

THE VENERABILE



2012



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(above) The Basilica of St Francis in Assisi
(below) 'Prato della Valle'
the famous square of Padua



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Front cover: Crucifix on the sanctuary at Palazzola (Photo: Ryan Day)

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

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Contents

Editorial	page
<i>Matthew O’Gorman, Editor</i>	6
Features	
Defending Human Life As Parish Priests <i>Lord Nicholas Windsor</i>	8
From Grief to Grace: Healing the Wounds of Abuse in the Church <i>Fr Dominic Allain</i>	12
The Year of Faith and the New Evangelisation: Leading Young People to Christ in Catechesis <i>Canon Luiz Ruscillo</i>	18
The Story of my Conversion to Christ during the Visit of Blessed Pope John Paul II in 1982 <i>Sr Roseann Reddy</i>	21
From Rome to Ramsgate: St Augustine, Pugin and The English Mission <i>Fr Marcus Holden</i>	24
Happiness and the Spiritual Life <i>Fr Paul Murray OP</i>	28
Consensus, Conspiracy and the Immaculate Conception: Blessed John Henry Newman’s Debt to Fr Giovanni Perrone SJ <i>Fr Guy de Gaynesford</i>	31
The Sant’ Egidio Community: Helping the Poor of Rome on a Saturday Night <i>Peter Stoddart</i>	35
The 650th Anniversary of The English and Welsh Hospice in Rome	
Introduction	
<i>Mgr John Allen</i>	38
Friday 27 January 2012	
Homily - <i>Cardinal Cormac Murphy-O’Connor</i>	40
Rector’s Speech - <i>Mgr Nicholas Hudson</i>	42
Saturday 28 January 2012	
The English Hospice in Rome: Community and Continuity - <i>Dr Judith Champ</i>	45
The Hospice Celebrations in Pictures - <i>Fr Tony Milner</i>	57
Sunday 29 January 2012	
Homily - <i>Archbishop Vincent Nichols</i>	65
Rector’s Speech - <i>Mgr Nicholas Hudson</i>	67
Reflection at Vespers - <i>Mgr Nicholas Hudson</i>	70

Contents contd.

Nova et Vetera	page
<i>Tom Cunnah</i>	72
Schola Notes 2011-12	
<i>Mgr Philip Whitmore</i>	73
Sports Report 2011-12	
<i>Michael Deas</i>	76
The Year in Pictures	
<i>David Howell</i>	78
College Diary 2011-12	
<i>Sean Crawley</i>	86
Leavers' Profiles	
Fr Jonathan Brandon	102
Rev. Michael Doody	102
Fr Guy de Gaynesford	103
Rev. Joseph Gee	104
Rev. Michael Patey	105
The Roman Association	
The Council of the Roman Association	107
Diocesan Representatives	108
Minutes of the 143 rd Annual General Meeting of the Roman Association	109
Rector's Report	111
News of Old Romans	115
Obituaries	
Fr Richard Ashton	125
Canon Peter Humfrey	127
Canon Richard Inledon	127
Fr Terence McSweeney	129
Canon Brian Murphy-O'Connor	130
Report of the Friends of the Venerable	
<i>Jo Barnacle</i>	131
House List 2011-12	134



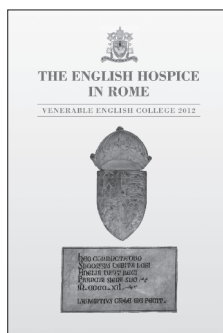
Recent books on the English College

A number of beautiful books have appeared recently on aspects of the College and its history which will be of great interest to Old Romans, Friends and anyone connected with the VEC.

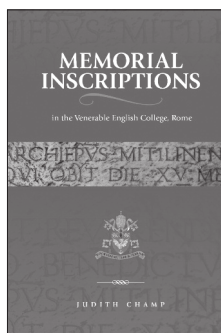
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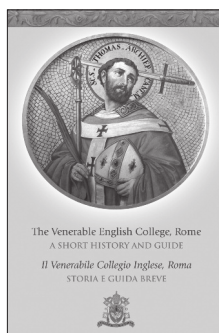
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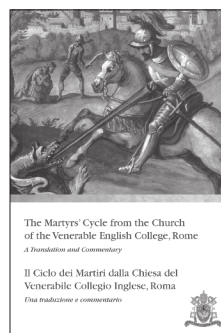
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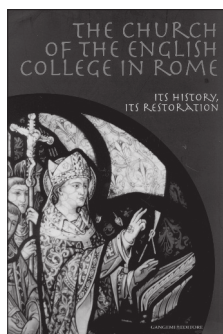
Memorial Inscriptions, Judith Champ, €10



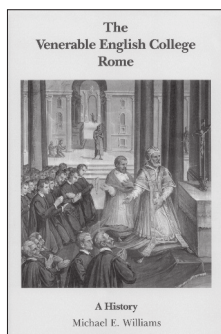
The Venerable English College, Rome: A Short History and Guide, Mark Langham, €10



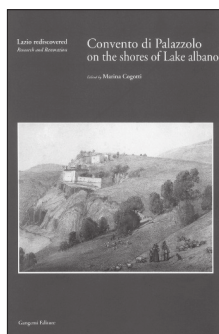
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Convento di Palazzolo on the Shores of Lake Albano, Marina Cogotti, Editor, €20

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Welcome to the 2012 edition of *The Venerable*

Editorial

Matthew O'Gorman

The first edition of *The Venerable* was introduced by a prayer written by Pope Pius XI in his own hand, "that this new magazine may unite many hearts to Alma Mater and to the See of Peter for which the martyrs of *The Venerable* died."¹ In this, its ninetyeth year of publication, this *Venerable* has been produced that those who turn its pages might also find their hearts turned to Peter by reading some thoughtful responses to his teaching. In his address to the bishops of England, Wales and Scotland in 2010, Pope Benedict XVI encouraged them to "present in its fullness the life-giving message of the



Pope Pius XI (Photo: *The Venerable*, 1922)

Gospel, including those elements which call into question the widespread assumptions of today's culture."² Inspired by this task, Lord Nicholas Windsor encourages us to consider how we are responding to the call to defend the lives of the unborn in our own parishes.

Speaking about those who have suffered abuse within the Church, the Holy Father said that a proper response should involve "reaching out, in a humble spirit of compassion."³ Fr Dominic Allain, helped by the wisdom of the fathers, shares the fruits of an American woman's initiative whose sensitive and spiritual outreach has transformed the lives of many who have suffered in this way.

The Pontifical Council for Promoting the New Evangelisation, established by the Holy Father in the year he visited the UK, was also commended to our bishops in the address at St Mary's, Oscott. During this Year of Faith a synod on the New Evangelisation will take place to discuss matters pertaining to its mission. Inspired by the coincidence of Faith and Evangelisation, Canon Luiz Ruscillo explains how we need to fine-tune our catechetical approach in the light of secular culture. 2012 is also the thirtieth anniversary of another Papal Visit to the UK: that of Blessed Pope John Paul II. Recalling his words to the people of Scotland, Sr Roseann Reddy, who co-founded the Sisters of the Gospel of Life with the late Cardinal Thomas Winning, gives a personal account of how the Holy Father's visit changed her life and continues to save the lives of others as a result.

Yet another anniversary that occurred this year is the 200th anniversary of the birth of the Catholic architect A.W.N. Pugin. Fr Marcus Holden explains the architect's role in drawing people's attention to the site of St Augustine's landing and tells of a new shrine consecrated to encourage devotion to, and learning about, the *Apostolus Anglorum*. Fr Paul Murray OP explains how we should understand happiness in the spiritual life with some inspiring correspondence. Fr Guy de Gaynesford highlights the influence of one of Blessed John Henry Newman's sources upon his thought and Peter Stoddart tells the

story of the Sant' Egidio Community in Rome. The subsequent section of the magazine records the events that took place to mark the 650th anniversary of the founding of the English Hospice of the Most Holy Trinity and St Thomas in 1362 on the site of the present seminary.

I would like to express my thanks to David Howell (Deputy Editor) for his helpful advice and support over the past two years. Thank you to Tom Cunnah (Secretary) and Philip Andrews (Business Manager) for their generosity and encouragement. Thank you to Ryan Day for his assistance and photographic skill. Thanks also to Fr Tony Milner for compiling and editing the section on the hospice celebrations and for providing photos throughout. Thank you to Fr Rector for his helpful suggestions and proofreading and to Fergus Mulligan, our publisher, for another attractive edition.



Matthew O'Gorman is a fifth-year seminarian for the Archdiocese of Southwark studying Theology at the Gregorian University.

Endnotes

¹ Pope Pius XI, *The Venerabile*, 1922, vol. I, No. 1, 2

² Pope Benedict XVI, *Meeting with the Bishops of England, Scotland and Wales: Address of His Holiness Benedict XVI*, cf. www.vatican.va

³ *Ibid.*

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Defending Human Life As Parish Priests

Lord Nicholas Windsor

Sometime last year I came across a concept that struck me as having great force. I found it in an article in the *Human Life Review*, of New York. The concept is “the duty not to know”. Such a duty of ignorance, the author proposed, is one we must impose on ourselves if we are to sustain the illusion that life, let alone a Christian life, can carry on much as usual once a society consents to the practice of abortion. The thing, of course, that we are “not to know”, that we must not know, is that real lives are being taken in the course of abortions. The same flesh that Christ took is being thrown away. Our “duty”, then, is to delude ourselves that a life in the womb is not a life as worthy as yours or mine, or of anyone we know.

One might add another thought to the author’s own: that we must not know that a society has mortally wounded itself when it passes from defending to allowing to be killed, its weakest members. All societies of the West have consistently reprobated abortion from the time they were evangelized. To abandon that moral history is to revert to a pagan view of man. The early Christians, we should recall, were persecuted for their efforts to end such pagan practices.

“We have to carry a torch that declares the value of the life of the unborn and must never allow it to be extinguished by doubt.”

Why write of the possibility of falling prey to self-delusion for a readership convinced by argument and by doctrine of the inhumanity of such a practice? Because many of us, even when we are firmly convinced in principle, may be susceptible to and tempted by a doubt in our hearts that weakens our conviction and might take away our sense of shock: a shock that is proper! How can such a temptation not be present when our society seems at ease with the status quo? If what we decry as contrary to all sense of justice is defended as a self-evident boon to women how can we not wonder if we are not, after all, standing on our heads? If what we propose is so widely seen as reactionary and as a strange obsession (and sometimes not only by the secular world), why would we not tend to question our own judgment?

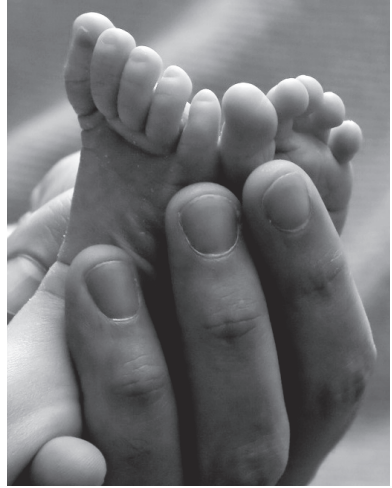
Knowing, however, that, as Christians, we must acknowledge reality and not avert our eyes, we have to look clearly and directly at this brutal part of our culture. We have got to speak of it when we would rather not (who could want to speak out loud about such potent and intimate things which make us naturally shrink back?). It is a misplaced sense of propriety and politeness to keep silent. By speaking we will irritate, certainly, but let us not irritate gratuitously. We can sweeten our words and our manner of expression without betraying the truth.

We have to carry a torch that declares the value of the life of the unborn and must never allow it to be extinguished by doubt. As an aside, I noticed that the Olympic torch was flown in May from Athens to Britain not only by a hand-picked pilot of the greatest experience, but with another in reserve, all to ensure the symbolic flame arrived still burning. Our flame is not a symbol, it is the life itself of our brothers and sisters, and what more duty could we have than to keep it alight?

The effect, of course, of any such weakening of our moral conviction, on behalf of our fellow men and women at the start of their lives, is the lessening of our activity in their defence. To guard against this

tendency (which we should not forget can also be heightened by a sense of the heaviness of the task and the length of the road) what can be done?

As perhaps some reading this will be parish priests, I wanted to suggest tentatively some first thoughts to you. Does the analogy between the hidden life of the unborn person with the hiddenness of the Divine Life in the sacred host strike you as unfitting? As our spirituality allows us to envisage our Saviour differently in the separate stages of His life, may we not then consciously approach Him in the tabernacle as the unborn Christ, with the petition that He, dwelling in the Virgin's womb, hidden from the vengeance of Herod, grant us the gift of the deep and heartfelt regard that we need to have toward the life growing in the body of another mother? May we not petition Him also to give us a compassionate longing for the conversion of mothers tempted to abort their children? Such mothers should surely form a central plank in any pastoral work of this kind.



(Photo: Creative Commons)

The Church's Magisterium has had to contend with the onslaught of the "abortion licence" as it has spread from country to country in the last generation (though Lenin beat all others to it in the 1920s). Given that relatively short space of time, a remarkably rich teaching has been developed that we have at our disposal to share. "The Gospel of Life", as Blessed Pope John Paul II wrote in his encyclical of the same name, "is an integral part of that Gospel which is Jesus Christ himself". *Evangelium Vitae* can be seen as the charter for the varied work priests and laity alike can do to make up for the failure of the state to protect its most vulnerable citizens. It is also the charter of the principles that undergird the esteem for life that is typically Christian. What is more, it contains a bonanza of ideas for potential parish *fervorini*!

To pick a few beautiful thoughts, then, from our "Charter": we can say that Bl. Pope John Paul wanted to give confidence and courage to those who want to change the minds and hearts of those who see this evil as a necessary solution.

He calls us to proclaim a deeper and more hopeful anthropology in the face of a "culture which presents recourse to abortion as a mark of progress and a victory of freedom, while depicting as enemies of freedom and progress those positions which are unreservedly pro-life".² He reminds us that "no one more absolutely innocent could be imagined"³ than the life in the sanctuary of the womb. On the political front he asks the trenchant question "When

a parliamentary or social majority decrees that it is legal... to kill unborn human life, is it not really making a 'tyrannical' decision?"⁴ His assertion that the Gospel of Life "has a profound and pervasive echo in the heart of every person – believer and non-believer alike"⁵ is so important as a basis for efforts to communicate the value of life to the general culture. From this, we have a dual task: to take this gospel to the world *and* to seek to remove what muffles that echo in the hearts of others, and in our own.

Pope Benedict has also spoken of what is written on the human heart which makes the statement above, by his predecessor, possible. Our consciences can read what is written there, such that to choose to act at odds with what we find is to turn away from our fulfilment and happiness. This is what I take

"Evangelium Vitae can be seen as the charter for the varied work priests and laity alike can do to make up for the failure of the state to protect its most vulnerable citizens."

him to mean when he speaks of a human ecology, which must not be plundered or abused any more than the natural world around us.

Perhaps one very helpful thing to remind people who wish actively to promote the value of human life is that we genuinely have the best arguments on our side. These arguments, developed over the last generation by academics and others, especially in the United States, contain a great deal that can be presented simply and clearly. Another is to suggest a clear response to those who question an intense focus on this topic: who fear that other apostolates will be neglected as a result and also may ask if such a focus diminishes the appeal of the Christian proposal. Part of that response might address the “crisis of life” that we face in our historical moment, much more severe, arguably, than at any other in the Christian era. Really prior to that, though, is the central emphasis in our tradition on the sacredness of human life, bestowed and sustained by the Father.

We need to reply also to those who say that we understate and underestimate the needs of women who have an unwanted pregnancy (not least because we may be celibate men). What too of the criticism that our orientation should be toward the poor? Can we say to that that poverty can take a form that surprises us? If we call the collective unborn in a country like the UK the “poorest of the poor” or the “least of my brethren”, regardless of the affluence or otherwise of their parents, it is not because of their suffering or of things akin to that, it is because of the threat that hangs over them and which has fatally come down on the heads of millions. They should not face that threat, even if they know nothing of it. That they should cease to is why we fight. But the first thing is that the state should get out of it, whose legalisation and public funding (to the tune of tens of billions of pounds) has inflated what was a perennial menace outside the law by 3,700% since 1967, according to some figures (we can, necessarily, not have reliable figures for clandestine abortions before that year).

“Solidarity teaches that no one can be put outside the boundaries of our concern, be they the smallest, the most invisible or the most susceptible to political forces.”

The parish is naturally not a place sealed off from the deformations of culture: many of you will have heard the confessions of women and men complicit in abortion. Think of the good that could be done if just one such woman (women in particular, but men too) could talk to a parish group about her experience. All could then say that they have practical as well as theoretical knowledge of what abortion is, and does. We need, also, in our parishes the visibility of families who radiate gratitude for their children. We have frankly become blasé about our ability to successfully “have” a child. Fifty years ago and earlier the story was utterly different: a great proportion of children died as newborns or in infancy. We need to be more thankful for the children who have such a vastly improved chance of living, if only they are allowed to be born.

If there is a virtue (I would like to call it a virtue) that is most appropriate to the work we are thinking about, it is *solidarity*. A very Catholic word, from the Church’s social doctrine, it is more familiar than many such words because of its obvious Polish associations, drawn from recent history. It is a very precious concept for us. It teaches that no one can be put outside the boundaries of our concern, be they the smallest, the most invisible or the most susceptible to political forces.

One excellent range of teaching material for parishes has been used by the US bishops throughout the country since 1984. The “Respect Life” programme could be a great resource likewise for England and Wales, suitably adapted. I think we may be hopeful that the American hierarchy would want to see their pioneering work spread to the mother country.

It is also worth pointing out, perhaps to a parish group that has taken a special interest in this subject, a few of the absurdities that abound in the position of those who dispute our case. Just to take a couple

of examples, not, in this case, of bad argumentation, but from our laws and treaty obligations:

I have in front of me a miniature book, like those miniature bibles that were popular a hundred years ago. It could have been made to fit into the hands of the smallest child. It is called "My Fundamental Rights in the European Union". The contents are, in fact, simply the "Charter of Fundamental Rights", a part of the Lisbon Treaty. The very first article of my tiny book says this: "Human dignity is inviolable. It must be respected and protected". The first of our rights! The second says this: "Everyone has the right to life". It appears to be clear as clear can be. Except that it is a mirage. The only thing that is clear is the trick, the deception that these two short sentences perform. Look around you. Would the youngest of our fellow humans be safer for brandishing this book, if they could, and demanding their rights? To take an example, from the legal corpus of Italy: the very first article of the law of 1978 that legalised abortion begins "The State...shall protect human life from its inception".

Both of these cases employ simple language, yet each has seen a complete failure in translating into reality the rights and protections that it is the first duty of states to provide.

To say two last things: we must not be ashamed, ever, of being relentless in this work if we choose to do it. We did not ask for it. It was thrown at us. How were we to respond? By saying we have enough to do already? Lastly, we must speak sweetly and not present a vinegary offering of cold decrees alone.

Mary, most holy Mother of the unborn child, pray for us to thy Son that He will be especially close to us.



Lord Nicholas Windsor studied theology at Oxford University and is patron of the Right to Life Charitable Trust and the Catholic National Library. Great-grandson of King George V, he is the first blood member of the British royal family to be received into the Catholic Church since King Charles II on his deathbed in 1685.

Endnotes

¹ Bl. John Paul II, *Evangelium Vitae*, 78

² *Evangelium Vitae*, 17

³ *Evangelium Vitae*, 58

⁴ *Evangelium Vitae*, 70

⁵ *Evangelium Vitae*, 2



From Grief to Grace: Healing the Wounds of Abuse in the Church

Fr Dominic Allain

A Crisis for the whole Church

St Ambrose says that you can see the whole of the Church reflected in the soul of one person.¹ This can help to understand the incalculable damage that results from the sexual abuse of someone in the pastoral care of the Church and how far-reaching the abuse crisis is in terms of the Church's own self-understanding and mission. Initially, the official reaction within the Church tended to see the crisis in terms of liability and credibility. Important though it is to help bring the perpetrators of abuse to justice, to implement procedural safeguards and compensate the victims, these measures are not an adequate ecclesial response to the crisis. For the individuals concerned, and for the Church herself, abuse is, above all, a *spiritual crisis*.

What victims of abuse need, more than anything else, is the spiritual healing which only the Church as the Sacrament of Christ can provide. The Church, if she wishes to be an instrument of healing for the victims of child abuse, faces a conundrum neatly expressed in St Ambrose's maxim: her own health, as his Mystical Body, is closely related to the health of those souls wounded by clerical abuse. Pope Benedict expresses clearly his sense of the ecclesial priority: "It is important... *above all*, to bring healing to the victims and those affected by these heinous crimes. *In this way* the Church will grow stronger and ever more capable of giving witness to the redemptive power of the cross of Christ [my emphasis]."²

The Scandal of Abuse

In the Gospel, Christ tells us that childhood exemplifies the simplicity and trust necessary for following him.³ We hear his condemnation for those who harm children: those responsible would be better drowned in the sea with a millstone round their neck. The privileged dimension of childhood innocence is emphasised when Christ adds: "Their angels in heaven are continually gazing on the presence of my Father in heaven...It is never the will of your Father in heaven that one of these little ones should be lost" (Mt 18:14).

