters such as the vowels, and the use of *code words* for names and common words such as "and" and "the". Two parties using a nomenclator to encipher messages would share a certain *key* that would specify the substitutions, nulls, homophones and code words.⁹

Nomenclators had been in use on the Continent since the 14th century and considerable expertise had been built up in deciphering them. The basic approach to solving any simple substitution cipher is frequency analysis – given enough text, the pattern of English-letter

frequencies would reveal itself among the replacement letters. Thus Mary and Babington's intercepted letters would have been readily deciphered by the very able Phelippes.¹⁰ In fact, although writers on cryptography such as Kahn and Singh appear to believe that Phelippes had to work hard to break the messages, it is now known that Mary distributed a new key in March 1586, thus giving Phelippes everything he needed to quickly read her messages.¹¹

The English College in Rome

Gilbert Gifford was a very bright but morally flawed individual throughout his career at the English College. He entered William Allen's College at Douai on 31 January 1577. He then transferred to the English College in Rome in April 1579, where he almost immediately became involved as a secular (and hence subsequently an ally of Morgan in Paris) in the feud between the secular priests and the Jesuits. He was the first student to defend his thesis at the College in October 1579.¹² He was dismissed from the College in September of 1580 and spent several months travelling in Europe. He was offered a second chance by Cardinal Allen and returned to the Douai College (then at Rheims) on 23 June 1582. This second try lasted only a couple of months.

Gifford turned up at Rheims in October 1583, "penniless and penitent" and was taken in once again by Cardinal Allen.¹³ This stint apparently went better, as he was ordained to the diaconate on 5 April 1585. His subsequent role in the Babington plot was obviously not known to his associates at the College when he was ordained a priest on 14 March 1587. In December of that year Gifford was arrested in a brothel in Paris. He was brought before a papal nuncio in February 1588 but, due to Walsingham's efforts to keep Gifford's name out of the proceedings against Mary, no strong evidence of his role in the Babington plot came to light. He died in prison in Paris in 1590.

While Gifford was the most notorious member of the English College to become involved in the Babington plot, several other members or employees of the College were working for Walsingham and were involved in this and various other intrigues. Anthony Munday was a student (under an assumed name) at the English College in Rome in 1579, although he never signed the *Liber Ruber*. He wrote a contemporary account of life in Rome and gave (rather ineffectual) testimony in the trial against the Jesuit missionary Edmund Campion. Munday's friend and travelling companion, Thomas Nowell, who signed the *Liber Ruber* as student number 51 in April 1579, later became a spy for Walsingham. Similarly, Charles Sledd, pretending to be a Catholic, was employed as a servant at the College in 1579-80. He provided Walsingham with the names of students and priests and later became a priest hunter in England.



■ Portrait of Cardinal Allen which hangs in the College refectory - Claudia Primangeli

Several others were directly involved with Gilbert Gifford. Solomon Aldred, another double agent, was the College's tailor and throughout this period was in contact with Thomas Morgan, Gifford, Charles Sledd and others. Edward Grately, student number 16 in the *Liber Ruber*, collaborated with Gifford on a screed against the Jesuits. According to Gifford, this was apparently done to curry favour with Walsingham and deflect suspicion from Gifford's rather exceptional life style (as a Catholic) in England. It seems that the anti-Jesuit screed was encouraged by Morgan and Paget, who opposed the Jesuits and represented a separate faction from the highly respectable Allen/Parsons branch of the Catholic cause. According to Pollen, Grately carried out various actions inimical to the Catholic cause but did not necessarily realise that he was being duped by Gifford. Grately was eventually held in Rome for five years by the Inquisition, probably because of the anti-Jesuit manuscript.

As an example of the roles played by associates of the English College, let us consider briefly a crucial meeting that took place between 14 and 15 April 1586 in Paris. The purpose of the meeting was to persuade Dr William Gifford, then a well-respected Professor of Theology at the English College in Rheims, to join in a conspiracy to assassinate Elizabeth. Dr Gifford was Gilbert Gifford's older cousin and was himself a graduate of the English College in Rome (1579-82). However, as Pollen points out, Gilbert Gifford was constantly able to manipulate his older and more accomplished cousin.

The proposed conspiracy was to involve Thomas Morgan, Gilbert Gifford, George Gifford (William's brother) and Thomas Savage. The meeting was arranged and conducted on Walsingham's behalf by Aldred, Grately and Gilbert Gifford. Dr Gifford believed that he was meeting with champions of the Catholic cause, but in reality all three were working for Walsingham. Despite apparently making comments that the conspirators took as favourable to their efforts, Dr Gifford ultimately refused to join the plot. Nevertheless, he was later accused in court by John Savage of having voiced support for the assassination of Elizabeth. Despite this charge, Dr Gifford had a distinguished career, remaining a close associate with Dr William Allen and eventually becoming Archbishop and Duke of Rheims and Legate to the Holy See.¹⁴

Conclusion

The Babington plot illustrates the extensive nature of Walsingham's spy network and the treacherousness of some students and employees at the English College in Rome. The Babington plot was a dishevelled scheme that played out within a context that had been carefully contrived by Walsingham and his agents. It is doubtful whether the plot would have had any real chance of success. As Pollen observes, despite her genuine fears, Elizabeth was never in any real danger from the plot. The unfortunate conspirators, many of whom were young and idealistic and full of fervour for their religion, fell instead into a deadly trap.

The basic events of the Babington plot are well known, yet their interpretation is still controversial and depends on one's religious and political outlook. For example, while some accounts claim that Gifford was an *agent provocateur* and manufactured the plot and the evidence against Mary, Plowden writes in Gifford's entry in the *Oxford Dictionary of National Biography* that "these charges have never been satisfactorily proved". Another historian, namely Hutchinson, credits Walsingham with "saving England", but others see him as an evil and duplicitous ideologue, drenched in Mary's blood. On one point, however, nearly all accounts agree: Gilbert Gifford was a true scoundrel who, in Plowden's words, "was ready, without hesitation, to betray any person or cause in order to survive in the murky world he inhabited".



Ralph Morelli Ph.D. is Professor of Computer Science at Trinity College in Hartford, Connecticut. He spent the autumn of 2008 teaching a course on historical cryptography at Trinity's Rome campus.

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- 1 The most comprehensive account consulted, which includes summaries and extensive quotes from many of the primary documents, is Pollen's 1922 text, *Mary Queen of Scots and the Babington Plot*. More modern accounts include Hutchinson's 2006 *Elizabeth's Spymaster: Francis Walsingham and the Secret War that Saved England* and Guy's 2004 *Queen of Scots: The True Life of Mary Stuart*. All three are highly readable.
- 2 At the time Morgan was imprisoned in the Bastille. Hutchinson (page 356) notes that Morgan had been imprisoned in "comfortable quarters", as a sort of French-English compromise, when his role in earlier plots against Elizabeth had become known. Hutchinson claims that Morgan himself may have been a double agent.
- 3 According to Plowden and others, it is not known whether Gifford was already working for Walsingham.
- 4 Mary actually encountered Phelippes in passing and apparently knew that he worked for Walsingham, for it is reported that she probed whether he would be willing to work for her. His presence at Chartley, however, did not sufficiently arouse her suspicions. Phelippes may also have played a role in the fabrication of an alleged confession made in 1594 by Henry Walpole, a former student of the English College. See Lee Barrett, "St Henry Walpole – Tragic Failure or Posthumous Victim of a Tudor Smear Plot?" elsewhere in this issue of *The Venerable*.
- 5 The fact that Maude was working for Walsingham also lends some credence to the view that Walsingham instigated the plot itself. There apparently is not sufficient reliable evidence to prove this point.
- 6 Both Pollen and Hutchinson report that, unbeknownst to Babington, Ballard was a fevered fanatic who zealously inflated the potential foreign support for the plot.
- 7 This aspect of the plot was particularly alarming to Elizabeth because Savage was a member of her court and had occasional opportunity to carry through this threat. Pollen thinks Savage was weak willed and that his commitment to carrying out his vow was strong only when Gilbert Gifford was pressing him on it.
- 8 Savage claimed in his testimony that Gilbert Gifford and his uncle, Dr William Gifford, had both urged him to assassinate Elizabeth in April 1585. This certainly leads some credence to the view that Gilbert Gifford was provoking the plot itself. However, it is also possible that in April 1585 Gifford was not yet in the employ of Walsingham and was acting instead as a soldier in the Catholic cause. Pollen doubts Savage's claim against Dr Gifford.
- 9 Babington's cipher can be seen on Simon Singh's web site:
http://www.simonsingh.net/The_Black_Chamber/maryqueen.html.
- 10 It should be noted that the originals of these crucial letters have not survived. Only the deciphered letters survive. Mary denied at her trial that she wrote her incriminating letter. Most scholars, however, seem to believe that the deciphered versions were faithful to the originals.
- 11 This is known as the key exchange problem in cryptography. How can correspondents securely send their keys to each other over insecure communication channels? This problem wasn't solved until the 20th century by means of an approach known as public key cryptography. In this approach a key is divided mathematically into a public and a private part. Agent A's public part is published widely and used to send messages to A, who uses his private key to decrypt the messages. The private key, of course, is not sent to others but is kept private and secure.
- 12 As reported by Gasquet (page 83), "the defense embraced the whole of Philosophy and a very young and brilliant scholar named Gilbert Gifford ... acquitted himself with great credit in the presence of many prelates and great men [including Dr William Allen]."
- 13 One has to wonder why Gifford was given so many chances by Cardinal Allen. One possibility is his apparent brilliance, which must have been attractive to his mentors. Most accounts attribute it to Allen's kindness.
- 14 As with so much of the interpretation of the Babington plot, at one point there was lively debate among historians over Dr Gifford's reputation during this period. Had he indeed expressed support for an assassination plot, a position that was thought to be supported by the Morgan/Paget faction but opposed by William Allen? See the discussion by Butler and Pollen in *The Month*.

President Obama's Hidden Debt to Pope Benedict

■ Dr Bernard J. O'Connor

On 19 June 2009, Pope Benedict inaugurated the Jubilee Year for Priests. The Holy Father, in a Special Letter, explained his rationale in wanting to "deepen the commitment ... to interior renewal". The intent of this renewal is "for the sake of a more forceful and incisive witness to the Gospel in today's world".

"Witness" in the context of modern society might reasonably be expected to assume a variety of expressions. Yet despite the "courageous fidelity of so many priests" in so many settings, the Pope insists that there are "countless situations of suffering endured by many priests, either because they themselves share in the manifold human experience of pain or because they encounter misunderstandings from the very persons to whom they minister".

Misunderstanding is a reality with which Pope Benedict is personally familiar – as well as being the victim of deliberate misinterpretation. Such was evident in the aftermath of the AIDS-related remarks made to French tele-journalist Philippe Visseyrias during the Pope's flight to Cameroon this past March. The result was an international firestorm of protest.¹ There is also the example of the opposition and outrage following the lifting of the excommunication from four Lefebvrite bishops, notably that of Holocaust-denier, Richard Williamson.²

Misunderstanding, however, at least in the case of the Pope, arises not only on the basis of manipulation of what he has said, but by a failure to acknowledge adequately the significance of what he has said. To illustrate: readers will surely recall how public attention eagerly fixed its focus upon US President Obama's 4 June Cairo Speech. Political commentators across the globe, largely lavish in their praise, promptly realised that there is not a nation on earth which remains unaffected by Mr Obama's bid to heal relations between his country and the adherents of Islam.

A summary observation by the BBC is apt: "Change has come to America but for it to work others need to notice and bring it to their worlds as well."³ Yet with all of the hype relative to Mr Obama's Cairo remarks, it appears that an essential feature of them has been overlooked – an aspect perhaps sufficient to constitute "misunderstanding" where Catholicism is concerned. Simply stated, there is nothing original or creative in Mr Obama's seven-point platform. In each instance, there is a precedent: the discourse of Pope Benedict. But while the world media heaps acclaim on Mr Obama, it has failed to give credit to the Holy Father. In contrast to extolling the merits of Mr Obama's "revelation", when the Holy Father previously voiced an identical position, he was almost always ignored by the world media.

The succeeding paragraphs are a brief consideration of the principal segments of Mr Obama's Cairo Speech and a demonstration that there is an exact forerunner: the teachings of Pope Benedict.⁴

President Obama: "The first issue that we have to confront is violent extremism in all of its forms."

The President elaborated, saying that "people of all faiths reject" the "killing of the innocent". He referenced the Koran as "promoting peace" and acting as a stimulus for the willingness of America to form partnerships in building schools, hospitals and roads. Major political problems must be resolved by diplomacy and international consensus, though not at the expense of having to "alter our principles" or to dispense with support for "the sovereignty of nations and the Rule of Law".

The preceding is virtually a compendium of Pope Benedict's outlook. On many occasions since his election in 2005 he urged all "to curb extremism" and to refuse violence. He repeated the same to the Ambassador of Kuwait to the Holy See on 13 December 2007, when he also emphasised the necessity of dialogue and the "process of reconciliation" as a means to ensure peace. There is need, he declared, for a "vigorous cooperation", comprising partner-like relationships, notably among Christians and Muslims, and spanning the local to the international levels. Such cooperation enables concrete positive consequences for social development. And, from the Christian perspective, they are accomplished without loss of identity, doctrine or principles.⁵

"The second major source of tension ... is the situation between Israelis, Palestinians and the Arab world."

The President then spoke of the persecution of six million Jews and the plight of the Palestinians. He further talked of the legitimacy of their respective political and social aspirations and of the validity of their desire for separate states. He added that the land of three "great monotheistic faiths" should not allow religion, conflict, or any other factor "to distract the people of Arab nations from other problems".

The above may be compared to Pope Benedict's *Address Upon Arriving at Tel Aviv Airport* (11 May 2009). There the Pontiff similarly appealed to "the memory of the six million Jewish victims of the Shoah" and of the "special veneration" for Jerusalem by "the three great monotheistic religions". He directly referred to the long-standing struggle and suffering endured by Arabs and Israelis. "Both peoples" are entitled, he said, to a "homeland of their own, within secure and internationally recognised borders". And while "outstanding difficulties" do persist, "people of good will" among Israelis and Arabs are capable of bringing about "a climate of greater trust".

"The third source of tension is ... the rights and responsibilities of nations on nuclear weapons."

Mr Obama, admitting that the attitude and decisions taken by Iran have proven problematic, encouraged that that country, indeed any country, should not "remain trapped in the past but be prepared ... to move forward". A nuclear arms race in the Middle East must never occur, he stated. And while the "peaceful usage of nuclear power" is permissible, the ultimate aim is that "no nations hold nuclear weapons".

When Pope Benedict visited Israel's Grand Rabbinate (12 May 2009), his Message was

built on a similar philosophy of history. Dialogue involving "agreement" and "difference" is only an "initial phase" of what is intended to become "a steady, progressive journey towards an enhanced mutual understanding". The past signals the contribution of Tradition and traditions; however, the past is not static. Neither may the present be divorced from it without risk of lapsing into "moral relativism". Instead, today and tomorrow are dynamically erected upon enduring foundations.

Applied to nuclear weapons, the Holy See's recent *Address on Non-Proliferation* (5 May 2009) discusses advancement "after many years of stalemate and even regress". Exactly as Mr Obama proposed, "the goal (is) a nuclear-weapons-free world". Compliance with international treaties is the guarantor that there will be "strict control" with regards to the "peaceful use of nuclear energy". But that usage is admissible.⁶

"The fourth issue that I will address is democracy."

According to Mr Obama, "all people yearn for certain things". These include free speech, having "a say in how you are governed" and in recourse to "the rule of law and the equal distribution of justice". Transparency in government is indispensable and must embody consent by the people, "respect (for) the rights of minorities", and dedication to public interest.

The universal longing described by Mr Obama only makes sense if it corresponds to what Pope Benedict so often identifies as the natural law framework for "the inviolable dignity of the person". That dignity would be merely arbitrary and artificial if the reality of the person becomes reducible to an ephemeral social construct.

Notice, too, how the Pope's *Address to the Ambassador of Singapore* in 2007 stressed the necessity of citizens' "acceptance of the values that inspire democratic procedures", the requirement of "respect for human rights" and a preference "for the common good". For society to be healthy, neither citizens nor groups may be deprived of their right "to participate in political and social life". Government leaders, then, must exercise their responsibilities "with integrity, honesty and a sense of service". A "robust democracy" maintains equitable norms and policies and an "appreciation for (their) moral underpinnings".⁷

"The fifth issue ... is religious freedom."

The President contends that "Islam has a proud tradition of tolerance", evident in the Indonesia of his childhood. "The richness of religious diversity must be upheld", he stated, although "divisions between Sunni and Shia have led to tragic violence, particularly in Iraq". He believes that Muslim citizens in Western countries should not be impeded "from practicing religion as they see fit". Mr Obama asserts that "faith should bring us together". He commends "Turkey's leadership" in sponsoring "interfaith dialogue".

After his return to Rome from the Middle East this year, Pope Benedict referred to Islamic Jordan in his general audience on 20 May 2009. "Christians and Muslims (can) coexist peacefully with mutual respect", he said, a prospect which is continually reinforced due to the government's actual assistance. This is less apparent for Christians in Iraq. Indeed Mr Obama does not acknowledge the lack of religious freedom for Christians in Islamic countries like Turkey and Saudi Arabia. The Holy Father, however, states that "Jews, Christians and Muslims are called ... to honour with deeds the God to whom they pray with their lips".⁸

"The sixth issue that I want to address is women's rights."

Mr Obama insists that women in Islam will not be equal if they are prevented from obtaining an education. The US, he said, intends "to support expanded literacy for girls" and "to help young women pursue employment" within "any Muslim-majority country".

On 23 March 2009, Pope Benedict sent a Message to members of an International Congress organised by the Pontifical Council for Justice and Peace. He reaffirmed that "the role of women in the promotion of human rights" presumes women's "involvement in education and their participation in political and civic life". On the previous day the Holy Father told those assembled at Santo Antonio Parish in Luanda, Angola, that the faithful must become acutely aware of "the adverse conditions to which many women have been – and continue to be – subjected". Absolutely no effort should be spared, he suggested, to uphold and defend that "the dignity of women is equal to that of men".

"Finally, I want to discuss economic development and opportunity."

Mr Obama asserted that "there need not be contradiction between development and tradition", and that "Muslim communities have been at the forefront of innovation and education". The President promised a "broad engagement": student exchanges and an "increase in scholarships", "partnership with a new corps of business volunteers" in Muslim nations, and steps to augment health care and to advocate environmentalism.

On 2 June 2009, Pope Benedict received the Credentials of Namibia's Ambassador to the Holy See. Like Mr Obama, the Holy Father linked tradition and development. "Because of Namibia's history of peaceful independence and integration ... Namibia can offer an example for the development of other countries." In itself, Namibia officially adheres to "responsible management of natural resources" and endeavours to foster "a balanced distribution of wealth" and the conditions which ensure "justice for all".

The Church, too, has an agenda for a collaborative and broad engagement in Africa, consisting of "generous initiatives in favour of those in need". For Namibia, this means an "extensive presence" in "education, professional instruction ... schools and centres of specialised formation, (and) through hospitals and charitable institutions". Pope Benedict professes that the Church has a profound love "for Namibia's people and confidence in the future" of the nation – a future capable of responding to challenges and of implementing effective strategies for growth and progress.

Conclusion

As stated by the Director of the Vatican Press Office, Federico Lombardi, the Church and President Obama are in agreement when both adamantly refuse to "talk about the danger of a clash of civilisations". Why is this their shared view? Because each is motivated by the sure hope that our direction is ever "toward mutual understanding among peoples, cultures and religions".⁹



Dr Bernard J. O'Connor is a priest of the Diocese of Antigonish (Nova Scotia, Canada). He works in The Congregation for Eastern Churches in Rome.

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- 1 France2's Philippe Visseyrias, "Press Conference En Route to Cameroon", Zenit News Service, 18 March 2009, ZE09031810.
 - 2 The Pope's own condemnation of the Holocaust is widely reported and beyond doubt. I might add that when the media speaks of Richard Williamson as being a "Catholic bishop", this is wholly incorrect. He is not. See "The Catholic bishop who caused outrage", in CNN.com/Europe, 26 February 2009.
 - 3 See "Why Obama's Cairo Speech Matters", in BBC One Minute World News, 30 May 2009. Also, Kim Landers, in Australia's The World Today, 5 June 2009, and Rome's Claudio Fabretti, "Obama: Nuovo inizio con l'Islam", in *Leggo*, 5 giugno, pp. 1,3. For minimal criticism, see Amnon Meranda, Roni Sofer et al. "Ministers split over Obama's Cairo Speech", in Ynetnews.com, Jerusalem, 4 June. Some Palestinian analysts expressed cautious reserve, stating that Obama's subsequent action alone will validate his words. Ref. Elizabeth Lee, "World Reaction Mixed on Obama's Cairo Speech", in VOA News, Washington, 5 June.
 - 4 For the text of the Cairo Speech, refer to: <http://downwithtyranny.blogspot.com/2009/06/obamas-cairo-speech.html>.
 - 5 "Curbing extremism" is noted in "Papal Address Upon Arrival in Amman", 8 May 2009, ZE09050801. Cooperation is discussed in "Address to the Ambassador of Bangladesh", 29 May 2008, at www.vatican.va. The constancy of Christian beliefs and principles is reflected in "Papal Address to the Holy Land Ordinaries in Upper Room", 12 May 2009, ZE09051203.
 - 6 The Holy Father's speech at the Grand Rabbinat, ZE09051202. The Address by the permanent observer of the Holy See to the UN and which deals specifically with "Non-Proliferation of Nuclear Weapons" may be located at ZE09050503. The role of Archbishop Celistino Migliore is to convey the disposition of the Holy See.
 - 7 The phrase "inviolable dignity of the person" is a constant in Pope Benedict's discourse. See his "Address to Kuwait's Ambassador". For the text of the "Address to the Ambassador of Singapore" on 13 December 2007, refer to the Vatican website and likewise for the "Address to the Ambassador of Bangladesh" on 29 May 2008. The latter proposes criteria for "a robust democracy".
 - 8 Adianto P. Simamora, *The Jakarta Post*, 14 January 2009. For discussion of the lack of rights for Christians, see "Freedom of Conscience and Islam", 4 June 2007, ZE07060408.
 - 9 See "Spokesman: US on Right Road to Peace", 7 June 2009, ZE09060707.

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Paul, Corinth and Ecumenism

■ Fr Anthony Milner

Members of One Body United in Love

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose (I Cor 1:10)

A number of scholars regard this sentence from St Paul's First Letter to the Corinthians as the *propositio* or central argument of the Letter. If that is true (and the fact that most of the Letter is about divisions within the community suggests that there is some merit in the argument), then the major section towards the end of the Letter is perhaps a key to understanding Paul's response to the divisions. At the heart of this section is Paul's famous "hymn to love" (13:1-8). While this passage is very popular at weddings, Paul is actually applying the criterion of love to the whole community. It is in fact the centrepiece of a much longer section, embracing chapters 12 to 14, which deals with the distribution and exercise of spiritual gifts in the community.