It is hard to connect this promise of angelic care and the harm that has nevertheless befallen the "little ones" in their charge. This passage justifies the devotion to Guardian Angels,⁴ traditionally understood to mean a personal angelic presence affording protection from evil. How can these little ones, therefore, be subject to outrage? In this question we see emerging something of the scandal to faith caused by abuse. It seems as if this care can be contradicted and obscured by the actions of sinful men towards God's "little ones". The nature of this contradiction is that victims are left with little or no sense of God's care for them. Faith tells us that they are not cut off from the Father's care: their angels are ceaselessly in his presence. It is rather that their subjective awareness of this care can be destroyed. The Father's immense love may appear less potent than the power of an abuser.



Heguet, *St Augustine and St Monica listening to St Ambrose* (Photo: Barcelona, Catalanian Art Museum)

Significantly, the only other places in the Gospels where Jesus similarly asserts that a sin is so great as to make death, or non-existence, preferable are when speaking of his own Passion. He laments for Judas: "Alas for that man by whom the Son of Man is betrayed, better for him that he *had never been born*" (my emphasis, Mt 26:24). To the women of Jerusalem who seek to sympathise with him over his Passion he says the time will come when men *will no longer wish to live* and "will begin to say to the mountains, 'Fall on us!' to the hills, 'Cover us!' because of what is being inflicted on him" (my emphasis, Lk 23:30).⁵

What are being described here are mortal sins: those which obviate the presence of God. The sins committed against Jesus are the *ne plus ultra* of mortal sin not merely because of the physical suffering they inflict, but because they seem to destroy the presence of God revealed in bodily form in Jesus of Nazareth. Jesus, the innocent victim, who in his sacred humanity lives always in the presence of the Father, never separated from him by sin, nevertheless becomes the victim of sin which disorders life to the point as to render it un-liveable. He does so willingly, in solidarity with all who suffer not merely pain, but that which assaults the presence of God within them.

In speaking of sins so grievous as to render life devoid of meaning, Jesus thus makes a link between the *skandalon* that affects his "little ones" and his own Passion. He thereby reveals the only true remedy for such mysterious, innocent suffering and its effects.

The Fathers of the Church Address Issues of Abuse

Tradition emphasises that something profoundly destructive of the person at the natural and supernatural levels results from sexual abuse. It is a scandal for it precipitates a crisis of faith in the victim and can be levelled as a "charge against Christianity".⁶

St Ambrose, in his treatise *De Virginibus*, relates the story of the fifteen-year-old virgin Pelagia, who is threatened with sexual assault by "those who would rob her of her faith and her purity".⁷ Those two things are intrinsically linked. The persecutors think that by outraging her sexual dignity they are more likely to corrupt her faith by revealing the folly of belief in a God whose care is immediate and personal whose power can save. Pelagia drowns herself in order to save herself from her persecutors and St Ambrose honours this as an act of martyrdom. She can be saved only by offering her life in witness to the transcendent nature of her faith and her bodily integrity.



Barna da Siena, Frescoe of Christ being scourged at the pillar in the Cathedral of San Gimignano (Photo: Matthew O'Gorman)

Whilst honouring the witness of Pelagia to purity, her death shows the huge threat to which faith, bodily health and integrity of the person are threatened in those who *do* suffer unforeseen the abuse which Pelagia feared more than death itself. Pelagia attests to the deathly quality of abuse. She can escape it only by pre-empting its violence to avoid the deeper wound to her purity. Self-destruction paradoxically is the only way of preserving her true self.

St Augustine

In Chapter 28 of *De Civitate Dei*, Augustine is dealing with an abuse crisis perpetrated by barbarians attacking the declining Western Empire who routinely violate adult women. He poses the question: "By what judgement of God was the enemy permitted to indulge his lust on the bodies of continent Christians?" The same kind of bewilderment is presented by contemporary abuse. It is a spiritual question. Augustine seeks to offer spiritual comfort:

Let not your life, then, be a burden to you, ye faithful servants of Christ, though your chastity was made the sport of your enemies. And if you should ask why this permission was granted, indeed it is a deep providence of the Creator and Governor of the world, and 'unsearchable are his judgements and his ways past finding out' (Rom 11.33).⁸

As well as Christians in this situation, Augustine deals with pagan Roman culture. Lucretia, the virtuous matron raped by Sextus, is extolled by her peers for committing suicide. Augustine cannot condone Lucretia's suicide but he shows a profound insight into her state of mind. He understands her death was motivated by a shame so great that she feared her very survival might be misconstrued as indicating some kind of complicity in her assault. He shows immense sympathy with Lucretia and is at pains to stress her innocence,⁹ but concludes that self-harm is not a fitting remedy for the Christian, for it is, in effect, taking on oneself the guilt of others, meting out punishment due to the abuser. Here again is a profound insight into Lucretia's state of mind. Today we should say she was self-harming, a common result of abuse. Augustine shows the clearest understanding of the phenomenon that victims of abuse, however innocent or pure they may really be, feel somehow complicit, that the fault is theirs. Commenting on the violation of consecrated virgins at the hands of the invaders he says:

But as not only pain may be inflicted, but lust gratified on the body of another, whenever anything of this kind takes place, shame invades even a thoroughly pure spirit from which modesty has not departed – shame, lest that act which could not be suffered without some sensual pleasure, should be believed to have been committed also with some assent of the will.¹⁰

Scripture and Tradition then, attest to the profound consequences of abuse for the whole person, for man is body and spirit. The violation of their physical, psychological and spiritual integrity can scar a young person's entire life.

The Language of Psychology

Today we may be inclined to turn first to the language of psychology to explain these effects of abuse. This, too, bears out what we have already seen in the Fathers, and can identify specific aspects of it at a behavioural level.

Many victims of abuse will experience prolonged emotional suffering. They are prone to anxiety disorders, addictions, confusion over their sexual identity and even psychotic personality disorders. Many suffer from post-traumatic stress disorder.

It is important to understand what this means for the victim. A trauma is actually an experience which evokes feelings and knowledge about what is happening to the self which are so unacceptable that the mind refuses to acknowledge them. Profound helplessness characterises such an experience. It destroys the child's sense of a safe or just world. It is not like living thereafter with an unpleasant experience repressed in the memory which occasionally surfaces to disturb the present. Rather, the experience of the trauma remains current as an "active memory" in the hope that somehow there will come a point where what has happened can be brought under some kind of control by the psyche. Until the survivor can develop a new way to understand what has happened, these memories continue to exercise a powerful influence on their present ways of feeling and acting. One of the most reliable indicators of trauma is that people may repeat the trauma through memories, dreams and fantasies, but also by "acting-out", that is, adopting behaviours which in some way recreate the very thing that appalled them. The cliché of the battered wife who keeps returning to her abusive husband is a good example of this re-traumatisation. The victim's traumatised psyche seeks the same emotional intensity of the original event, even though it be destructive, in order that "this time" it might somehow be better understood or tamed. She is in effect immersing herself in trauma.

These trauma-bonds mean that the abused always become abusers of a kind. A minority will go on to act-out their abuse on someone else. Most will become their own abusers and continue to afflict *themselves* in some way until this self-perpetuating cycle of trauma and resulting shame is recognised and healed.

A Place Deeper than the Psyche

To diagnose and treat these symptoms in the psychological realm is of course, very helpful and necessary, but most of these symptoms are at least implicit in what our brief examination of Tradition has already identified, and it is vital to realise that disturbances in the psyche have origins and their ramifications in a place deeper than our psychic drives.¹¹ In biblical terms, in the heart: that place where the "I" who says not "I am a mind and body," but "I have a mind and body" encounters God and whence it derives its identity.

"Authentic healing will, of course, involve human sciences, but it must stem from a Catholic vision of the person as a unique historical, spiritual and transcendent being."

Many victims are plagued by explicitly spiritual questions about why God allowed this abuse to happen. Augustine is clear that victims blame themselves and internalise the feelings of sin, shame and unworthiness. They may feel dirty or used, unlovable and therefore cut off from God's love. The image of God as a loving father can be destroyed by abuse from anyone in authority like a parent or priest. When it has happened at the hands of someone who spoke in God's name, who embodied the holy, it feels as if there is no recourse to God. For one in such a state, their ability to relate to others suffers damage, as does their sense of vocation or purpose in life.

Authentic healing will, of course, involve human sciences, but it must stem from a Catholic vision of the person as a unique, historical, spiritual and transcendent being.

Grief to Grace – A Model for Healing

A search to find a model of such healing has borne fruit. Pioneered in 2005 in the United States, *Grief to Grace* is a specialised, intensive, Catholic retreat programme which integrates psychological and spiritual healing for anyone who has suffered abuse. It is the creation of Dr Theresa Burke, an expert on trauma theory, who advises the United States Bishops' Conference and who, with her husband Kevin, is also the founder of the much more widely known *Rachel's Vineyard*, a similar programme for

healing those traumatised by abortion, which has been in existence for twenty years and has spread worldwide.

Grief to Grace has a wholly Catholic understanding of what constitutes human maturity, freedom and sexual dignity as proportioned to the person's growth in grace. Aided by solid therapeutic principles which are based on years of working with victims of post-traumatic stress disorder, *Grief to Grace* is best described as a nexus of psychology and spiritual direction. The "therapeutic relationship" it seeks to establish is with Jesus Christ, the Divine Physician, who alone models authentic humanity and by his suffering redeems what is lacking in it.

"*Grief to Grace* is a specialised, intensive, Catholic retreat programme which integrates psychological and spiritual healing for anyone who has suffered abuse."

Grief to Grace is an intense, five-day residential retreat programme. Victims, who may previously have suffered in isolation, find support and sympathy in joining a small group of others who understand their issues firsthand. The group becomes a kind of mirror in which to see their own pain and how they react to it. The retreat is facilitated by a trained team which always includes a psychologist and at least one priest. It uses the tools of psychology such as journaling, therapeutic facilitation, cognitive restructuring and group and individual discussions in order to allow memories and grief to surface. All this helps participants to see how abuse has affected their relationships and outlook, and how the symptoms of past trauma may still be badly affecting their behaviour and attitudes. The emphasis is on identifying trauma at the level of feelings as well as cognitively.

Whatever is brought to light by this process is brought to meditation, principally on the mysteries of Christ's passion, death, and resurrection, rather as in the 3rd and 4th weeks of the *Spiritual Exercises* of St Ignatius. Like an Ignatian retreat, *Grief to Grace* does this using the word of God and specially designed *Living Scripture* exercises to meditate on the Gospel, as well as the gentle direction of a therapist and priest, thereby allowing the Holy Spirit to act on the individuals' hearts and histories. The retreat integrates daily Mass, Eucharistic adoration, and the sacrament of penance is celebrated. Some retreatants (especially victims of clergy abuse) may have been away from the practice of the sacraments for many years. To date, without exception, they chose to return to them on retreat.

Like the *Exercises*, *Grief to Grace* is designed so that from prayer and meditation derive inspiration for concrete choices to change behaviours or attitudes which are sinful or no longer appropriate, or which are impeding growth. What psychology can diagnose and help recognise is then brought within the ambit of God's grace which builds on nature. In uniting themselves deeply to the mysteries of Christ's redemptive suffering, participants can grieve deeply for what they have suffered, let go of anger, open their own sins to God's mercy and so experience the power of Christ's dying and rising in their own lives which offers them real hope.

"The 'therapeutic relationship' it seeks to establish is with Jesus Christ, the Divine Physician, who alone models authentic humanity and by his suffering redeems what is lacking in it."

The transformation evident in the participants after five days is remarkable. It is as if a great burden has been lifted from them; the healing can be dramatic and even physically manifested. As with all retreats, the work of the Holy Spirit is dynamic and not something confined to those days alone. The attendees themselves attest to the power of the process, many of whom, especially in the US, come after years of talking therapies.

Grief to Grace operates in several US dioceses and in Kingston, Jamaica. With the support of the Archbishop of Southwark it was successfully piloted in London in October 2011 by a US-led team and

there will be a second retreat in autumn 2012 when it will hopefully be possible to establish a team to run the programme here regularly thereafter. As a model for authentic healing it deserves to be more widely known and its practice studied because of its sound therapeutic basis, its authentic spiritual presuppositions and because its team-based model provides a safe environment in which to work with very vulnerable people. The team also includes the charismatic and hierarchical Church in the mission to heal. In this way the priesthood which was, for some, identified with abuse, now becomes deeply implicated in its healing.

Most of all, *Grief to Grace* is a spiritual response to a spiritual problem, undertaken in the faith-filled conviction that true healing can only come about through the power of Christ's own paschal mystery. The only remedy for sin, and every wound that results from it, is the redeeming work of Jesus Christ, the Saviour. Through the ministry of the Church, "We know that the only real 'standard' against which all human reality can be measured is the cross and its message of an unmerited love which triumphs over evil, sin and death, creating new life and unfading joy".¹² No other kind of healing will suffice for God's "little ones".

"The transformation evident in the participants after five days is remarkable. It is as if a great burden has been lifted from them."



Fr Dominic Allain is a priest of the Archdiocese of Southwark, was a student at the English College from 1994 to 1999 and is the International Pastoral Director of Grief to Grace. (www.griegtograce.org)

Endnotes

¹ St Ambrose, *De Vidua Cristiana*, 1:3:3

² Pope Benedict XVI, *Ad Limina Address to the Irish Bishops* (Vatican, 28 October 2010)

³ Mt 18:3ff.

⁴ CCC 2389

⁵ Note that Jesus is quoting the prophet Hosea, who puts these words in the mouths of those who have been involved in the idolatrous rites of the Canaanite religion, a cult which included deviant sexual elements and possibly even the sacrifice of children.

⁶ St Augustine, *De Civitate Dei*, I, 16:1

⁷ St Ambrose, *De Virginibus*, 3:1:1

⁸ St Augustine, *Op.Cit.* 1:17:26

⁹ *Ibid.*: 1:19:45

¹⁰ *Ibid.*: 1:19:45

¹¹ CCC 2563

¹² Pope Benedict XVI, *World Youth Day Address to Priests and Seminarians*, St Mary's Cathedral, Sydney, 18 July 2008



The Year Of Faith and The New Evangelisation: Leading Young People to Christ in Catechesis

Canon Luiz Ruscillo

On 11 October 2012 the celebration for the beginning of the Year of Faith takes place. It marks the 50th anniversary of the beginning of the Second Vatican Council and the 20th of the publication of the *Catechism of the Catholic Church*. The Year of Faith was announced by Pope Benedict XVI in his *motu proprio, Porta Fidei*. The title is taken from Acts 14:27, in which Paul and Barnabas, returning from their first missionary journey, describe to the Christians of Antioch how the Lord had opened the “door of faith” to the gentiles. Pope Benedict takes up this image and writes: “It is possible to cross that threshold when the Word of God is announced and the heart allows itself to be shaped by the grace that transforms”¹. This more than adequately sums up the expectations of the Year of Faith and the task of the Pontifical Council for the Promotion of the New Evangelisation. On the one hand the Word must be announced; on the other we pray that grace will shape and transform the hearts of the hearers. This is a collaborative effort involving the Holy Spirit, the members of the Church and the people of the earth in the public sphere.

There seems to be some excitement about this latest initiative. At least there is a sense of expectation within the Church, even in those members living in old Europe and the ever more secularised north. This is quite different to the reception of the *Catechism* 20 years ago. In some parts of the Church there was scepticism as to the usefulness of such a publication. In other circles within the Church there was rejection and, sometimes, hostility. These negative reactions were based on a principled objection, not on a judgement of the quality, contents or language of the production itself. The principle at play was the conviction that “the faith is caught not taught”; that the Gospel can only be expressed through the personal witness of the believing individual, not through propositions or statements. It was a firmly-held opinion that it is only by the sharing of one’s personal faith story that the faith can be passed on, and it is through the sacramental imagination of a given culture that the faith is best expressed. A catechism of any sort, but especially a universal one, was not thought to be necessary and was considered to be counterproductive.

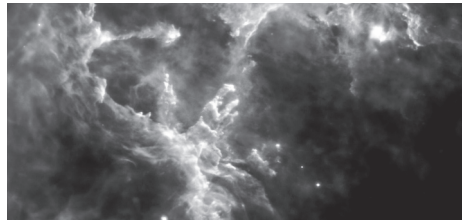
However, the very authority and quality of the *Catechism of the Catholic Church* meant that it was a document that could not be ignored for long. The *Catechism* was not so much the “elephant in the room” of catechetics; it was a statement that the Pope had rebuilt, restructured and reordered the room itself. While it is understood that the faith rightly needs to be lived and shared through the witness of believing Christians, the *Catechism* is able to express the faith story of the Catholic Church herself. Using the powerful witnesses from the Scriptures, the Councils and the lives of the saints, it affirms that the faith is both taught and caught. The language and culture of the *Catechism* is the fruit of the sacramental imagination of the Universal Church. We are much better able to express confidently our personal faith story and cultural imagination when we are under the expansive roof of the Universal Church resting on the four pillars of the *Catechism of the Catholic Church*.

The positive, formative effect of this publication on the life and teaching activity of the Church over the last 20 years cannot be overestimated. It is an authentic and authoritative expression of faith, “giving



(Photo: The Why Foundation)

an account of the hope that is within us”² accessible to all who are seeking to know what it is to be Christian. Furthermore, it is a touchstone and tool to judge the success of our catechetical efforts. Most pastors of souls who work in the parishes of England and Wales would recognise that we have signally failed in recent decades to enable Catholics to be confident in giving “an account of the hope within them”. This now spans three generations. Those people under 50 years of age who ought to be part of the life of our parishes have not rejected the faith; they have never heard it. While this painful fact may be commonly recognised, the inconvenient truth that the catechetical methodology promoted throughout this time has been inadequate is still not wholeheartedly taken on board. This attitude is slowly changing due to the “gravitational effect” of the *Catechism*.



Herschel Eagle Nebula (Photo: NASA)

While the extraordinary transformation the *Catechism* has wrought within the Church is to be welcomed – it is extremely rare that any modern programme for teaching the faith or bishops’ conference publication will neglect to quote or make reference to the *Catechism* – we are still not seeing a harvest that is rich; not rich enough. Among young people, the new movements and the various international pilgrimages are much more successful in this endeavour than the parishes or schools seem to be. We can learn from their good practice. At World Youth Day and the many youth conferences on offer, the faith is presented as a personal encounter with Christ who invites, indeed demands, a response. This response is expected to be wholehearted and total. The young people hear the Gospel preached and taught in its fullness, while they are able to share in the social, spiritual and sacramental life of the Church. This is sharing the faith story of the Mystical Body of Christ, without the self-selection based on personal preference experienced and encouraged in previous generations.

Yet we must face with honesty the fact that these are a few green shoots in a barren land. Most priests in parishes would recognise that most of their faithful parishioners need catechesis desperately. Their ignorance is not culpable, but those to whom the *munus docendi* has been entrusted are guilty of neglect. Catechesis is a dialogue of faith between believers. It seeks to deepen the relationship with Christ through growing in knowledge, prayer and fervent adherence. This takes place within the community of the local and Universal Church. Thankfully, the *Catechism of the Catholic Church* has inspired in recent times numerous materials to enable such a catechesis to begin again. The bishops and priests, as faithful shepherds, need to begin again to make such catechesis a priority.

The parish priest will also know that there are many on the outskirts of the life of the Church who are ready to hear the Gospel for the first time. This is the moment of evangelisation. It is here that the Word must be announced so that the listener has an opportunity to allow the heart to be transformed. The whole Church, all her members, are called to announce the Word, to be evangelisers.

In order to evangelise effectively, the evangeliser must be able to speak in the public arena, using the language of the public, and with an ear to the culture. This is the reason that many young people on the fringes of the Church find the practical service of the Church so appealing. Through such things as the commitment to justice, service of the poor and ecological responsibility, the Church speaks the language of the young. Social action and global issues call out to them in their own tongue and address their cultural concerns. But this is not enough; it is a first word which needs to be followed up if they are ever to hear and respond to The Word.

Our most pressing problem is that the evangeliser, the faithful member of the Body of Christ, is searching for the power of speech. We can identify some of the reasons that the voice of Christ is silent in the public sphere. A lack of confidence in the integrity and authenticity of the Church contributes to its silencing. Also, we are aware that when Pentecost day came round it was the Holy Spirit who gave the

apostles speech. The same Holy Spirit will be invoked continuously and by all throughout the Year of the Faith. However, while we pray for the gift of the Spirit and we seek *metanoia*, we cannot neglect our duty constantly to search out modern ways and means of communicating the ever-valid faith of our fathers and mothers. How can we give the evangelisers their voice?

I would like to identify two reasons why we are not being heard, both of them are apologetic in nature: the first is the lack of a coherent apologetic for the existence of God and the second is the lack of a coherent apologetic for the place of the Church in human life.

Until we are able to articulate why it is rational and reasonable to believe in God then we will always be silent in the public arena. The modern public sphere is one which is at home with scientific language, developments and technology. The evangelist must be able to speak in this place and therefore must be able to speak this language. It is foolish to imagine that we can ignore this issue. Throughout the history of the Church her children have always sought to use philosophy and science to announce the Word. More than ever this is a necessity. Never before in the history of humanity has the denial of the existence of the deity been so stridently avowed. An evangelisation which begins with the simple affirmation of the existence of God is unable to speak to the majority of modern men and women. Most catechetical materials still simply assert God's existence at the beginning of their programme. As a result, they fail to furnish our people, the faithful who are called to be evangelists, with the tools to be able to evangelise. The modern scientific mind does not cause a threat to our message but gives us ample opportunity to express it. We can and must equip our people with an apologetic which is able to reason towards the existence of God using the basic presumptions of modern science and its findings. Faith and reason are partners in humanity's quest for God. If we ignore the value of reason in the first proclamation of the Word, then our voice will be silent.

Similarly, there is a pressing need for an apologetic for the Church. For too long we have been unable to respond cogently to the challenge expressed in the popular phrase, "Jesus yes; the Church no!" This is the result of an overemphasis on the personal faith of the individual. Our evangelisers need to be given the means to be able to express what the Church is and why she is necessary. It is only in the Church that we find union with Christ who is the purpose and fulfilment of every human being. It is only in the Church that we find the fullness of the truth about God and about humanity. A truly modern catechesis must vindicate the place of the Church so that her members will be able to announce authentically the Word in the world.

Paul and Barnabas in their time were able to open the *porta fidei*, the door of faith, to the peoples of their world by announcing the Word. The hearts of men and women in the 21st century are not more firmly shut than in the time of Paul. Our contemporaries are not closed to hearing nor weary of seeking. It is our task to announce the Word in a language that they can hear and in a manner that invites a response. When we do so we will find that we are cooperating with the work of the Spirit who shapes and transforms the hearts of hearers.



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Endnotes

¹ Benedict XVI, *Porta Fidei*, 1

² 1 Pt 3:15



The Story of my Conversion to Christ during the Visit of Blessed Pope John Paul II in 1982

Sr Roseann Reddy

The proudest moment of my life, which I shall never forget and which, to this day, sends shivers down my spine and goose bumps up my arms, was the moment Blessed Pope John Paul II arrived at Edinburgh Airport on 31 May 1982. Ask anyone in Scotland what they remember about the visit and I am sure that the first thing many will recall was the weather. Scotland was almost tropical: the heat and the sunshine adding to the festive atmosphere. But the abiding memory that so affected and continues to affect my life was not to come from the weather but from the Pope himself. As he stepped on to Scottish soil and kissed the ground, I thought my heart would burst with pride and passion, not just for my country, but for my faith. This man from a far-off land, this man of great intellect, character and joy, this charismatic world leader known all over the world, had come to visit *me*. The feeling that I was part of something much bigger than “wee”, parochial Scotland has never left me. In that one, generous act he showed me that he cared, that we mattered and that I mattered. He did as Christ had done before him: in coming to seek out the sheep that was lost he led me back to my true home and for that I will be eternally grateful.



*Blessed Pope John Paul II in Scotland in 1982
(Photo: The Daily Record)*

At the time of the papal visit I was 18 years old and had lived all my life in the village of Bonnybridge, Stirlingshire, with my parents and three brothers. During the months that preceded the Pope’s arrival, my life had changed dramatically. On 10 December 1981, less than six months before Pope John Paul’s visit, my beloved mother, who had been at the centre of my life, died very suddenly at the age of 54. Anyone who has suffered such a loss will know the

“I went along, like so many others, out of a genuine curiosity and desire to welcome this great figure who had made the effort to come and see us.”

devastation and recall the indescribable pain and emptiness; she was gone and I would never be the same again. Like many other young people, I had lapsed from the practice of my faith: not dramatically, out of any radical turmoil of doubt, but gradually, out of apathy and laziness. I had drifted about, but grief and pain have more than enough “drift” of their own and I really needed an anchor. I needed to know the true meaning of life in order to understand my mother’s death and work out what my life was all about. The Pope’s arrival came just at the right time.

The theme for the Papal visit was threefold: “‘Yes’ to God, ‘Yes’ to life, and ‘Yes’ to each other”. These statements prompted me to think a lot about what I actually believed. It became important that I should decide if I believed in God, Christ and the Church. I could no longer be sustained by the faith of my

parents, impressive as it was, as there were so many competing influences and questions resounding in my mind. It had to be me doing the believing and, in the end, I became keenly aware that it was up to me to say "yes" to God. So I read voraciously; no Google in those days, just good old-fashioned books. In the end, for me everything came down to three questions: Did I actually believe in God? Who was this man Jesus? And what was the Catholic Church all about?

After much seeking, soul-searching and questioning, I did say "yes" to God, because I could not imagine this universe existing without a mind and a person having conceived of its beauty and complexity. I could not believe that the mesmerising and inspirational things I saw around me just happened to exist without being thought and willed into being.

"I felt he was speaking to me, as though there was no one else in the stadium."

It was upon my reaching this conclusion that Pope John Paul II addressed the young people of Scotland at Murrayfield stadium on 31 May 1982. I went along, like so many others, out of a genuine curiosity and desire to welcome this great figure who had made the effort to come and see us. Once in his presence, I felt he was speaking directly to my heart:

In the first place I say this: you must never think that you are alone in deciding your future! And secondly: when deciding your future, you must not decide for yourself alone!¹

At that point, I never could have imagined that 18 years down the line I would be founding a new religious community with the late, great Thomas Cardinal Winning called the Sisters of the Gospel of Life. Inspired by Pope John Paul II's great encyclical, *Evangelium Vitae*, we were established to provide support for women in crisis pregnancy in order to help them have their baby, realising not only that life needed to be defended but that most women chose abortion because they were afraid of receiving little support. Following the Murrayfield Mass there was much criticism in the media that it was all just hype and noise. However, Pope John Paul's words remained with me, along with the feeling that I was part of something much bigger than my family, parish or circle of friends and, perhaps for the first time, I felt great pride in my Catholic faith. I felt that I could do anything if only I would trust in the Lord and surrender myself to Him.

The Holy Father also spoke to us about St Andrew, Patron of Scotland and about the miracle of the feeding of the multitude with the five loaves and two fishes and then challenged us to imitate our patron saint. Yet again, I felt he was speaking to me, as though there was no one else in the stadium:

Left alone to face the difficult challenges of life today, you feel conscious of your inadequacy and afraid of what the future may hold for you. But what I say to you is this: place your lives in the hands of Jesus. He will accept you, and bless you, and he will make such use of your lives as will be beyond your greatest expectations! In other words: surrender yourselves, like so many loaves and fishes, into the all-powerful, sustaining hands of God and you will find yourselves transformed with "newness of life", with fullness of life. "Unload your burden on the Lord, and he will support you."²

That day, I chose to give my life to God. The Pope had come to me, showed how much he loved me and provided me with a challenge. My response to that challenge was to say a fervent "yes" to life itself.

Until that point in my life I had been, at best, neutral (if such a thing is possible) on the whole issue of abortion. Had I been asked, I would have probably parroted all the usual responses: that I thought abortion was about a woman's right to choose, even though I would of course never consider having one myself; that we had to have abortion for the hard cases, and so on and so forth. As part of the preparation

for the papal visit, our local youth group invited a speaker from the Society for the Protection of Unborn Children to come and talk to the twelve of us about the issue, and that was where my conversion to the pro-life cause really began. Like my search for the truth about God and the meaning of life, so my search for the truth about abortion started with the scientific and medical facts: in this case, with regard to the development of the baby and what abortion really is. Biology manifests the coherence of believing that life begins at conception and that all abortion is therefore the taking of an innocent human life. A detailed exploration of the issue goes beyond the scope of this article, but suffice it to say that, after much research, questions asked and answered, I was now



Sr Roseann Reddy with a young client at the Sisters' care centre in Glasgow

ready to give a whole-hearted "yes" to life and, as the Pope had said, "[Jesus] will make such use of your lives as will be beyond your greatest expectations!" How prophetic those words were.

So all that remained was the "yes" to others. What was I being asked to do? Again, Pope John Paul provided the answer, this time during his homily at Mass in Bellahouston:

It is essential for us to understand that Jesus has a specific task in life for each and every one of us. Each one of us is hand-picked, called by name, by Jesus! There is no one among us who does not have a divine vocation!³

At that stage I did not know that my vocation would be to work for the pro-life movement: firstly, as a committed young lay Catholic, and then to *duc in altum* by founding the Sisters of the Gospel of Life. What I did know, beyond all shadow of a doubt, was that in the wake of the visit of Blessed Pope John Paul II, I now belonged to God. I now had the answers to the meaning of life and now knew what I had to do. Ever since those heady, youthful days of 1982, I have dedicated my life to trying to respond to the words of St Mungo, Patron of Glasgow, echoed by Blessed John Paul II as he left Bellahouston that scorching June day: "Let Scotland flourish through the preaching of Thy word and the praising of Thy name!" Amen.



Sr Roseann Reddy established the Sisters of the Gospel of Life with Sr Andrea Fraille in 2000. They were the first female religious community to be formed in Scotland for over 150 years and offer spiritual, emotional and practical support for pregnant women and their children in Glasgow, Scotland.

Endnotes

¹ Bl. Pope John Paul II, *Address to the young people of Scotland*, Murrayfield, 31 May 1982.

² *Ibid.*

³ Bl. Pope John Paul II, *Homily at Holy Mass in Bellahouston Park, Glasgow*, 1 June 1982.



From Rome to Ramsgate: St Augustine, Pugin and The English Mission

Fr Marcus Holden

For six years at Mass in the Venerabile chapel I sat facing two stained glass roundels with unique significance for English Christianity. The first depicted the moment when Gregory the Great first conceived the English Mission after seeing the Anglo-Saxon slave children in the market squares of Rome. The second window showed the mission sent by Gregory after he became Pope: a boat with Augustine and his monks bound for England. This window was often a source of inspiration and consolation as I envisaged my own return to the "mission" and prayed for the same conversion of the Angles albeit in a very different but similarly non-Christian, England.

My romantic notion of sacred missions and saintly, providential enterprises was somewhat put aside during my busy first years as a priest in the Archdiocese of Southwark but unexpectedly rekindled when I was sent to Ramsgate for my first appointment as a parish priest. Ramsgate parish contains the landing site of the Gregorian mission and the place of the first encounter between King Ethelbert and the Gospel brought by Augustine and his missionaries. To my surprise I had found myself at the other end of the bond of first connection between the Eternal City and our own country.

Almost all Catholic countries celebrate their founding saints with feasts, shrines and sacred stories. Unfortunately, the English in recent centuries have often forgotten their first Christian missionary, St Augustine, and the narrative of how the faith was originally planted. It was not always so. The cult of the missionary founder of the English Church, St Augustine, developed rapidly in Canterbury after his death in 604AD. The famous account of Augustine's missionary exploits and the beginning of the English Church were immortalised in the Venerable Bede's *Ecclesiastical History of the English Peoples*. Within thirty years of the Norman invasions St Augustine's revered remains were transferred to a new position of prominence in his re-constructed Norman abbey church in Canterbury. The cult of Augustine soon became a national pre-occupation and he was known as *Apostolus Anglorum*, Apostle of the English. The writer Goscelin of Canterbury tells of the famous miracle stories which surrounded the shrine. Henry II instituted a six-day fayre in honour of the translation of St Augustine's relics and devotion to him spread throughout England and beyond.

It was not at Canterbury alone that Augustine was revered but also on the Isle of Thanet where he had first landed. St Bede has recorded at length how Augustine, having travelled across the continent, landed near to what is now Pegwell Bay, Ramsgate, and met King Ethelbert at Ebbsfleet. A chapel close to the site of the landing is said to have existed in medieval times for the sake of pilgrims and a stone bearing the first footprint of the apostle Augustine, as he landed on the island, was a great article of devotion. Some were recorded as saying, "We will worship in the place where his feet stood".

"A stone bearing the first footprint of the apostle Augustine, as he landed on the island, was a great article of devotion."

By the end of 1538, however, Augustine's shrines had been destroyed and his relics discarded. The great Canterbury abbey fell into ruin. Memories of the saint were all but forgotten except in the minds of a small number of recusant Catholics (including the forty-four martyrs of the English College). In a

strange turn of history, the 19th century saw a revival of interest in Augustine and England's early saints. The ruins of St Augustine's abbey were bought and preserved and are now a World Heritage architectural site. Lord Granville erected a great cross to commemorate St Augustine's first sermon in Thanet. The Oxford Movement sought to re-connect England to its ancient Christian roots. In 1844 Blessed John Henry Newman and his friends, based at Littlemore, published a series of lives of the English Saints which included that of Augustine: the frontispiece of St Augustine was produced by a certain Augustus Welby Northmore Pugin (1812-1852) whose life would become inextricably linked with the saint.

Pugin became the most famous architect of the 19th century; the designer of some forty churches and seven cathedrals, not to mention Big Ben and the new Palace of Westminster. Pugin's "Gothic revival" changed the face of Victorian Britain and his legacy and influence have lasted to this day. After his premature death, his son Edward Pugin, in particular, continued to follow his architectural tradition and maintain his principles. Interestingly, he made a Gothic design for the English College church that was eventually rejected.

A. W. N. Pugin, like Newman, became a convert to the Catholic faith through a revived interest in history. For Newman, it was the Fathers of the Church who brought him to Catholicism, for Pugin it was medieval architecture that pointed to Rome. Pugin believed that a restoration of medieval Gothic architecture would preach more eloquently to the English soul than any sermon. In his passionate essay from Ramsgate entitled *On The Revival of Christian Architecture* he wrote:

The study of Catholic antiquity is so associated with ancient piety and holy recollections, that the soul is insensibly drawn from the contemplation of material objects to spiritual truths. An Englishman needs not controversial writings to lead him to the faith of his fathers; it is written on the wall, on the window, on the pavement, on the highway... In short, Catholicism is so interwoven with every thing sacred, honourable, or glorious in England, that three centuries of Puritanism, indifference, and infidelity, have not been able effectually to separate it.¹

Pugin had a fascination with everything that belonged to the world of England's Catholic past and most particularly its traditional patron saints. Throughout his churches, and even in his domestic buildings, the English saints have a unique prominence.



The tomb effigy of Augustus Welby Northmore Pugin in St Augustine's Church, Ramsgate. (Photo: Fr Marcus Holden)

Again in his essay *On The Revival of Christian Architecture* he wrote:

Our cities, towns, and localities, the rocky islands which surround our shores, are yet designated by the names of those saints of old through whose lives, martyrdoms, or benefactions, they have become famous.²

In 1843 Pugin moved to Ramsgate, not merely as a place of childhood seaside memories but to establish his home “near to where Blessed Austin landed”. Soon after, with his own money and using solely his own architectural principles, he began to construct a church to honour St Augustine and which would be his “ideal church” and his final resting place. No fewer than ten images of Augustine can be found in the church today in the finest Gothic revival glass and stone. The story of Augustine’s mission from Rome and first evangelisation of the English is fittingly depicted above Pugin’s tomb (for me, an enthralling parallel to those found at the Venerable), including that first footstep of the saint on Thanet. One of these Hardman Powell windows shows Pugin actually with St Augustine dedicating the church in his honour.

In 1864 the Benedictines of Subiaco were given permission to make a foundation in Ramsgate. They had a strong sense of continuing the mission of Augustine the monk in the place where he first landed and preached. In 1997, to celebrate the 1500th anniversary of Augustine’s landing, monks from all over Britain came on pilgrimage to Ramsgate in the presence of Cardinal Basil Hume. In the year 2000 St Augustine’s was used as a place of jubilee pilgrimage and attached indulgences attracted many visitors.

When the monks of Subiaco withdrew from St Augustine’s in 2010 a great spiritual hole was left and the future of Pugin’s vision rendered uncertain. Thankfully, due to huge public support, an extensive restoration work has begun and a new identity for the church as a place of modern pilgrimage is bringing new life and interest to the site. Safe under diocesan care, many pilgrims and groups are already coming to visit St Augustine’s for masses, prayers and devotions and to learn about the unique story of England’s first evangelisation. Each year, a week of festivities and devotions called “St Augustine’s week” takes place leading up to the saint’s solemnity (27 May). It has been designated as a week of Catholic history and culture in the local area.

On 1 March 2012 the church of St Augustine in Ramsgate became an official Catholic shrine and place of pilgrimage. This day was the 200th birthday of its architect Augustus Welby Northmore Pugin (1812-1852). Although Pugin designed so many wonderful churches, St Augustine’s is his personal church and the place of his burial. He called it his own child and allowed not one of his “true principles” to be broken in its construction. The reconstituted shrine of St Augustine in Thanet fulfils some of Pugin’s dreams for the site and resonates with his desire for a revival of the spirit of medieval Catholic England and a deeper recognition of its saints. It is appropriate that, given Pugin’s great passion for the English saints, his own beloved church should also be designated as the first shrine to St Augustine of England



Stained glass window of St Augustine preaching to the Saxon King Ethelbert who eventually converted to Christianity precipitating the spread of the faith across England. From St Augustine’s Church, Ramsgate (Photo: Fr Marcus Holden)

since the Reformation. Pugin was never interested in art for art's sake, his architecture and design, rather, were a living expression of the truth. While St Augustine's will always warmly welcome visitors with cultural and historical interest, it is a living church seeking to attract contemporary pilgrims keen to pray for personal conversion and to rediscover something of the living dynamism of Catholic heritage.

“The reconstituted shrine of St Augustine in Thanet fulfils some of Pugin's dreams for the site.”

So my seminary faith in the abiding relevance of the old English saints and providential connections in our priestly vocations on the English mission has been somewhat renewed by these developments. One day walking along Pegwell Bay (near to where Augustine landed) I noticed a most unusual signpost that points out to sea with the surprising inscription “Rome”. Due to Augustine's mission, conceived in the heart of Pope Gregory the Great, England in general, and Thanet, in particular, will always have a direct bond with the Eternal City. One of the pastoral recommendations of the same Holy See for the forthcoming Year of Faith proclaimed by Pope Benedict XVI is precisely to work toward the dissemination of knowledge of the local saints because the saints give an “authentic witness to the faith”. Perhaps the new shrine of St Augustine established on Pugin's bicentenary and in his key church signifies, amongst many other hopeful signs, the beginning of a new era of conversion along Puginesque lines? This again may seem a romantic notion but so did the dream of the Gregorian mission and indeed the Second Spring! Both Augustine and Pugin are the result of surprise revivals.

England is, indeed, awakening to a sense of her ancient dignity; she begins to appreciate the just merits of the past, and to work eagerly for the future³

For details about the Shrine of St Augustine's, forthcoming events and pilgrimages and opportunities to support the restoration work, visit www.augustinefriends.co.uk. All Old Romans and Friends of the Venerable are particularly welcome.