■ Mosaic of St Paul at the Basilica of St Paul Outside the Walls, Rome - Anthony Milner

When Paul talks of gifts in First Corinthians he asserts several key points:

- The gifts come from a common source – the triune God.
- Different gifts are given to different people.
- All the gifts are important, even if some are more "ordinary" than others.
- The gifts are primarily for the building up of the community. They are not for the exaltation of individuals. As such, they need to be exercised in an orderly fashion.
- This is reflected in the hierarchy of the gifts, epitomised in the famous phrase "the greatest of these is love".

In recent ecumenical discussion, the idea of an "exchange of gifts" has become a significant theme and this has developed into what has been termed "Receptive Ecumenism". The idea of ecumenism as an "exchange of gifts" means that a given communion sees its differences from other communions – especially those things which it has and regards as important and which it perceives that others lack – as things to be offered as gifts to the other, rather than as things to be used to accentuate and express division. While this approach is clearly a positive step, it contains a few risks. Among these is a potential to become patronising, because it looks primarily for the *lacunae* in other communions. Second, what one communion perceives as a gift may not be welcomed by another. This has been expressed by the term "dead mouse ecumenism" – the parallel being drawn with the reaction of a pet owner when her cat comes in proudly carrying a dead mouse and offers it to her.

Receptive Ecumenism entails encouraging communions to look at one another and to see what they can receive. This already happens – you will see candles in Protestant churches and Bible study groups in Catholic churches in part because they have experienced these things through ecumenical contacts and have discerned them to be valuable.

However, Receptive Ecumenism is a little more than this. Paul Murray, summarising Thomas Reese, puts it this way:

It is now ... appropriate to view the capacity for receptive ecumenical learning across traditions as the necessary key for unlocking the potential for transformation within traditions.¹

To put it another way, we can only become better Catholics by engaging with our brothers and sisters from other communions. Ecumenism is at the heart of what it is to be Church.

I would suggest that this is substantially Paul's point in First Corinthians. Earlier in the Letter, in the context of a discussion of the Eucharist, he is damningly critical of all who eat and drink "without discerning the body", saying that they "eat and drink judgment against themselves". The "body" here is almost certainly a reference to the Church, as that is how he uses the term "body" both in 6:15 and in the subsequent chapter, and also because that makes sense in the context of the divided way in which the church at Corinth is celebrating the Eucharist.

Murray describes Receptive Ecumenism in the following terms:

Receptive Ecumenism is concerned to place at the forefront of the Christian ecumenical agenda the self-critical question 'What, in any given situation, can one's own tradition appropriately learn with integrity from other traditions?' and, moreover, to ask this question without insisting, although certainly hoping, that these other traditions are also asking themselves the same question.²

This does not represent a substitute for the careful dialogue of theologians in an attempt to achieve consensus on theological points. That kind of dialogue is, however, descriptive and illuminative but not in itself transformative, because it seeks to identify where we *are* rather than where we are going. With Receptive Ecumenism on the other hand:

The conviction is that if all were asking and pursuing this question, then all would be moving, albeit somewhat unpredictably, but moving nevertheless, to places where more may, in turn, become possible than appears to be the case at the present.³

Returning to Paul, it is clear from 1 Corinthians 14, among other places, that the division and disorder of the community is hampering the evangelical mission of the Church. This is because gifts are not being used in a way that builds the Church up (literally, "edifies"). The members of the church at Corinth need to take a step back from their egos, recognise that gifts come from God and that they are to be exercised in accordance with God's will. Receptive Ecumenism is, as it were, an ecclesial response to this imperative.

The Collection for Jerusalem

The collection is a theme that runs through a number of St Paul's letters. It appears in chapters 8 and 9 of his Second Letter to the Corinthians. In these chapters, Paul encourages a friendly rivalry between Macedonia (Philippi and Thessalonica) and Achaia (Corinth) over who will be more generous in a collection of funds for the "saints". This is almost certainly the "remembering of the poor" we find referred to in Galatians 2:9-10.

The church in Jerusalem was suffering from persecution and possibly also from famine. Paul sees the collection as almost a *quid pro quo* in that, if the Gentiles have come to share in the spiritual blessings of the Jews, they ought also to be of service to them in material things (cf. Rom 15:27). However, the collection is more than mere charity; it is an expression of unity between the Jewish and Gentile parts of the Church. That a distinction existed between the parts – at least at a missionary level – is clear from the Letter to the Galatians.

The importance of the acceptance of the collection is made clear in the Letter to the Romans – Paul asks the Romans to intercede for him that his “ministry” (the collection) will be acceptable to the “saints” in Jerusalem (Rom 15:31). Why should Paul be worried that a (presumably fairly large) donation to the Jerusalem church might be rejected? It can only be because the acceptance of the collection would imply the acceptance of Paul’s mission on the part of the Jerusalem church and its recognition that the communities Paul had founded formed part of the Church. The issue is therefore more conventionally ecumenical than the issues raised in First Corinthians.

What can we glean from this for our own ecumenical reflection? Once again we have the concept of “exchange of gifts”. There are a couple points here worthy of note. First, there is an apparent reluctance among at least some members of the church in Corinth to share their gifts – in this case their financial wealth – but it is interesting how this might parallel their egocentricity criticised elsewhere in the Letter by Paul. Second, Paul suspects that the community in Jerusalem will be unwilling to receive the gift. The only conceivable reason for a poor and struggling community to reject a large financial donation must have been that they felt it might seriously compromise their integrity. At one level this could be a noble sentiment, perhaps akin to churches insisting on using ethical investments. But at another level – and this would perhaps be the case here – it smacks of a misguided sense of self-sufficiency.

Returning to our theme of Receptive Ecumenism, it should be noted that, if gifts are given to members of the Church, then they are given, as Paul says, for the benefit of the whole Church. Therefore, from a Catholic perspective, it is not only permissible but imperative that we seek to receive those gifts which are given to those individuals and communities with whom our communion is sadly impaired. Some fear that, by embracing the gifts given outside the visible confines of their own communion, they will somehow be watering down their own tradition. Certainly that is heard from time to time in Catholic circles, and some have even gone so far as to accuse the Second Vatican Council of representing a “protestantisation” of the Church. If that means that the Council recognised the value of learning from the God-given insights of some of our separated brothers and sisters, discerning with the Holy Spirit how these insights might enrich the whole Church, then I for one say “three cheers”.⁴



Fr Anthony Milner is a priest of the Diocese of Arundel and Brighton. He has been Theology Tutor at the Venerable English College since October 2007.

1 Paul D. Murray, “Receptive Ecumenism and Catholic Learning – Establishing the Agenda” in Paul D. Murray (ed.), *Receptive Ecumenism and the Call to Catholic Learning* (OUP: Oxford, 2008), 7.

2 *Ibid.*, 12.

3 *Ibid.*

4 This article has been adapted from a public lecture given at St John’s Seminary, Womersley on 5 February 2009 as part of a series of talks for the Year of St Paul. A more extended version may be found at: www.amilner.org/ecumenism.htm.

Armenian Connections

■ Marc Homsey

In October 2008, the English College hosted a reception for bishops from the Middle East who were present in Rome for the Synod on *The Word of God in the Life and Mission of the Church*. My mother's side of the family is Armenian, from Lebanon, and therefore I was interested to meet His Beatitude Nerses Bedros XIX Tarmouni, Catholicos Patriarch of Cilicia of the Armenian Catholics. However, this was not the first time I had met the Patriarch. Eight months earlier, an important event occurred for the Armenian community – on 22 February, Armenians from around the world gathered in a courtyard at St Peter's Basilica to witness Pope Benedict XVI rename it *Cortile San Gregorio L'Illuminatore* (Courtyard of St Gregory the Illuminator). Anyone visiting the tombs of the Popes or the cupola will have walked through this *cortile*. St Gregory was the Bishop of Armenia in the fourth century and it was as a result of his evangelising effort that Armenia became the first nation to convert as a whole to Christianity.

In January 2005, Pope John Paul II had unveiled and installed a statue of St Gregory the Illuminator in the same *cortile*. This followed his visit to Armenia in July 2001 to mark the 1700th anniversary of the conversion of the nation to Christianity. The Pope confirmed the importance of the relationship between Armenians and Rome and granted the request of the Armenians to have a statue of St Gregory the Illuminator installed at St Peter's. Only three months later, in October 2001, the Vatican launched an international contest to find someone to sculpt a marble statue of the founder of the Armenian Church. Five sculptors each submitted a four-foot-tall sculpture in white plaster to be evaluated. From these, a winner was chosen – Khatchik Kazandjian (or Kazan, as he is known). Kazan is my mother's first cousin and is also from Lebanon, but now lives in Paris where he sculpts and teaches.

When Kazan was announced as the winner by the High Commission for Artistic Affairs of the Vatican, he was informed that he would have to make another "miniature" of the statue – this time six feet in height and made of terracotta. This was to show more detail and to finalise the finer attributes of the proposed statue before settling on the definitive design. The final statue at St Peter's measures over 18 feet in height (5.8 meters) and weighs 18 tons. The High Commission requires that all Vatican statues be of immaculate white marble without any vein, meaning that Kazan spent four months trying to find a quarry which could provide marble of such quality. After he had found such a quarry – at Carrara, in northern Tuscany – Kazan learned that it was the same quarry from which Michelangelo had extracted the marble for many of his sculptures, including the *Pietà* inside St Peter's Basilica.



■ His Beatitude Nerses Bedros XIX Tarmouni - Thomas Garabedian



■ Statue of St Gregory the Illuminator at St Peter's Basilica - Marc Homsey

Kazan spent 2003 and 2004 carefully sculpting his creation, aware that any mistakes would mean his having to begin again. Accompanying the statue are a few other items: the Armenian cross in St Gregory's right hand (50 cm high); the book of Gospels in his left hand (decorated with the symbols of the four evangelists); the pectoral medallion representing the Virgin Mary with Child; the mitre topped with a dove to represent the Holy Spirit, and the base with an inscription in both Latin and in Armenian reading "St Gregory the Illuminator of Armenia, 301" (the year in which Armenia officially became a Christian nation).

The installation of this statue was a significant event for Armenians as it recognised their rich and important history and the role they have played in the life of the Church over the centuries. Armenia is a landlocked country in the Caucasus and, according to tradition, the apostles Bartholomew and Thaddeus first evangelised the country. At that time, the nation was caught between the rival empires of Rome and Persia and, as a result, persecution was rife in the region for many years. King Tiridates III of Armenia had St Gregory imprisoned when he first tried to convert the people. However, he was released when the Roman persecution under the Emperor Diocletian became unbearable even for the King. St Gregory baptised King Tiridates in the year 301 and the King subsequently proclaimed Christianity to be the official religion of the state. With the introduction of Christianity, the Armenian Church adapted the nation's ancient customs and rituals, resulting in a thorough inculturation of the Gospel.

The Armenian Apostolic Church is often referred to as an "Oriental Orthodox" Church. As a result of Persian oppression, representatives of the Armenian Church were unable to attend the great Christological Councils of the Fifth Century, including the Council of Chalcedon in 451. At this time the Armenian Church was torn between declaring civil allegiance to the Persian

emperor, while at the same time insisting upon its spiritual submission to Christ. It was only in 552, at the Second Council of Tvin, that the Armenian Church officially severed ties with Rome and Constantinople, when it formally rejected Chalcedon's dogmatic formulation of "dyophysitism" (two natures) in Christ. Historically, Armenian Apostolic Christians have been described as "monophysite" by Catholics. They reject this description – they consider monophysitism as taught by Eutyches to be a heresy – and adhere to the doctrine expressed by St Cyril of Alexandria, who described Christ as being of one incarnate nature, where both the divine and the human natures are united.

Over the course of the centuries several attempts were made to re-establish communion between the Armenian Church and the Catholic Church. At a Council in 1307, the Armenians repudiated monophysitism and acknowledged two natures in Christ. Armenia was represented at the ecumenical Council of Florence in 1439. It was, however, only in 1742 that a separate Armenian Catholic hierarchy was established. Today, Armenians are spread throughout the world with communities in every continent. The Armenian Apostolic Church claims as its members about ninety-five percent of the Armenians worldwide. Despite being considerably smaller in number, the Armenian Catholic Church, headed by the Patriarch Nerses Bedros XIV Tarmouni, has contributed invaluable to the life and tradition of the Armenian people, fostering monasticism, scholarship and social service.



■ Sculptor Khatchik Kazandjian with the author - Marc Homsey

Since my arrival at the English College in September 2007, as well as having had the opportunity to meet the Armenian Patriarch when he came to the College, I have also become acquainted with the staff and students of the Pontifical Armenian College, near Piazza Barberini. This, combined with my pastoral work at the *Centro San Lorenzo* and other activities, has enabled me to grow in appreciation of the universality of the Church, a universality which embraces my own Armenian heritage. The Catholic Church includes more than the Latin Rite, a priest of which I hope, God willing, one day to become.



Marc Homsey is a second year seminarian for the Diocese of Leeds. In June 2009 he completed a Baccalaureate in Philosophy at the Pontifical Gregorian University.

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A Kenyan Experience

■ Stefan Kaminski

The first thing you see is sand; an endless stretch of it. At least that's the view from 30,000 feet up, an hour or so out of Nairobi airport. Even without being on the ground, one can sense the raw emptiness of the hundreds of miles of dune, marked only by random patches of scorched rock. On *terra firma* in Nairobi, an abundance of colour and chaos swiftly presents itself. This is adequately epitomised by the *matatu* – Kenya's taxi-cum-bus – that takes the shape of a fourteen-seat mini-bus with generally at least twenty passengers inside and a roof full of cargo. One at first receives the impression that the population is divided between those who drive a *matatu* and those who travel in one. The *matatu*-driver's omni-lane suicidal approach leaves even an Italian taxi-driver floundering in the maniacal driver stakes. Besides, he also drinks his coffee, smokes a cigarette, maintains a mobile-phone conversation and chews his "*mirra*" (or *khat* – a soft herbal drug) whilst driving. Travelling out of Nairobi the scenery mutates from lush tropical, to the temperate slopes of the imposing Mount Kenya (5,189 metres), to the aridity of north-east Kenya. Somewhere in the latter area was my destination, Isiolo.

As a town Isiolo is somewhat unique in Kenya for its cocktail of tribal and ethnic origins and, as I soon discovered, these do not always happily co-exist. The morning after my arrival, having attended Mass at the convent of the Sisters of Loreto, we heard that fighting outside their convent the previous night had killed two people. The issue was pasture-land for the cattle and the concerned parties were members of the Borana and Turkana tribes, whose livelihood is the cattle they tend. In the drought that is affecting the country at the moment viable pastures are at a premium. Consequently, the "pastoralist" tribespeople are wandering further and further with their cattle, crossing territorial boundaries and, incidentally, availing themselves of any better-looking cattle they might thus come across. The theft of cattle or pasture is enough to spark a fight. In this case, it was the fact that the Turkana tribesmen had let Samburu tribesmen cross their territory into Borana territory. Such a situation can rapidly become inflamed by the traditional principle of revenge: the blood of two must account for the blood of one.

Violence unfortunately has not been limited to the streets. Luigi Locati, an Italian missionary and the first bishop of the Vicariate of Isiolo, was murdered in July 2005 in the cathedral complex in which I was staying. His attempts to break down the stranglehold of some priests on their parishes and to bring about greater intra-vicariate collaboration led to his assassination. One priest was subsequently found guilty of master-minding Bishop Locati's killing, but it appears that he also carried the blame for others.

Despite the tension in the town, life continued. Sunday brought its two Masses, in English and Kiswahili respectively. The first, "low", Mass lasted a paltry one hour twenty minutes; the second, principal, Mass lasted three hours. The experience, however, was mesmerising. At the front of the entrance procession of the main Mass, harmonious tones of African song arose from the single, swaying, pulsating organism which was the Cathedral choir. Though not formally organised, the singing at the first Mass was no less uplifting.

Without the need for accompaniment, the congregation would burst into song given a lead, rhythm and harmony intertwining effortlessly. I soon realised that singing was a given element of every Mass, requiring neither organisation nor hymn-books (seminaries, take note).

Early on in the first week, the necessary shopping trip to Nanyuki provided the chance of a closer look at Kenyan street commerce. The highly basic wooden shack-shop, frequently painted in gaudy greens and pinks and lining most thoroughfares, is typical. However, one enterprising woman revealed an alternative method of procuring a ready-made shop-chassis: the shop-in-a-container. One standard shipping container with the necessary openings cut out produces a remarkably solid construction. Returning to Isiolo, a further stop was necessary in order to stock up on potatoes. Pulling up by the roadside sellers resulted in the convergence on the pick-up of all the salesmen in the locality and of the one salesgirl whose wares were clearly other than potatoes. A marriage was informally agreed on for some unspecified date in the future...

My first week in Isiolo coincided with the two-day debriefing of the vicariate's seminarians after their parish placements. The sharing of pastoral experiences quickly distinguished these from the average placement in the UK, with one seminarian's sleep having been disturbed by baboons rattling the window bars and inter-tribal kidnappings having required another's services as hostage-negotiator. Certain similarities were of course present, but in this area the Church is young and a significant part of the work is "mission" in the sense of primary evangelisation. Not inconsiderable difficulties are presented by the life-style of some of the tribes-people: the pastoralists roam the countryside with their cattle during the day and, by the time of their return at dusk, compounds are being locked up for security. Meaningful engagement between the priest and them therefore becomes near impossible. In addition, particular tribes such as the Borana have long since adopted Islam. Catholic missions in their "territory" are consequently viewed with intense suspicion and dialogue is frequently impossible. Security remains another issue for any mission here, especially further out in the bush. As someone who has to deal with money, even though he may not have any with him, the priest is seen as an enticing target for thieves. These tend to help themselves to everything one is carrying, including car and clothes. In the words of the current bishop, the vicariate is "a tough place that needs tough men of God".

Within ten days of my arrival, I moved out to "the bush", more specifically to a village called Garba Tulla, 200km or so from Isiolo. Travelling there demonstrated how journey times increase in direct proportion to one's distance from "civilisation" (in this case, substitute with "Nairobi"). The trip became an eleven-hour marathon, featuring a refrigerator, elephants on the loose, a tyre-puncture and several large sacks of maize and rice to be delivered *en route* to various mission stations. From the mission of Kina, the already rock-strewn sand-track became violent for all of the further 40km to Garba Tulla. Every inch of the road was translated to each of my bones, joints and organs by the uncompromising tyres and leaf-springs of a battered pick-up.

A few hours later, aided by the bright sunshine, I was able to take in the new surroundings. The mission compound, located towards the edge of the village, contains the

church, nursery, primary and polytechnic schools, as well as lodging for students, staff, priests and visitors. There is no wired electricity here – a solar panel and an occasionally-used generator provide just enough for basic requirements. However, the sand makes a welcome change from the invasive red soil of Isiolo.

To describe life here as simple, is fair, but grossly inadequate by Western standards. One suddenly senses that one's normal surroundings in the West permit only a vague awareness of the "Third World". Entering this world shatters the thin wall of the bubble we have constructed around ourselves and sweeps away all those elements that have become such "indispensible" props to our daily life. In the bare confrontation with existence that occurs in places such as this, one's life is inevitably linked more closely to that of the other. The challenging nature of this reality was put into acute relief recently when a European journalist arrived in Kenya to cover the drought of 2005-06. Passing a home, he stopped to capture an image of a child, barely on his feet, swaying from the effects of thirst. His relatives already having collapsed inside, the only other creature present was a vulture eyeing the child, moving its head with the child's motion. Having taken a powerful picture that would speak to the world of the nation's plight, the journalist returned to his car and carried on. Reviewing the photos in the comfort of his hotel later on, he was suddenly hit by the appalling thing that he had done, so much so that he promptly killed himself: he had failed in his Christian calling. In the recent words of Pope Benedict XVI to the bishops of Cameroon: "In the face of suffering or violence, poverty or hunger ... a Christian can never remain silent."

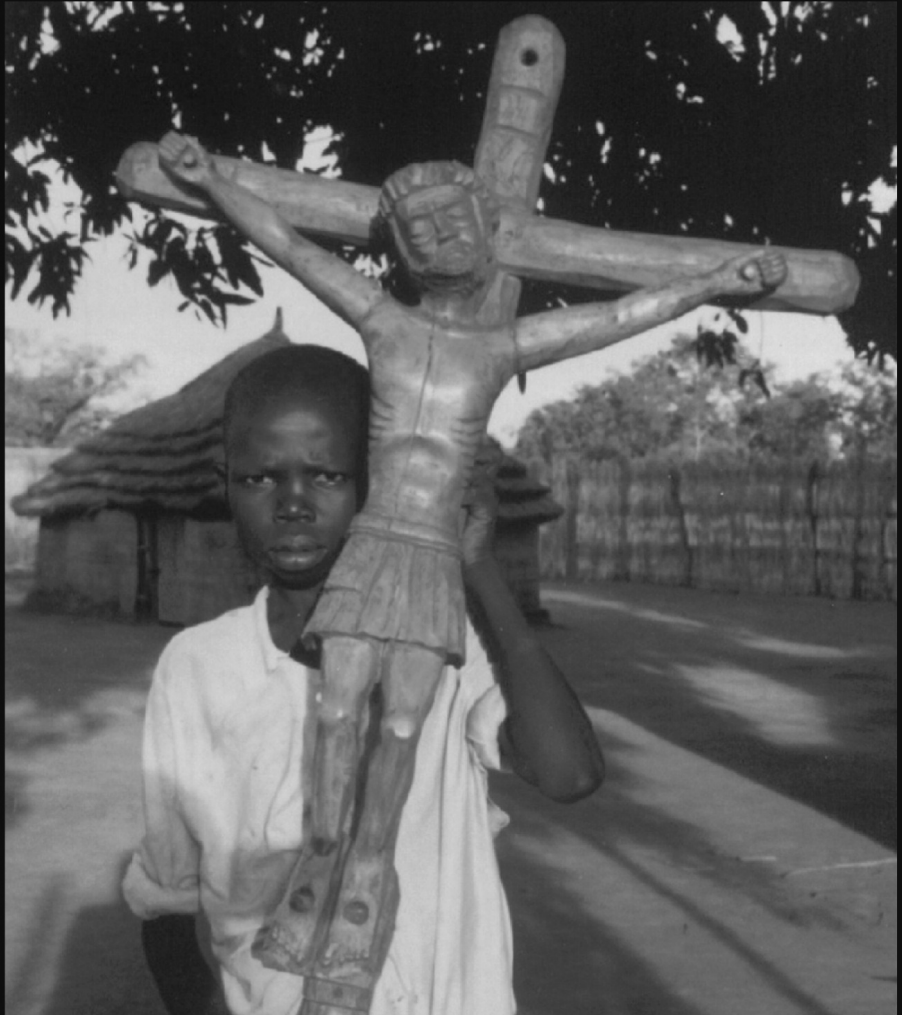


Stefan Kaminski is a third year seminarian for the Archdiocese of Westminster studying theology at the Pontifical Gregorian University. He spent most of the summer of 2009 on pastoral placement in the Vicariate of Isiolo, Kenya.

Editor's note

This article was written by the author at Garba Tulla mission station, which has neither mains electricity nor internet connection. It was dictated via telephone to his mother who very kindly transcribed it before sending it to the editor.

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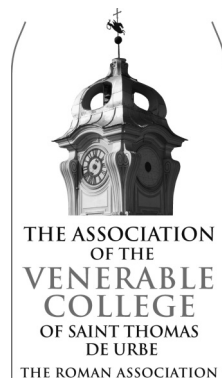
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The Pearl of Africa

■ Fr Francis Coveney

Just after Mass in November 2008 a young couple spoke to me:

- › “Good morning Father, we want to see you about getting married.”
 - › “Congratulations. Have you already decided where you are getting married?”
 - › “Yes Father, in Kampala.”
 - › “Very good. Are you both from Uganda?”
 - › “Yes Father.”
 - › “Whereabouts in Uganda are you from?”
 - › “He’s from central Uganda. I’m from Western Uganda.”
 - › “Oh! Which part of Western Uganda?”
 - › “Kabale.”
 - › “Which parish in Kabale?”
- › “Christ the King Parish.”
 - › “How is my friend Fr Narcisio Bagumisiriza?”
 - › “Do you know him?”
 - › “Yes I taught him in St Paul’s Rushoroza.”
 - › “That’s strange, my father went there. I wonder if he knows you.”
 - › “I wonder if I know him. What’s his name?”
 - › “Rukundo.”
 - › “That must be Serapio Rukundo. I remember him very well. Do give him my best wishes next time you speak to him.”
 - › “Actually he’s visiting London next week.”

And so I met Claire and Julius, and, through them, I met Claire’s father again after almost forty years. I invited him round to supper and reminisced about old times when we were both young. Serapio was still able to quote sections from *A Man for All Seasons* at length. His class had put on the play and he was cast as Thomas More. Now he is a minister in President Museveni’s government. A good role model to have – even if he hadn’t heard that Thomas More is now the patron saint of politicians.

It was a pleasant evening and, almost inevitably, I was invited to their wedding in Kampala in January. I wasn’t too sure whether this was a serious invitation – until a seriously impressive invitation arrived through the letter box a few weeks later. I needed to get a move on. A few phone calls to arrange cover – and I was able to book the flights and arrange jabs, anti-malaria tablets and a visa.

“Coca Cola welcomes Pope Paul to Uganda” the posters said

Paul VI had just visited Uganda from 31 July to 2 August 1969 and had ordained twelve African bishops in Kampala, including four bishops for the four dioceses of western Uganda, the former Vicariate of the Ruwenzori. Amongst these were Bishop Barnabas Halem’Imana for Kabale Diocese and Bishop John Kakubi for Mbarara Diocese.

Uganda is a beautiful country. It was dubbed “the Pearl of Africa” by Winston Churchill when he visited East Africa as Under Secretary of State for the Colonies and Kabale is generally reckoned to be the most beautiful part. (In fact the Missionaries of Africa used to say it was a mistake to send a man to Kabale on his first appointment, as he wouldn’t want to go anywhere else afterwards!) If you doubt this, Google “Lake Bunyonyi”, and you will see just how beautiful the area around Kabale is.

I arrived in Entebbe airport on 13 August 1969 with Gerry Hands from Drygrange who was going to teach in Mbarara for a year, while I spent two idyllic years in Kabale. I was met by my uncle Frank, a *Fidei Donum* priest who had been teaching in Rushoroza since 1966. For Christmas we stayed at Ruwesero in Rwanda where Trevor Hartley and Fred Robinson from Shrewsbury were teaching. There was an assassination attempt on President Obote the afternoon we crossed the border and we heard on the radio at Ruwesero that the borders had been closed indefinitely, but in fact they were reopened only a few days later. More excitement (and tragedy) followed a year later when Idi Amin staged a military coup in January 1971.

Claire's father met me at Entebbe and took me to Lourdel House in Kampala, the house of the Missionaries of Africa, to see if they had any spare rooms. They did, and by another coincidence the superior, Rene Brossard, had taught with me in St Paul's. He had just been recalled to Switzerland and was leaving Uganda for good – just two days after Julius and Claire's wedding.

I was treated with great kindness and friendliness by everyone I met, and especially by those middle aged men I had taught when we were all forty years younger. Then I had grown a beard in a vain attempt to kid them that I was older than I really was. (No need for that any more!) I have always found the hospitality of the people of Africa – and of the missionaries working there – both inspiring and humbling. Fr Narcisio arrived from Kabale for the wedding and then took me on a trip down memory lane to Mbarara, Kabale, Rushoroza, Mutolere, Kisora and his parents' homestead in Toro, where we took a short cut to avoid road works and ended up in a dead end in a banana plantation, much to the amusement of the little boys who perhaps had never seen a white man before.

Changes I noticed include a huge increase in traffic both in Kampala and on the major roads, an amazing number of people using mobile phones (apparently Germany decided to target its aid programmes on the provision of a mobile phone network), more motor bikes than push bikes and most men and boys wearing long trousers and shoes rather than khaki shorts and bare feet.

In 1969 there were about 20 African priests in Kabale Diocese and 30 European and North American priests (Missionaries of Africa and Comboni Fathers). Now there are almost 100 priests in Kabale Diocese and all of them are Africans. This pattern is repeated throughout Uganda: many African priests now and very few missionary priests.

This is a healthy state of affairs for the Church, but it does mean that the grants from *Propaganda Fidei* now have to stretch much further and the extra financial resources provided by the friends and families of the missionary priests have almost completely disappeared. Most of the African priests live in real poverty and the old red Mill Hill/APF boxes that used to provide so much assistance are in danger of being overlooked by Catholics in favour of charities that have more "street-cred". And yet the Church in Africa provides so much materially as well as spiritually, in particular education establishments of every kind, hospitals, dispensaries, social work of many kinds and credit unions.

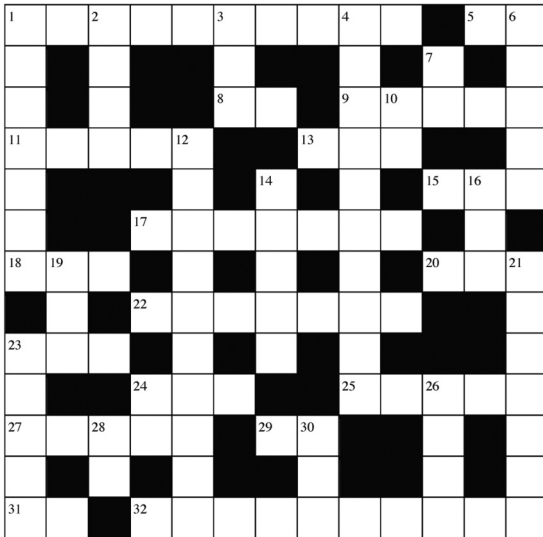


A whole series of amazing coincidences enabled me to work in Uganda in the first place and to return in such happy circumstances, except that I firmly believe it was Providence not coincidences, the same kindly Providence that gave joy to my youth and continues to fill me with joy and so many blessings.

Fr Francis Coveney is a priest of the Diocese of Brentwood. After his return to the UK in 1971, he graduated in Physics and taught for three years, before coming to the Venerable English College in 1977. He was ordained in 1982 and is currently Parish Priest of St Anne Line, South Woodford.

The Venerable Cryptic Crossword No. 1

■ Set by Michael Patey



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

ACROSS

1. Peculiar dram trays, with unknown Venerabile feast (7,3)
5. Gold has awesome sound (2)
8. Bishop's right hand man is very good initially (1,1)
9. Toddler, little Albert, is everything (5)
11. Camaraderie? This is prickly! (5)
13. Endlessly skips for siesta (3)
15. Insect is heard, and he turns back provoking Italian exclamation (3)
17. Cardinal in conclave requires electronic reader (7)
18. Great Pope begins leaving eminences outside (3)
20. Final legend doesn't have a leg to stand on (3)
22. Pope Mark II without boat goes mad to establish ancient city (7)
23. Pontifical university's dog? (1,1,1)
24. See 24 down
25. Royal Navy leaves Hornsea, leaving prophet behind (5)
27. Keyboards with more than one level in Italy? (5)
29. Where lift takes you at university (2)
- 31,6dn. Alumnus initially speaks truth regarding aspirations, like Pope Honorius (2,5)
32. Publication confused N, a believer (10)

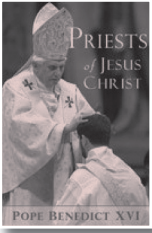
DOWN

1. Angelic Mouse? (7)
2. Liar turned up at altar (4)
3. See 7 down
4. Confused, I sight anon [reportedly against Hindu deity] in Canadian diocese (10)
6. See 31 across
- 7,3dn. Fr Trevor has it in him to get bishop's title (2,3)
10. Dominican is flop without fatal extremes (2)
12. Not to be parked on or crossed at Termini? (6,4)
14. A policeman with energy provides a liturgical garment (1,4)
16. Zero in, odds off, for an age (3)
19. Likely to be found flowing in Douai? (3)
21. Alberti's first rant due, peculiarly (7)
23. Poetic Alexander's holinesses? (5)
- 24,24ac. Banal mix-up supplies a white garment (2,3)
26. Italian doubly positive when Oxford river flows upstream (2,2)
28. Sum that Descartes deduced about oneself (2)
30. Each quiet monarch sounds like a cat? (3)

Nova et Vetera

■ Matthew O’Gorman

Former students of the English College continue to issue publications on various aspects of the Catholic faith. Here are some of the new titles, now available for purchase, which have been brought to our attention in the past year.

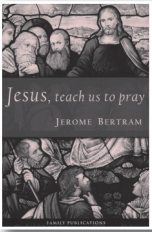
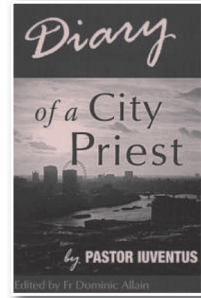


Priests of Jesus Christ (Family Publications, Oxford), by Pope Benedict XVI (reflections selected by Gerard Skinner).

The reflections in this book are drawn from the writings and discourses of Pope Benedict XVI from the time of his election as Supreme Pontiff in April 2005 until the end of 2008. His words will inspire priests, seminarians, those discerning God’s calling and many others, above all to give thanks to God for the gift of priests in the mystery of Jesus Christ.

Diary of a City Priest (Family Publications, Oxford), by Pastor Iuventus (edited by Dominic Allain).

A selection of the best of the weekly “Pastor Iuventus” columns for *The Catholic Herald*, this book paints a picture of the ministry of the parish priest in a busy city. Presented in a journal-style format, the reader is invited to enter into the endless fascinations of parish life: the highs and lows, births and deaths, new challenges, and, amongst all these, the quiet presence of God. Through the everyday life of the parish, the local hospital and the school, we are given an intimate portrayal of real life.

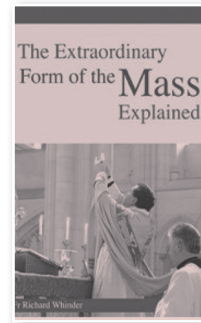


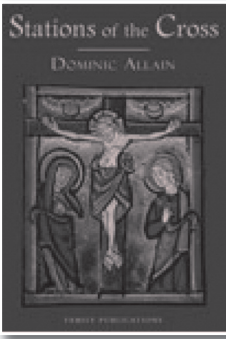
Jesus, teach us to pray (Family Publications, Oxford), by Jerome Bertram.

Drawing on his own experience and his vast knowledge of trusted spiritual authors, Fr Bertram leads his readers into the various ways of prayer. Along the way, he tackles common difficulties such as distraction and detachment, thus providing valuable advice for all who seek to deepen their lives of prayer, be they beginners or those more advanced in the spiritual life.

The Extraordinary Form of the Mass Explained (Catholic Truth Society, London), by Richard Whinder.

In his letter, *Summorum Pontificum*, Pope Benedict XVI confirmed the lasting positive contribution that the celebration of the Extraordinary Form of the Mass can and should make to the Liturgy of the whole Church. This booklet by Fr Whinder explains the motivations behind the Pope’s letter and gives a brief history of the Mass, so that those attending its Extraordinary Form can have some idea of its development over the centuries. It also offers a short commentary on the structure of the Extraordinary Form which may help those attending this liturgy for the first time.





Stations of the Cross (Family Publications, Oxford), by Dominic Allain.

This booklet offers a series of inspiring meditations on the Stations of the Cross by Fr Dominic Allain. From the condemnation by Pilate to the desolation of Calvary and the sorrow of the deposition from the Cross, we are made to witness at close hand the mystery of the redemption taking place before our eyes. The message is further enhanced by beautiful medieval illuminations – most of them hitherto unpublished but printed here in full colour – from a wide range of rare manuscripts. Both text and images combine to lead the reader to a keener appreciation of the depth of Christ's love.



Matthew O'Gorman is a first year seminarian for the Archdiocese of Southwark, studying philosophy at the Pontifical Gregorian University.

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Schola Notes 2008-09

■ Mgr Philip Whitmore

Seven new members of the Schola were welcomed at the start of the year, and some former members returned to us, bringing the numbers up to 24. New copies of old music were hastily added to the Schola library, to ensure that no-one would have to share. It was good to have our two Anglican exchange students join us, both of them with considerable choral experience. And despite the departure of three of our first tenors for priestly ordination and ministry at the end of last year, we found ourselves once again with a good spread of voices across the choir. The Lord always provides!

As usual, we began in earnest with preparations for the Advent Meditation, a clear focus for all our efforts during the first couple of months. A Marian theme was chosen this year – *Behold the handmaid of the Lord* – and the sequence of readings and music was put together by Liam Bradley in collaboration with yours truly. Benjamin Britten’s “There is no Rose” from *A Ceremony of Carols* made a reappearance, as well as “Adam lay y-bounden” by Boris Ord in a men’s voices arrangement. The finale this year was another old favourite “And the Glory of the Lord shall be revealed” from Handel’s *Messiah*. When we have sung these pieces before, we have had to wrestle with the problem of keeping time with the organ in the College Church, where the distances are such as to demand a huge act of faith from everyone, especially the conductor. This time, though, there was no such challenge, since for the second consecutive year we were in the Martyrs’ Chapel, with the chamber organ conveniently to hand. Phil Harris was able to alternate between singing and playing without the need for a lengthy journey to the first floor and back. It will be interesting to see how we cope with accompanied music in the future, when we’re back in the College Church.

The other Schola performance during the first few months, of course, was on Martyrs’ Day. We sang Costantini’s *Confitemini Domino*, honouring the 44 alumni who gave their lives for the Faith with a great tide of Alleluias. Advent had begun the previous day – which is to say, Martyrs’ Day fell on a Monday. Why do I mention this? Because when Martyrs’ Day and the Immaculate Conception fall on Mondays, we lose all our regular Schola rehearsals in the month of December, just when the most demanding event of the Schola year is upon us! Fortunately, with a little juggling of diaries, we were able to reschedule our rehearsals for Tuesdays in December. It made a demanding evening of singing for the students, with Choir Practice following on almost immediately, but that is exactly the kind of demand the students are so good at responding to. I think I am right in saying that we will not have this problem again until 2014.

Our Advent meditation included some smaller musical items, as usual. One was the plainsong *Rorate Caeli*, with verses sung alternately by two groups of three singers: Steven Leightell, Michael Patey and Benjamin Theobald on one side and Michael Doody, Alexander MacDonald and Tony McGrath on the other. We also ventured into some five-part polyphony – Jakob Handl’s *Canite Tuba*, the parts being taken by our two Anglican ordinands, Stephen Hearn and Barnaby Perkins, along with Edward Henley, James Mackay and David Wingfield. What was certainly a “first” was a string piece – the final movement from Corelli’s so-called “Christmas Concerto”. For this, the Vice-Rector joined Stefan Kaminski in the violin section,

and James Wilson showed that even after fifteen years of not playing the cello, returning to it is apparently as easy as riding a bicycle. The resources that the College can produce never cease to surprise and delight.

In January, our opportunity to sing came with the visit to the College of the Secretary of the Congregation for Catholic Education, Archbishop Jean-Louis Bruguès. With only two Monday rehearsals in which to prepare, we chose *Panis Angelicus* by Casciolini, a beautiful Eucharistic meditation which doesn't take too long to learn. After this, we focussed our efforts on re-learning Mendelssohn's "Lift thine eyes" from *Elijah*. In this bicentenary of the composer's birth it was good to have an opportunity to sing his fine psalm-setting, and the theme of "lifting our eyes to the mountains" pointed towards the Second Sunday of Lent, with the Gospel of the Transfiguration, as a suitable occasion. It happened to coincide with a visit from the College Trustees, and so we found ourselves singing music originally composed for the Birmingham Festival of 1846 at a Mass celebrated by the Most Reverend Vincent Nichols, among us for the last time in his capacity as Archbishop of Birmingham.

Continuing the "tradition" initiated last year of singing during the Station Mass at San Lorenzo in Damaso, we scheduled our warming-up session that Tuesday morning for the uncomfortably early hour of 6.30am and then walked round to the basilica where, during the distribution of Communion, we sang Lassus' *Adoramus te, Christe*. By this stage, the *Triduum* was almost upon us. Palazzola was to be the location this time, since the College Church was not yet available. There was good news from the Office for Papal Liturgical Celebrations: notwithstanding our absence last year from Saint Peter's Square on Easter Sunday, when we were in Spain, they looked forward to welcoming us again this year as so often in the past. So we were all set. On Good Friday, the Passion was sung in the Church at Palazzola with an all-Brentwood team of soloists – James Mackay as Evangelist, Mark Reilly as Synagoga and the Vice-Rector as Christus – and a choir of six voices singing the Byrd crowd parts: Michael Doody, Phil Harris, Edward Henley, Stefan Kaminski, Michael Patey and James Wilson. All went very smoothly, and once again the students had little difficulty rising to the challenge of adapting to a new location.

When the coach left Palazzola for Rome at 7am on Easter Sunday morning, it seemed (and it was!) only a short time since the joyful conclusion of the Vigil. Having a coach on hand was an unaccustomed luxury, and we made the most of it, asking the driver to take us on to Saint Peter's after we had deposited our luggage and changed into our cassocks. We were in our places on the *sagrato* of the Basilica in good time to run through our three pieces – two Easter hymns and Hassler's *Cantate Domino* – and to do the customary sound-check. I discovered that the sister who for many years conducted the Italian *coro guida*, and gave us our signals when to sing and when to refrain from singing, had finally retired. In her place was a young Franciscan, to whom I did my best to explain our need for clear signals, but maybe something got lost in translation. A further unusual feature was that the Mass was scheduled to begin not at 10.30am, as every other year for at least the last twenty, but at 10.15. There was no reference to this on the tickets or the booklets, and it had entirely escaped the Schola Master's notice. The consequence was that we were singing the Hassler motet as the Holy Father made his entrance, unwittingly usurping the role of the Cappella Sistina! I hope they forgave us. The organist very politely waited until we had finished before thundering in. The results, thanks to Michael Patey, have once again been immortalised on *You-Tube*.

Hassler's *Cantate Domino* was our first four-part piece of the year: prior to this, we had sung consistently in three parts since the autumn. Having learnt it for Easter, we sang it again at Founders' Day in May, and I drew encouragement from the fact that we were obviously able to manage four parts comfortably. With an eye to some further festive occasions in the near future, we brushed up Viadana's *Exsultate Iusti*, another joyful four-part piece that we had not sung since the previous summer. The two motets went so well that we sang both of them at the Chiesa Nuova, for the feast of Saint Philip Neri. The following Sunday, 31 May, was Pentecost, and for this we sang Tallis' "If ye love me". Three four-part pieces in one week is a challenge for the Schola at any time, and particularly so on the eve of the summer exams. It finished the academic year on what, at least in other contexts, might reasonably be termed a "high note".

At the time of writing, the *Villeggiatura* is about to begin. It should be a restful time for the Schola. At the diaconate ordination, it is planned to sing Byrd's setting of *Ave verum corpus* with four soloists, making good use of the fine alto voice that the versatile Edward Henley brings to the Schola, with Michael Doody, Michael Patey and Stefan Kaminski on the other parts. The full Schola is waiting in the wings for the great celebrations due to take place in October, at the re-opening of the College Church. This was the festive occasion I had in mind when consolidating the repertoire towards the end of the academic year. For the first time that I can remember, no Schola member is due to leave during the summer, barring unforeseen developments. This means that we can "hit the ground running" in October, with several pieces already firmly in our repertoire. The Lord always provides!



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 2008-09

■ Anthony McGrath

In ages gone by, VEC students would run or cycle to Palazzola, swim across Lake Albano and even play rugby in the Italian league, but 2008-09 will be remembered for the triumphant return ... of the dartboard!

Long since forgotten but recovered by a first year student, the dartboard made a move to the student common room where, after a few initial murmurs of discontent, it was soon an acclaimed sport (or is it a game?) being enjoyed by many and even providing a focal point for social activity. Mark Reilly could be heard discussing the spirituality of darts and the value of using the 3 arrows as an aid to explaining the Blessed Trinity (would St. Patrick approve?). Benjamin Theobald was not the only student seen suffering from the darts version of "tennis elbow" after a particularly competitive game of round-the-board. Here at the VEC we are fully behind making darts a London 2012 Olympic sport which may enable James Mackay to be both chaplain and competitor at the same time!

Now down to more serious business. On the football field we gained new talent in the form of James Moreland, Matthew O'Gorman and Fr Kevin Schembri. We lost to our Brazilian friends 6*-1, with Barnaby Perkins starring as goalkeeper. We narrowly lost 3-2 to the Scots and 4-1 to the NAC when we joined up with the Scots College. Mgr Hudson, Bishop Roche and Archbishop Nichols watched the team go down valiantly to the Irish 5-3 with Mac'KaKa'kay, Tonaldo McGrazino and Morelandino on the score sheet, leaving your writer to logically conclude that the bad run of form can only be attributed to us wearing the Leeds kit!



Back row (l-r): Matthew O'Gorman, Stefan Kaminski, Fr Mark Harold, Fr John Berry, Anthony McGrath;

Front row: James Moreland, Guido Amari, Alexander MacDonald, Fr Kevin Schembri.

Photo: Anthony McGrath

In April, as most of the community were returning to Rome after the Easter break, James Moreland and Tony McGrath, with non-VEC players, formed a VEC team which brought home silverware from the *Italiaidea* language school football tournament. In terrible conditions but in high spirits, the VEC squad swept their way past four other teams to defeat American “ivy league” university Cornell 4-1 in a dramatic final. In the Ragheed Ganni Cup (played by the English, Scots, Irish and Beda Colleges) in May, the VEC team was only minutes and a goal away from a place in the final. Despite a great effort, we needed to accept that it was just not our day.

Meanwhile, Sandy MacDonald’s tennis progress continues on the clay and hard courts as he searches for opponents after having declared himself “unbeatable” and possessing the “perfect serve”. Both are largely a result, not of his play, but of his new shiny racket! In February many staff and students journeyed to the *Stadio Flaminio* to watch Ireland defeat Italy 38-9 on the way to claiming their first rugby grand slam in 61 years. Other community members managed to get the chance to watch Roma play at the Olympic Stadium or ATP/WTA tennis at the *Foro Italico*.