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Endnotes

¹ A.W.N. Pugin, *An Apology*, first published in 1843 by John Weale, London, (Gracewing, Leominster, 2003), 49

² Pugin, 50

³ Pugin, 51



Happiness and the Spiritual Life

Fr Paul Murray OP

"There is no doubt about it. We all want to be happy". This simple statement of fact; these honest ordinary words occur in a passage written centuries ago by St Augustine of Hippo. But so resonant and so fresh are Augustine's words, they might almost have been written today or yesterday. Augustine himself was well aware of their likely impact. His full statement regarding the task of happiness reads: "There is no doubt about it. We all want to be happy. Everyone will agree with me even before the words are out of my mouth...so let us see if we can find the best way to achieve it".¹

If St Augustine, from the fourth century, were somehow able to drop in on our Third Millennium, and walk down the thoroughfare of one of our main cities, what would he think of us, I wonder? No doubt he would be stunned by the many advances we have made with the help of modern science and technology. But he would also be struck, I suspect, by the surprising lack of progress we have made in distinguishing between a superficial or illusory happiness and what makes for real joy. It would probably remind him of his experience as a young man in Carthage. "I went to Carthage", he tells us in the *Confessions*, "where I found myself in the midst of a hissing cauldron of lust".² In Carthage, there was, for Augustine, pleasure to be sought and had (pleasure in abundance) but there was no true joy. It was only, in fact, after Augustine's conversion, some years later, that he came fully to understand the nature of happiness, and how he might attain it. At that point in his life, he wrote: "There is a world of difference between the joy of hope that comes from faith and the shallow happiness that I was looking for".³

Today, we find this "shallow happiness" so painted over and glamorised by the media, in films, magazines, and advertising, it gives the impression of a world of almost magical human fulfilment and self-realisation. Pope Paul VI, in his apostolic exhortation on Christian joy, *Gaudete in Domino*, notes that "a commercial, hedonistic and materialistic civilisation... is still trying to present itself as the gateway to the future".⁴ But, fortunately, many young people today, perhaps because they are the first to feel the side-effects of this false dream (the hurt and the betrayal) are also the first to begin to see through all the tinsel and glamour. For, sooner or later, there is what Paul VI calls, an "instinctive reaction of many young people against this illusion".⁵ "This generation", the Pope declares, and his words today still retain all their force and authority, "This generation is waiting for something else".⁶

To communicate some idea of what that *something else* might be, let me begin by reading to you from a letter written some years ago by a prisoner on death-row in South Africa. He was 22 years old, and his name was Kevin. He wrote this letter (his last letter) shortly before his execution by hanging. Although Kevin was Catholic, and as a child had been an altar-boy, later during his teenage years he drifted away completely from God, and from the Church, and ended up committing a number of terrible crimes. But, in prison, he was visited by a remarkable religious sister called Sr Gerda, whom I myself was fortunate some time later to meet. Gerda was a German nun whose own father, many years before, had been held as a prisoner in a concentration camp. Somehow, as the weeks passed, with the help of Gerda, Kevin found himself being drawn back to God. Here is an extract from his last letter:

Yes, my dear Mother in Christ, the hour has eventually come for me to depart from this sinful world. I will die with the name of Jesus on my lips and in his arms. I'll trust and believe until the last moment... It is only Jesus who can help me now. I can't understand. Something is drawing my desire towards the joys of heaven and yet I have to experience death. I want, and

I really, really wish to go freely. Nothing stands in my way not even those I love most; it is because the love of Christ is stronger, firmer, more trustworthy, real and free. I write this letter with tears of joy in my eyes knowing that God is with me. I am indeed more than happy that I have found my God and Saviour again. It is inexplicable. It seems that the moment I start to pray I am directly in touch with God or I feel that I must give my heart just that one jump of desire into eternity. Oh, Sister, I have been so much unloved in my life... but I have at last experienced the love I longed for in the Lord through you... tomorrow I go as a child of God, the lost son returning home, saying for the last time: 'Jesus, Mary and Joseph, I offer you my heart and my soul! Take me as I am!'

The context in which Kevin composed his letter (on death-row with the expectation of certain death the following day) is far removed from the ordinary context in which most of us pursue our everyday Christian lives. But the letter serves to bring into sharp relief, all the same, some of the roads and paths which, sooner or later, all of us must begin to follow if we are to possess that joy, which is not something merely shallow or transitory, but a reality lasting and deep. In my own understanding, the breakthrough into joy is occasioned by three different kinds of experience or forms of practice. And, as it happens, I find all three of them present here in Kevin's letter: 1. The experience of prayer; 2. The experience of being loved; 3. The experience of suffering.

The Experience of Prayer

It is of great significance, I think, that when he speaks of prayer, Kevin also speaks of desire: "[S]omething is drawing my *desire* towards the joys of heaven ... It seems that the moment I start to pray I am directly in touch with God or I feel that I must give my heart just that one jump of *desire* into eternity" [my emphasis]. Prayer, like nothing else in our lives, brings us down to the root of our desire. We discover, in prayer, new things about God, but also new things about ourselves. And the most notable and the most surprising, perhaps, is the buried strength of our desire, the almost intolerable ache at the core of each one of us: what C.S. Lewis calls, in an astonishing phrase, our "inconsolable secret".



C.S. Lewis calls the buried strength of our desire an "inconsolable secret".

Since the early 20th century, and the advent of Modern Depth Psychology, it has been commonplace to speak about the repression of sexual desire. But, perhaps, there is today a more fundamental repression at work in our society, and not only in what we call "secular society", but also (and strange to say) in some of the new groups and quasi-religious movements which have emerged recently, and whose members take an active interest in spirituality. For that interest almost never seems to extend to an admission of the true depth of our desire for God (or indeed, of God's desire for us) as if such an admission in itself would somehow subvert the control we want to exercise over both our secular and our spiritual lives.

But, with the grace of prayer, and the humility and strength which that grace brings, we find courage to go down to the root of our desire. We begin to trust, and to surrender all that we have and all that we are to God. And, in doing so, in surrendering to the Mystery, we begin at last to experience in faith, something of that passion of joy, that great delight in knowing God for which we long.

The Experience of Being Loved

To me, one of the most striking phrases in Kevin's letter is the following: "I have been so much unloved in my life ... but I have at last experienced the love I longed for in the Lord through you." It may be that few of us have suffered the torment, the rejection, which Kevin endured as a young boy. But all of us can understand, at once, the profound breakthrough into joy he experienced in prison when, at last, someone

loved him with respect, loved him for himself, and loved him in spite of his crimes. In my own life, one of the most impressive witnesses to that kind of joy was a young, black, 23 year-old man, also on death-row, in the same maximum-security prison, in Pretoria, where Kevin died. His name was Christopher Andrews. The day before his execution, by hanging, Christopher wrote me a letter. It was the eve of his 24th birthday. I received the letter, in Ireland, about two weeks later. Here is a short extract:

God knows my feelings right at this moment as I am writing this letter. But surely I can tell you that I am free as I've never felt in my life, and the happiness to know that my reunion with Him (with God) will be glorious, fills my moments of life with joy and gladness. Well, I wish you all the good in the world, and may you always think of me as you did in the past, because to know that you did was a great consolation to me. And may you go from one luck to the other luck all your life. Let the Gospel you preach bring blessing to those who listen, and may God lead you from one truth to the other. I hereby bid you goodbye, my brother ... May the Lord go with you wherever your journey takes you. Farewell, my friend, I loved you as myself, and I am glad. Your friend eternally, Christopher.

The Experience of Suffering

The third road to joy is the most unexpected of all: the path that is most paradoxical. For here, joy is attained by what is, apparently, its very opposite; namely, by the experience of suffering. But since it is so often destructive of human happiness, how

can suffering bring joy? And why does the Gospel insist that sacrifice is necessary if we want to love and be loved? What love demands is something that the world (the materialistic world, at any rate) never seems to understand. But it is something that every lover knows by instinct. Nobody understands lovers except themselves. Nobody understands their willingness to completely forget themselves, throwing to the winds their own selfish interests. And nobody understands their joy. The self-sacrifice involved in going out from oneself, does not always come easy, even to the lover. There may be a certain impulse or instinct towards self-sacrifice, and that is wonderful. But instinct is not enough. The journey towards the joy of a great relationship presupposes a gift of grace and also a lot of hard work on our part.

Much more could be said here about happiness and the spiritual life, but let me finish by quoting the great words concerning joy Jesus spoke to his friends before his death:

You will be sorrowful, but your sorrow will turn into joy... So you have trouble now, but I will see you again and your hearts will rejoice, and no one will take your joy from you... I have said this to you, that in me you may have peace. In the world you have tribulation, but be of good cheer, I have overcome the world. (Jn 16: 20,22,33)

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Endnotes

¹ St Augustine, *De Moribus Ecclesiae Catholicae*, I,iii,4, in *Opera Omnia*, Vol I (Paris, 1877), 1312. Cited in Servais Pinckaers, *The Pursuit of Happiness* (New York, 1998), vii

² St Augustine, *Confessions*, Bk.III, trans., R.S. Pine-Coffin (Harmondsworth, 1968), 55

³ *Ibid.*, Bk.VI, 119

⁴ Paul VI, *Gaudete in Domino*, in *The Teachings of Pope Paul VI* (Rome, 1975), 499

⁵ *Ibid.*

⁶ *Ibid.*

“The journey towards the joy of a great relationship presupposes a gift of grace and also a lot of hard work on our part.”



Consensus, Conspiracy and the Immaculate Conception: Blessed John Henry Newman's Debt to Fr Giovanni Perrone SJ

Fr Guy de Gaynesford

In the spring of 1859, Blessed John Henry Newman took over editorship of the Catholic literary magazine, *The Rambler*. It was a position he regarded as “a bitter penance”,¹ but he had been chosen for a reason. The previous editors, Richard Simpson and Lord Acton, had been persistently critical of the policies of the English bishops to the point where a confrontation had become inevitable. With the bishops threatening to have the paper closed, and the editors firmly unrepentant, both sides accepted a compromise; that the editors would immediately resign in favour of Newman.

The new editor found himself in a difficult position: he felt a natural sympathy with much of what the former editors had been trying to achieve, but he also realised that a more conciliatory line would be needed if the magazine were to survive. In his first edition, Newman attempted to steer a middle way between abject surrender to episcopal pressure and defiant rejection of ecclesiastical censorship. The burning question of the day concerned education. The government had established a commission to investigate the possibility of providing nationwide primary education and was sending inspectors to the few existing state schools to examine the quality of state education, its cost, effectiveness, and (ultimately) its desirability. Catholic primary schools, being privately owned and administered (although receiving a public subsidy), were not obliged to receive the state inspectors, and a lively debate on the subject had sprung up in the Catholic press. In the absence of any statement from the bishops, the question appeared to be an open one and *The Rambler* had already advocated the opening of Catholic schools to the inspectors. The bishops responded tersely in a private letter to the editors, informing them that they had made their decision: the inspectors were to be kept firmly outside the school gates and they viewed any Catholic voice speaking to the contrary as divisive and disobedient. At this point, the editors resigned in Newman's favour and the bishops waited to see how he would attempt to relieve the tense situation.

Newman composed a long and fulsome editorial, in which he apologised without reservation for any embarrassment the magazine had caused the bishops. He underlined the loyalty to the Church of all who contributed to *The Rambler* and he submitted wholeheartedly to the policy that the bishops had adopted. Then came the sting in the tail: almost as an afterthought, Newman added that the previous editors had intended no insult when they suggested that the question of state inspectors was one that the faithful should be interested in, for

We do unfeignedly believe that their Lordships really desire to know the opinion of the laity on subjects in which the laity are especially concerned. If even in the preparation of a dogmatic definition the faithful are consulted, as lately, in the instance of the Immaculate Conception, it is at least as natural to anticipate such an act of kind feeling and sympathy in great and practical questions.²

Whether deliberately or unintentionally, Newman had significantly upped the ante. Until this point, the dispute had been one of *policy*: the advisability of allowing state inspectors into Catholic schools. Newman, however, had referred to a matter of the definition of *dogma*, and had pointedly indicated that the Pope himself had seen the importance of consulting the faithful (in 1849) before moving ahead with the infallible definition in 1854. From the pen of any one other than Newman, this would be interpreted as a highly aggressive move, for he appeared to be issuing a direct challenge to the episcopal habit of formulating policy without reference, even of the merely token variety, to the opinions of the faithful. Furthermore, his mention of the Papal Encyclical *Ubi Primum* of 1849, in which Pius IX instructed the bishops to enquire into the beliefs of the faithful regarding the Immaculate Conception, suggested that the English bishops were adopting an even harder and more authoritarian line than the Pope himself.



Blessed John Henry Newman (Photo: Catholic Church / AP)

Newman was making a bold claim. He was asserting that it was more than *good practice* for the pastors of the Church to consult the laity, and it was not just prudent people-management that led clergy to concern themselves with establishing clearly what the faithful of the Church believed. It was, Newman was arguing, both important and necessary and this was in reference to matters of dogma, not just policy.

The reaction was swift: Newman received a terse letter from his Ordinary, Bishop William Ullathorne, and a separate letter from the professor of dogmatic theology at Ushaw, Dr John Gillow, which contained a strong denunciation of the notion that the magisterium needed to consult the laity. For Gillow, it was outrageous to suggest that infallibility resided anywhere but in the *Ecclesia docens*: he concluded that Newman's argument "would be characterised at least as *haeresi proxima*."³

But Newman had an ace up his sleeve. The notion that the faithful had a significant role in discerning the precise nature of the Church's faith was by no means a new one. It was not even Newman's. Nor was it a dangerous, progressive theory held by radical liberals. Far from it. Newman composed, in reply, his devastating treatise *On Consulting the Faithful in Matters of Doctrine*, in which he demonstrated the illustrious ancestry of the theology he was advocating. Among others, Newman showed that the same theology was embedded in the writings of the Fathers such as Irenaeus, Tertullian, Paulinus of Nola and Augustine. It was visibly present in the writings of members of the magisterium of all ages (such as Gregory of Valencia, Cardinal John Fisher, William Ullathorne and Pope Pius IX), and had been defended by indisputably Catholic scholars and theologians of the previous three hundred years (such as Petavius, Cano and Mohler). These authorities were marshalled by Newman to confirm the catholicity of his central claim: the laity had something to offer the magisterium, and which could not be found elsewhere, in the exercise of their unique role of defining the Catholic Faith. In Newman's words, "there is something in the *'pastorum et fidelium conspiratio,'* which is not in the pastors alone."⁴

The most interesting authority quoted by Newman, however, and by far the most heavily relied upon in his treatise, was Fr Giovanni Perrone, from whose writings Newman had lifted most of the other authorities he quoted and under whom he had studied at the Collegio Romano during his own preparation for ordination only twelve years previously. Perrone was not a household name but in the circle of contemporary theologians there were few whose name carried comparable weight. He had sat on a number of Papal commissions, including the one established to evaluate the orthodoxy of Georg Hermes. He had been heavily involved in the theological investigations prior to the definition of the Immaculate Conception in 1854, writing the first draft of the Bull single-handedly. He was also a consultant for several

congregations of the Papal Curia; his conviction being sufficient on more than one occasion to settle the question at hand. Where Newman represented the best in the tradition of the controversialist and the apologist, Perrone was the quintessential Catholic scholar: objective, measured, meticulous in method, precise and poised in phrase, clinical in approach, conscious of the need for a delicate balance between different concepts and highly trained in the nuances of theological vocabulary and the complexities of Catholic theological thought through the centuries. His voice was trusted at the highest levels in the Church.

Perrone had approached the question of consulting the laity from a different angle. In 1846, when Newman arrived in Rome to study for ordination, Perrone had been engaged in putting the finishing touches to his treatise (*de Immaculato B.V. Mariae Conceptu*) on the burning theological issue of the day: could the Church proceed confidently to the infallible definition of the Immaculate Conception of the Blessed Virgin? To this question Perrone gave an emphatic affirmative, but he knew that this conclusion had to be based on the strongest evidence, not merely personal conviction and pious desire.

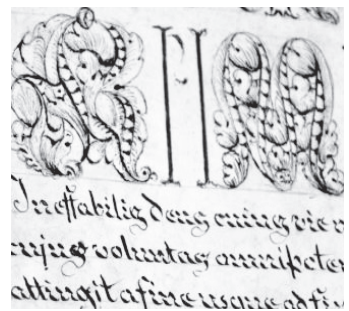
"No longer was the theologian looking for a single indefectible witness, but for the convergence of testimony from different

The problem was evidence: how could we be certain that a belief held by the universal Church today was also held throughout the breadth of the Church's history 1800 years earlier? If the Scriptures did not explicitly affirm a doctrine, and the Fathers did not consider it directly, how could it be demonstrated that a particular doctrine had always been a part of the Church's belief?

Perrone took a step back. Instead of insisting that all Church teaching could be definitively located in any single source, he argued that there were multiple sources that carried the Catholic faith. These included the writings of the Fathers, liturgical books, feasts of the Church, the *acta* of the martyrs, the perpetual sense of the faithful ("*perpetuus fidelium sensus*"), the witness of heretics (both positive and negative), archaeological monuments (under a number of headings), and, claiming the first place, the continuous and living magisterium of the Church.⁵ These *monumenta* of the Church were authoritative not in their own right but solely to the extent that they faithfully recorded the living belief of the only body that could be guaranteed to hold the entire faith handed down by the Apostles: the Church herself, the pillar and bulwark of the truth (1 Tim 3:15).

The Italian Jesuit and Papal theologian was insisting on balance: none of the repositories of faith could be expected to record and define the fulness of the faith. It would be unrealistic to expect the Fathers, or the Church's liturgical texts, or the surviving archeological evidence to have recorded single-handedly the entire corpus of Christian belief, and the scholar should not attempt to pretend that they do. In Perrone's system, it is accepted that each of the "witnesses" would be silent on occasion but that this could not be taken to indicate the absence of a doctrine at any period, for where the Fathers might fail to speak of a doctrine, it would be recorded and witnessed by the Church's liturgy, or the *acta* of the martyrs, or the archeological record.

Perrone's insight changed the nature of the argument. No longer was the theologian looking for a single indefectible witness, but for the convergence of testimony from different witnesses. Thus, for a period, the patristic evidence might be scanty but this was compensated for by the vigour of magisterial teaching, or by the witness of the Church's liturgy, or the physical evidence uncovered by archeologists. All of these *monumenta* pointed to a more fundamental truth, which lay at the heart of Perrone's thesis - that the symphony of witnesses, in which individual instruments may for a moment fall silent before taking up the



The Bull *Ineffabilis Deus* of Pope Pius IX on the Dogma of the Immaculate Conception (1854) (Photo: Lux In Arcana)

melody again, gradually establishes an overwhelming probability that a particular doctrine was and always had been an essential element of the Christian faith, preached to all and held throughout the Christian world: a *perpetuus fidelium sensus*. Perrone argued that once this *sensus*, or consensus as he more frequently referred to it, could be established, then *this* could be relied upon as a definitive proof that a particular doctrine was an element of the apostolic deposit of faith, consigned by Christ to the Church in perpetuity.

At the heart of Perrone's argument was the concept of balance. No single *monumentum* could be considered self-sufficient, for no witness was capable of containing the entire Christian message unaided. There was a sense of profound harmony or, in Perrone's word, *conspiratio*, between the different *monumenta*, that a single breath could be discerned breathing through all: the Spirit. This suggests a second level of *conspiratio*: a co-breathing between God Himself and the individual Christians who make up the Church, for it is in the faithful (clergy and laity together) that there exists a supernatural sensitivity to the revealed truth that allows each one to recognise and adhere to that Christian truth when it is preached. There is also a third level to Perrone's vision of *conspiratio*: that between the clergy and the faithful, evidenced especially when they unite to profess the same doctrine in the solemn liturgy of the Church. Such co-breathing between the *monumenta* of the Church, between the Spirit and the soul of man, and between the hierarchical degrees of the Church, establish, for Perrone, the quintessential foundation for his conviction that the doctrine of the Immaculate Conception represents more than human reasoning and confirms that it must be considered a fundamental element of the divine deposit of faith.

In Perrone's argument, Newman found the inspiration for his controversial position on the importance of consulting the laity. For, among Perrone's plethora of mutually-supporting witnesses can be found not only the "consensus of the faithful" but also the magisterium of the Church. Perrone had argued that neither can do without the other, for each one holds a unique place in the process of pointing towards the Church's deposit of faith: on occasion, either one may be silent: not faith-less, Perrone would insist, merely muted to some degree, but even when both are vocal and active, each supplies a distinct and unique contribution to the Church's capacity to proclaim the faith. On the one hand, the consensus, or *conspiratio*, between the clergy and the faithful offers a guarantee that a doctrine genuinely represents the apostolic deposit. On the other, the magisterium supplies the formal, definitive and authoritative reduction of that belief to a form of words that accurately describes the doctrine. Neither is capable of exercising the function of the other, nor can either of them dispense with the contribution that the other is able to offer.

Perrone's thesis could be summarised accurately in the words "there is something in the '*pastorum et fidelium conspiratio*,' which is not in the pastors alone." These words came from the pen of John Henry Newman⁶ but from the theology, without doubt, of Giovanni Perrone.



Fr Guy de Gaynesford is a priest of Plymouth diocese who completed a licence in dogmatic theology at the Pontifical Gregorian University this year. He is now parish priest of The Sacred Heart & St Teresa of the Child Jesus, Paignton, Devon.

Endnotes

¹ W. Ward, *The Life of John Henry Cardinal Newman, based on his private journals and correspondence*, vol. 1 (London, 1927), 480

² J. Coulson, *Newman's idea of the Church and its kinship with similar ideas in Coleridge and F.D. Maurice*, (unpublished DPhil thesis for the University of Oxford, Bodleian Library, Oxford, 1968), 154

³ J. Coulson, *Newman and the Common Tradition*, Oxford, 1970, 120

⁴ J. H. Newman, *On Consulting the Faithful in Matters of Doctrine*, (1859), ed. J. Coulson., Glasgow, 1961, 86

⁵ G. Perrone, *de Immaculato B.V. Mariae Conceptu*, (Rome, 1847), 2.2

⁶ J. H. Newman, *On Consulting the Faithful in Matters of Doctrine*, (1859), ed. J. Coulson, Glasgow, 1961, 86



The Sant' Egidio Community: Helping the Poor of Rome on a Saturday Night

Peter Stoddart

A fifteen minute walk away from the VEC there can be found a movement. Or could we describe it as a phenomenon? Either way, it is perhaps the most impressive and hard-working Roman organisation to have sprung up in the years after the Second Vatican Council. I am, of course, talking about the Community of Sant' Egidio which, for over 40 years, has been working tirelessly to create a culture of justice and peace, not just in Rome, nor just in Italy, but around the whole world. In October, I began working at their *mensa* on Via Dandolo, a large soup kitchen which offers a hearty three course meal to the less fortunate of the city. This is only one aspect of the work of the community. From teaching Italian to refugees newly arrived in this country to conflict resolution in the developing world, the scope of this movement is truly universal. But, as we will see, it is not only charitable works that make this movement special, but its firm commitment to prayer.

Origins

Started in 1968 by Roman high school student Andrea Riccardi, the community began as a prayer group in the small church of Sant' Egidio in Trastevere, from where the community gets its name. In addition to prayer, the high school students wanted to contribute their energies to helping the poor amongst them, the homeless and the marginalised. The success of this vibrant and youthful organisation can be seen in how it had to move down the street into the magnificent Santa Maria in Trastevere as Sant' Egidio was simply not big enough to house the scores of young men and women wishing to praise God and pray for a better world. The timing of the beginning of the movement cannot be overlooked. Only a few years before, the Second Vatican Council had reminded the world of the importance of lay involvement in the Church. Sant' Egidio is one of the best examples of an organisation which has responded to this rallying cry.

In the succeeding years, Sant' Egidio increased its influence not only in the Italian Church but in Italian society and, like any successful organisation, national borders were not strong enough to contain it. Sant' Egidio grew and other groups were started across Europe, either by members of the original Roman group who moved away or by people inspired to start their own. This was the first instance of the movement's international dimension, which has developed from foreign, parochial prayer groups to war zones. It is for this reason that the nickname the "UN of Trastevere" originated. From offering help to homeless people and caring for refugees, to standing in between armies on the battlefield, the scope of Sant' Egidio's work is massive, but surely nothing less can be expected when trying to live out the Gospel.

Work

So it was in October that I and two other English College seminarians found ourselves in the busy *mensa* on Via Dandolo: just one aspect of the movement's charity work but perhaps the one most instantly appreciated by the needy of Rome. It is a further acknowledgement of Sant' Egidio's standing on the world stage that Andrea Riccardi was appointed Minister for Migration and Refugees in Mario Monti's new government the week before we started our pastoral placement. Another event which may further

help to set the scene is that we started this work in the middle of the financial crisis. The *mensa* has always been well-attended over the years, however, we were told that, in light of the economic downturn, the loss of jobs and the ever-rising cost of living, more people have been seeking help.

For three hours, starting at around 5pm, volunteers take food from where it is served on the counter to whichever table we have been assigned by the organisers. The people we serve, or “friends” as the community call all who are involved in the movement, simply sit down, chat and share



Food and fun are both available on a Saturday evening in the soup kitchen (Photo: Peter Stoddart)

experiences or jokes with us and each other. It is a truly international setting with not just Italians in attendance but Iranians, Turks, Romanians and Somalians, to name just a few nationalities. As a result of the hundreds of people using this service, large queues develop outside, so work is often fast, and those using the service do not stay around too long; just long enough to enjoy a meal and brief fellowship. Therefore, on a table for six it would not be unusual to serve around thirty people in one evening. If you can imagine a bustling pizzeria on a busy weekend and then fast-forward proceedings, you have an idea! Several hundred people come through the door each evening, which, unfortunately, paints a very tragic picture of the state of affairs in Rome. As in all of the pastoral work at the VEC, we are shown a side of the city that never appears in glossy guidebooks or romantic movies. This is the side of Rome the local authorities would rather you did not see, yet it is the real Rome and a reality that the Church tirelessly works within. It is sad to see families with young children come to the *mensa* and sadder still to know that there will be many more who have not yet approached us for help. At Christmas, we reflected on how, in their time of need, the Holy Family would have been equally as needy; it is true that the light of Christ shines in the faces of the disadvantaged.

“Those using the service do not stay around too long; just long enough to enjoy a meal and brief fellowship.”

It has been a great opportunity to make friends with not only locals but other seminarians and religious who do their pastoral work with Sant' Egidio and this aspect of friendship is yet another fruit of the Sant' Egidio experience. So too has been the ability to practice my Italian: as a second-year philosopher at the Angelicum, these evenings are the most immersed I have found myself in the Italian language and it has been a great help.

In late December 2009, Pope Benedict visited the very same *mensa*, as a tablet on the wall outside now testifies, and on that occasion he ate alongside the poor and marginalised of the city and said:

Dear Friends! It is for me a moving experience being with you, being here in the family of Sant' Egidio, being with the friends of Jesus because Jesus actually loves those who suffer, the people who experience difficulties and he wants to have them as his brothers and sisters... I am here among you to tell you that I am close to you and I love you.

This sums up the spirit of the *mensa*, communicating the love of Christ to the most disadvantaged amongst us.

The work of feeding the hungry and homeless of Rome has been a regular service of this community since its early days. However, as the world has changed in recent decades, so has the community had to adapt its services. First, let us look at immigration: immediately after the *mensa*, upstairs in the same building, are several classrooms where Italian language classes take place for refugees and immigrants.

This is to provide the tools for these people to be inculturated into Italian society and also navigate the rough seas of Italian bureaucracy. This service shows clearly the commitment of the Sant' Egidio community in trying to better the lives of all who are in need, enhancing the chances of those who, without it, could find themselves even more lost, vulnerable and impoverished.

The global AIDS pandemic is also an area in which Sant' Egidio have been involved, both here in Rome and abroad. In Rome, numerous "friends" have died from the illness over the years and, on the Feast of All Saints, their names are read out every year at a Mass held in Santa Maria in Trastevere. These are people who were embraced by the community and helped in their final years. In Africa, the community has been involved in the treatment of babies whose parents had the illness. It is a great shame that this important work is seldom picked up by the media.

Prayer

It is not by works alone through which the community of Sant' Egidio lives out the Gospel. It is also through prayer, and community prayer in particular. In fact, ask any member of the movement and they will remind you that it is prayer that makes possible, and makes sense of, the good work they do. One cannot speak about the Sant' Egidio community without mentioning the daily evening prayer services which are held in Santa Maria in Trastevere. At around 8.30 p.m., people of different walks of life, Romans and non-Romans, workers, students and pilgrims, gather before the icon of Christ situated below the main altar to pray the psalms. Many VEC students down the years have attended this liturgy and I am sure have benefited from it. Each time I go along to these meetings I am reminded that these prayerful gatherings supplement the work we do very well and complete one's experience of Sant' Egidio. During the service, a member of the community or a guest attendee gives a reflection, looking at the reading and how it relates to the Sant' Egidio charism. The peaceful and transcendental atmosphere in the basilica is hard to find in many other Roman churches, and its close proximity to the VEC across the Ponte Sisto ensures there is no excuse for students not to attend at least once during their studies!



The Church of Sant' Egidio in Trastevere, Rome. (Photo: Peter Stoddart)

Conclusion

As an English Catholic, I think it would be great to see something like the Community of Sant' Egidio back home, but unfortunately this "new movement" of the Council, like others, has not arrived in England and Wales. However, the desire is there and so too is the poverty and marginalisation that Sant' Egidio works so well to alleviate. Just as Rome has its problems, so does the UK. We pray that in our own towns and cities the homeless, the hungry and those escaping persecution may be well cared for in a spirit of charitable works and prayer.



Peter Stoddart is a third year seminarian for the diocese of Hexham and Newcastle studying Theology at the Gregorian University.

The lunch in 1962 may have been modest. The same could not be said of the fare served up in 2012. The College did us proud! We were served on Friday the 27th with fruits of the sea of every kind. Imaginative, and delicious! The caterers maintained their standard throughout the triduum.

On 28th January Judith Champ treated us to a lecture befitting such an accomplished and sympathetic historian. She set the scene brilliantly, as readers may judge from her script, explaining the background to the decision of the English Guild to start a hospice and taking us through the decades of growth.

Archbishop Nichols' homily on the Sunday, 29th January, also reproduced here, reminded us of the place of pilgrimage in the history of Hospice and College as he presided over the closing Mass of the three-day celebration.

Monsignor Hudson's Vespers reflection of 29th January and his two post-dinner speeches on 27th and 29th January complete this commemorative section. Each one, delivered in a warm, easy style, afforded much food for thought. All three were greatly appreciated by their audiences.

One final memory. The College diarist described the scene on 27th January 1962 when "the Rector made an informal speech and proposed the health of the Cardinal Protector; the College gave a lusty rendering of 'Ad multos annos' and then the Cardinal rose amid vociferous cheers to tell us that the way we sang the 'Ad multos' was absolutely appalling and that they sing it better at the Scots." I wonder what Cardinal Heard would have said about the singing on 27th January 2012?

John Allen
6 June 2012



Mgr. John Allen is a former student of the English College. He edited the special 1962 600th anniversary edition of The Venerabile which was republished with additions this year.



Homily

27th January 2012

Cardinal Cormac Murphy-O'Connor

During his last illness, Cardinal Nicholas Wiseman said, "As people in the world go to a ball for their recreation so I have enjoyed a great function." So let us be like dear Nicholas Wiseman today and enjoy a great function when we celebrate the 650 years of the English in this place. It is hard to do justice to it all and yet, as we look back, before Eton was established or the Battle of Agincourt was fought a hundred years before, a Confraternity of men bought this site from John Shepherd and established a Hospice for pilgrims dedicated to St Thomas of Canterbury.



Cardinal Cormac celebrating Mass on 27 Jan 2012 (Photo: Ryan Day)

Yes, as you know, there had been an English presence in Rome before then, a Hospice enfranchised by King Alfred, the *Schola Saxonum*, a kind of English colony near St. Peter's. That English presence would remain from the 8th to the 11th century and then died out.

So it was in 1362 that this permanent place was established, a hospice for, as it is said, "A Hospice for poor, infirm, needy and wretched persons from England". I like the word "wretched". It was founded in the years following the 1350 Holy Year and by the time the Papacy, which had been in Avignon, returned to Rome, the Hospice had become the spiritual centre of the English in the city. It is associated with so many famous people in the history of our country. Thomas Linacre, the scholar and founder of the Royal College of Physicians, was Warden at the Hospice in the 15th century and other members of the Confraternity can number William Worlock, future Archbishop of Canterbury and by the time of Henry VII the Hospice was directly controlled by the English Crown and became known as "The King's Hospice". It is interesting that it was given the term "Venerabile", not just because of the Martyrs but since 1481 when the Hospice here was called "Venerable", reminding people of the antiquity of the links between English people and Rome centred on the present site for 650 years but going back to the old *Schola Saxonum* founded by King Ine in 725. But what a history! To say that England or Britain has no proper connection with Europe! England has been at the heart of Europe for 650 years in this place.

So we pass to the founding of the English College as we know it by Cardinal Allen. After the break with Rome in 1579 he founded this seminary with the approval of Gregory XIII and a glorious age set in amidst all the troubles, the Age of Martyrs, nearly a hundred years from the time of St Ralph Sherwin's martyrdom in 1581 to the martyrdom of St. David Lewis and John Wall and Anthony Turner in 1679. It was Durante Alberti who painted this wonderful picture called the "Martyrs' picture". Why? Because there is St Thomas and St Edmund, martyrs, and one sees the blood of Christ's wounds falling on the

British Isles and from that blood comes fire – *Ignem veni mittere in terram*. For many centuries students have knelt before that picture and reminded themselves of their mission and their heritage.

It is good to point out today that here we have no lasting city. The characteristic of this place, this Hospice, this College, is that it is not a permanent home. There have been a few people who have lived here a long time, such as Bishop Giles, who was here twenty-five years and was only made a bishop in order to encourage him to resign, which he didn't. But all the others, pilgrims or students, were here for a period of five years, ten years and not normally any longer. So this place is a place for sojourners, for the weary, for the learner, for the student, for hospitality - it is, after all, a hospice and I think back over the last sixty years during which I have known the College and seen so many people offered hospitality here. I remember the excitement when Mgr Montini came for lunch, the man we all were sure was destined to be Pope; or the successive Archbishops of Canterbury who have stayed here.

I remember when I was Rector inviting Harold Macmillan the Prime Minister to come to lunch. He was very "Macmillanish"; Leonard Cheshire and, recently, royalty. But for us who have come back this time it was a place of formation. But it was also much more than that. What times we spent here as students! Yes, there was The Greg! Oh, the Greg! What else? The Lenten Stations, the feasts of Sant' Agnese, Santa Caterina, Sant' Andrea, San Lorenzo etc. We all went and sang and enjoyed the modest hospitality they offered us. There was Palazzola. One could go on about Palazzola. Do you remember the song? "I leave Palazzola with a tear in my eye; the Villa's been wonderful in spite of the pie" – though I won't sing it! And then the *gitas* where all of us came back with stories of what had happened to us on the way. We learned so much from one another in those days and perhaps the best part of our formation was living here in Rome, the *gitas* and each other. I remember my last audience with Pope John Paul. It was good to talk to a saintly man about holiness and the need for all of us to strive to be holy and become more like Christ.

So I suppose that's what it's all about. We pilgrims, we sojourners in this place were - are striving to become holy, to be more like Christ and to imitate Him. As Christ says: *Here am I among you as one who serves* – that service, Christ's service, has happened here in this place for 650 years, this service was given for the sick, for the pilgrim, for the guest, for the student and for someone like me especially who has not only been a student here but rector and a sojourner on so many occasions during my thirty-five years as a bishop. So we have come to celebrate a place and a history and a venerable college for which we have such affection and we do so with joy. What is it St. Philip Neri said? 'A joyful heart is more easily made perfect than a downcast one'. So I think we can express our joy today and become in a sense more perfect as we remember many events and the many holy people that have lived in this place.

So we thank you, Lord, for all your goodness and for all that has been accomplished in your name here at the Venerabile. Especially, Lord, we thank you for the example of the Martyrs, so dedicated, so brave, so faithful in their love of you. *Ignem veni mittere in terram et quidquid volo nisi ut accundatur* (I have come to set fire on earth and what would I but that it be enkindled).



Cardinal Cormac is Archbishop Emeritus of Westminster. He is also a former Rector of the English College.



Rector's Speech

Friday 27th January 2012

Mgr Nicholas Hudson

Your Eminence, Your Excellencies, Rev. Monsignori, Rev. Canons, Rev. Frs, Srs, ladies and gentlemen. You can't imagine how much pleasure it gives me to be able to welcome each one of you back into this extraordinary place which is both the English and Welsh Hospice and the Venerable English and Welsh College. You really are most welcome to this our ses-sept-centennial anniversary celebration. 650 years makes it not "the *coldest* English institution outside of England", as one of our deacons called it, but most certainly the "*oldest* English institution outside of England".

Hasn't it been special to have Cardinal Cormac back with us to open our celebrations? As we knew he would, he found just the right words in his homily to stir and encourage us; to name the reality that we celebrate today. On behalf of us all, I want to say, thank you, Cardinal Cormac, for leading us in a liturgy truly worthy of this remarkable occasion; and for getting this unique Anniversary Year off to the very best of starts! It was certainly impressive to see the Cardinal flanked by so many bishops: Archbishop Stack of Cardiff and Archbishop Gallagher, Apostolic Nuncio to Guatemala; Bishop Roche of Leeds, Bishop Draine of Middlesbrough and Bishop Campbell of Lancaster, the three of whom constitute the Committee of Bishops responsible for Seminaries Abroad, and of which Bishop Arthur is, of course, the Chairman; and Bishop Budd of Plymouth, himself a former staff member from 1965–71: it really means a lot that you could be with us, Bishop Christopher.

It is marvellous to have with us all the living Rectors of the *Venerabile* – someone suggested my use of the phrase "all the extant Rectors" in my invitation was a bit over the top; perhaps "surviving" would have been a better word. Anyway, they run from Cardinal Cormac beginning in 1971, through to *my* two Rectors, Monsignors George Hay and Jack Kennedy, followed by Monsignors Adrian Toffolo and Patrick Kilgarriff ending in 2004. I'd like them to know just how pleased we are that they could all be here for this historic occasion. I know the students find it fascinating to see with their own eyes the faces that have been looking down on them all these years from portraits in the library – looking down benignly, of course.

I do believe the total number of staff gathered here tonight must be unprecedented. In pride of place, we welcome back the only female former member of staff, Sr Amadeus, longstanding and outstanding Pastoral Director. The presence of Monsignors Billy Steele, Tony Philpot, Phil Carroll, Pat Kilgarriff and Bishop Arthur Roche means we have no less than 5 former Spiritual Directors present with us. I asked the current SD, Fr Chris Willis, how one might refer to such a collection of SDs: he said "formidable". The presence of Canon Thomas Atthill, Mgr Peter Fleetwood, Peter Purdue, Anthony Towey and Bishop Budd means we have 5 former Academic Tutors.

With Mgr John Marsland, Fr Andrew Headon and I suppose, myself, we have 3 former Vice Rectors. It does mean that if the heating fails this weekend, we should be able to help Harry get it fixed. The presence of John Marsland, with Monsignors Rod Strange and Mark Crisp and Fr John Pardo, means we have nearly all the current Rectors of the English and Welsh seminaries here too.





After dinner speech (Photo: Fr Tony Milner)

The number of Old Romans already mentioned is fantastic, and the room is full of countless other alumni: to each and every one of them, I want to say, "*Ben Tornati a casa!*". Yes, it is true that, when I was showing the New Men the programme on their first day in College and they saw "*Ben Tornati Party*", one of them asked me - after four weeks' study of Italian, mind - "Father, who's *Ben Tornati*?" He redeemed himself by saying, later on, "I suppose New Men's *Gita* is his sister!" Anyway, let me repeat to all the former students, "Welcome home!"

We heard recently how Blessed John Henry Newman had such a love for his childhood home that he said he could have taken an exam on it. I think many of us could say the same about this place. I was touched not so long ago to hear a famous Old Roman taking his parish around the College garden and telling them, "I always call this place my 'Alma Mater', 'my dear mother', because that's what this place is to me" Those of you who know him won't be surprised when I tell you it was Fr Tony Grimshaw. The presence of Liam Kelly, Tony Grimshaw and Tony Philpot means we have 3 former Palazzola Directors present as well.

And isn't it marvellous to see Joyce Hunter and all the Piacentini family present here tonight?: Giuseppe, Julie, Riccardo and Daniele. To all of us who cherish the tradition of hospitality which we celebrate today, what joy it gives us to see Palazzola (under their direction) move from strength to strength in the welcome it offers, year in year out, to pilgrims from England and Wales. To all of you who've worked so hard in recent decades to make the Villa flourish, we offer you sincere congratulations - and gratitude - for carrying forward to such a profound degree the Hospice tradition of welcome of which we are rightly all so proud.

Of course, we could have achieved nothing of what we've been able to develop either at Palazzola or in the College without the support of our Trustees - our Bishops and their loyal collaborators: Mgr Anthony Wilcox, Terry Forbes, Nick Coote and Peter Horgan. And it means so much to us to have celebrate with us here tonight two people in particular whose generosity has enabled us to restore, refurbish and renovate the College to an extent we would never have dreamt possible only a few years

back: I mean Urs and Francesca Schwarzenbach. Through their extraordinary kindness, we've been able to restore an antique library, create an archive, renovate the whole church, build a state-of-the-art exhibition in the crypt and refurbish completely the Salone – all to the highest standard; and in a way that pilgrims and seminarians will benefit from for countless generations to come. Urs and Francesca, we thank you and we salute you.

And we salute all the Friends of the Venerabile. The Old Romans and Friends alike have contributed huge amounts over the years to help us keep developing the facilities for the students here in College and for pilgrims to the Villa. It is very touching that so many Friends of the Venerabile chose to be with us this weekend. In welcoming your Chairman Miss Jo Barnacle and your chaplain Fr Thomas Wood, we welcome every one of you. And we thank Anthony Coles for the superb job he did in getting you all here. I like to think of the Confraternity of St Thomas who were inspired to buy this house on 27th January 1362 as the first Friends of the Venerabile, and I believe they would find in you worthy successors.