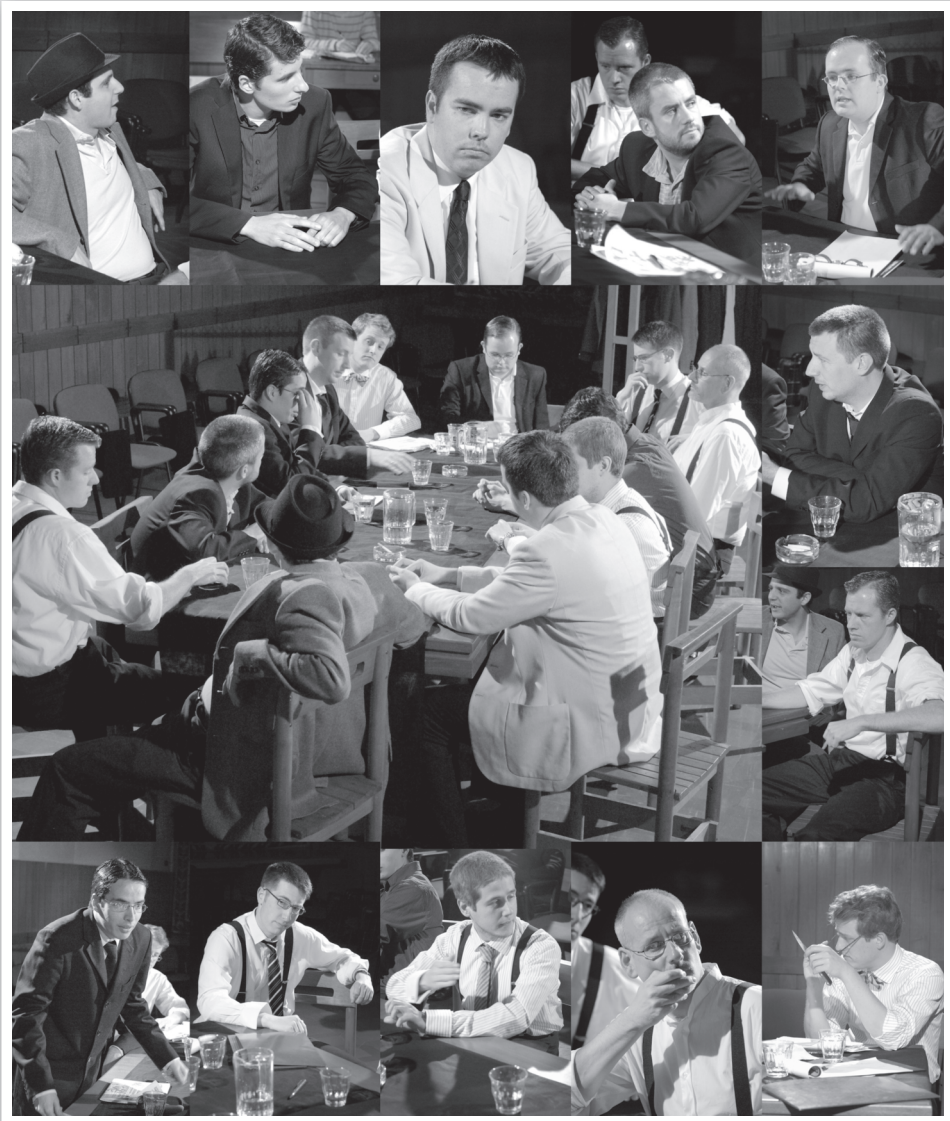
2008-09 was an expensive year for the sports hospital budget, with disaster striking on numerous occasions. Fr Mark Harold received a gash to the head when striking a metal post after performing heroics as goalkeeper. In a practice session, Stefan Kaminski managed to thunder a shot that broke two of James Moreland’s fingers. Incidentally, Stefan Kaminski and Marc Homsey get my vote for most improved players over the past year. Marc was unable to play in the Ragheed Ganni Cup due to a particularly vicious tackle by a pavement slab while out jogging in Rome, leaving Stefan relieved that he, for once, cannot be blamed for an injury and that he has an alibi to prove it!

All in all, approximately 70% of this year’s sports required no physical effort which goes to show that our sporting talents lie firmly at the spectator end of the spectrum. I hope that 2009-10 will be more energetic...



Anthony McGrath is a second year seminarian for the Diocese of Shrewsbury. In June 2009 he completed a Baccalaureate in Philosophy at the Pontifical Gregorian University.

Twelve Angry Men



■ From top left, clockwise: Marc Homsey, Stefan Kaminski, Michael Doody, Steven Leightell, Michael Patey, James Mackay, Alexander MacDonald, Edward Henley, Phillip Harris, Guido Amari, Matthew O’Gorman, Benjamin Theobald. Centre: The jurors - **Anthony Milner**

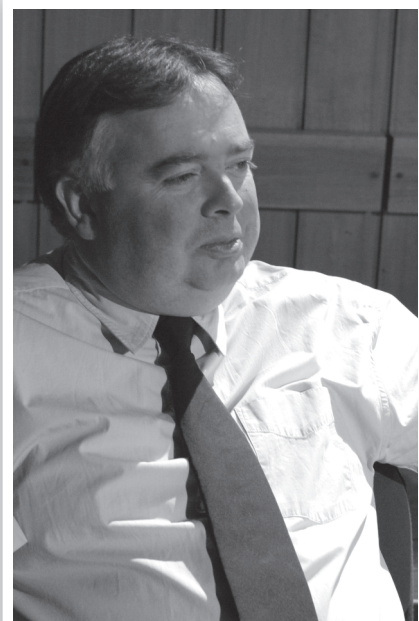
Twelve Angry Men



■ Back row, left to right: Fr Andrew Headon, Marc Homsey, Michael Doody, Guido Amari, Stefan Kaminski, Phillip Harris, Matthew O’Gorman, Fr Mark Harold; front row: Michael Patey, Edward Henley, Rev. James Mackay, Benjamin Theobald, Steven Leightell, Alexander MacDonald - **Anthony Milner**



■ The Judge: Fr Andrew Headon - **Anthony Milner**



■ The Guard: Fr Mark Harold - **Anthony Milner**



■ From left to right: Rev. James Mackay, Edward Henley and Michael Patey - *Anthony Milner*



■ Jurors voting: facing forward, left to right: Michael Patey, Matthew O’Gorman and Phillip Harris; the backs of Rev. James Mackay, Benjamin Theobald and Steven Leightell - *Anthony Milner*



■ From l-r: Alexander MacDonald, Steven Leightell, Benjamin Theobald and Rev. James Mackay - *Anthony Milner*



Major Building Projects at the VEC and Palazzola 2004-09

■ Fr Andrew Headon

The term “quinquennial report” is either given to a forward looking five-year plan of projects which are then prioritised and budgeted for accordingly (and indeed such rolling reports are now prepared annually for both the College and Palazzola) or, as in this case, it concerns what has been achieved in the past five years. Seeing the amount of work which has been carried out, it seems most appropriate that it is recorded in this journal since *The Venerabile* (together with Michael Williams’ history of the College) has often been a source to which we in the administration team have turned when in doubt about what was built when and where in the College’s past.¹

By its very nature the article takes the literary genre of a list... with a little colour added! What cannot be shown is the amount of time each project has taken by way of drawing up plans with architects, obtaining permissions from the *Belle Arti*, *Comune*, *ufficio tecnico* and *ufficio catastale* (cadastral/land registry office), the tendering process, the writing of contracts, the overseeing of works, the control of payments, distractions in prayer and dreams of what could and might be done. So what is possible to record for the archive is here in blue, green and orange because there was nothing black and white about any of them!

	■ Seminary	■ College Property	■ Palazzola
2004			
■ April	Re-tiling of the swimming pool; new pump and filters; redesigning and decoration of the changing rooms.		
■ May	Reconstruction of Old Wing bathrooms; creation of 2 rooms en suite for the disabled.		
■ July – Sep	Redecoration of the Students’ Common Room including special multimedia equipment (Friends’ project).		
■ July – Sep	Common Room Corridor: 11 rooms converted to have en suite bathrooms (Old Romans’ project).		
■ July – Sep	Removal of lattice wall in the garden outside the Guardaroba; paving outside the newly named “Garden Room”.		
■ May – Dec	Restoration of the Martyrs’ Chapel; painting of the clock tower; digitisation of the clock; central heating in the Church and chapel crypts (partly funded by the <i>Belle Arti</i>).		

- **July – Dec** Creation of 2 apartments, Via di Monserrato 48 (formerly the Old Nuns corridor).
Creation of 2 apartments, Via di Monserrato 43 (formerly the end of the 44 corridor). Make-over of the top floor roof apartment, Via di Monserrato 48.
- **Oct – Dec** Division of an apartment; thus creation of a new apartment, Via Montoro.

2005

- **Mar** Refurbishment of the kitchen / Tea (Internet) Room.
- **Mar – May** Departure of a tenant and make-over of an apartment, Via Montoro.
- **May – July** Division of an apartment; thus creation of a new apartment, Via di Monserrato 48.
- **Aug – July '06** Construction of the New Archive Room (Schwarzenbach project).
- **July – Oct** Mayfair Corridor: 7 rooms converted to have en suite bathrooms (Old Romans' project).
- **July – Oct** Common Room Corridor: 2 remaining rooms converted to en suite.
- **July – Sep** Redecoration of the Cardinals' Corridor.
- **July – Sep** Creation of 1 apartment, Via di Monserrato 43 (end of the Monserrà corridor).
- **July – Oct** Re-roofing of College on Via Montoro; re-painting of facade of Via Montoro.
- **Dec** Heating of the main church.

2006

- **Jan – April** Make-over of an apartment, Via di Monserrato 43.
- **Jan – April** New Wing: 19 rooms en suite.
- **Jan – April** St Edward's: 2 triple rooms en suite.
- **Feb – June** Restoration of the Third Library (Schwarzenbach project).
- **May – June** Reconstruction of the stairwell and wall to the wiggery.
- **May – June** Reconstruction of the laundry rooms, employees' changing rooms and cellars of St Edward's.
- **July** Restoration of the Pozzo painting in the refectory (Schwarzenbach project).
- **July – July '08** Creation of 4 apartments, Via Cappellari (the other side of the College garden wall).
- **Aug – Sep** Refurbishment of the student kitchen (Friends' project).
- **Aug – Sep** Re-painting of the College's main stairwell.
- **Sep – Feb '07** Repair of the damaged wall next to the former road barrier; tarmacking of the drive; installation of new piston barriers at the top of the drive.
Redecoration of the Hinsley Lounge and Hume Room (formerly the Common Room and the Chapter Room).



■ Cementing friendships - Andrew Headon

2007

■ Jan – May

Conversion of old archive room into Rare Books' Room (Schwarzenbach project).

■ April – May

Re-roofing of the swimming pool changing rooms; creation of 2 toilets and connection of waste pipes to the main Villa.

■ July – Oct

St Joseph's Corridor: 15 rooms converted to have en suite bathrooms (Old Romans' project).

■ July – Oct

Monserrà Corridor: 4 new bathrooms; 1 room converted to en suite.

■ July – Sep

General Maintenance of the College garden.

■ Nov – July '09

Restoration of the Church (Schwarzenbach project).

■ Aug

Redecoration of the Snug (Friends' project).



■ Tiles of years gone by - Andrew Headon

2008

■ Jan – Mar

"Piazza Venezia": 3 twin and 1 triple room en suite.

■ Jan – Mar

Refurbishment of the Bar.

■ Feb – June

Departure of a tenant and make-over of apartment, Via di Monserrato 48.

■ July – Aug

Retiling of the roofs of the College and apartments.

■ July – July '09

Restoration of the Salone (Schwarzenbach project).

■ Apr – June

Old Wing cloister roof re-surfaced and tiled.

2009

■ Feb – June

Departure of a tenant and make-over of top floor apartment, Via di Monserrato 43.

■ Jan – July

Entrance to the Crypt Exhibition, Via di Monserrato 42 (Schwarzenbach project).

■ Jan -

Landscaping of St Edward's terrace and garden below Scipio's tomb.



■ The team - Andrew Headon

It has been a privilege to be involved with the maintenance and development of two fine historic buildings. The joy, however, has been not only the realisation of all these projects but the fun of working as part of a great team: (*pictured above from left to right*) the Rector, Joyce Hunter (Director, Palazzola), Giuseppe Piacentini (Administrator, Palazzola), Tonino Sordini (Contractor) and Barbara Donovan (Administrator, VEC), as well as those not pictured, especially the Trustees, Archbishop Vincent Nichols, Bishops Arthur Roche and Mark Jabalé, Fr Anthony Wilcox, Mr Terry Forbes, Mr Nicholas Coote, Mr Peter Horgan and Mr Oliver Galea. Thanks are also due to the Old Romans, to the Friends and to our generous benefactors, without whom none of the work would have been possible.



■ Francesco the restorer working on the Martyrs' Picture - Andrew Headon



Fr Andrew Headon is a priest of the Diocese of Brentwood and has been Vice – Rector of the College since February 2004. He drew on the experience gained through working on the above projects, together with the marketing of Palazzola, to achieve (by correspondence) a Masters in Business Administration (MBA) from the University of Liverpool in 2008.

1 E.g., Charles Briggs, "Monsignor George Talbot and the Re-building of the College Church", Vol. XXVIII No. 4 (1986), 43-49; Anthony Grimshaw, "Palazzola Renovations", Vol. XXX No. 4 (1994), 31-34; Carol Richardson, "The Perpetual Resurrection: The Garden of the Venerable English College in Rome", Vol. XXXI No. 3 (1998), 8-29 and Michael Williams, The Venerable English College (Appendix I: the Buildings of the Venerable English College), 265-71.

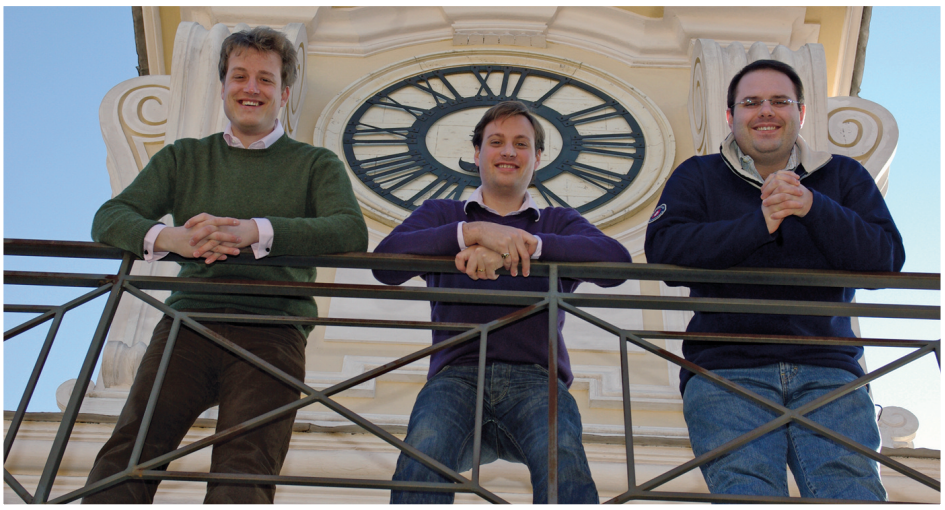
The Year in Pictures



■ Beginning of year *gita* to Ostia Antica; from left to right: Sean Crawley, Marc Homsey, Tony Rosso, Edward Henley, James Moreland and Matthew O’Gorman - Tony Rosso



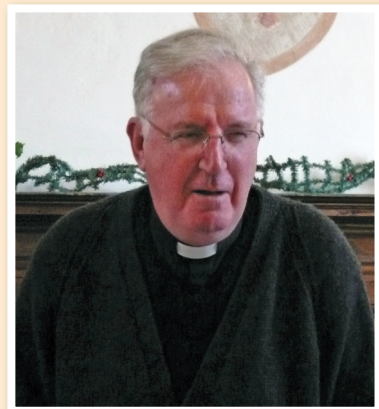
■ The shrine of Divino Amore south of Rome, site of the College pilgrimage to mark the beginning of the new academic year - Anthony Milner



■ **Top:** Residents of the *Montserrat* in the first semester; from left to right: Edward Henley, Stephen Hearn and Barnaby Perkins - Anthony Milner

■ **Middle:** Winter at Lake Albano; from left to right: Tony Rosso, Stefan Kaminski and Rev. James Mackay - Tony Rosso

■ **Right:** Cardinal Cormac entertains diners at Holly-Cam 2008 with stories from days gone by - Anthony Milner





■ **Top:** Our Maltese brethren; from left to right: Fr Kevin Schembri, Fr Brendan Gatt, Fr John Berry and Mgr Charles Scicluna - Anthony Milner



■ **Left:** Animated discussion at Palazzola; from left to right: Rev. Mark Reilly, Rev. Lee Barrett and Marc Homsey - Anthony Milner

■ **Below:** The Christmas Show: "That will be all; the diocese will be in touch shortly." A terrifying Ben Theobald interviews David Wingfield - Anthony Milner





■ **Top:** Monsignore Mackay fails to impress Sua Eminenza Gatti whom he has just roused from sleep - Anthony Milner

■ **Right:** The new Candidates: Liam Bradley (left) and Neil Brett (right) with Bishop Malcolm McMahon - Liam Bradley

■ **Below:** Staff smiles in the Garden Room; from left to right: Fr Mark Harold, Mgr Philip Carroll and Fr Anthony Milner - Anthony Milner





■ A relaxing drink after a long day:
Fr Andrew Headon and Barbara Donovan
- Anthony Milner



■ **Above:** Liverpool student John Poland caught in a pincer movement by Shrewsbury students (left: Tony McGrath and right: Michael Coughlan) sporting matching Valladolid ties - Anthony Milner

■ **Right:** Sr Mary Joseph McManamon and Fr Michael Doyle - Anthony Milner





■ The Seven Basilicas walk; from left to right: Fr Kevin Schembri, Sean Crawley, Michael Doody, James McAuley, Michael Patey, Marc Homsey, James Wilson, Rev. James Mackay, Phil Harris, Tony Rosso, Steven Leightell, Fr Brendan Gatt and Fr Chris Willis - **Brendan Gatt**



■ Have a break, have a cappuccino...devising cryptic crosswords is thirsty work for Michael Patey - **Brendan Gatt**



■ Guido Amari does like to be beside the seaside - **Tony Rosso**



■ Our long-serving porters; left to right: Carlo Benvenuti and Vincenzo (Enzo) Tagliaferri - Anthony Milner



■ The new Lectors, pictured with Fr Rector and Bishop Thomas Williams, from left to right: Marc Homsey, Guido Amari, John Poland and Anthony McGrath - Anthony Milner



■ The new Acolytes: pictured with Fr Rector and Bishop Thomas Williams, from left to right: Michael Coughlan, Stefan Kaminski, Alexander MacDonald, Benjamin Theobald, Steven Leightell and Edward Henley - Anthony Milner



■ New Deacons, Phillip Harris (left) and James McAuley (right) with Bishop Crispian Hollis and Fr Rector - Anthony Milner

College Diary 2008-09

■ Alexander MacDonald

The Diarist is an impostor of sorts. His identity concealed, he listens. He watches. He observes. Then he records for posterity a view of life forever locked into place by a selection of words which some may feel does not represent them fairly. Perhaps they do not see themselves as they really are. Perhaps the Diarist has seen something they do not see in themselves. Or perhaps the Diarist is wrong. In any case, it is the desire of this Diarist to record "whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame" (Phil 4:8) that characterise this past year in our home: *The Venerable English College*. With some artistic licence of course.

September 2008

Sunday 28 September – Students return with a flourish to home sweet Rome, refreshed from summer holidays. The enthusiasm is diminished by news that Francis Atkin has decided not to return, but all wish him every success teaching in Sicily. We are joined by a new staff member, Fr Mark Harold, of the Diocese of Salford, who will act as Pastoral Director. Fr Chris Willis from the Diocese of Leeds joins the community as does Fr Kevin Schembri from the Archdiocese of Malta, and they both get to work on their Licences, soon becoming fixtures in the library late at night. Work continues on the refurbishment of the church and *Salone*, with the end of the Cardinals' Corridor blocked by a wall cleverly painted as a door, together with brass door handle which many seminarians attempt to open in confusion. We have a new Ford Fiesta courtesy of *The Friends of the Venerable* which Stefan Kaminski takes for a test drive, reaching the sound barrier and arriving back at the College just before the sonic boom strikes. The "Martyrdom of St Thomas" by Girolamo Troppa now hangs in the Martyrs' Chapel after its sojourn of restoration.

Monday 29 September – The *Ben Tornati* party takes place on the roof terrace. Seminarians are shocked to find among them a hairy stranger who turns out to be Steven Leightell sporting a new beard. The community is introduced to the *nuovi* who immediately reveal their eccentricities: one a penchant for red and striped socks (Edward Henley), one a Thatcherite (James Moreland), another who quickly becomes addicted to gelato and cappuccino (Tony Rosso), one who wears his bedroom slippers EVERYWHERE (Matthew O'Gorman) and one who is distinguished by his attentive silence until his devilish laugh splits the air (Sean Crawley). We also have joining us two Anglican ordinands, Stephen Hearn and Barnaby Perkins, who quickly demonstrate that they can hold their ground in any debate, which they do in spirited fashion at nearly every meal.

Tuesday 30 September – Seminarians are coached to *Dear Old Palazzola* for our beginning-of-year retreat which this year is individually guided. Retreat Masters are pictured, from left to right: Fr Dennis Lloyd (East Anglia), Sr Jane Maltby, Fr Gerry Whelan S.J. (retreat co-ordinator), Fr Finbarr Lynch S.J. and Mgr Philip Carroll.



October 2008

Wednesday 1 October – The silence has fully settled, allowing one's senses a heightened power to observe some of the improvements to Palazzola over the summer months: renovated rooms, new flower boxes on the terrace overflowing with healthy petunias, a new sign on the toaster which reads "Bread Only" (what else could have been attempted?) and a new sign on the bench near *Piazza Venezia*: "Please do not sit on this bench."

Saturday 4 October – Perhaps it is a coincidence, or maybe many seminarians have simply arrived back from holidays with lurgy, but during meal-time readings from a chapter of Philip Caraman's *Henry Morse* (entitled "Priest of the Plague"), hacking and coughing echo throughout the refectory. The Infirmarian, Alexander MacDonald, waits nervously for the chapter entitled "Dying and the Dead". Readers do themselves proud – David Wingfield, James Mackay, Mgr Phil Carroll and Ben Theobald.

Sunday 5 October – The retreat comes to a close with Mass and the customary *Te Deum*. Back at the College, Barry the Terrapin, formerly a resident with Aaron Spinelli on the *Monserà*, avoids being placed in a pet orphanage and instead moves upmarket – to St Joseph's corridor and the room of Stefan Kaminski. Edward Henley launches his College singing career by singing Sunday Vespers.