I'm sure they and the Shepherds look down on us with love this night. And I've no doubt they're full of admiration for all that has been achieved and continues to be achieved here in their old home. I find it striking to discover that the deed William Chandler signed this day 650 years ago stipulated three things in particular:

- That the house was to remain planted on the same site in the heart of ancient papal Rome
- That it was to be always Catholic
- That it was to be always English.

Always here, always Catholic and always English. So it is and surely always must remain. To all those, both living and dead, who have worked to make Chandler's vision a reality, let us offer this night heartfelt congratulations. And, to the future of this Hospice and this Seminary, let us raise our glasses to sing mightily *Ad Multos Annos!*

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The English Hospice in Rome: Community and Continuity

28th January 2012

Dr Judith Champ

The event that happened on 27th January 1362 was not, in itself, a very significant one; it was simply the sale of a house very close to this spot, by an English man living in Rome, John Shepherd. He had purchased the property a few months earlier, and in early 1362 placed it in the hands of a confraternity of English residents in the Eternal City. John and his wife Alice then offered to run it as a Hospice on behalf of the confraternity.

This has been taken as the foundation date of the English Hospice in Rome, since Cardinal Aidan Gasquet, writing in the second decade of the twentieth century, described the deed of sale signed on 27th January 1362 as “the foundation charter of the English Hospital”.¹ Until 1962, little attention was paid to the significance of this date. In 1862, the English College was in the midst of fundraising to rebuild this church, and the hospice story seemed of little relevance; in 1762 and 1662, the College authorities had other, rather more contentious matters on hand. Yet this anniversary opens a window on medieval religious life, and makes it possible for us to appreciate more fully the relevance and context of the events of 1362. This celebration also enables us to reflect upon how English Catholics after the Reformation understood what had gone before. The account of the founding of the English Hospice in 1362 and the late 14th century context in which it flourished offer us the opportunity for an exploration of a living example of Christian community and continuity and its meaning for English Catholic identity.

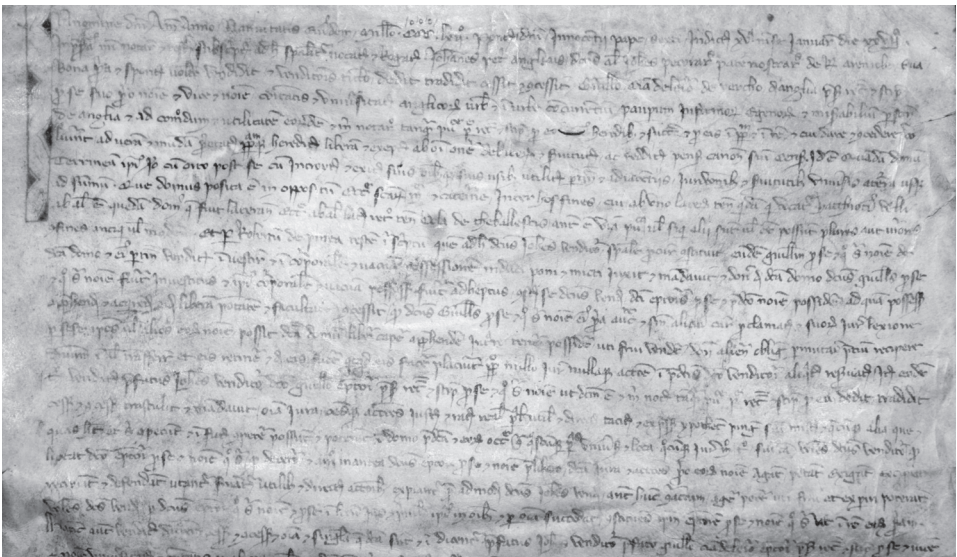
John and Alice Shepherd did not come from an England in which Rome and the Papacy were held in high esteem. The Hospice took shape against a background of constant warfare involving England and France (England’s greatest medieval victory, at Crecy in 1346 was fresh in the memory), a Papal court absent from Rome in Avignon followed by violent and destructive schism between rival claimants to the Papal throne, the seemingly unstoppable and savage spread of the plague, the Black Death. Yet this period also manifested the flourishing of extraordinarily vibrant and creative individual and corporate spiritual enterprises across Catholic Europe, including England. This was the world of Chaucer, Langland and Wycliffe, of Julian of Norwich, Catherine of Siena, Walter Hilton, The Cloud of Unknowing and the northern European mystics, but also of more anonymous ventures among more ordinary people. Faith flourished in the midst of a turbulent and fragmented society.

For much of the second half of the 14th century, the Papacy was in exile in Avignon, and relations with Edward III of England were often strained, particularly as the king wished to harness all possible revenues to fund his participation in what history calls the Hundred Years’ War. Matters came to a head in the 1340s when the King suspected that taxes raised by the Papacy in England were going straight to France to support his enemy in warfare. Throughout the 1340s animosity festered between Monarchy and Papacy, not only about the income from Papal taxation, but about ecclesiastical appointments. The financial disputes were fuelled by long-running arguments over benefices and Papal contravention of royal and episcopal control of appointments, leading to the Statute of Provisors passed in 1351. In 1353, the statute of Praemunire was passed, and augmented in 1366,

when Parliament effectively freed the King from paying any revenues to the Pope. Until the mid 1370s relations between England and the Papacy were constantly veering between sour and acrimonious and, at best, grudgingly conciliatory. Despite a brittle settlement reached in the mid 1370s, the statutes of Praemunire and Provisors remained in place. The context in which the foundation of the Hospice took place was, therefore, one of bitter hostility between the powerful King Edward III and the Papacy.

The story of the Hospice, although sources are thin for the early period, reflects many of the key themes in medieval life and faith. By 1362 there is evidence that identifiable English residents had been in Rome from at least the 1330s. Several hundred English pilgrims were known to be in Rome for the Holy Year of 1350, and a confraternity of English people was already in existence. A later foundation, close to the church of San Crisogono in Trastevere, and dedicated to St Edmund, was founded by an English merchant, John Whyte in 1396. The evidence suggests that it was much less well endowed than the first Hospice would become, and struggled to meet its own expectations, although it did acquire some properties around the turn of the century. Whyte's own house, on the site of the present Palazzo Farnese, was left to the Hospice confraternity, and increasingly the two organisations began to merge. Eventually, in the second half of the 15th century, after running more closely together for generations, the two Hospices and two confraternities combined.

What is important in this scene, however, is not so much the physical construction of one or other Hospice, but the driving force that brought them into being: the people. Few of the individual participants can be identified, but this is the work of a community, not of a single individual. The guiding principle of the gathered community, the *paroikia*, was deeply embedded in Christianity from the beginning, but it was always a community of exiles, constantly moving towards its ultimate heavenly home. Confraternities, designed to build and reinforce that concept, were an ancient idea, but flourished as never before during the 14th century. By the middle of the century, anything between 10 and 20% of the adult population of Europe were members of one or more confraternities; multiple membership was commonplace, and many of the English in Rome were members of both confraternities, of St Edmund's and the Holy Trinity, as well as that attached to the Hospital of Santo Spirito.



Detail of The Deed of Foundation (Photo: Fr Tony Milner)

As the parish system took root across Europe, confraternities developed, not in competition, but within and alongside the parish, and played an important part in shaping and reflecting the priorities of lay life. Confraternities were microcosms of the Christian community and were concerned with charity, sin, penance and reconciliation. John Bossy, in his seminal *Christianity in the West 1400-1700*², argued persuasively that the predominant understanding of the Seven Deadly Sins in medieval Europe was that the sins that undermined the community mattered the most to people. Sin was a visible and social matter, redeemed by the visible act of Christ's sacrifice, but because it fractured the community, it required visible and social reconciliation. Pride, envy and wrath in particular destroyed community, which therefore, required healing. This view is followed by Eamon Duffy in a recent essay on medieval religion: "Salvation was social, not solitary, an integration into the community of love which was the Church, militant here on earth, suffering in Purgatory, triumphant in Heaven".³

This emphasis on reconciliation within the community is connected to the spread of annual sacramental confession following the Fourth Lateran Council in 1215 and to the growing practice of deathbed confession and reconciliation to God and neighbour. That annual confession took place within the community, celebrated by the parish priest, not by an anonymous confessor. Symbolic of the social importance of sacramental reconciliation was that it was carried out in the parish church in a quasi-public fashion, so that, not only did the parish priest know the individual penitent and his or her circumstances, but the neighbours were able to witness whether or not hands had been laid in absolution. Confessional boxes were an invention of the 16th century.

If sin and reconciliation were public matters affecting the community, so too was repentance and penance, and the rise of the practice of indulgences runs parallel to the increasing emphasis on the need for both repentance and penance. Confraternities play into all of this, reflecting the communal life of Christianity and often being the locus within which indulgences might be sought to mitigate the postmortem punishment due to sinners. They became a prominent vehicle for the distribution of indulgences in return for charitable giving to their funds for the poor, sick and bereaved. The primary purpose of confraternity membership was to ensure a Christian funeral for a deceased member and prayers for his or her soul; it was even possible for the deceased to be enrolled into confraternities. Bossy described these proliferating organisations as "the most characteristic expression of late medieval Christianity".⁴ By the end of the 14th century, King's Lynn, for instance, had no fewer than seventy guilds, at least five of them dedicated to St Thomas Becket.⁵

It is virtually certain, therefore, that the English lay people who travelled to Rome, either temporarily or permanently, in the 14th century, had grown up with an awareness of Christian community shaped by the effects of sin, reconciliation, penance. Confraternities in England fulfilled a range of activities and made a variety of demands on members, but they were very important in creating and securing a sense of belonging. Travellers to Rome were almost certainly members of confraternities at home. Once settled in the Eternal City, it would be the most natural thing in the world for the English residents to join existing confraternities in Rome, or to form a confraternity of their own.

It has been common to think of the confraternity of English in Rome principally as a vehicle for the care of pilgrims; while this was clearly significant, and explains in part the foundation of the Hospice, confraternities existed first for mutual self-help and secondarily for charitable outreach. Confraternities existed principally for their members, who paid to join and enjoyed the social and spiritual benefits that membership brought. They were socially inclusive, embracing a range of people, unlike guilds tied to a particular craft or trade, and drew members from all but the very rich and the very poor. Guilds and confraternities were often interchangeable, and there is a blurring of meaning, but a guild seems to be tied to a location and a trade. Guilds [and confraternities] offered ordinary people not merely an opportunity to express a shared devotion but a form of sanctified sociability, which often had a strong

emphasis on respectability. As the ordinances of the London Guild of St Anne at St Lawrence Jewry put it, the guild existed, "in maintenance of good love and for to nourish good and true company in destruction and amendment of men of wicked fame and of evil bearing, by way of alms and charity".⁶

Thus, in a sense, the care of pilgrims in the Hospice was secondary to the consolidation of the immigrant community of English. This was a natural activity for groups of aliens in a foreign city, so it is no surprise that in Rome alone, the mid 14th century saw the foundation of confraternities and hospices by the Germans, Portuguese, Swedish and Spanish, among others. For the English settlers, this was clearly intended to replicate life in England. Even the dedication of the Hospice may have been deliberately borrowed. Some of the earliest confraternity members in Rome were from York, where the dominant guild or confraternity was the Mercers' Guild, dedicated to the Holy Trinity. The earliest name for the confraternity and Hospice in Rome was the Holy Trinity, but by the mid 1370s St Thomas Becket had been added and his feast was celebrated annually from 1377. Becket's father was a mercer and he was patron saint of the church in London where the mercers met, so for the English in Rome this was another echo of life back in England.

Mercers, or merchants and traders predominated in the membership of the confraternity in Rome, and it was trade, particularly in wool, which drove much of the travel in the second half of the 14th century. Wool was a lucrative and heavily taxed trade, and English merchants objected to the favourable concessions given to Italian exporters of English wool in return for loans to Edward III to fight his wars with France. English merchants were determined to break into the Italian wool market in the 1360s and 1370s. One of the leading English wool exporters in the 1360s, John Philpott, was a founder member of the Hospice confraternity and a vigorous opponent of Edward III over his policy on trade. These political and fiscal disputes form part of the backdrop for the involvement of large numbers of English merchants in the Roman confraternity. Connections with England were not only sentimental or spiritual; trade underpinned it.

This international Christian community was supported by regular and frequent collections taken in England for the maintenance of the Hospice and there were confraternity members in England who never visited Rome. Donors normally obtained a 40 days indulgence in return for their donation, and what became known as the *Firma Angliae* became a steady source of income for the Hospice and a popular good cause among the London merchant classes. Much of the income to maintain the Hospice was either raised in England, or by the purchase and management of local properties. It also developed a legal identity, allowing the confraternity gradually to take on responsibilities for lending money, tending the property of the old and infirm and acting as a post office for the exchange of documents. Other international confraternities were less successful in their attempts at coordinated collections in England, connected to the distribution of indulgences. This was obviously open to abuse and by 1424, the Convocation of Canterbury wished to stop all collections for international confraternities except three, one of which was that of the English in Rome.⁷

Closely allied to the experience of Christian community lived out in the confraternities of the 14th century and the penitential cycle of sin and reconciliation, was a growing consciousness of, even obsession with, death and eternity. The Christian community not only had an existence in this world but a strong sense of communion with the saints in Heaven and souls in Purgatory. Developing awareness of sinfulness and its damaging effects fuelled anxiety about Heaven, Hell and Purgatory. Most medieval people reckoned that, on the whole, they might manage to avoid Hell, but Purgatory was a different matter. Avoidance was impossible, but mitigation was possible, hence the popularity of indulgences that promised a reduction of the punishment due after death and judgement. The search for indulgences for family members, friends or for oneself was often the driving force behind pilgrimages, as pilgrim shrines were regarded as the most authentic and powerful source. Indulgences and pilgrimage were

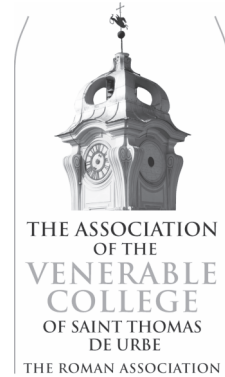
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part of the mechanism that integrated English religious practice with the wider Christian community by crossing international boundaries, and by crossing beyond the boundaries of death.

Death and what lay beyond, was an essential ingredient in the growth of confraternities and the popularity of indulgences. Most of medieval Christian life was geared towards influencing the final outcome of life, and the prominence of imagery, spiritual writing and preaching on death in the 14th century was remarkable. The ever present reality of death could not be ignored and the fragility of human life was experienced every day. The flourishing literature of the period, including Chaucer, *Piers Plowman* and the English mystical writers made clear, however, that the physical journey of pilgrimage was not, of itself, enough. The people of the 14th century were sufficiently spiritually sophisticated to understand that what really mattered was personal repentance and conversion of life.

The awareness of life after death and the need for reconciliation with God and neighbour underpinned much of medieval spirituality. This was particularly true in England, where the first half of the century was dominated by poor weather conditions and consequent failed harvests, malnutrition and disease. Serfdom had largely come to an end, giving way to the practice of free small scale yeoman farmers, who suffered badly in sequences of poor climatic and agricultural seasons and unprotected economic conditions. Even before the plague, the Black Death, visited England between 1347 and 1350, the population was declining and labour was short. The plague swept across most of Western Europe and hit England in three waves, decimating the population in rapid and brutal order. This was death at its most random and savage, sweeping away a third of Europe's population.

By the 1370s the labour shortage in England was critical, labourers demanded wage increases while landowners continued to squeeze them, leading in 1381, to the Peasants' Revolt. All of this took place against the backdrop of Edward III's constant forays in France, as he pursued his ambition to get his hands on the French crown; the constant demand for soldiers also hit the male population. The population of England shrank substantially from its 1300 total of around six million – a figure it would not reach again until the 18th century, as poverty ensured that in many periods marriage was deferred or not entered into at all.

Parish churches would contain memorial brasses and inscriptions, tombs illustrating the graphic realities of sin and death, and in many cases an elaborate and detailed painting on the arch above the main altar, of the Last Judgement, known as a "Doom". This was intended to focus the attention of the laity as they raised their eyes in prayer and bring to mind, not only the mercy, but the judgement of God on which their souls depended. Much lay investment went into the adornment of parish churches, especially in creating spaces for chantry and guild or confraternity chapels and altars. The English Hospice took responsibility for burial of confraternity members and for pilgrims, with its own cemetery from the mid 15th century, so it echoed the activities of native confraternities. Whilst there is no evidence about the appearance of the Hospice church until the late 15th century, it is not hard to imagine that the same sort of investment took place and that elaborate decoration and fittings were installed. Medieval churches were defined as sacred, not only by the sacramental activities for which they were designed, but by the addition of paintings, statues, memorials, candles, incense and so forth, all of which created a sense of distinctiveness from the exterior secular world. For the pilgrim to Rome, after long weeks of hardship on the road, he or she had reached not only a place of safety, but a point where heaven and earth met. In the English Hospice in Rome, it was also important to create a sense of familiarity, of connection with the faithful departed, but also with those still in England, perhaps never to be seen again. Given the mortality rates of the 14th century and difficulties of communication, distant family members and friends might as well have been dead as alive.

For the first half-century or so of its life, the confraternity of the English residents in Rome and the Hospice founded under its auspices was an enterprise maintained by lay men and women, those who

settled in Rome, those who passed through as pilgrims or merchants and those who supported its activities from afar. Lay devotional life was energetic and creative in the second half of the 14th century, with a strong streak of independence and capable of sharp critique of the Church's institutions. The most famous medieval English poem, William Langland's *Vision of Piers Plowman*, written in the same decade in which the Hospice was founded, contained numerous rebukes to the clerical establishment, slackness and ignorance on the part of parish clergy and corruption and greed among the prelates. "Temptation through the Seven Deadly Sins and the emasculation of the penitential system go hand in hand in Langland's writing".⁸ There was evidence of lay dissatisfaction with what the clergy had to offer. This goes some way towards explaining why the radical, and ultimately heretical, preaching and writing of John Wycliffe found some purchase in late 14th century England.

The early generations of Hospice officials were all lay men, but by the beginning of the 15th century this was beginning to change, and the key personnel were more likely to be clerical as the Hospice became a safe haven for diplomatic envoys travelling from England to the Papal Curia. This was influenced by the fact that the seat of Papal authority finally returned from Avignon to Rome in 1378. For a further generation after that, the Papacy was torn between rival claimants. This was proof, if it were needed, that pilgrimage to Rome was about paying homage to SS Peter and Paul, not to the reigning pontiff. For the English, loyalties may well have been divided between King and Pope, given the constant tension between Edward III and the Papacy over the perennial issues of appointments and revenues. The 1378 Papal election exacerbated the enmity between England and France, as demand grew for the Papacy to return to Rome. Urban VI was elected amidst violence and uproar in the city. His irascible temper and refusal to conciliate the French cardinals led to the election of Clement VII as a rival candidate, and the start of what became known as the Great Schism.

Until 1417, two rival candidates claimed the throne and went to war, with national interests lined up on either side. England declared for Urban VI, the "Roman" candidate. During this period many of the existing French Curial officials either stayed in Avignon or fled back there once the violence erupted. The many gaps in personnel had to be filled by men from the countries who had supported Urban and the succession of Roman Popes. These were mainly German, obviously not French, and, increasingly, English, so that, as Margaret Harvey puts it, "the Curia acted both as a refuge and as a stepping stone for some Englishmen".⁹ The fifteen English auditors or judges at the Roman Rota (the Papal court) during the years of the Great Schism, had little contact with the Hospice, but those of lower rank increasingly came into contact with the confraternity community and the Hospice. By no means all the English people in Rome by the early 15th century were confraternity members, and Margaret Harvey is clear that, despite the placing of the royal arms above the door in 1414, it was in no sense a royal institution.¹⁰ The turbulent state of Rome, the politics of the Schism and the downturn in trade on which many confraternity members depended, meant that, by the early 15th century, the Hospice was struggling. It did not benefit much from the fairly brief influx of English Curial officials into Rome, and by the time the Schism had ended in 1420, the Hospice was only surviving on reduced numbers of residents and visitors and on the property portfolio that it had built up and managed successfully.

By the later part of the 15th century, the Hospice was in better shape, with building projects taking shape from the 1440s, indications of Papal approval and clearer regulation of the confraternity. It was in receipt of bequests from England and regular collections on Lady Day and Michaelmas augmented the income obtained from the growing portfolio of properties owned by the confraternity. It also became increasingly enmeshed with the careers of English diplomats and envoys sent to negotiate with the Papacy or to work within the Curia, as the Papacy stabilized itself again in Rome. The merchants who had been the original creators of the successful confraternity and Hospice faded from view as trade declined. The merchants were replaced with ecclesiastical officials and Humanist scholars in search of the new

learning about old things, usually called the Renaissance.