Monday 6 October – Excitement reaches a feverish pitch as the sporting event known as the Room Ballot approaches. Visits are being made; novenas prayed; deals worked out. Stakes are high with pricey real estate up for grabs: the vacated rooms of David Charters and Andy Moss which bring with them rooftop terraces. The *nuovi* are especially nervous as someone has told them, probably for strategic reasons, that if they enter the Room Ballot, they could end up in the College crypt. In the midst of the anxiety, a notice appears on the bulletin board outlining the application process for a room on St Joe's corridor: the application, to be obtained from the "Secretary for the Residential Fraternity of St Joe's" requires accompanying documents, psychological profile, criminal records check and a fee of £500. No one suspects that Stefan Kaminski is responsible for the notice. Fr Javier Ruiz, who commences his third year of studies at the *Biblicum*, sighs at supper and is heard to groan: "I must start to read the Bible again."

Tuesday 7 October – History Week begins with Dr Judith Champ (Oscott College) giving a nuanced account of the 16th century Catholic and Protestant Reformations. Morning and evening lectures frame afternoon walking tours throughout the city to visit sites of particular importance to the Catholic Church in England. The Room Ballot takes place and the two terrace properties go to Phil Harris and Michael Patey, respectively. A sleepless neighbour reports that celebrations carried on until 1.15am.

Saturday 11 October – In the Fiesta, driving into the EUR on a summery Saturday afternoon on the way to the beach, James Wilson says, taking in the wide boulevards lined with clean, impressive buildings: "I've never been here before. I really like this architecture. In fact, I love it. It has presence; tasteful but efficient and modern. What do you call it?" Steven Leightell's dry answer: "Fascist." Also on this day our Entertainments Committee starts its tenure early with a "bring your own" party in the Common Room to welcome new members of the House.

Sunday 12 October – Barnaby Perkins shows his talent for stain removal by assembling a homemade concoction of sliced lemon, white wine and vinegar. He rubs the mixture into his tie which he then proceeds to wring out on his salad. After lunch we go on pilgrimage to the Shrine of *Divino Amore* to dedicate the new academic year to Our Lady. In the evening, a new football season is launched with the VEC winning its first match – against itself.

Monday 13 October – Classes commence at the *Gregorian* and *Angelicum* universities. Phil Harris makes his lone way to the John Paul II Institute at the *Lateran*. He is the first seminarian from the College to start a Licence there.

Sunday 19 October – It is announced that Mgr Charles Scicluna will be the College Confessor replacing Fr Jim Brand, the former Spiritual Director of the Beda. At lunch we host the Archbishop of Malta, Paul Cremona O.P.

Monday 20 October – Archbishop Kelly of Liverpool and Bishop McGough, auxiliary bishop in Birmingham Archdiocese, who are both staying at the College while attending the Synod on *The Word of God in the Life of the Church*, host a reception in the Garden Room for bishops from the Middle East. Grace and the Our Father are recited in Aramaic by Cardinal Delly, Patriarch of the Chaldean church in Iraq.



■ The Chaldean Patriarch, Cardinal Delly, and the Armenian Patriarch, His Beatitude Nerses Bedros XIX Tarmouni, deep in conversation in the Garden Room - **Anthony Milner**

Thursday 23 October – At supper, when a seminarian wonders aloud why it seems impossible to obtain seedless grapes in Italy, Fr Brendan Gatt responds: "Seedless grapes are an abomination! It's in canon law."

Monday 27 October – Tish Nicholl arrives for the first of her biannual voice checks at the College. Diction improves markedly at Morning Prayer, even before she has begun. The First Years go to Palazzola with Mgr Phil Carroll for R&R.

Tuesday 28 October – The most exclusive social invitation of the night is for Tony McGrath's dinner party in the Student Tea Room. To celebrate his birthday, Tony serves up plentiful helpings of curried chicken while the wind slaps torrential rain against the windows. The rain produces slight flooding on St Joseph's corridor and even those with terraces must get on hands and knees to mop it up.

Wednesday 29 October – Fr Mark Harold shows his pastoral sensitivity for a parishioner whose phone has rung during the Mass by arranging for his own mobile to ring.

Thursday 30 October – After a trip to the doctor, Stefan Kaminski shows his taxi receipt to the Rector and attempts to explain that the more interesting services were not included.

Friday 31 October – Halloween – absolutely nothing to report.

November 2008

Saturday 1 November – Guido Amari is spotted sneaking down St Joseph's corridor. He is trying to be inconspicuous but when confronted reveals what he is carrying: ABBA CDs. "I'm returning them to David Wingfield", he insists.

Wednesday 5 November – The community wakes up to news of a new President of the United States, Barack Obama. At our usual Wednesday Community Mass, nine priests attend to celebrate fifteen years of ordination, together with Mgr Leo Mooney who is celebrating his 50th. The nine are Canon Eddie Jarosz (Nottingham), Mgr Philip Whitmore (Westminster) and Frs David Barrett (Northampton), Kevin Dring (Arundel & Brighton), Michael Koppel (Plymouth), Paul Milarvie (Glasgow), Anthony Milner (Arundel & Brighton), Michael Robertson (Clifton) and Dominic Rolls (Arundel & Brighton). Later in the evening we have the latest episode in the best ever attended film series in the College: *Dexter* (tales of a serial killer). Fr Andrew Headon notices: "I've never seen seminarians so security conscious."

Friday 7 November – The New Men's show is pulled off with great aplomb after a festive meal. The College community showcases its musical, magic and acting talents. Even ABBA makes a surprise appearance.

Sunday 9 November – Remembrance Sunday is commemorated at *San Silvestro* where the *Über Schola* makes its harmonious debut. Afterwards we are hosted by the Irish Pallottine Fathers to generous portions of sumptuous soup, sandwiches and sweets.



■ ABBA, as brought to the VEC by, left to right: Sean Crawley, Anthony Rosso, James Moreland and Matthew O'Gorman - **Anthony Milner**

Monday 10 November – At supper, in reference to the very specific guidelines of Fr Tony for his seminar on the Craft of Theology, Michael Coughlan is overheard saying: "When a professor says an essay is to be 400 words, he means it, and those who go over the limit should be penalised severely for it." Ben Theobald (whose essay is 457 words) responds: "You are a dictatorial purist!"

Tuesday 11 November – Members of the College travel to *Campo Verano* in order to pay respects to those who are buried in the College vault.

Wednesday 12 November – After an unexplained delay, the College Bar, sometimes called the "V-Bar" or "Venerabile Arms", reopens with James Mackay and James Wilson bartending. Seminarians queue patiently for G&Ts priced at €2.

Sunday 16 November – The College loses 9-6 at a well-fought football match against the Irish College. At our House Meeting in the evening, the Rector announces that from Advent onwards members of the College community will meet each Thursday in House Groups to discuss issues relevant to formation.

Saturday 22 November – The first Human Development weekend of the academic year takes place with Simon Payne acting as moderator for sessions focusing on vulnerable adults. “Who is a vulnerable adult?” Mr. Payne asks. Twenty-five seminarians raise their hands.

Sunday 23 November – Everyone is on the coach for the return to the College – but one person is missing. After ten minutes of waiting, a sleepy-eyed seminarian emerges from the Villa. Stefan Kaminski announces over the loudspeaker: “Welcome aboard, Neil Brett.”

Friday 28 November – The College community is jarred by news of a theft. Mgr Phil Carroll promises the wrath of God against whoever misappropriated his laundry bowl, a vintage artefact in his possession for two years and made of a very rare but expensive plastic. The mystery of its disappearance is never solved and Fr Phil resorts to purchasing a new one. If only he had thought of looking in the sacristy.

December 2008

Monday 1 December – Martyrs’ Day. Benefactors, current and former students of the College gather to honour the Martyrs. Two of our College community, Mgr Phil Carroll and Liam Bradley, are absent as they attend the installation of the new Bishop of Menevia, Thomas Burns. Quoting Fr Paul Murray O.P., Fr Rector says in his after lunch speech: “If you’ve been in Rome five years you are a monument; if you’ve been here ten years, you are a ruin.” Mgr Charles Burns, formerly of the Vatican Archive, replies: “If that’s the case, then I’m a relic.”

Thursday 4 December – Michael Patey bravely steps forward to take his driving test with an even braver Phil Harris. They return and after a litre of wine in the student kitchen Phil is able to give the result: except for a small collision with a rubbish bin, Michael has passed. He must, however, take the test “at least two more times”. Otherwise, of course, he has passed.

Sunday 7 December – “Holly Cam” weekend at Palazzola. A study of tastes: some seminarians usually arrive with sports shoes dangling, ready to run the path to the Umbrella Tree in under 24 minutes (Steven Leightell). Some sip port beside a blazing fire in the library while plumbing the depths of theology (Edward Henley, Barnaby Perkins and Stephen Hearn). And then there are those who embark on a 14 hour *Lord of the Rings* marathon (we will spare them the humiliation of listing their names). Liturgy at the Villa always contains a few surprises. During the First Reading, instead of saying “shepherd”, David Wingfield says “and the leopard will look after the sheep ...” Stefan Kaminski tackles some Irish ladies in the bar with his knowledge of theology and a celebrity is spotted: a twelve year-old George Bush. Meanwhile, in Milan there is an earthquake (rating at least “Willis” on the Richter-Snore scale) in a two room apartment crammed with seven students, victims of a reservation error.



■ Intrepid VEC students survive an “earthquake” to climb up to the roof of Milan Cathedral. From l-r: Sean Crawley, Steven Leightell, Michael Coughlan, Michael Doody, James McAuley and Rev. Mark Reilly - **Chris Willis**

Monday 8 December – Cardinal Cormac Murphy-O'Connor arrives at the Villa for Holly Cam with a retinue of journalists, on a farewell tour of sorts. At ease, he regales students with stories spanning 50 plus years, helping some of us forget for the moment our bloodied, holly-pricked fingers. Michael Patey and Edward Henley (“*What is white martyrdom?*” “*Similar to the normal kind but with less blood...*”) represent the College superbly with interviews recorded for the *Today Programme* on BBC Radio 4.

Tuesday 9 December – Decorating begins in earnest on corridors throughout the College in the second annual contest organised by James Wilson. Old St Joe’s takes a quick lead with what some will later claim is an unfair advantage: Fr Tony’s impressive bunches of Christmas lights. New St Joe’s is thrown into conflict and chaos with no theme emerging. Stefan Kaminski apostatises and joins Barnaby Perkins and Edward Henley in constructing a crib scene in the laundry area, completed at 3am on the morning of the deadline and looking more like fire extinguishers dressed up in refectory tablecloths. The Common Room corridor: mug-shot profiles on each door (it’s not Halloween, guys!) The 44: some tinsel and a few snowflakes. The winner: Old St Joe’s, with a spectacular display of lights, vines, arches, multi-coloured snowflakes and each of the Twelve Days of Christmas culminating in a pear tree – with real pears!

Thursday 11 December – Two seminarians, David Wingfield and Stefan Kaminski, are grinning after having accompanied Cardinal Cormac to a private audience with the Holy Father.

Friday 12 December – At lunch we host Raymond Lahey, Bishop of Antigonish, Nova Scotia.

Saturday 13 December – The first of two performances of the Christmas Show come off brilliantly. Fr Brendan, always the method actor, is found wandering the corridors several days later in dressing gown and slippers and demanding to be called *Eminenza*.

Monday 15 December – By official decree of the Sportsman, Fr Mark Harold is appointed General Manager of the VEC Football team. With the position comes no salary, a group of disgruntled (and somewhat disabled) players and a challenge to overturn a perfect record (of defeats). Good luck!

Friday 19 December – The Bishop of Nottingham, Malcolm McMahon, celebrates Mass at the College to confer Candidacy on Liam Bradley and Neil Brett. Donned in clerics they take to them with enthusiasm, with Neil even claiming to have a version of them in pyjamas. After the reception, seminarians return home for a blessed Christmas break.

January 2009

Tuesday 6 January – Seminarians return to an icebox. With repairs on the heating system during the Christmas break, the house is cold but Fr Andrew cranks up the furnace a thousand degrees for a few extra hours and we are cosy and warm once again.

Wednesday 7 January – Classes resume and in the evening College staff host a banquet of French chocolate, tasty wines and *liquori*. *Ben Tornati!*

Saturday 10 January – Human Development weekend at the Villa is held under the tutelage of Fr Michael Doyle from the Archdiocese of Birmingham.

Monday 12 January – In the Student Kitchen, Fr Javier Ruiz is overheard to say: “I’m not sure I like being a member of the Deceased Priests’ Association.” Now that you mention it, Fr Javier, I think I know some of those priests!

Wednesday 14 January – Archbishop Bruguès, Secretary of the Congregation for Catholic Education, presides at our Community Mass which is followed by a festive meal.

Friday 16 January – History is made when Fr Rector loses his voice. The Infirmarian, Alexander MacDonald, suggests exploratory surgery but the Rector politely declines.

Saturday 17 January – The Diarist observes suspicious activity at the College: Edward Henley, James Wilson and David Wingfield go on a ski gita to Campofelice. A dartboard is installed in the Common Room and Tony McGrath, James Moreland and James Mackay launch a tournament. Alexander MacDonald and Phil Harris go on a gym gita to Fitness Land. We hear Michael Patey practising the trumpet and someone else practises the piano for hours in the Garden Room. Liam Bradley goes swimming and in the evening a football match is played. The vacuum cleaner is in high demand. What does all this activity suggest? Exams are only a few weeks away.

Sunday 18 January – Fr Andrew takes a group of students to the annual donkey festival in Genzano. At Vespers, Canon David Richardson, Director of the Anglican Centre in Rome, gives a reflection to launch the Week of Prayer for Christian Unity.

Wednesday 21 January – Fr Frederick Bliss SM from the *Angelicum* presides and preaches at our community Mass, which is a Votive Mass for Christian Unity.

Sunday 25 January – After a long hiatus, six sporty seminarians head to the Beda for rigorous football training. Four fights and two broken fingers later they call it a night. James Moreland suffers two broken fingers from Stefan Kaminski's shot. His swollen purple hand must be carried, elevated, for twelve weeks.

Tuesday 27 January – A farewell party is thrown for Barnaby Perkins and Stephen Hearn, our two Anglican exchange students. Fr Tony Milner, our hard-working academic tutor, announces: "I've never had the chance to speak to either one of you. Well, goodbye." Barnaby will be remembered fondly for his knowledge of pop culture, his ability to spark lively, controversial dinner debate and for his girlfriend Charlie who is to become his wife in the summer of 2009. Stephen will be remembered for his gentle demeanour and his all-purpose explanation for the complexities of Anglican doctrine: "that's the Anglican way!" Farewell and blessings to two great friends.

Wednesday 28 January – Seamus Cunningham, Bishop-elect of Hexham & Newcastle, celebrates a requiem Mass at the College for Bishop Hugh Lindsay who had recently died, and asks for our prayers as he takes on a most challenging office.

Thursday 29 January – Exams begin and the library is converted into the Sistine Chapel – and its depiction of the Last Judgement.

February 2009

Saturday 14 February – To celebrate his fiftieth birthday, the Rector is joined by family and friends for a festive meal in the Garden Room. *Buon compleanno!*

Monday 16 February – Seminarians return from post-exam rest spent in such places as Valladolid, England, Venice, Assisi, Siena, Florence, the Alps and Palazzola. James McAuley is elected Senior Student.

Tuesday 17 February – Phillip Harris is elected Deputy Senior Student. Also on this day someone new is spotted among the student body. One seminarian quips that it looks like Darth Vader without his helmet – but no, it is Guido Amari who celebrates turning 29 by having his head completely shaved.

Wednesday 18 February – The College community celebrates 50 years of ordained priesthood for Mgr Tony Philpot. An accomplished linguist of more than six languages, Mgr Philpot, as always, seizes the opportunity to self-deprecate by pointing out the spelling of “Febraury” on his prayer card. He tells a story of his own Rector telling him and his fellow seminarians, “It’s true, you belong to the best seminary of England, but don’t brag about it!”

Thursday 19 February – Benjamin Theobald is overheard in the student kitchen: “As a member of the Common Room team, one sees not necessarily the best of man, but most certainly the worst of man – especially in the area of manners.”

Friday 20 February – While debate rages throughout the world as to which is the most important day of the year (Christmas, Easter, Independence Day?) only students of the English College really know: house-job changeover day. Speculation reaches feverish levels, made even worse by Marc Homsey’s organisation of the “House-job Sweepstakes Lottery” in which a seminarian may pay €3 to guess the outcome of the portentous day. Almost everyone makes the dreaded trip to the Rector’s office to be given the news. Will it be Christmas or crucifixion? The division of house-jobs appears fair and equitable and there is no weeping and gnashing of teeth...at least in public.

Saturday 21 February – It is announced that Steven Leightell has won the sweepstake and the pot of almost €30, out of which he must immediately pay debts owing to Phil Harris (for the use of the College car), James Wilson (restaurant bill), Alexander MacDonald (Hard Rock Cafe) and Michael Patey (drinks), leaving him with...considerably less.

Tuesday 24 February – Shrove Tuesday at the College. We welcome three French chefs to make some delectable *crêpes*: Michel Pâté, Edouard Henlée and Stephane Leitelle.

Thursday 26 February – Lectors, Acolytes, Deacons and Priests (-to-be) head to *Santa Maria della Consolatrice* for a weekend retreat near the beaches of *Santa Marinella* and *Santa Severa*. The inner boy is quickly discovered as seminarians get to work in a competition skimming stones at the beach. Throwing stones is not necessarily the most important skill for a future priest, of course.

March 2009

Friday 6 March – Students and staff are on hand to welcome the College Trustees. Bishop Arthur Roche is given a fine presentation bottle of grappa which he shares with very grateful and thirsty students.

Saturday 7 March – A maelstrom of clanging pots and pans can be heard throughout the College as Fr Javier Ruiz hosts a great Spanish cook-up in the student kitchen. Hungry seminarians come from far and wide to taste the specialities.

Wednesday 11 March – Before rehearsal for *Twelve Angry Men*, the Director, David Wingfield, announces he is leaving the College. We wish him every blessing for the future.

Saturday 14 March – Our third and final Human Development Weekend of the academic year is on the topic of “Priesthood and Healthy Integrated Sexuality”. It is led by Dr Gerard Fieldhouse-Byrne of the St Luke’s Centre in Manchester who is also a former student of the College.

Tuesday 17 March – Archbishop Kelly presides at morning Mass, celebrating his *onomastico* – the Feast of St Patrick. At supper, as seminarians muse about going to the Beda for *Laetare* Sunday, Michael Doody is overheard saying: “I like the Beda. It has the best palliative care programme in Rome.” We will not, however, recount the number of times they have beaten us in football.

Wednesday 18 March – During rehearsal for *Twelve Angry Men* our new Director, Edward Henley, congratulates performers for their efforts: “Good learn lining” he says.

Friday 20 March – Mgr Phil Carroll and Rev. Lee Barrett attend the ordination of their new bishop, Seamus Cunningham.

Saturday 21 March – At 5.30am the fire alarm sounds and almost everyone makes it out. [Ed: the Diarist has neglected to note that he did not form part of the “almost everyone”!] Just in case one may have missed it the first time, another alarm goes at 11.00pm. This time, however, there is a casualty: the hot water supply.

Sunday 22 March – Unwashed seminarians spend *Laetare* Sunday at the Beda’s Lenten Oasis. Seminarians feast on lasagne, roasted lamb (with gravy!), mashed potatoes, peas and, for dessert, a selection of cheeses and an exquisite TRIFLE. Mmmmm. *Grazie* Beda!

Monday 23 March – Preparations step into high gear for *Twelve Angry Men* with nightly rehearsals and daily scrambling to memorise lines. Invitations are sent out across Rome, the refectory is transformed into a jury room, lights are assembled, costumes arranged and a truckload of brylcreem secured.

Thursday 26 March – Opening night for *Twelve Angry Men*. The first of three “sold out” performances of 100 guests each goes ahead with a minimum of carefully camouflaged prompts from the director, Edward Henley: “Didn’t the lawyer say something about the distance from the bathroom to the front door?” Ben Theobald is able to keep the crowds laughing despite slicing open his hand on the murder weapon (the knife *sans* footprints). Michael Patey manages to catch the baseball and send it back to Marc Homsey without smashing any windows. James Mackay’s thoughtful performance, balanced with a violent rampage across the table, draws gasps from the audience, while jurors Steven Leightell, Alexander MacDonald and Marc Homsey do their best to restrain him. Michael Doody manages to deliver hundreds of lines in a complex role and Guido Amari delivers a key geriatric performance after John Poland spends hours applying talcum powder to his hair. Stefan Kaminski gives his lines until his “tongue is dragging on the floor” and Phil Harris brings Central European watch-making accuracy to the jury’s deliberations. Matthew O’Gorman, with a North American accent even more convincing than Alexander MacDonald’s, puts it all out on the porch for the cat to lick up. The judge (Fr Andrew Headon) sums up for the jury in a southern drawl and the guard (Fr Mark Harold) occasionally checks in on the noisy deliberations of the jury. James McAuley and Tony Rosso make the lights rise and the rain fall with perfect precision. The producers, Michael Coughlan and John Poland, taking over from James Wilson, manage the spectacle with patience and, where necessary, with threats.

Monday 30 March – Fr Tony launches a “caption contest” for describing pictures from the play. Facebook heats up as cast members vie for the prize.

April 2009

Friday 3 April – It is announced that Archbishop Vincent Nichols is to be the new Archbishop of Westminster.

Saturday 4 April – Still exiled from our church, the College heads to Palazzola for Easter. Our Holy Week recollection begins. Led by Fr Luke Buckles O.P. from the *Angelicum*, it is on the theme of “Lenten Hope and Joy”.

Monday 6 April – Nearly everyone is awakened at 3.32am with the Villa shaking in the midst of an earthquake, which measured 6.3 on the Richter scale at its epicentre near L’Aquila. In the afternoon we hear of the devastation and offer prayers for the more than 300 victims and 18,000 homeless.

Wednesday 8 April – Friends and family arrive at the Villa for the celebration of the Easter *Triduum*. The MC, sacristans, musicians and guest masters scurry in all directions to make liturgical preparations.

Saturday 11 April – All the hard work pays off and the liturgies are flawless. Unfortunately our MC, Liam Bradley, is unable to control the wind howling around the terrace at the beginning of our Easter Vigil Mass. After three unsuccessful attempts to re-light the Paschal Candle (beautifully painted by Mgr Scicluna), he seizes the fire, pit and all, and carries it (amidst gasps from the congregation) to the door of the Villa where he is able to light the Paschal Candle.

Sunday 12 April – The College’s *Schola*, together with friends and guests, sing at St Peter’s Square before a crowd estimated at 150,000. Mgr Philip Whitmore: “We leave at 8am sharp as we must allow for ample time to clear security, warm up our voices and conduct sound checks.” With characteristic wry smile he adds, under his breath: “We also need to make sure we beat the Germans to the best seats.” Rev. Lee Barrett deacons for the Pope. Michael Coughlan reads the Second Reading.

Sunday 19 April – While some seminarians are still enjoying time off, Tony McGrath and James Moreland return early to lead the College to a stunning win at the annual *Italiaidea* football tournament. Although some are sceptical of this news, Tony and James proudly display the winning gold trophy in the Common Room for all to admire. Well done boys!

Monday 20 April – Everyone is in Martyrs’ Chapel awaiting the start of Vespers when we hear *creak, groan, creak, groan*. All eyes turn and look at the door. Moments pass as the creaking draws closer and closer until a seminarian – Marc Homsey – enters on his shiny new crutches. The result of a jogging accident, Marc’s sprained ankle jeopardises his perfect attendance record at the Greg.

Tuesday 21 April – A rumour begins circulating at the College. After years of mocking the “so-called” benefits of exercise and even going so far as to suggest that it is harmful to one’s health (based on the theory that breathing more Roman air means breathing more toxic exhaust fumes), James McAuley makes discreet inquiries about purchasing running shoes. Not discreet enough to escape the notice of the Diarist, however.

Wednesday 22 April – Marc Homsey succeeds in turning tragedy into triumph by elbowing his way into the VIP section at the Wednesday General Audience, assisted by Michael Coughlan. Apparently he appears disabled enough to attract the attention of the Holy Father who comes over to greet him and Michael. They are both, incidentally, with their friends of *Centro San Lorenzo*, a centre for youth visitors to Rome, who were there to present the World Youth Day Cross. Also on this day the Rector announces that, from October, first year philosophy students will attend philosophy at the *Angelicum*, taking two years to ease into Roman life, before moving to the Gregorian for theology.

Thursday 23 April – Archbishop Paul Gallagher, recently appointed Papal Nuncio to Guatemala, celebrates our Community Mass for the Solemnity of St George, followed by a festive meal.

Friday 24 April – On his way to Palazzola for a free weekend, Guido Amari is overheard recounting a story from his youth. A teacher once asked all students what their Christian names were, and which name they were to be known by. Thinking about it carefully, Guido answered: "My Christian name is Guido but I would like to be called Wolf."



■ The Solemnity of St George; l-r: Rev. Lee Barrett, Archbishop Paul Gallagher and Rev. James Mackay - **Anthony Milner**

May 2009

Saturday 2 May – Students, staff, employees and family members – thirty eight in all – head off on the annual *College Gita*. Mass is celebrated in a church adjacent to the Beach Head military cemetery in Anzio, followed by a picnic lunch, football and a visit to the large museum complex at *Piana delle Orme*, close to Latina.

Sunday 3 May – Mgr Phil Carroll during his homily at Mass for Shepherd Sunday: "How does a shepherd tell one of his sheep from another?" The answer: "By their baaaaa code." At our House Meeting in the evening, James Moreland and Matt O'Gorman are elected members of the Charities Committee, while Sean Crawley and Phil Harris are elected members of the Entertainments Committee.

Wednesday 6 May – An historic day as, after a mere six years in the College, James McAuley enters its gym for the first time. This visit is then followed by a run along the Tiber on newly acquired running shoes. Guido Amari's persistence, in not taking "no" for an answer, seems to have succeeded where many others have failed. But will it last?

Friday 8 May – Maria-Grazia, who claims that there are no vegetarians in Italy, submits to a cooking lesson from Phil Harris. She shows polite interest in the demonstration and reluctantly accepts a taste of the finished product – and claims that it is quite good – but promptly spits it out.

Sunday 10 May – Founders' Day. The College Community welcomes guests from near and far and enjoys a lovely festive meal.

Tuesday 12 May – Entering the Martyrs’ Chapel, our industrious and competent MC, Liam Bradley, attempts to genuflect, loses his balance, clings to the front of a pew but loses the battle and slides to the floor, not unlike sliding in to home plate. From his position sprawled on the chapel floor he quickly regains his composure and has no injuries to report from the experience.

Saturday 16 May – A group of energetic seminarians and student priests set out early to tackle the 27km Seven Basilicas walking pilgrimage. Two of the party seem to be perpetually lost. Arriving back at the College in the evening, Sean Crawley’s withered voice is overheard: “I’ve never inhaled a gin and tonic so fast in my life.” Meanwhile, a group of four seminarians – Stefan Kaminski, Ben Theobald, Tony McGrath and Matt O’Gorman – make a journey to revisit San Giovanni Valdarno and the Italian school in Tuscany. How many seminarians does it take to change a tyre? Two to change the flat and two to refuse an umbrella in order to stand drenched in teeming rain for a half hour while watching.



■ The Seven Basilicas walk: a pause for prayer at the College vault in Campo Verano - **Brendan Gatt**

Monday 18 May – We are pleased to have the new Bishop of Menevia, Thomas Burns SM, staying with us for a few days.

Thursday 21 May – The installation of Archbishop Vincent Nichols takes place at Westminster Cathedral. The Rector, along with seminarians Stefan Kaminski, Guido Amari and Edward Henley, are present for the festivities.

Friday 22 May – James Wilson leaves the College. We wish him all the best for the future.

Tuesday 26 May – The College celebrates the feast of St Philip Neri at the *Chiesa Nuova*. Under the direction of Mgr Philip Whitmore, the *Schola* gives a peak performance and Liam Bradley as MC navigates a complicated liturgy in Italian – except perhaps for the part about “*sedete sinistra o destra, li o la*”.

Friday 29 May – The College hosts a departure party for our Maltese residents Fr John Berry and Fr Brendan Gatt. Fr John, in a voice choking with emotion (or laryngitis): “I’m very sad to be cleaning out my room for the first time in five years.” Fr Brendan, reminiscing about his reasons for coming to the College in the first place: “I chose it because it was the shortest walk to the Greg.” The Rector bids farewell to two great friends and priests.

Saturday 30 May – The annual dinner of celebration takes place for the *Schola Cantorum* in the student common room. James Moreland steps up to the occasion in order to propose a toast to the Holy Father, our Blessed Mother and her Majesty the Queen (not necessarily in that order). Liam Bradley toasts the most important lady of the College, the greatest unsung hero of our lives – “Lady Lift”. Rev. James Mackay, as one of the longest standing members of the *Schola*, toasts Mgr Whitmore with a meaningful reflection on the power of music and sung prayer.

Sunday 31 May – We welcome to lunch Fr Geoffrey Marlor of the Salford Diocese, in Rome to celebrate his ordination as priest by Pope John Paul II in St Peter’s 25 years ago today. In Brooklyn, New York, Paul Anel (VEC 2005-08) of the ecclesial movement *Points-Coeur* is ordained deacon by Francis Caggiano, auxiliary bishop of the Diocese of Brooklyn.

June 2009

Monday 1 June – Purely by coincidence I’m sure, we welcome the start of exams with the following psalm at morning Mass: “From all my terrors, Lord set me free.” If only! Bishop Lang of Clifton joins us for a few days as he attends a *Safeguarding* conference in Rome.

Saturday 6 June – We celebrate with a barbeque two significant anniversaries this week – the 21st birthday of Sean Crawley and the 30th birthday of Rev. Lee Barrett.

Sunday 14 June – Stefan Kaminski makes a discovery in the electric panel on the third floor: a switch marked “*orologio*”. By coincidence, the bell tower becomes inoperative and we are free of the BING! BING! BING! until someone discovers the flipped switch. Sorry Stefan. With the Diarist’s identity concealed, it is never safe to confess.

Sunday 21 June – Although interesting notices appear from time to time on the community notice board, one of the more dramatic ones has appeared overnight. Our theology tutor, Fr Tony Milner calls for a public flailing of whomever, in disregard for human life, or at least human convenience, left the roof hatch open, thereby allowing torrential rain to flood St Joseph’s corridor. He also calls for a public apology. Sorry Fr Tony.

Thursday 25 June – News of the death of Michael Jackson hits the community. As a music star in his own right, Steven Leightell understands the pressures of fame and takes the news very hard.

Friday 26 June – Neil Brett, with characteristic purposeful stride, crosses the finish line in what could be the longest exam-tide in the history of exams, finished at 7.40pm on the last possible date. Well done.

Sunday 28 June – In Toulon, France, Pierre-Marie Tiberghien (VEC 2004-07), Raphaël Gaudriot and Gonzague Leroux (both VEC 2003-05) of the ecclesial movement, *Points-Coeur*, are ordained priest by Dominique Rey, the Bishop of Fréjus-Toulon.

Monday 29 June – Seven seminarians assist at the Ss Peter and Paul Mass at St Peter's Basilica with the Holy Father at which Archbishop Vincent Nichols receives his *pallium*. Afterwards, the community "fêtes" – note the circonflex – the Archbishop and many other friends of the College. Neil Brett and Sr Mary Joseph engage in the only recorded food fight in the College (for this academic year). Afterwards, students and staff head to the Villa for



■ Archbishop Nichols receives his Pallium from Pope Benedict XVI

Villeggiatura and are joined by Adam Stewart, a future seminarian from Liverpool Archdiocese who is to begin next year. Welcome, Adam!

Tuesday 30 June – The first full day of *Villeggiatura* sees seminarians free at last of exam stress. Some sleep. Some read. Some alternatively sleep and read in the library, as does Edward Henley, sprawled on the sofa but ready to be roused in case there is an emergency need for witty conversation. Liam Bradley relaxes by reading sections of the Roman Pontifical aloud to Fr Chris Vipers who no doubt enjoys it immensely. The *gatto della casa*, which seems to have arrived at the Villa unannounced for the *Villeggiatura*, expecting first class treatment as cats are wont to do, enters the church during Exposition of the Blessed Sacrament and, in the words of Mark Reilly, "goes psycho". The otherwise placid animal attacks the altar and howls as if possessed. Exams seem to have taken their toll on the animal world too.

July 2009

Wednesday 1 July – Bishop Thomas Williams, auxiliary bishop in the Archdiocese of Liverpool, confers the Ministry of Lectorate on Guido Amari (Westminster), Marc Homsey (Leeds), Tony McGrath (Shrewsbury) and John Poland (Liverpool). At our festive lunch we are joined by Cardinal Cormac and Archbishop Vincent. Held in the garden it comes to a close with a prayer and a thunderstorm, with bishops, priests, dignitaries and students alike running for cover.

Thursday 2 July – Ten men depart on the Lake *Gita* and thankfully ten return. Fr Chris Willis is overheard asking Tony Rosso why their pedal boat seems to be so much slower than all the others. In the evening nearly the whole house goes to the most popular Gita of all: bowling, which happens to include a complimentary beer. This year, sportsman Tony McGrath takes first place for highest score (in bowling). Steven Leightell takes first place for highest score in beer.

Friday 3 July – Mark Reilly, Edward Henley and Stefan Kaminski depart the College just before 8am in the direction of the summit of Tusculum. When the “Option B” participants arrive there at 12.30pm, after a twenty minute air-conditioned drive, they are greeted by a battered, dusty, scratched, bleeding and sunburnt Mark Reilly and the two others, completely unscathed but carrying large clubs. We won’t ask. As is the tradition, Mass of the Transfiguration is celebrated by the Rector. Later, at supper in the refectory of the Villa, Ben Theobald is overheard saying: “I felt like a disciple sitting at the feet of the Lord Jesus Himself.”

Sunday 5 July – Six men are instituted as Acolyte by Bishop Williams. They are: Michael Coughlan (Shrewsbury), Edward Henley (Westminster), Stefan Kaminski (Westminster), Steven Leightell (Middlesbrough), Alexander MacDonald (Antigonish) and Benjamin Theobald (Portsmouth).

Monday 6 July – Just as the weather appears to be returning to beautiful sunshine, four days of pastoral classes begin. The three deacons are learning about *Communications* from Mr John Forrest from the Catholic Communications Network, while the remainder of the student body (with the exception of the two deacons-to-be) are doing either *Schools and University Chaplaincy* with Fr Chris Gorton from Salford Diocese or *Parish Liturgical Practice* with Frs Mark Harold and Tony Milner. Rev. Lee Barrett returns home early to England to be with his grandfather who is very ill. We wish him all the best as he completes seven years in the College.

Sunday 12 July – Two Portsmouth seminarians are ordained deacon by their ordinary, Bishop Crispian Hollis. Rev. Phillip Harris and Rev. James McAuley reach this milestone after many years of hard work, perseverance and prayer. Both have contributed immeasurably to the life of the College community. Congratulations!

And that’s how the year went down at the Venerable English College. It has been a pleasure lurking in the shadows of College life, listening, watching and smiling inwardly at the gaffs and admissions of my brother seminarians. The College is a vast reservoir of story. Every minute contains a thousand of them. This Diary is merely one. Many more will be told; some will remain a secret. Remember, the Diarist is listening.



Alexander MacDonald is a third year seminarian for the Diocese of Antigonish (Nova Scotia, Canada) studying theology at the Pontifical Gregorian University.

Leavers' Profiles

■ Rev. Lee Barrett

We are frequently taught in homiletics classes that one must grab the congregation's attention, albeit within reasonable limits. One fateful Wednesday evening at Community Mass towards the beginning of Lent this year, Lee did that very thing. On this occasion, however, he perhaps went too far. Lee, Newcastle born and bred, a Geordie through and through (though minus the accent), made what was to some a shocking revelation: he admitted that he knew almost nothing about football. The shock-waves of this statement were felt as far as St James' Park. Thankfully Lee redeemed himself and showed a little knowledge by deftly comparing pre-season football training to Lenten spiritual exercises.



What Lee lacks in knowledge about football, he makes up for in his knowledge of history, which he read at Oxford University, specialising in the Reformation period. He had the opportunity of pursuing a doctorate at Oxford but, being a man of faith and not just a man of studies, he preferred to discern his vocation to the priesthood. It was a great privilege for him to be asked by his bishop to come to the Venerable English College in Rome, after a propaedeutic year at the Royal English College in Valladolid. Of course, the historical significance of both colleges was not lost on him.

Whilst at the VEC, Lee has been able to complement his study of history with that of philosophy and theology at the Gregorian University. In particular, his Licence studies in Patristic Theology have been a great delight to him, allowing him to combine his interest in history with that of theology, which in turn has led him to a much deeper understanding of 3rd and 4th century Church history. Be very concerned, Lee, you might well find yourself on the teaching staff of a seminary!

To dwell too long on Lee's academic skills would be to detract from his pastoral heart. His primary concern in being ordained to the priesthood is to communicate the love and mercy of God. He has been involved in a variety of pastoral works in Rome – catechesis groups, soup kitchens run by the communities of *Sant'Egidio* and *San Lorenzo*, working with the disabled at *L'Arche* and prison chaplaincy. Moreover he threw himself into a series of summer pastoral placements which were carefully planned by his Vocations Director, Fr John "Jesse" James. For someone who cannot bear the sight of blood, he thought that his time as a hospital chaplain was going to be beyond him. Providentially, however, it turned out to be his most valuable experience, and I am sure that he gave great support to those to whom he was ministering.

As a member of the student body at the College, Lee has always been a source of encouragement and support to his brother students, never seeking the lime-light for himself. Hexham & Newcastle are fortunate to have Lee. He may know little about football but he comes to the diocese as a man of faith and love and, yes, he knows a bit about history too!

Rev. Mark Reilly

■ Fr John Berry

After five years at the *Venerabile*, one of Malta's vineyard workers returns to his beloved native land. Fr John Berry was ordained in 2003 and, after one year in parish ministry, arrived at the College to begin a Licentiate in Dogmatic Theology. For the past three years, he has been preparing a doctorate on the ecclesiology of Yves Congar. During his time in the College, Fr John has committed himself to serious scholarship, to pastoral zeal for his seminarian brothers and to sincere preaching. What he will be remembered for most, however, are his individual sense of humour, his kindness and his example as a joyful priest.



John's unique sense of fun has been evident in many aspects of life at the College and, if there is a light-hearted moment to be found, John finds it. When encountering him, whether passing his place in the library or at dawn in the sacristy, Fr John can raise a smile simply by being his joyful self. His brothers in formation can learn the art of "greeting" from John, who has mastered it. The warmth of his greeting is unforgettable, variations on "Brother! How are you?" or "*Carissimo!*" spoken with exuberant delight.

No less missed will be the care Fr John has shown towards his fellows. Compassion for individual persons is one of his strengths. Always encouraging to those new to the College, he is also readily on hand to assist with theological questions or proofreading. John is someone who has great ability in the field of theology, yet is able to bring to life ideas in an interesting way without a hint of condescension to whomever may seek his advice. His place, or rather "office space", in the library is testament to his diligent carrying-out of the task entrusted to him. These strengths will help him enormously as he prepares to begin teaching at the University of Malta in early 2010.

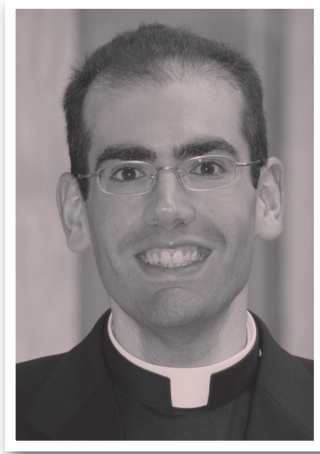
John will not forget his first year at the College, as it was then that Pope John Paul died and Pope Benedict was elected. At that time, he was studying the ecclesiology of Joseph Cardinal Ratzinger for his Licence *tesina*. John's love of the Church motivated his choice of doctoral thesis. He sees as his vocation the bringing of others to Christ by making the Church more understandable and available to all.

We will miss John, a gentleman, scholar and joyful priest of Christ. Those who have known him can happily imagine Fr John keenly greeting his parishioners as an assistant priest. Although John leaves us, our friendship will remain, and we hope to see him often when he visits Rome. *Coraggio, carissimo!*

Michael Patey

■ Fr Brendan Gatt

I have had the privilege of knowing quite a number of student priests, who have spent time at the Venerable English College whilst doing further studies in Rome. They have all had their reasons for staying at the College. Some were encouraged to come here by their bishops, others were moved by the example of the College's 44 Martyrs and still others wanted to make use of our extensive library. However, Fr Brendan's reason for coming to the VEC, which he shared with us at his leaver's drinks, was quite different. He explained in typically humorous fashion that it quite simply offered him the shortest walk to the Gregorian University. Initially he had been advised to go to the Irish College but, having reflected on distances between English speaking colleges and the University, he decided to opt for the one closest to the Gregorian, that is, the VEC. Well, it's as good a reason as any, I suppose!



Fr Brendan joins a special band of Maltese priests who have stayed at the College over the years, each of whom has offered English seminarians a balanced example of the priesthood. This is no less the case with Fr Brendan. Despite his initial reason for coming to join us, he embraced life here to the full and became an integral member of the community. This is all the more laudable when one considers that he had only recently left seminary formation himself and could easily have lived a more independent existence during his time with us.

Thankfully, Fr Brendan managed to walk to the Greg from the VEC and he applied himself diligently to his Canon Law studies – first his Licence, followed by the Doctorate. There has never been any doubt in his mind that Canon Law is just an expression of the Church's pastoral care for its flock, and this became apparent to students as they began to ask him questions about difficult pastoral situations. It is true, canon lawyers really do care! Moreover, his desire for each member of the Church to live his or her faith to the full came out, loud and clear, in his preaching – it was always incisive and challenging, but never without sensitivity and love, and it often had the most reserved of us laughing in our pews.

A full outlet for Fr Brendan's humour was found in the Christmas Entertainment. For several years in succession, he wrote a series of sketches called "*Sua Eminenza*", loosely based on the English comedy "Yes, Minister". For "Jim Hacker MP" read "Cardinal Brendissimo", a Prefect of one of the Congregations at the Vatican. He managed to lampoon every excess, be it ecclesiastical or secular. It was very well received by all and, in particular, by a certain ambassador of Her Majesty to the Holy See!

Fr Brendan will be sorely missed by the community for his wit, for his constant availability and encouragement, but above all for his priestly example.

Rev. Mark Reilly

The Council of the Roman Association

- President:** Rev. Michael Koppel (until 2010)
Secretary: Rev. Paul Daly (until 2010)
Assistant Secretary: Rev. Andrew Cole (until 2010)
Treasurer: Rev. David Bulmer (until 2010)
Assistant Treasurer: Rev. Aidan Prescott (until 2012)

The Council of the Association consists of the Officers as above and:

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: Canon Stephen Coonan (until 2012), Archbishop Paul Gallagher (until 2011)

Rector: Mgr Nicholas Hudson

and the following elected for three years:

until 2010

Rev. Paul Keane
Rev. Timothy Menezes
Mr Fergus Mulligan

until 2011

Rev. Gerard Skinner
Rev. Francis Coveney
Mgr Peter Fleetwood

until 2012

Rev. Bruce Burbidge
Canon Michael Cooley
Rev. Simon Thomson

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

Trustees (with their year of election):

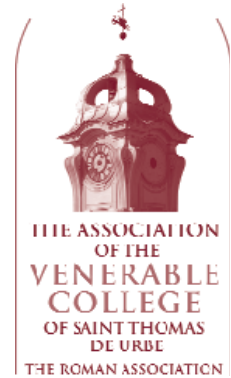
Rev. Paul Daly (2002), Rev. David Bulmer (2004), Most Rev. Paul Gallagher (2007),
Secretary: *ex officio*, Treasurer: *ex officio*.

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. Anthony Wilcox (2010), Paul Daly (2011), David Bulmer (2012), Canon Michael Cooley (2013), Paul Keane (2014), Canon Stephen Coonan (2015).



The Roman Association Diocesan Representatives

- Arundel and Brighton Rev. Aaron Spinelli
- Birmingham Rev. Gerard Murray
- Brentwood Rev. Francis Coveney
- Cardiff Mgr Canon Robert Reardon
- Clifton Canon Thomas Atthill
- East Anglia Rev. Mark Hackeson
- Gibraltar Rev. John Pardo
- Hallam Rev. John Metcalfe
- Hexham and Newcastle Rev. Michael McCoy
- Lancaster Rev. Adrian Towers
- Leeds Rev. David Bulmer
- Liverpool Rev. Thomas Wood
- Malta Rev. Brendan Gatt
- Menevia Rev. Andrew Cole
- Middlesbrough Canon Alan Sheridan
- Northampton Mgr Canon Sean Healy
- Nottingham Rev. Peter Harvey
- Plymouth Rev. Michael Koppel
- Portsmouth Rev. Simon Thomson
- Salford Rev. James Manock
- Shrewsbury Rev. Paul Shaw
- Southwark Rev. Dominic Allain
- Westminster Rev. Philip Miller
- Wrexham Rev. Anthony Jones

Minutes of the 140th Annual General Meeting of the Roman Association

- Minutes of the 140th 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 5 May 2009.

Members of the Association gathered on 4 May at the Raven Hotel, Droitwich. The Council decided that the next AGM would take place at The Raven Hotel, Droitwich, in 2010.

Members travelled to Coughton Court where they celebrated Evening Prayer and visited the House by the kind permission of Mrs Throckmorton. Thirty-three members then sat down to Dinner.

Annual General Meeting, 5 May 2009

The Meeting began at 10.30am, with Canon Stephen Coonan in the Chair.

The President welcomed everyone to the meeting and hoped it would be an informative and enjoyable experience. He then led the meeting in the Prayer to the Holy Spirit.