Connections with the higher offices in Church and Court increased, until by the end of the 15th century, it had become “The King’s Hospice” and effectively an ambassadorial residence, with evidence of Henry VII’s own ships carrying the fruits of the *Firma Angliae* to Rome. As these powerful individuals began to take up residence in Hospice property and to become more involved in its running, the lay confraternity faded in influence and importance. The office holders who ran the Hospice were increasingly likely to be clerical members of the Curia, diplomatic secretaries or hangers-on, rather than confraternity members elected by their fellow English residents in Rome. John Clerk, Bishop of Bath and Wells, was Cardinal



Judith Champ delivering her lecture (Photo: Fr Tony Milner)

Wolsey’s eyes and ears in Rome, pressing his cause for election to the papacy, and was a major benefactor and office holder for the Hospice. He presented to Pope Leo X the text of Henry VIII’s *Defence of the Seven Sacraments*, wheedling out of the Pope the prized title of *Defensor Fidei* (Defender of the Faith) for the monarch, still preserved on today’s coinage. This close interplay between the Tudor monarchy and the English Hospice in Rome made particularly shocking and poignant the breach between Henry VIII and the Papacy that followed rapidly.

Guilds and confraternities continued to flourish in English society until the Reformation took root, but the surviving evidence of the confraternity of the English in Rome becomes gradually thinner. By 1538 the confraternity had all but disappeared and Pope Paul III stepped in and appointed Reginald Pole as warden of the Hospice. Pole was the King’s cousin, created cardinal for his outspoken opposition to royal policy on the Church, and, as a consequence, forced out of England. He would return as Papal Legate and Archbishop of Canterbury in the 1550s under Mary Tudor: the last Cardinal Archbishop of Canterbury to be buried in his cathedral. Throughout the middle years of the 16th century, Pole and his household maintained an English presence in the Hospice. It became less a haven for willing pilgrims and more a refuge for exiles, yet the original function and purpose was never quite lost.

The accession of Elizabeth I sealed the fate of Catholic England, and the foothold maintained in Rome in the ancient Hospice became crucial to the surviving Catholic Recusants who maintained loyalty to the Pope and rejected the Elizabethan Settlement. The excommunication of Elizabeth in 1570 ensured that there was no way back for the Recusants, and, in order to survive, it became vital for English Catholics to secure a succession of priests to serve the Catholic minority in England and lead the fight back. The English Hospice in Rome became one of a network of colleges across Catholic Europe established to educate and train young English men to return to their own country as missionaries and martyrs. From 1579 onwards, the Venerable English College was established by Gregory XIII, and two years later, St Ralph Sherwin became the first martyr priest of the new college.

The Reformation put paid, not so much to confraternities *per se*, but to their *raison d’être*. In outlawing pilgrimage, indulgences and prayers for the dead, little was left, although the basic charitable functions in some cases survived into the new order to be embedded into the new parochial structures of the Elizabethan Settlement. The profoundly Catholic purposes for which they had been founded had to be fulfilled elsewhere, so in terms of the maintenance of Catholic life and identity, the commitment to pilgrims was a vital asset. One of the first things to be reinstated in 1580 was the Pilgrim Book, which,

until the late 18th century, recorded every pilgrim who sought shelter there. Pilgrimage continues to be at the heart of the identity of this College, and it is perhaps not too fanciful to see the modern re-creation of the medieval confraternity in the Friends of the Venerable.

The question of continuity in English Catholic identity is an important one, which, among historians, has long been contentious. In the mid 1970s, John Bossy, in his magisterial *English Catholic Community 1570-1850* established a clear view of English Recusancy being a new creation from a sort of “year zero” in 1570, only a few years later to disagree publicly and firmly with his own interpretation. It is intriguing to try to tease out the notion of continuity from the medieval Church to Recusant Catholicism and beyond in relation to the story of this institution, such an obvious example of both change and continuity.

As the English Recusant mission began to get a head of steam, with priests formed in the English colleges abroad venturing back to the hostile territory of their homeland, tensions quickly broke out between rival factions. On the one side, the surviving Marian secular clergy and some of the new generation of seminary priests from Rome, Douai and the other colleges came to be associated with aspirations to recreate the ancient traditions of the medieval Church. On the other hand, the Jesuit missionaries brought to the English mission the new dynamism of the Counter Reformation and direct Papal authority. The tensions crystallized around the issue of jurisdiction, both on the English mission and in the English College in Rome. It is a familiar story of disputes, appeals and accusations, but it masks more subtle tensions over the vision of English Catholicism in the future. Underlying this was the question of whether Catholics in England should be attempting to win a measure of toleration from the Elizabethan government, or whether the policy espoused by Spain and the Jesuits of outright conflict was the best course. After the death of William Allen in 1594, this debate became inflamed within the English College, as it passed under Jesuit control. The tensions within the College and between the Catholics in England were not simply about jurisdiction, but about a vision of Catholicism in England. Should it attempt to recover as much as possible of the clerical independence of the medieval Church in England, secured by those 14th century statutes limiting Papal interference, in order to convince Elizabeth’s government that Catholics could be safely tolerated? Or should English Catholicism be truly Tridentine Catholicism, newly minted and Jesuit inspired, expressing the political and spiritual challenge of the Counter Reformation, close to Rome, supported by Spain and driven by reforming Popes?

The English secular clergy, by the end of the 16th century, were appealing to Rome against what they regarded as attempts by the Jesuits to take control of the mission, and against the Papacy’s apparent willingness to let them. Michael Questier has drawn attention to the extent to which the secular clergy known as the “Appellants” were linked to the “old English” tradition in early Recusancy strongly associated with the venerated memory of Sir Thomas More. The Lord Chancellor’s great grandson, also Thomas, was one of the Appellant priests who came to Rome to get Papal support against Jesuit control of the English mission. The position of the Secular Clergy, the Appellants, was geared towards a restoration of direct episcopal governance and of some of the institutional structures of the pre-Reformation church. They wanted local rule by a bishop, including control over the religious orders and a role in relation to priestly formation, and an appropriate distance from Rome. The English Church that the secular clergy Appellants wanted to see restored was that of Sir Thomas More, Humanist, Lord Chancellor, advisor to the King and friend of Erasmus and John Fisher – the medieval Church in which his faith had been nurtured.

This tension between two ideals continued through English post-Reformation Catholicism, and Recusant life was dogged by the latent hostility between secular clergy and Jesuits. Writing in the early 18th century, Charles Dodd, a secular priest and resident missionary at Harvington Hall in Worcestershire, published a five volume *History of the Church in England 1500-1688*. When Dodd published in 1742, there was uproar over his treatment of the Appellant controversy, the rows in the English College and

the interference of the Pope in these matters. Dodd's version was vitriolic in its animosity to the Jesuits, whom he blamed for the whole sorry sequence of events. It is evident that the fire was easily stoked up afresh. What has received less attention, however, is the way in which Dodd idealises the 14th century as his preferred ecclesiastical model.

Dodd defended the ancient liberties of the clergy and made clear his distaste for Papal taxation and provision to clerical appointments, going into some detail on the long-running disputes between Edward III and the Papacy describing the "inconveniences and injustice of the Pope's pretensions". He makes the point that the King was forced to remind the Pope of the ancient tradition whereby "bishops, abbots etc should obtain their dignities by election of chapters, and that both the Popes and the Kings of England had frequently confirmed and agreed to that practice".¹¹ The statutes of Praemunire and Provisors have been shown by Edwin Jones in his, *The English Nation: the Great Myth* (1998) to have been deliberately incorporated into Henry VIII's legislation to separate the English Church from Rome, allowing a reading of the 14th century as the prelude to the Reformation.

Dodd's view was that the anti-Papal statutes of Edward III, rather than being precursors of Protestantism, were evidence of the ancient and admirable tradition of the independence and freedom of the secular clergy of England. He reflects and develops the debate within English Recusancy over the nature of the restoration of Catholic life. By Dodd's time, political confrontation by a Spanish-sponsored English version of the Counter Reformation was clearly a dead letter. What was still a live issue, however, was the relationship with the Papacy, the governance of English Catholicism and how "English" or "Roman" it was to be. There was still evidently a school of thought that saw the period of the early Hospice as an ideal, and, of course, in a sense, the spirit of the Hospice lived on.

John Kirk, as a student in the English College in the 1770s, not only transcribed the memorial inscriptions in the old church, but read for the first time, Charles Dodd's *History of the Church in England 1500-1688*. Inspired by this, and by the discovery of historical manuscripts lying around in the library, Kirk began to transcribe and collect materials relevant to the history of English Catholicism, with the eventual aim of continuing Dodd beyond 1688. In 1826, after years of tireless collecting, he realised that his health would prevent its completion, but in a published letter to his friend Joseph Berington, Kirk added a further, more telling, reason.

Kirk, Berington and John Lingard were the leading advocates of greater independence from Rome for the English Catholics and of the rights of the secular clergy. There is a close connection between the determination of these spokesmen for the secular clergy to reform the relationship between English Catholicism and Rome and their desire as historians to reassess the relationship between the Medieval Church and post-Reformation Catholicism. They shared Dodd's perspective on the medieval Church and on the place of the Jesuits in English Recusancy. Kirk feared that, by continuing Dodd's work, he would "renew former bickering and animosities which have long lain dormant and which every lover of peace wishes to be extinguished for ever".¹² Lingard's treatment of the 14th century was far more measured than Dodd's, but he argues that the exclusion of Papal rights of appointment and taxation by Edward III, "proves beyond contradiction that the distinction between the spiritual and temporal power of the Pope, which is maintained by Catholics of the present day, was a principle fully recognized and asserted by their Catholic ancestors many centuries ago".¹³

Lingard and Kirk declined to use the field of history as a battlefield, but were very clearly and publicly speaking on behalf of the secular clergy in the fight for greater independence, in opposition to Bishop John Milner who supported the Jesuits. They were determined to reduce the direct influence of Rome through Vicars Apostolic and obtain the appointment of Bishops, subject to election by Chapters or even directly by the clergy. This campaign would run on in one form or another among secular clergy until the restoration of the hierarchy in 1850, and Lingard and Kirk's deaths in the following year.

Here the thread of continuity between the medieval world of the early Hospice and the later development of the English College comes all the way back to its roots. Kirk and Lingard's involvement with the reopening of the English College in 1818 illustrates how the disputes of the 16th century Appellants and the conflicts between medieval monarchs and popes were still echoing down the years. They were determined to ensure that the leadership of the reopened College was placed in the hands of English Secular clergy, not the restored Jesuits. Lingard visited Rome in 1816 to prevent control of the English College falling back into the hands of the Jesuits and he hoped to get his friend Kirk appointed. Gradwell was his second choice when Kirk pleaded poor health. The rectorship was a vital element in the campaign to reassert the standing of the English secular clergy, another aspect of which would be the founding of Oscott and Ushaw, in which Kirk and Lingard were closely involved.

Kirk and Lingard identified the thread of continuity between the medieval Church and their own day, and used it to bolster their defence of the secular clergy. What they sought in the direction of the English College, and more broadly in English Catholicism, was a future that drew on the medieval traditions of governance by local bishops and a healthy distance between Rome and England. This involved a rejection of Jesuit influence, a preference for limitations on Papal power, and an insistence on continuity in English Catholicism between the world of the medieval confraternities, pilgrims and poets and Catholicism in their own day. For Lingard and Kirk, English Catholicism must not be allowed to be portrayed as a post-Reformation import from a hostile Europe, defending untenable powers claimed by the papacy. Instead it must be understood as the natural continuation of the medieval European Church, culture and society, of which it was an intrinsic element, participating in trade and conflict, spiritual and intellectual enlightenment, pilgrimage and exploration, art and culture.

Both Edwin Jones and Peter Phillips, whose outstanding biography of Lingard was published in 2008, credit Lingard with the recovery of a proper understanding of medieval history and with influencing the later great generations of English medievalists from F W Maitland to David Knowles. For Phillips, "Lingard had succeeded in challenging the historical orthodoxy of his time: the Catholic could no longer be considered an outsider to the pattern of English history".¹⁴ This means that the story of this institution from 1362 is not an anachronism or merely a footnote to a bigger story, but an example of ways in which Catholic life and identity can be seen to have ebbed and flowed, but to have retained an essential element of continuity in the history of English Christianity. It is not merely part of the story of Catholicism, but part of the story of England.

Dr Judith Champ is a historian and is Director of Studies at St Mary's College Oscott. She has written a number of articles about the English Hospice and College, and also a book on the monumental inscriptions in the College Church.

Endnotes

¹ Gasquet, 1920, 27

² 1985

³ Duffy, "Religious belief", in *A Social History of England 1200-1500*, ed. R. Horrox, 294

⁴ Christianity in the West,

⁵ Duffy, *Social History*, 308

⁶ *Ibid.*, 306

⁷ Swanson, *Indulgences*

⁸ Dee Dyas, 167

⁹ M. Harvey, *The English in Rome 1362-1420*, 137

¹⁰ *Ibid.*, 168

¹¹ Charles Dodd, *Church History of England* vol 1,141

¹² J Kirk, Letter to the Rev Joseph Berington on the continuation of Charles Dodd's *Church History of England*, 1826, 11

¹³ Lingard, vol III, 265

¹⁴ Phillips, 262-3



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The Hospice Celebrations in Pictures

Fr Tony Milner



Frontispiece of John Clerk's Hospice account book of 1523
(Photo: Fr Tony Milner)



Royal coat of arms and plaque from 1412
(Photo: Fr Tony Milner)



Opening Mass with Cardinal Cormac (Photo: Ryan Day)



The Cardinal and other prelates celebrating the Mass on Friday 27 January (Photo: Fr Tony Milner)



A Birmingham encounter - Marcus Stock and Anthony Wilcox (Photo: Fr Tony Milner)



Bishop Arthur sharing a joke with Ant Towey (Photo: Fr Tony Milner)



The current Rector Mgr Hudson (right) and the five previous Rectors - from left Cardinal Cormac and Monsignori Hay, Kennedy, Toffolo and Kilgariff (Photo: Fr Tony Milner)



A substantial spread awaits (Photo: Tony Milner)



Urs and Francesca Schwarzenbach - generous benefactors - clearly enjoying themselves (Photo: Fr Tony Milner)



Peter Horgan and Terry Forbes - two of our Trustees (Photo: Fr Tony Milner)



The "Ad Multos Annos" being sung (Photo: Fr Tony Milner)



Bishop Arthur Roche saying a few words (Photo: Fr Tony Milner)



Fr Phil Carroll, former SD, in the procession for the Sunday Mass (Photo: Ryan Day)



Archbishop Vincent Nichols presiding at the Sunday Mass (Photo: Ryan Day)



Sunday's impressive selection of prelates (Photo: Fr Tony Milner)



Three eminences and an excellency (Photo: Fr Tony Milner)



Gary Dench enjoying an ecumenical encounter with Methodist minister Rev. Ken Howcroft (Photo: Fr Tony Milner)



Suor Angelia, who used to work at the College (Photo: Fr Tony Milner)



Suor Pia - one time superior of the Elisabettines at the College (Photo: Fr Tony Milner)



The healer of all our ills - Dr Bilotta and his wife (Photo: Fr Tony Milner)



Two of our Bridgittine neighbours: the Swedist Hospice - now a convent - was founded at about the same time as our Hospice (Photo: Tony Milner)



The Cardinal takes advantage of a captive audience (Photo: Tony Milner)



Emanuela, our accountant, with her husband Walter and Fr David Charters (Photo: Fr Tony Milner)



Bishop Terry Drainey is clearly amused (Photo: Fr Tony Milner)



Quite a crowd! (Photo: Fr Tony Milner)



The Rector with Lord Nicholas and Lady Paola Windsor (Photo: Fr Tony Milner)



The Rector with Archbishop Nichols and HE Nigel Baker, Ambassador to the Holy See (Photo: Fr Tony Milner)



Homily of Archbishop Vincent Nichols

29th January 2012

Today, at this Mass and in solemn prayer we give thanks to God for the rich and grace-filled history of this institution and in particular for its roots in the ancient Hospice founded by John and Alice Shepherd. This 650th anniversary is proving to be a time when we not only refresh our memories and our thankfulness but also find fresh inspiration for our future.

Pilgrimage, as we know, is one of the hall-marks of the Christian life, and a feature deeply embedded in the life of our continent. It figures, too, in many other parts of the world, and, of course, in other religions. But today we remember the impact of pilgrimages, seen in the emergence of roads criss-crossing Europe from Jerusalem to Walsingham, from Compostella to Canterbury, and, of course, to Rome.

Rome, as we know, is a City of Pilgrimage and this is a pilgrim College.

Who can fail to recall the great flood of young people who, in the course of the World Youth Day held here in the year 2000, passed continually through the Holy Door of St Peter's for three days, including, I believe, during most of the long night hours too: a seemingly unending stream of humanity going "*ad limina apostolorum*"? Remember too the millions who came here in 2005 to pray for Pope John Paul II, the successor of St Peter, as he lay in death. They came to touch base again, here at the seat of that succession.

And that, surely, is the key element of a pilgrimage, marking it out from a holiday of any kind. On pilgrimage we travel in order to strengthen the touch of faith in our lives. We want to touch: the rocks that mark the key places in the Holy Land, the statue of St James at Compostella, the foot of the statue in St Peter's, for in reaching out with our hands we open our inmost spirit to a renewal of grace in a holy place.

Rome continually welcomes pilgrims, although only the historians can tell us how well and consistently that has happened. Certainly John and Alice Shepherd must have seen a clear and immediate need when they first opened their pilgrim Hospice in 1362, in succession to the more ancient Anglo-Saxon hospice across the river.

A pattern of great change, instructive for us today, can be seen in the role of this Hospice across the centuries. This Hospice offered shelter to the pilgrim. It also offered nursing care to the sick and burial to the dying. It also became a place of great diplomatic activity, with all the comings and goings connected to the great See of Peter. Indeed we can recall with pride that diplomatic relations between our countries and the Holy See can be traced back to 1479 and this Hospice must have played a crucial role in them. Cardinal Pole and his household were resident here in the 16th Century in that period between it being the King's Hospice and its refounding in the 1650s. This Hospice also served as a home for those coming here to study the New Learning and to bring the fruits of Roman academic life to the Church in England and Wales.

So there are many layers to the life of our Hospice: pilgrims, diplomats, rulers and scholars are all part of its history. But the pilgrim must have pride of place, perhaps best signified in one of the oldest monuments on these walls: the plaque marking the burial of Margaret Keble, in the corner over there. (In the back right-hand corner on entering the chapel). Margaret died here on 12 April 1548 and her memory is held in that remarkably striking image of her at prayer before Our Blessed Lady who is presenting the child Jesus to the praying pilgrim. For me this is an enduring image of our rich past and a pointer to the deepest purpose of our present.

I started by using the phrase “a pilgrim College” to describe this place today. I did so, first of all, because the College itself has rightly become a place of pilgrimage. Pilgrims want to come here today to be in touch with this rich history of priest-martyrs. They want to walk these corridors where martyrs walked, to glimpse the garden where they trod and to stand in front of this picture where their colleagues sang their praise of God at the news of the martyrdom of another of their friends.

Such visitors should inspire the College of today to live up to its history. In this sense, too, this is a pilgrim College, for this community, above all, must be a community of pilgrims. Of course those who are formed here pursue an academic programme, seeking out the best of the learning in the Church for their future ministry. They also learn about Roman diplomacy and the need for skill and sensitivity in the work of the Church. They also meet and are formed by many leaders, from different walks of life, and rightly may aspire, as may all seminarians, to leadership roles themselves, in the service of the Lord. They also aspire, I trust, to a priestly care for the sick and the dying being close to them in the journey of faith. But, at the heart of all that is done here should be the same spirit of pilgrimage that is expressed in that image: a student body, on its knees, seeking out the person and truth of Christ, and encouraged to do so by his, and our, Blessed Mother. In this sense, above all others, may this be a pilgrim College.

The reading from the ending of the Letter to the Ephesians spells out the aspirations of the pilgrim. Taking his imagery from the armour of the Roman soldier to whom he would have been chained day and night, St Paul spells out what we need for our mission. Constantly, we are to seek truth and integrity: the truth of ourselves that we may be whole and entire in our gift of self to the Lord; the truth of God that what we offer is not a message damaged by neglect or missing half of its parts. We are to seek integrity that our words may be matched by our actions. Everyday we seek an “eagerness to spread the gospel of peace” in a world that has its own pattern of danger and opportunity. And we seek the “helmet” of salvation, the “shield of faith” and the “word of God from the Spirit to use as a sword”.

All of this we know is to be acquired, above all, by prayer, just as has been sought by pilgrims throughout the ages. Following the urging of St Paul, their practice has always been to “pray all the time”, “never getting tired of staying awake to pray.” So must be ours.