- 1) **Apologies** and best wishes were received from: The Archbishop-elect of Westminster, Mervyn Alexander, John Allen, Keith Barltrop, David Barnes, Austin Bennett, Michael Bowen, Christopher Budd, Paul Bruxby, Michael Burke, Dominic Byrne, Adrian Chatterton, Paul Chavasse, Andrew Cole, Anthony Coles, Bernard Connelly, Kieran Conry, Michael Corley, Paul Crowe, Brian Dazeley, Anthony Dearman, Paul Donovan, Robert Draper, Kevin Dring, Hugh Ellwood, Frank Fallon, Brian Frost, Paul Gallagher, Timothy Galligan, Jeremy Garratt, Paul Grogan, John Guest, Matthew Habron, George Hay, Michael Healy, Séan Healy, David Hogan, Richard Incedon, Michael Jackson, Edward Jarosz, Clyde Johnson, Paul Keane, Patrick Kelly, Jack Kennedy, Paul Ketterer, Michael Killeen, Edward Koroway, Chris Larkman, Robert Letellier, Charles Lloyd, Christopher Lough, James Manock, Michael McConnon, Kevin McDonald, Kevin McGinnell, Francis McManus, John Metcalfe, Paul Moss, Cormac Murphy-O'Connor, Tony Myers, John Nelson, Brian Newns, Gerald O'Collins, Michael O'Dea, John O'Leary, John Osman, James Overton, John Pardo, Nicholas Paxton, Tony Philpot, Robert Plant, Stephen Porter, Aidan Prescott, Peter Purdue, Kevin Rea, Robert Reardon, Alexander Redman, Michael Robertson, Arthur Roche, John Ryan, David Standley, William Steele, Martin Stempczyk, Marcus Stock, Brendan Stone, Andrew Summersgill, Tim Swinglehurst, Adrian Toffolo, Michael Tully, Christopher Vipers, Terry Walsh, John Wilson, Bruno Witchalls, Thomas Wood, Mark Woods and Stephen Wright.
- 2) **The Minutes of the 2008 AGM**, having previously been circulated, were accepted subject to an Amendment to 2008 minutes (n.11) in that Paul Keane was elected to serve as a Trustee of the Roman Association Trust until 2014.
- 3) **Matters arising:** There were no matters arising.
- 4) **Deceased Members:** The *De Profundis* was prayed for the repose of the souls of Paul Benbow, Joseph Duggan, David Hateley, Michael Farrington, Vaughan Lloyd, Graham Woolfenden 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 Richard Ashton, Michael Corley, Tony Cornish, George Hay, Michael Killeen and John O'Connor.

6) The Secretary's Report:

The Secretary reported that the numbers attending were broadly similar to previous years. He had visited College in January to speak to the Top Year about the Association and to present the first year students with a copy of HV Morton's *Traveller in Rome* and Alice Hogge's *God's Secret Agents*.

The database had been added to with several names that had, in previous years, fallen off it. The next step is to add other details such as email addresses.

In order to avoid another clash with the AGM of the Canon Law Society, it was suggested that the AGM alternate between the early and late May Bank Holidays and that next year the Chateau Impney be approached regarding the late May Bank Holiday. Members of the Council present at the AGM voted accordingly.

The Secretary informed the meeting that his term of office would expire next May and that thought needed to be given to his successor.

The Secretary's Report was accepted by the Meeting.

7) The Treasurer's Report:

The Treasurer presented the accounts of the Roman Association, which were approved by the meeting. He thanked Alex Mears for his work in preparing the accounts for the accountants and submitting Gift Aid claims.

Tony Wilcox presented the accounts of the Roman Association Trust. The Trust fund stood at £819,882 as at 31 December 2008. An investment update from Smith & Williamson Investment Management, dated 30 April 2009, was circulated. In 2008, the Trust gave a grant of £34,250 to the College towards the provision of *en-suite* facilities on St Joseph's corridor. The Trustees proposed a grant of £10,000 to the College in 2009 for work on the entrance area to the College and the *Salotto*.

The Treasurer's Report was accepted by the Meeting.

8) The Rector's Report:

We were pleased to start the year with 5 new seminarians. They came from Antigonish (Canada), Leeds (2), Southwark and Westminster. This meant that we began the year with 32 students in residence. 25 of these were seminarians, with 23 Seminarians for England & Wales. We had 2 Anglican ordinands – from Ridley Hall, Cambridge, and St Stephen's House, Oxford. We had two priests arrive to make the number of student priests in the seminary 5. Two of these priests are from dioceses in England, namely Leeds and Westminster. The other 3 priests come from Malta. The full complement of English & Welsh seminarians was as follows: 3 from Brentwood, 1 from Hexham & Newcastle, 4 from Leeds, 1 from Liverpool, 1 from Menevia, 2 from Middlesbrough, 1 from Northampton, 3 from Portsmouth, 2 from Shrewsbury, 1 from Southwark and 4 from Westminster. The other 2 seminarians come from Antigonish.

Six men are to be ordained this year. Three men are to be ordained Deacon – Andrew Moss for Arundel & Brighton, studying this last year in Canada, and Phillip Harris and

James McAuley for Portsmouth. Three men are to be ordained Priest in the summer of 2009 – James Mackay and Mark Reilly for Brentwood and Lee Barrett for Hexham & Newcastle.

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

We started the year at the *Greg* with 6 English/Welsh seminarians in 1st Cycle Philosophy; 9 in 1st Cycle Theology; and 4 in 2nd Cycle Theology. We had at the *Angelicum* 1 seminarian in 1st Cycle Philosophy and 3 in 1st Cycle Theology. We have one seminarian studying in 2nd Cycle Theology at the *Lateran*.

The year began with a team of retreat-guides drawn from England, Ireland and Italy coming to Palazzola to lead each seminarian in an individually-guided retreat. There was a retreat at the beginning of Advent led by the Spiritual Director of the Scots College, Rome. Fr Luke Buckles, O.P. came from the *Angelicum* to lead the Holy Week retreat at Palazzola. 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 Mgr Tony Philpot 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 per year, with the occasional visiting speaker contributing as well.

A significant advance in our Human Development is that Fr Michael Doyle from Birmingham Archdiocese is spending two substantial periods every year to come and live with us to work with seminarians in this area. He divides his time between meeting with students individually and teaching in groups. He also led a residential weekend for the whole house on *The Journey of Formation through Seminary*, which complemented weekends led by Mr Simon Payne on *Working with Vulnerable Adults* and *Issues of Psychosexual Integration* with Fr Gerard Fieldhouse Byrne.

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 John Arnold and Mr Alex DesForges from the Catholic Communications Network, working with students on *Communications*, and Dr Jim Whiston on *Leadership*. The weekly classes during term-time 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 & Welsh context.

For their pastoral work, some students are engaged in Adult Catechesis at the College on Sundays. Outside the College, students visit *L'Arche*, the Little Sisters of the Poor or the Missionaries of Charity; others belong to a *Team of Our Lady* or a parish Scripture-sharing group. We are feeling greatly the benefit of having a Pastoral

Director once again. A significant initiative has been five seminarians training to visit the *Regina Coeli* Prison. 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, we expect 23 of the current seminarians to be here next year. If we realise our average annual intake of 5, we can expect to have 28 seminarians in total. With the addition of 2 Anglican Ordinands and 7 priests, this would amount to a student body of 37. With a staff of 5 and Mgr Bryan Chestle, this makes an anticipated community of some 43 residents.

Financially, we have reached the position where income from rental properties is now greater than income from fees, viz. 43% from rents (representing a more than 3-fold increase since 2002), 40% from fees and 17% 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 ongoing restoration of the whole of the College church and 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*. Last year, the Old Romans kindly paid for the provision of a new computer Server for the whole College, along with personal computers and software for students and staff alike. Hopes for future development include the refurbishment of the *Portineria* and the transformation of the *Salotto* into a Welcome Area linked to the Exhibition which is being built in the crypt.

Meanwhile, up at Palazzola, the situation is similarly encouraging. Income has doubled since 2004. In spite of the credit crisis, there are as yet bookings still being made two years ahead and it is often full to capacity. We have funds next autumn 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, 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, Italy and beyond – to enjoy, each in their turn, what Henry James quite rightly identified as “the best view in Italy” and all that that view represents to those of us for whom College and Villa alike are two *Almissimae Matres*!

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:** Lee Barrett, James Mackay and Mark Reilly.

10) Election of President, Officers and Councillors:

Michael Koppel was elected as President. The following were elected as Councillors for three years: Bruce Burbidge, Michael Cooley and Simon Thomson.

11) Election of Trustee:

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

12) The Reopening of the College Church

Information was circulated about the official reopening of the College Church in October. Many events were planned and it was hoped that Old Romans would be able to attend. It was important that the College be informed in advance.

13) 2009 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 Canon Stephen Coonan.

The following forty-two members of the Association sat down to Lunch: Jo Barnacle, Patrick Broun, David Bulmer, Bruce Burbidge, Bill Burke, Michael Butler, Eddie Clare, Michael Cooley, Stephen Coonan, Francis Coveney, Gerald Creasey, Paul Crowe, Paul Daly, John Deehan, Michael Downey, Kevin Firth, Peter Fleetwood, John Formby, Anthony Grimshaw, Peter Hart, Liam Hennessy, Petroc Howell, Nicholas Hudson, Patrick Kilgarriff, Gregory Knowles, Michael Koppel, Christopher Lightbound, Denis Marmion, Terence McSweeney, Timothy Menezes, Fergus Mulligan, David Papworth, Jim Robinson, Gerald Skinner, Mervin Smith, Michael St Aubyn, Simon Thomson, Mervyn Tower, Francis Wahle, Anthony Wilcox, Michael Williams and William Young.

Crossword Solutions (See p.43)

M	A	R	T	Y	R	S	D	A	Y		O	R
I		A			E			N		R		A
C		I			V	G		T	O	T	A	L
H	O	L	L	Y				K	I	P		P
A				E		A		G		B	E	H
E			E	L	E	C	T	O	R		O	
L	E	O		L	O		N		E	N	D	
	A		P	O	M	P	E	I	I			U
P	U	G		W		E		S				R
O			A	L	B			H	O	S	E	A
P	I	A	N	I			U	P			I	N
E		M		N			E			S		T
S	T		V	E	N	E	R	A	B	I	L	E

News of Old Romans

Arundel and Brighton

This year our Bishop and Old Roman, Kieran Conry, celebrates his eighth anniversary of ordination as Bishop of Arundel and Brighton. *Ad multos annos.*

The state of play in the counties of Surrey, East and West Sussex is as follows. Chris Bergin is part of the "Crawley Empire" and Dean of the said Deanery. Tony Bridson is keeping the welfare of priests in hand full time and is resident in Crawley. Tony Churchill is Episcopal Vicar for Religious and is sunning it up as PP of Bognor Regis. Bill Davern is on Sabbatical and due to return to Epsom. Stephen Dingley is keeping students on the theological straight and narrow at St John's seminary, Wonersh.

Kevin Dring is now back from Peru and serving on the team at the newly renamed Parish of the Nativity in Redhill. Rob Esdaile holds the reins at Thames Ditton. Ken Freeman is PP of Cranleigh and Vicar Forane of Guildford. Simon Hall forms part of the Crawley Empire. Stephen Hardaker is on the borders of the diocese as PP of Haslemere. Raglan Hay Will is on sabbatical. Jonathan How is Director of Studies at Wonersh. Canon Peter Humfrey is living at Epsom.

Canon Richard Incedon is enjoying active retirement at Wanborough near Guildford. Mgr Michael Jackson is living in Hove. Terry Martin has been at Horsham for a year as PP. Tony Milner is enjoying Rome as Academic tutor at the VEC. Kieron O'Brien is Dean of the Cathedral deanery and PP at Chichester. David Parmiter is enjoying the brand new church and new house at Woking. Dr Andrew Pinsent has completed his second doctorate, this time in Philosophy at the Saint Louis University in the United States. He is due back to England this year. Dominic Rolls is PP at Dorking as well as teaching at Wonersh. New boy Aaron Spinelli is part of the Guildford Team. Bruno Witchalls has been holding the fort for Bill Davern at Epsom. Finally, Mark Woods is ministering as a Deacon in Worthing, and is doing a fine job as Diocesan Communications Officer.

I believe all are present and correct for this year. If I have omitted anyone do forgive me, the stockbroker belt and its demands are taking its toll on my resources and my memory!

Fr Aaron Spinelli

Birmingham

Archbishop Vincent Nichols, as readers will know, has been transferred to Westminster after nine years of ministry among us. Bishop David McGough is auxiliary Bishop in his home territory of Stoke and looks after the north of the archdiocese. Mark Crisp is Rector of Oscott, where Richard Walker is on the staff full time and is soon to be joined by Paul Moss, who is also becoming Diocesan Vocations Director. Mervyn Tower is parish priest of St John's, Banbury, which is his home parish. He became a Canon in 2009. David Gnosill looks after the other Banbury Parish, St Joseph's. Timothy Menezes is Parish priest of St Thomas More's, Coventry. Patrick McKinney is in Stourbridge. Harry Curtis has moved from Oscott to St Patrick's, Dudley Road. Eddie Clare is moving from there to Mount Carmel, Redditch. Jim Ward is in Kingswinford. David Evans is in Charlbury, Oxfordshire. Danny McHugh is at Knowle and Dorridge and heads up the diocesan regeneration office. Gerard Murray is at Our Lady of the Wayside, Shirley and involved in diocesan J&P. Marcus Stock is moving in November to the big smoke to be Secretary to the Bishops' Conference. John O'Brien is pursuing city centre ministry at St Michael's, Moor St, Birmingham. Gerardo Fabrizio is at St Anne's, Chelmsley Wood and heading the Diocesan Marriage Tribunal.

At the Birmingham Oratory preparing for Newman's beatification in 2010 are Paul Chavasse, Superior and Postulator of Newman's cause and Guy Nicholls who is Parish Priest. Petroc Howell leads an active retirement based at St Joseph's Convent, Stafford. Dominic Round is enjoying the delights of Upton on Severn while Pat Kilgarriff is also delighting in St Joseph's, Malvern. Patrick Broun is at St Anne's, Stafford. Nearby in retirement at Aston by Stone is Michael Williams. Stephen Wright is at St Modwens', Burton on Trent. Patrick Mileham is at Burntwood near Lichfield. Vaughan Lloyd went to the Lord early this year after 56 years of priestly ministry. Tony Wilcox continues at Henley on Thames and John Osmond is at Dorchester on Thames. Robert Murphy is serving in the papal diplomatic service. Bruce Harbert has finished his time in Washington D.C. and will be travelling the world introducing the New Missal to the English speaking world.

The 2009 Midland Martyrs' Day will be on 2 December at St John's, Banbury. Contact Mervyn Tower on 01295 262073 or at stjohndanbury@hotmail.com.

Fr Gerard Murray

Brentwood

Changes in the past 12 months are in bold. The first date after each priest's name gives his year of ordination to the priesthood, while the second date is that of appointment to his current role or location.

David Papworth (1961)	St Dominic, Harold Hill (1990)
Michael Butler (1963)	The Assumption, Old Harlow (2001)
Michael Corley (1963)	Colchester, Essex (retired 2003)
Richard Ashton (1966)	Laindon, Essex (retired in 2000)
Adrian Graffy (1974)	Diocesan Director for Evangelisation & Mission (2005), based at Clergy House, Brentwood.
George Stokes (1976)	Diocesan Director for Catholic Education (1991) now lives in the Presbytery in Grays (2008) where he helps out at the weekend.
William Young (1980)	St Mary & St Ethelburga, Barking (1991)
Paul Bruxby (1982)	St Augustine, Barkingside (2001)
Francis Coveney (1982)	St Anne Line, South Woodford (2000)
Christopher Brooks (1983)	Our Lady of Grace & St Teresa, Chingford (2005)
David Manson (1985)	St John's, Ingatestone (2005) and also VG (2001)
Philip Denton (1994)	Holy Cross, Avely & South Ockendon (2003)
Jean-Laurent Marie (1994)	From Westcliff (2004) to Our Lady of Canvey, Canvey Island and Holy Family, Benfleet (2009)
Andrew Headon (1995)	Vice-Rector VEC (2004)
Paul Fox (1998)	St Augustine, Springfield (2002)

Martin Boland (1996)	From St Sabina, Brightlingsea & Chaplain to Essex University (2001) to Brentwood Cathedral as Dean (2009)
Thomas Saunders (2000)	Sacred Heart, Southend with St John Fisher, Prittlewell (2005)
Joseph Silver (2001)	Resigned as PP of St Vincent's, Becontree just before Holy Week 2009 and asked the Bishop to have time away from the diocese for personal reasons.
Dominic Howarth (2002)	Since February 2009, assistant priest in the Basildon Team Ministry and continues as Youth Chaplain but is no longer Diocesan Director of Youth.
Paul Keane (2003)	From assistant priest at Brentwood Cathedral (2007) to Parish Priest St Sabina, Brightlingsea & Chaplain to Essex University (2009).

We look forward to the ordination to the priesthood of Rev. James Mackay and Rev. Mark Reilly in July and September 2009, respectively.

Fr Francis Coveney

Cardiff

Bob Reardon is Vicar General. Liam Hennessy is responsible for two parishes in the City of Cardiff, namely, Sacred Heart and St Cuthbert's.

Canon Robert Reardon

Clifton

Tony Cotter is our senior Old Roman, ordained in 1943. In retirement he lives at Sea Mills which is in his former parish of St Bernard's, Shirhampton, Bristol. Bishop Mervyn Alexander, ordained in 1948, was our Bishop until he ordained his successor, Bishop Declan Lang, in 2001. Thereafter he was Parish Priest of St Joseph's, Weston-super-Mare. In 2008 he retired to St Angela's, a very nice residential home, run by the Sisters of Jesus in the Temple, a stone's throw from Clifton Cathedral. He attends many diocesan occasions. Tony Harding, ordained in 1955, lives in the St John's Flats, Bath, since having ceased to be PP of St Bernadette's, Whitchurch, Bristol, in 2006. In 1999 he produced the very full *The Diocese of Clifton 1850 - 2000*, and is still the extremely knowledgeable Diocesan Archivist. Brian McEvoy, ordained at Palazzola in 1966, is PP of St Mary's in his home town, the Roman City of Bath. He has hosted the Martyrs' Day Mass and lunch since 2004, but had to miss last year because of an operation, from which he is recovering well. He visits Rome as often as he can.

Thomas Atthill, ordained in 1969, was PP of St Osmund's, Salisbury until 2003, when he moved to Tisbury and Wardour, in the same Deanery, on the departure of the last Jesuit after about 350 years of service in that area by members of the Order. In 2004 he too survived an operation and he still enjoys cooking. Michael Healy, ordained in 1971, is PP of Sacred Heart, Chew Magna and St Pius X, Withywood, respectively just outside and just inside S. Bristol. He also works with the retreat team run by the La Retraite Community at Emmaus House, Clifton. Michael Robertson, ordained in 1993, moved in 2005 from St Edmund's, Calne, to the former Franciscan parish of St Bonaventure, Bishopston, Bristol. He is the Diocesan Ecumenical Officer.

Philip Beisly, who left the College after three years in the 1960s, was ordained in 2005 after 4 years at Womersley. Since 2006 he has been Parish Priest of Fairford, a centre of Catholicism since Recusant days, and also serves St Mary's, Cricklade, a church dating back to the 12th century, now leased from the Anglican Diocese of Bristol.

Canon Thomas Atthill

Gibraltar

There is nothing new to report this year.

Fr John Pardo

Hallam

Craig Fitzpatrick will take up residence in the College this coming September to study Canon Law and will thus become a new Roman. Kevan Grady and Helen are expecting their second child (in November, I think). Michael Killeen is in retirement at Mount Saint Joseph's (Little Sisters), Leeds. Peter Kirkham is at Saint Joseph's, Worksop and is well-recovered from a long illness. John Metcalfe is at Our Lady and Saint Thomas, Sheffield. Mark McManus is at The Annunciation, Chesterfield and is also Vocations' Director. John Ryan is at Saint Bede's, Rotherham and Adrian Tomlinson at Saint Teresa's, Sheffield.

Fr John Metcalfe

Leeds

Billy Steele celebrates his Golden Jubilee of priesthood on 25 October 2009. Although officially retired, he is still active with supply work in the diocese and, both locally and nationally, in the fields of Christian unity and interreligious dialogue. This summer, Gerry Creasey concludes his ministry as chaplain to the Little Sisters' Mount St Joseph's Home in Headingley and begins his well-deserved retirement in north Leeds. After eight years as General Secretary of the Bishops' Conference, Andrew Summersgill will return to the diocese following the bishops' November meeting.

Led by Bishop Arthur Roche, the full list of diocesan Old Romans is as follows: Michael Buckley (1950): retired, East Preston, W. Sussex. Bill Burtoft (1954): retired, Rotherham. Peter McGuire (1956): Chaplain to the Sisters of Notre Dame, Parbold. Basil Loftus (1958): retired, Helmsdale, Sutherland. Billy Steele (1959): retired, Headingley. John Kelly (1961): St Gregory's, Leeds. Gerry Creasey (1961): retired, Leeds. Peter Nealon (1968): St Malachy's, Halifax. Philip Holroyd (1971): St Theresa's, Leeds. Kevin Firth (1977): Sacred Heart & St Patrick, Sowerby Bridge. Andrew Summersgill (1986): General Secretary, Bishops' Conference, to return to the diocese in the autumn. Russell Wright (1988): Fort Myers Beach, Florida. Malachy Larkin (1989; further studies at VEC): Our Lady of Mount Carmel, Silsden. David Bulmer (1990): St Austin's, Wakefield. Tim Swinglehurst (1991): St Austin's, Wakefield. Paul Grogan (1994): Chaplain of Trinity & All Saints College, Leeds and diocesan Vocations Director. Stephen Brown (1994): Chaplain to Bradford University. John Wilson (1995): Episcopal Vicar for Evangelisation, Leeds. Gregory Knowles (1998): St Aidan's, Mirfield. Steven Billington (1999): Our Lady of Good Counsel, Leeds. Matthew Habron (2005): St Austin's, Wakefield.

Fr David Bulmer

Liverpool

The Old Romans of Liverpool continue in their posts. Archbishop Patrick Kelly has celebrated his Silver Jubilee of Priesthood. Archbishop Paul Gallagher has begun a new appointment as Nuncio in Guatemala.

Fr Thomas Wood

Malta

Efforts are currently underway to set up the Maltese branch of the Old Romans, and hopefully they will have borne fruit by the time this issue goes to print. All the Maltese priests who, in recent years, have lived at the Venerable English College, whilst pursuing further studies in Rome, are being contacted and invited to join. Feedback is encouraging, a sure sign of the fond memories we all have of our time in Rome and specifically of the VEC. I hope to have an updated list of names and appointments to publish in future issues.

Fr Brendan Gatt

Menevia

Mgr Clyde Johnson is parish priest of the two parishes of Fishguard and Saint Davids (the original Menevia, where St David established his monastery in the sixth century) in Pembrokeshire, and is Chancellor.

In addition to his duties as parish priest of Morriston, in Swansea, Judicial Vicar, diocesan communications officer and diocesan master of ceremonies, Fr Michael Burke is now Vice-Chancellor. He organised the ceremony for the installation of Bishop Thomas Burns, SM, as Bishop of Menevia last December, and this July he celebrated his twenty-fifth anniversary of Ordination.

Fr Andrew Cole lives in the Pontifical Beda College, in Rome, and is studying towards a doctorate in canon law at the Pontifical Gregorian University.

Fr Andrew Cole

Middlesbrough

Mgr David Hogan has discovered a new lease of life as President of the Canon Law Society of Great Britain & Ireland. He has certainly learned to appreciate travel – though not “coach” with the *hoi polloi*. Of the other Societies he visits as part of his duties he prefers Canada and Australia as these still acknowledge Her Majesty – America is fine as a colony! His Mass attendance and – more importantly – the collection at St Bernadette’s continue to rise...

Canon Alan Sheridan continues his work as chancellor and Judicial Vicar. The pull of two parishes and other work often keep him out of the office but he struggles manfully on. The new church in Ingleby Barwick STILL has not come to fruition – “Credit Crunch, Global financial crisis”. However, fund raising continues apace. Promises of £20,000 a year have been made.

Fr John Paul Leonard has given up his role as Youth Officer and is now continuing his work as Episcopal Vicar for the North and also his sterling work as PP of St Clare’s Brookfield. He will soon join Alan Sheridan in helping to judge cases in the tribunal – hooray! His dad is now on the mend but still needs a lot of care – JP is very committed and is there most days.

Fr William Massie is still PP down in West Hull parishes and continues to get the youth to flock in. He is an active voice in the Council of Priests and his counsel is always wise and considered. *Faith* still plays an important part in his life – as does the Faith! His commitment to all he does is second to none.

Fr Stephen Maughan has moved from Hull to York where he shines in all that he does. Leader of the diocesan choir, he and his team provide great beauty to diocesan liturgies. He composed the diocesan youth hymn and has been a judge in Pope Idol.

Canon Alan Sheridan

Northampton

Not much new to report with regard to Old Romans in the Diocese. Canon Brian Frost has made a good recovery from heart surgery and continues to enjoy retirement. Canon John Koenig remains at Kettering and, with his curate, has recently vacated the presbytery so that major renovations can be carried out. Fr Paul Hardy continues at St Edward's, Milton Keynes and was mightily relieved to be appointed Dean of the new pastoral area covering Milton Keynes North. Mgr Sean Healy remains in Daventry and continues in his role as Vicar General. Mgr Paul Donovan remains with the Royal Navy and nervously awaits the appointment of a new Bishop of the Forces. Mgr Kevin McGinnell is still in Luton, with responsibility for schools and the new Luton pastoral area. Fr David Barrett has completed the second year of his doctoral studies and we hear that his thesis is taking shape. He has a further year to complete it. Fr Graham Platt continues his sojourn in France.

Mgr Seán Healy

Plymouth

Over the last year, Old Romans in the Diocese of Plymouth have been marked, as usual, by their perseverance and stability. Most of them are where they were at the time of my last report in 2007. We give thanks for Tony Cornish's recovery from illness. After a number of years, Adrian Toffolo has relinquished the heavy responsibility of being episcopal vicar for formation. He remains at Barnstable. Michael Wheaton has taken on the additional responsibility of being priest in charge of Topsham. He continues to live in the heart of Exeter and is therefore able to combine his scholarly pursuits with enjoyment of the bright lights of the city.

Fr Michael Koppel

Shrewsbury

Surveying any diocese for an annual report, you realise how many different ways you could slice it. Geographically, we are the old counties of Cheshire and Shropshire, from Ludlow in the south to Birkenhead in the north, Wallasey in the west and Stalybridge and the Pennines in the east. Or you could survey chronologically, the class of 63, the year of 91, and so on. Looking at Shrewsbury this year, the obvious "Principle of Classification" (as Aristotle might have said, but probably didn't) is Jubilees, with corks being popped at all points of the compass. John Rafferty and Rod Strange are celebrating their Ruby Anniversary. The class of 84, Philip Egan and David Long, are commemorating their Silvers. Next year, Jim Robinson reaches his Golden and Chris McCurry his Ruby.

We have a wonderful trio of *pensionati*, who seem busier than ever on supplies and covers – Frank McManus (1952), Chris Lightbound (1955) and Denis Marmion (1955), whereas Frank Rice (1954) is livelier than ever up in St John's New Ferry, still very much in harness. Peter Burke (1971) has made a good recovery from a recent spell of poor health and is enthusiastically superintending major works at St Alban's Macclesfield, one of the most beautiful churches in our diocese. Michael Morton (1975) is busy down at Sandbach and Stephen Coonan (1978) looks after all the hundred and one responsibilities of being a Cathedral Dean in Shrewsbury.

If you drew lines from the four corners of our Diocese, they would meet at St Werburgh's, Chester and would go right through the heart of your scribe which, as one of my colleagues pointed out recently, could certainly be arranged. Coming on to my own contemporaries, Simon O'Connor (1989) and Nick Kern (1990) are both up in Birkenhead, with very busy parish and hospital duties. Paul Simmons (2003) is on leave and David Charters (2008), our diocesan bambino, is getting his feet under the table at St Vincent's Altrincham, under the ruby gaze of John Rafferty. Which is where we came in...

Fr Paul Shaw

Southwark

Archbishop Kevin MacDonald is pleased to have his second knee-replacement operation completed and is recovering well, gradually regaining health and strength. Bishop John Hine continues to exercise his ministry in Kent and as the Bishops' Conference spokesman on Marriage and Family Life. Bishop Paul Hendricks, Bishop in South-West London, celebrates his silver jubilee of ordination to the priesthood this year.

Fr Dominic Allain became the parish priest of St Osmund's, Barnes in October 2009. He continues to act as the chaplain to the Cardinal Vaughan Memorial School. Fr Charles Briggs is now the Diocesan Archivist, as well as parish priest of St Mary's, Chislehurst. Fr Paul Connelly is the parish priest of the Holy Cross, Plumstead Common. Fr Tomas Creagh-Fuller is the parish priest of The Annunciation and St Augustine, Beckenham and Bellingham. Fr Martin Edwards has gained an STD from the Pontifical Gregorian University. Fr Timothy Finigan has recently celebrated his silver jubilee of ordination. His blog, *The Hermeneutic of Continuity*, has notched up more than a million "hits". Fr Marcus Holden is now assistant priest at St Augustine's, Tunbridge Wells. Mgr Nicholas Hudson continues as Rector of the Venerable English College, Rome. Fr Stephen Langridge combines his responsibilities as parish priest of the Holy Ghost, Balham, with the task of Vocations Director for the Archdiocese. For more details see his excellent blog: *Southwark Vocations*. Fr Paul Mason is in his sixth year as the Chaplain to "Guy's and Tommy's" – not as you might think, a musical show in the West End, but two of London's most important teaching hospitals: Guy's Hospital and St Thomas' Hospital. Fr Richard Whinder continues as assistant priest at St Joseph's, New Malden.

Fr Dominic Allain

Westminster

Recent changes are in **bold print**.

H.E. THE CARDINAL

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

Retired, resident in Chiswick.

Auxiliary Bishop: resident at Vaughan House
Auxiliary Bishop: resident in Mile End Parish
Vicar General
Allen Hall, Director of studies
Retired, Nazareth House, Finchley
PP, *Our Lady of Walsingham*, London Colney
Sabbatical, resident at *St Gabriel*, South Harrow.
PP, *SS Anselm & Cecilia*, Lincoln's Inn Fields
Spiritual Director, Beda College, Rome
PP, *Holy Redeemer & St Thomas More*, Chelsea
PP, *Our Lady of Dolours*, Hendon
Oratory School, Reading

John Conneely
Antony Convery
John Deehan
Anthony Doe
Pat Egan
John Formby
Michael Garnett
Roger Kirinich
Mark Langham
Robert LeTellier
Hugh Mackenzie
Eddie Matthews
Paul McDermott
Paul McPartlan
Shaun Middleton
Philip Miller
Peter Newby
James Neal
John O'Leary
Jim Overton
Terry Phipps
Dermot Power
Javier Ruiz
Paschal Ryan
Digby Samuels
Nicholas Schofield
Alexander Sherbrooke
Gerard Skinner
Michael Tuck
Mark Vickers
Chris Vipers
Frank Wahle
Stephen Wang
Philip Whitmore

Fr Philip Miller

Diocesan Tribunal
PP, *SS Michael and Martin*, Hounslow
PP, *St Thomas More*, Eastcote
Chaplain, Carmelite Convent, Notting Hill
Ann Arbor, Michigan
Retired, St Charles Square
Santa Apolonia, Cajamarca, Peru
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
PP, *St Agnes*, Cricklewood
Catholic University of America (visiting Prof.)
PP, *St Francis*, Notting Hill
PP, *St Augustine*, Hoddesdon
PP, *St Mary*, Moorfields
Holy Trinity, Brook Green
PP, Our Lady & St Joseph, Kingsland
PP, *St Michael*, Ashford
PP, Immaculate Conception & St Joseph, Hertford
Spiritual Director, Allen Hall
Further Studies: *Venerable English College, Rome.*
PP, Our Lady of Good Counsel, Stoke Newington
PP, *St Patrick*, Wapping
PP, Our Lady of Lourdes & St Michael, Uxbridge, & Diocesan Archivist
PP, *St Patrick*, Soho Square
PP, *St Gabriel*, Harrow South, & *St Bernard*, Northolt
PP, *St Ignatius*, Sunbury on Thames
PP, *St Peter*, Hatfield, & chaplain to University of Hertfordshire
PP St Lawrence, Feltham
Retired, Baker Street
Philosophy & Systematic Theology, Allen Hall
Secretariat of State, Vatican



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Obituary

Canon Brian Scantlebury, 1924-2008

Brian Charles Scantlebury, who was born on 4 January 1924, was a life-long friend. We were both born in Portsmouth and our fathers both came from Queenstown, now Cobh, in County Cork. We met for the first time in 1929, when Brian began school at Corpus Christi Elementary School, at which I had started two years previously. He later joined the Westminster Cathedral choir and his remarkable ability to read music was a fruit of that training.

The Bishop of Portsmouth, William Cotter, sent us in turn to the Jesuits at Mungret College, Limerick to study Philosophy: me in 1938 and Brian in 1940. After Bishop Cotter died, Bishop King sent us, in 1940 and 1942, respectively, to the *Venerabile* in exile at Stonyhurst in Lancashire. As a result of our having started to study philosophy at the age of sixteen, we were ready for ordination when we were twenty-two. The wartime shortage of priests, with so many serving as chaplains, brought us dispensation. Brian was ordained on 25 July 1946. When the College returned to Rome in the autumn of 1946, we both went to study canon law. Brian did two years at the Greg, obtaining Licentiates in Theology and Canon Law. I stayed another year and was then appointed in 1949 to a Southampton parish and found Brian in another. He served as assistant in Woolston from 1948-53 and in St Edmund's from 1953-58.

We were both engaged in work on the Matrimonial Tribunal, I as *Officialis*, Brian as *Defensor Vinculi*, in the days when no lay help was allowed. I was appointed parish priest of Fleet in 1953. In 1958 the neighbouring parish of Church Crookham was transferred back to the diocese, having been looked after by the Salesians at Farnborough. Brian was appointed parish priest, and remained there until 1966. This made for easy communication between us on Tribunal work, and also enabled us to revive an old tennis rivalry. Brian, a strong member of the College football team, also played a mean game of tennis.

Bishop Worlock asked Brian to be parish priest in Basingstoke at a time when that town was being enormously enlarged to cope with London overspill. Brian had to cope with visiting large numbers of new families arriving in the parish and organising the construction of Catholic schools to care for future needs. On arrival he had found that there was no presbytery, so he had to seek some rented accommodation from the Council. His parish included the villages of Oakley and Overton, 10 to 15 miles from Basingstoke. To serve them took much travel and time.

Bishop Worlock was keen to restore the permanent diaconate. The first permanent deacon in the diocese, Rev. Pat Taylor, was tutored by Brian for three years, and ordained on 2 June 1974. Brian was transferred to St Swithun's, Southsea in 1984, served two periods as dean of Portsmouth and was chairman of the Christian Unity Commission. He finally retired to a flat on Southsea front in Portsmouth.

Brian was something of a shy person, his shyness occasionally misunderstood as coldness. The middle brother of three, he was always a great family man, never as happy as when surrounded by his elder brother's children, to whom he was a loving uncle. The sudden and early death of his younger brother, Monsignor Francis, in 1981 was a great blow to him. Brian suffered many months from a debilitating disease and he died on 13 June 2008. May he rest in peace.

Canon Terence Walsh

The Friends of the Venerabile

■ Jo Barnacle

The 2008 Annual Meeting

The Annual Meeting of the Friends was held on Saturday 20 September 2008 at St Mary Moorfields in the City of London by kind permission of the Parish Priest, Fr Peter Newby. It was an excellent venue for us.

The College talk this year was given by the Vice – Rector, Fr Andrew Headon, by means of a PowerPoint presentation. At the start of the new academic year the College community will consist of 27 seminarians, 5 student priests and 5 teaching staff. Fr Bruce Burbidge has returned to the Diocese of East Anglia after six years as Philosophy Tutor. Fr Mark Harold is joining the staff as Pastoral Director. Fr Anthony Milner continues as Theology Tutor.

Some of the highlights of the year just past were the special celebrations for Maria Grazia who has served the College for 25 years in the kitchen, the visit during Lent of the Papal Nuncio to Britain, Archbishop Sainz Muñoz, Holy Week at the Royal English College in Valladolid and the very successful student production of T. S. Eliot's *Murder in the Cathedral*. Extensive work is being undertaken on the fabric of the College, in particular the church and the Salone, as well as the professional restoration of many of the pictures. The students are enjoying the "new look" snug, funded by donations from the Friends. At Palazzola work is progressing on internal improvements and a project at the planning stage is the landscaping of the terrace below the Roman consul's tomb.

Fr Andrew concluded by saying how pleased he was to see so many Friends that he recognised, either from previous Annual Meetings or from visits to the College.

The Chairman expressed the sadness shared by all on the death in the previous twelve months of two long standing members of the Committee, Tanis Kent and Ivan Keightly, and our gratitude to them for all their work on behalf of the Friends. The Chairman also expressed thanks to the Rev. Mark Woods who is stepping down from the Committee due to work commitments.

Most Friends have received a copy of the new edition of Fr Michael Williams' book on the history of the College. On mailing the copies of the book to members, we discovered that our membership list was rather out of date. Mike Lang has done sterling work taking over responsibility for the updating of our membership records.

In the spring of 2008, we had a visit to the Tower of London organised for us by Elizabeth Usherwood, which was very enjoyable and educational.

The seven serving members of the Committee were re-elected to the Committee. During the last year, Jim Holroyd had been co-opted to serve on the Committee and he has now been elected as a full member. Dr Carol Richardson and Dr Rodney Webb were elected to serve on the Committee and Simon Howells, a longstanding member of the Friends, has been co-opted.

The Committee for this year is therefore as follows:

Chairman: Jo Barnacle

Secretary: John Broun

Treasurer: Hamish Keith

Committee Members: Jim Holroyd, Simon Howells, Jeremy Hudson, Mike Lang, Carol Richardson, Elizabeth Usherwood, Yvonne Veale and Rodney Webb.

The treasurer was unable to attend the meeting and so Jeremy Hudson led us through the accounts. Income for the year was £24,152 and expenses totalled £8,804, leaving us with net income of £15,348. After donations to the College to pay for the refurbishment of the snug, the purchase of the new Ford Fiesta and the underwriting of the new edition of the history of the College, the accounts showed a deficit for the year of £2,867 which was covered by our reserves.

The Chairman thanked the Committee for their hard work. Mass was then celebrated in the Church. After Mass we were pleasantly surprised to have a three course lunch instead of our usual buffet.

Our afternoon speaker was the Senior Student, Rev. Mark Reilly, who had attended St Mary Moorfields while he was working in insurance in the City. He told us that he was a "late vocation" and that he had found working in the City unfulfilling. He realised that he had been leaving God out of his life. In his spare time he had done voluntary work with a number of bodies, including HCPT. He had spent three months working with disabled people in Slovakia before realising that God was calling him to the priesthood. He told us that it had been a great privilege to have been in Rome at the start of a new Pontificate. He has been very impressed by the Martyrs' Picture and by the witness of the College Martyrs. On behalf of the student body, Mark thanked the Friends for all they did for the College and for the students.

The death of a Committee member

On 3 April 2009, Elizabeth Usherwood, a long standing and hardworking member of the Committee of the Friends, died. Elizabeth arranged our yearly outings and during her final illness she had been engaged in the planning of our visit to Mapledurham House. She also collected all the contributions for our Newsletter, *Venerabile View*, as well as helping to organise our Annual Meetings when they were held in London. In her own right, and with her late husband Stephen, she wrote several books, gave many lectures and was an authority on the English Martyrs.

Responsibility for the organisation of the visit to Mapledurham House was assumed by Anthony Coles. On 9 May, a party of 36 Friends enjoyed a day visiting the house, the watermill and the chapel. We shared a picnic lunch. Mass was offered for Elizabeth and the Celebrant was Fr Marcus Stock.

Other matters

This year we hope to help the College by funding the costs of the fitting out of the new gym. A party of Friends will be travelling to Rome in October 2009 to take part in celebrations to mark the official re-opening of the College Church after its renovation.



Jo Barnacle is Chairman of the Friends of the Venerable.

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VENERABLE CARDINAL

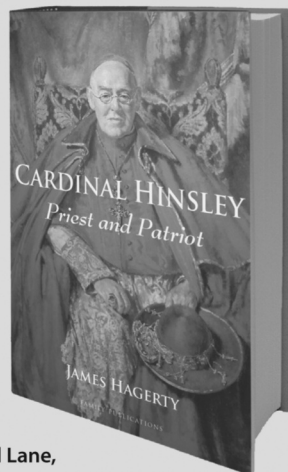
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House List 2008-09

■ Staff

Mgr Nicholas Hudson	Rector
Fr Andrew Headon	Vice-Rector
Mgr Philip Carroll	Spiritual Director
Fr Mark Harold	Pastoral Director
Fr Anthony Milner	Theology Tutor

■ 3rd Cycle

Priests

Berry, John	Malta
Gatt, Brendan	Malta

■ 2nd Cycle (Year III)

Priest

Ruiz, Javier	Westminster
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■ 2nd Cycle (Year II)

Deacons

Barrett, Lee	Hexham & Newcastle
Mackay, James	Brentwood
Reilly, Mark	Brentwood

■ 2nd Cycle (Year I)

Priests

Schembri, Kevin	Malta
Willis, Christopher	Leeds

Seminarians

Harris, Phillip	Portsmouth
McAuley, James	Portsmouth

■ 1st Cycle Theology (Year III)

Bradley, Liam	Menevia
Brett, Neil	Brentwood

■ **1st Cycle Theology (Year II)**

Doody, Michael	Leeds
Patey, Michael	Northampton

■ **1st Cycle Theology (Year I)**

Coughlan, Michael	Shrewsbury
Henley, Edward	Westminster
Kaminski, Stefan	Westminster
Leightell, Steven	Middlesbrough
MacDonald, Alexander	Antigonish
Poland, John	Liverpool
Theobald, Benjamin	Portsmouth
Wingfield, David	Westminster

■ **1st Cycle Philosophy (Year II)**

Amari, Guido	Westminster
Homsey, Marc	Leeds
McGrath, Anthony	Shrewsbury
Wilson, James	Middlesbrough

■ **1st Cycle Philosophy (Year I)**

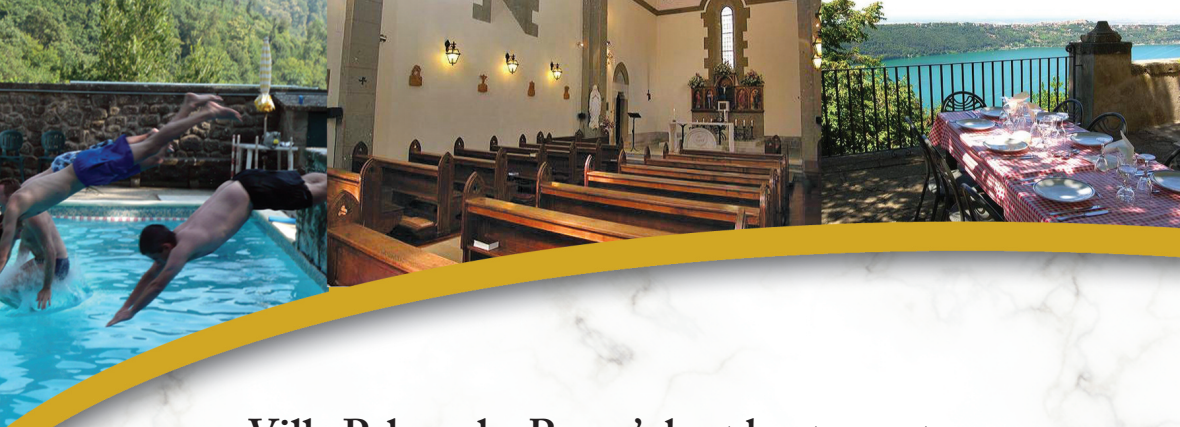
Crawley, Sean	Leeds
Moreland, James	Leeds
O’Gorman, Matthew	Southwark
Rosso, Anthony	Antigonish

■ **Anglican exchange students**

Hearn, Stephen	St Stephen’s House, Oxford
Perkins, Barnaby	Ridley Hall, Cambridge

■ **Other resident**

Mgr Bryan Chestle	Papal Household
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Villa Palazzola: Rome's best kept secret

Imagine standing on the long garden terrace of a 12th century monastery amid broadleaf woodlands. As the sun sets across the still waters of Lake Albano, the domes of the papal palace glint in the evening light, drawing the eye onwards to the ancient city of Rome with the Mediterranean glistening in the distance. In the silence and harmony of dusk the only sound is occasional birdsong from the trees sloping down to the lakeshore.

This is a taste of Palazzola and its idyllic setting.

The Villa has been lovingly restored with comfortable ensuite bedrooms, welcoming guests all year round who enjoy delicious meals of good local produce served in the timber panelled refectory. In summer we have lunch under the trees while in winter you can cosy up to a log fire in the old Library. And Palazzola is great at Christmas and New Year.

Here you truly feel closer to God. If asked to describe Palazzola in one word, most people would say: peaceful. Your shoulders start to relax within hours of arrival as its timeless serenity weaves its spell. The only thing you'll want to rush to is lunch.

In summer Palazzola particularly welcomes parish groups and families. You can visit Rome or explore the delightful Castelli towns nearby. Take a stroll around the lake to Castel Gandolfo or simply spend your days lying in the sun beside the magnificent swimming pool, carved out of rock at the end of the garden.

We also welcome groups of pupils and students, religious orders, retreat groups or individuals seeking a few days of peace and quiet to recharge their batteries, refocus their life or just relax. It's the perfect place for a conference, a family gathering, a birthday party, an ordination jubilee or a wedding. Palazzola has something for everyone.

To find out more have a look at our new website:
www.palazzola.it or e-mail palazzola@palazzola.it.