At the start of his ministry, as we heard in Mark’s Gospel, Jesus confronted the dangers of his time, vividly portrayed in the man possessed by an unclean spirit. In Jesus all the gifts for which St Paul exhorts us to pray are already present in their divine fullness. And the people saw that and knew that in him there was something truly authoritative, truly of the author of life.

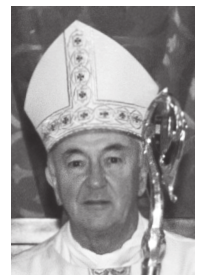
We pray that as we confront the challenges of our ministry, we may have some measure of that same authority, as a gift of the Lord, that through our words and actions, formed in the constant prayer of the pilgrim, others may hear and be consoled by the fire of his love.

May this celebration of our Hospice help us to be faithful to our inheritance, to our martyrs and to our calling: *Ignem veni mittere in terram*. Amen

Archbishop Vincent Nichols was a student of the College and served for more than a decade as Chairman of the Committee of Bishops for Overseas Seminaries.



The Mass on Sunday 29th - at which Archbishop Vincent presided (Photo: Ryan Day)





Rector's Speech

Sunday 29th January 2012

Mgr Nicholas Hudson

Eminences and Excellencies, Rev. Monsignors, Rev. Canons, Rev. Fathers, Sisters, ladies and gentlemen. I must say, it is absolutely marvellous to see so many of you gathered here in our refectory. I want you to know you are truly welcome. We feel particularly honoured to have with us today not just one but 3 Cardinals:

- His Eminence Cardinal William Levada, Prefect of the Congregation of the Doctrine of the Faith;
- His Eminence Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue
- Joining our own dear Cardinal Cormac Murphy-O'Connor, Rector, of course, of the *Venerabile* from 1971-77 and Emeritus Archbishop of Westminster.

Thank you, your Eminences, for gracing us with your presence.

We feel similarly honoured to have had as our principal celebrant this morning His Grace Archbishop Vincent Nichols, Archbishop of Westminster. 4a. We are extremely grateful to him for flying out on the last plane yesterday, having presided in the afternoon at the great CAFOD celebration in Westminster Cathedral, to be with us this morning. Archbishop Vincent succeeded, as he always does on these occasions, to capture the essence of what we've been about this weekend; and to draw us to reflect deeply on its meaning for us today. Thank you, Archbishop Vincent, for giving us a superb homily and for leading us in a truly memorable liturgy.

As we know, the Hospice was, from Tudor times, the King's Hospice. And so we're particularly happy to have celebrate with us today no less than four members of the House of Windsor: Lord Nicholas and Lady Paola Windsor, and their very special sons, Albert and Leopold. We are similarly pleased to welcome Her Majesty's Ambassador to the Holy See, His Excellency Mr Nigel Baker, here with the Deputy Head of Mission, Mr Justin Bedford. The Ambassador always looks a bit worried when I mention just how many of his predecessors are buried in our church: not only Cardinal Bainbridge but also Bishops Sherwood and Gignis. The fact that one of them was poisoned here in 1514 by the College cook seems to alarm him. But, as I always assure him, we've changed the cook since then!

Still, more seriously, the appointment of such significant prelates to this house brings home to us just how important a role the Hospice had in Tudor times - and before, indeed - as an English Embassy here in Rome. And it's partly in recognition of that that the Ambassador kindly suggested that the College co-host with the Embassy, in two months' time, a *Colloquium* here at the *Venerabile* to celebrate not only this Hospice anniversary but also two related ones: the 30th anniversary of Blessed Pope John Paul II's Pastoral Visit to Great Britain and 30 years of full diplomatic relations between the United Kingdom and the Holy See. I can imagine the many distinguished Wardens of the Hospice who served here as Ambassadors of the English monarch - looking down on us with affection when we come together for that historic event. I'm sure also that they would have been impressed, as we are, by the presence here with us today of both the *Assessore* and the Head of the English Section in the Secretariat of State - Monsignors Peter Wells and Leo Cushley: thank you both, Monsignori, for supporting us with your presence today and for all you do for the Church in our land.

A few other people I would like to single out for special welcome today - because of the important historical links each of their institutions has with this house. The first two are seminary Rectors: Fr Ciaran O'Carroll, recently appointed Rector of the Pontifical Irish College, whom we had the pleasure of welcoming for the first time on Martyrs' Day; and here, for his very first time, Monsignor Ermenegildo Manicardi, Rector of the *Almo Collegio Capranica*, founded in 1457, less than a century after the Hospice: we welcome you both. Representing an institution even nearer to us geographically and still closer to ours in its foundation date are the two Brigittine sisters, Mother Lucilla and Sister Marie Elisa. As I often remind Mother Lucilla and Mother Tekla, we've been neighbours - and very fond neighbours - for 6½ centuries, since St Bridget had founded the Swedish Hospice on the Piazza Farnese even before the Confraternity of St Thomas purchased their first house here in 1362. Our celebration would not have been complete without the presence of the Brigittines; so we thank you, Mother Lucilla and Sr Marie Elisa for being here with us today.

The fifth person is Sr Jane Livesey, whom we welcome - with much joy - for this her first visit since her election as Mother General of the Congregation of Jesus. Sr Jane - as I think you will know - we hold very dear the links between this house and the Congregation of Jesus. We don't forget that many of your sisters had blood-brothers among the seminarians training here; and their families readily welcomed priests from this College into their homes to celebrate the sacraments in the first century of the College's existence. Having your religious Sr Amadeus a staff-member for some 8 years was a very real deepening of that bond. I have to say, we're very proud to see an Englishwoman elected Superior General of such a prestigious congregation: we offer you sincere congratulations on your reception of this mandate and hope you will be a very frequent visitor to us.

After Cardinal Wiseman first walked through the doors of the *Venerabile* in the year 1818 to start life as a seminarian, he wrote home to his parents, saying, "One felt at once at home: it was English ground, a part of the fatherland, a restored inheritance." Sentiments many of us can identify with and recognise - not least my Italian teacher, Chiara Crippa, who always teases us about the "*isola Inglese*", the "English island" which is the *Venerabile*. But I'm sure I speak for everyone who's studied here when I say that so much of the joy we've experienced in living on this English island is down to the welcome we've received from so many and dear Italian friends. For me, that relationship is most profoundly symbolised by the presence today of two Italian women in particular: two of the Elisabettine Sisters who served the College with such love from 1920 - 1995: Suor Pia and Suor Angelia.

Stavo dicendo che Chiara, la mia insegnante d'italiano che sta attualmanete qui con noi oggi, parlava sempre con affetto dell'*isola inglese* che è ovviamente il nostro caro Collegio Inglese. Ma il fatto che noi ci siamo sempre trovati così bene qui in questa casa è merito dell'accoglienza calorosissima e generosissima che abbiamo ricevuta durante parecchi decenni dalla parte di tutti i nostri amici italiani. Per me e per tutti coloro che hanno studiato qui durante il secolo passato, questo rapporto - a noi tanto prezioso - è simboleggiato dalla presenza fra noi oggi di due delle suore Elisabettine-Francescane che hanno servito il Collegio con tanto amore da *mille novecento venti* fino a *mille novecento novantacinque*: Suor Pia e Suor Angelia. Nel salutare loro salutiamo ciascuno dei nostri cari amici italiani. Questa nostra '*isola inglese*' non sarebbe potuta durare *seicento cinquant'*anni senza il sostegno generoso di tutti i nostri amici italiani: nel nome di tutti gli studenti e i superiori che hanno vissuto qui durante tanti secoli vi ringraziamo dal profondo dei nostri cuori.

When Cardinal Tauran came to bless our new archive in 2007, he told us: "When you build a new archive, it means you believe in your future". Countless alumni passing through tell me how much hope they feel for the future after having met the students whose company we enjoy today. We feel very blessed, I must say, in this Anniversary Year, to have had the biggest intake for more than a decade and a half. And you will have seen for yourselves what an impressive group of men the students are.

I feel this weekend is as much about looking forward with them into the future as it is about looking back. We were asking ourselves a few days ago at table who might be back here for the celebration in 2062. Most of the students should be, we realised.

Pope Benedict was telling Roman students only last week: "You live these years of training in a special closeness with the Successor of Peter, which enables you to perceive with particular clarity the size of the Universal Church: here you breathe Catholicism!" His words strike a chord, I'm sure, with all of us who've enjoyed the privilege of living and studying here. And, for me, they capture the vocation of this house: in its first 2 centuries, to bring English and Welsh Catholics to be close to Peter; then, when England and Wales rejected the Catholic faith, to form men who would bear back to their homeland Catholic sacraments and Catholic truth – a vocation which endures to this day. And it's with profound joy that we look forward to welcoming Peter, in the person of his successor, our Holy Father Pope Benedict XVI, to visit the College for the first time later in this academic year. What a blessing that will be.

In a moment, I want to propose a toast to the Holy Father. By way of a close, I invite you to cast your minds back some 5 centuries; to try and imagine what it must have been like to stand in these halls on a 15th century Feast day such as this. I held in my hands the other day an inventory book from our Archive dating back to the reign of Henry VII; and was able to read a list of all the gold and silver plate that would have adorned the centre table on such a Solemnity. We would have found ourselves standing in the old hall which is now the site of the kitchen; and which became the Martyrs' refectory. Beakers, glasses and cups would have covered the side tables. The wine with which they were filled would have come from Terracina and Calabria: so it does today. And Cardinal Murphy-O'Connor would have held in his hand the Bishop's cup, wherein he would have read, after he had drained it, the marvellous words, "*vinum laetificat cor*", "wine cheers the heart" – so it is recorded in the 1496 inventory. What a happy sentiment to hold in our hearts as we raise our glasses to drink any toast. So I ask you to raise your glasses now - to drink the health of - the Holy Father.



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Reflection at Vespers

Sunday 29th January 2012

Mgr Nicholas Hudson

These days of celebration have given us much food for thought. I've found myself thinking a lot about the early days – I mean the early days of the seminary – when those who had for a long time had charge of the Hospice had now to welcome the first students to have travelled from Douai. Personally, I always feel very privileged to welcome the New Men to this house. The first place we gather is here in the church. After we've prayed, offering their time here to the Lord, I thank them, in the name of the Church, for their generosity in offering themselves to train for the priesthood – or, at least, for coming to see if it's their calling.

I'm sure Cardinal Allen and Fr Persons must have found themselves saying something similar to those first students – thanking them for the sacrifices already made and for those anticipated, calling them to be generous. They will surely have been keen to encourage these new young occupants of the Hospice to be as generous as their forebears. Indeed, St Paul's invocation to "make hospitality your special care" must have been frequently on their superiors' lips, not least because it was enshrined in the Hospice Statute - that particular care was to be shown towards the "poor, infirm, needy and wretched"; but also because they knew that it is by teaching us to be generous in small ways on the road to ordination that the Lord does indeed prepare our hearts to be generous in significant ways as priests.

I'm always touched, when I'm explaining this church to the New Men for the first time, to notice how none of them can resist looking over my shoulder and up into the picture behind me. I remember that I was the same. And I can't help but marvel to think how the first generation of students, many of whose relics lie beneath the altar here, beheld the same image behind me as has every subsequent generation – this image of generosity personified. What words precisely this image evokes in each of us is a very personal matter – something normally known to God alone. But I can imagine that, in recent centuries, many students will have contemplated the Christ we see crucified there and found words like those of Blessed John Henry Newman's rising up in their hearts – as they doubtless have for many of us: "Oh generous love, that he who smote in man for man for the foe ... "

Oh generous love! Calling their new charges to be generous, I can imagine the first Jesuit superiors of the College teaching their students St Ignatius's beautiful prayer: "Dearest Jesus, teach us to be generous, to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to labour and to ask for no reward - save that of knowing that we do your holy will." Those first students must surely have known this remarkable prayer – as they must surely have beheld something in this painting which to countless intervening generations was simply lost and which has only recently revealed itself once again - and that is the shadow of the cross on the breast of Christ. I don't know if you've ever noticed it before. But I assure you, once you have, you'll never be able to take your eyes off it: a great cross-shape daubed on the chest of Our Saviour like the ash of Ash Wednesday. Often when I'm here alone and my eyes drift upwards to that spot, I find myself recalling words spoken to me by one of those young men with whom I myself entered this house

thirty years ago; and which ring as true today for me as they did then: "If I'm to preach a crucified Christ," he said, "then Christ must be crucified in me." They were words which touched me deeply and inspired me – and continue to do so. As I reflect on my friend's words, I find Ignatius's prayer rising once again within me – the call to be generous as Our Lord was generous. And it occurs to me that those first inhabitants of this Hospice-become-a-seminary must have had to learn to about generosity of spirit just as much as all of us have had to.

So they will indeed have been urged – as we all need urging - to make sure they show particular care towards the "poor, infirm, needy and wretched"; told, as Paul puts it, "if any of the saints are in need ... share with them" – as we all need to be encouraged to do. It was Blessed Pope John Paul II who said, "seminary is the place where we await the gift of the Spirit for mission". "Seminary is the place where we await the gift of the Spirit for mission". We surely prepare for mission by striving to grow in generosity. Memory of the Hospice out of which we sprang should serve to remind us always and in perpetuity that a seminary is *meant* to be a school of generosity. It's no accident that our forefathers placed an image of generosity personified at the heart of their house.

Mgr Hudson is Rector of the College.

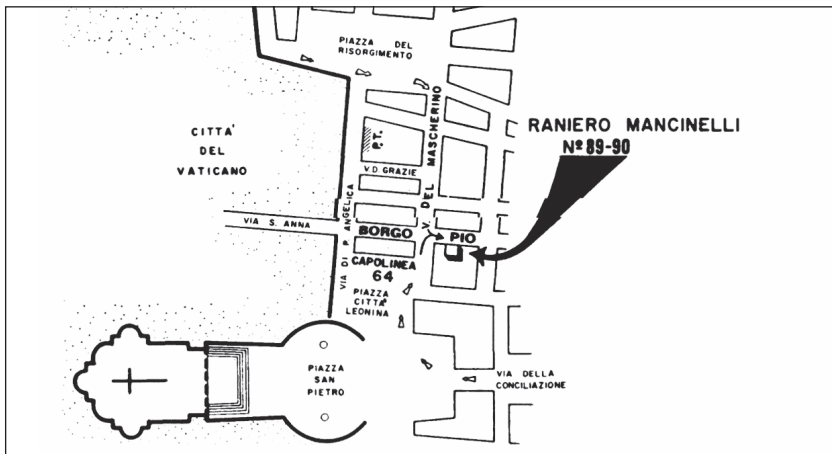
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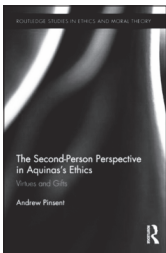
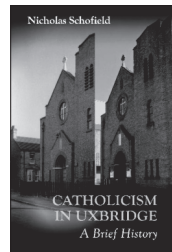


Nova et Vetera

Tom Cunah

Old Romans have, this year as ever, produced a number of new publications on a variety of subjects. The following are a selection of new titles available for purchase which have been brought to our attention in the past year. Information has been compiled from publishers and promotional material.

Catholicism in Uxbridge: A Brief History (St Paul's, London) by Nicholas Schofield. Fr Nicholas, parish priest in Uxbridge and Archivist of the Diocese of Westminster, has produced this work to mark the 80th anniversary of the opening of the present church building. The history of Catholicism in Uxbridge embraces medieval confraternities, burnings under Mary Tudor, Elizabethan Jesuits (including St Edmund Campion) and even a link with Shakespeare. Thus it forms both a record of people and past events, but it is also a fitting tribute to all who have worked to build up the Kingdom of God in Uxbridge.

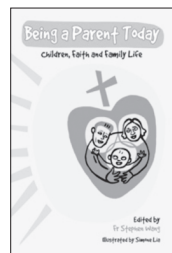


The Second-Person Perspective on Aquinas' Ethics (Routledge, London) by Andrew Pinsent. In this book, based on his doctoral work, Fr Andrew argues that Aquinas' approach to the virtues is radically non-Aristotelian and founded on the concept of second-person relatedness, which gives interpretation to Aquinas' descriptions of the virtues and offers a key to long-standing problems, such as the reconciliation of magnanimity and humility. Fr Andrew concludes by considering how this approach may shape future developments in virtue ethics.

Being a Parent Today (Catholic Truth Society, London) by Stephen Wang.

This booklet gathers together the experiences of different mothers, fathers, teachers and priests. It is not a list of rules, but a collection of ideas and practical suggestions that will help parents to reflect on their vocation and draw them closer to their children.

In straightforward language, the booklet deals with topics such as spending time together, listening, discipline, forgiveness, school, prayer, Sunday Mass, sex education, the internet and family celebrations.



Tom Cunah is a fourth-year seminarian for the diocese of Shrewsbury studying Theology at the Gregorian University.



Schola Notes 2011-12

Mgr Philip Whitmore

The arrival of 14 new men in the College would be good news for the *Schola* in any year, but as such a high proportion of this year's intake are musicians of truly professional quality, it was clear straight away that the *Schola* was going to enjoy a bumper year. We began with 25 members, despite the fact that a number of students had lectures that clashed with our Monday evening rehearsal, with the result that they had to withdraw for the semester. It is becoming increasingly difficult to find room for the *Schola* to stand when they perform in the College Church, but this, as they say, is "a nice problem to have" – and one that so far we've managed to solve, thanks to the cooperation of members of the congregation who kindly agree to vacate their seats for us when we sing after Communion. Thank you, Sister Mary Joseph!

Our first invitation to sing came almost as soon as the year began, when Mgr Scicluna celebrated his Silver Jubilee of ordination. The actual day was the previous July, but the College celebration was held on 19 October. With 9 new members, it wasn't possible for the full *Schola* to learn a piece on only two rehearsals, but fortunately, given the professional qualities of so many of our new men, we were able to put together a vocal quartet to sing Palestrina's *Sicut Cervus* from the tribune. Thank you, Luke de Pulford, David Edwards, Benjamin Woodley and Tristan Cranfield; and not for the last time!

Meanwhile, with the full *Schola*, we began work on the music for the Advent Meditation, which, apart from our rendition of Casiolini's *Panis Angelicus* on Martyrs' Day, was to occupy us fully until Christmas. Sean Crawley chose a theme for the meditation based on the opening verses of the *Letter to the Hebrews*: "God has spoken to us in Christ". The prophecy of Nathan from *2 Samuel 7* provided a cue for Tallis' "Hear the voice and prayer of thy servants", an anthem which we were glad to have in our repertoire, as there would be other occasions during the College year when it would strike "exactly the right note". Israel's longing for the coming of the Messiah was expressed in the *Rorate Caeli desuper*, with the verses shared by two groups of soloists, Philip Andrews, Sean Crawley, and Michael Doody on one side and Guy de Gaynesford, Marc Homsey, David Howell and Matthew O'Gorman on the other.

The prophecy of the virgin birth from *Isaiah 7* ushered in a Palestrina setting of the *Alma Redemptoris Mater*, sung from the tribune by the de Pulford-Edwards-Woodley-Cranfield quartet. This was followed by the beautiful Christmas hymn "A noble Flower of Judah", sung by the whole assembly, with an unaccompanied *Schola* verse in the middle. A practical difficulty – how to occupy the time needed for the soloists and myself to return downstairs from the tribune – was most happily resolved by an organ interlude at this point, played by Benjamin Woodley from the tribune, namely Brahms' lovely Chorale Prelude on the melody of the hymn we were about to sing, *Es ist ein Ros' entsprungen*.

The voice of John the Baptist, crying in the wilderness, prompted us to relearn Orlando Gibbons' "This is the record of John", with Michael Patey as the soloist and Tristan Cranfield on the chamber organ. Finally, the prologue from St John's Gospel focused our attention clearly on the Incarnation, and the joy of Christmas night burst forth in a rousing performance of Lassus' *Hodie Apparuit*. As always, it was a challenging way to begin the year, but a challenge to which the *Schola* rose admirably. On these occasions I always find myself appreciating particularly the commitment shown by those who have never sung in a choir before. It seems to me that it must be rather like driving on a busy road for the first time: exhilarating, but somewhat nerve-racking!



The Schola prepare to sing for the Holy Father on Easter Sunday in St Peter's Square (Photo: Marc Homsey)

January saw a series of celebrations over an action-packed weekend marking the 650th anniversary of the founding of the Hospice in 1362. The *Schola's* contribution was made at the two Masses, firstly on Friday 27th, the actual anniversary, when we sang Tallis' "Hear the voice and prayer" (another opportunity for this piece had presented itself on 18 January, the Wednesday community Mass during Church Unity Week, which was also the feast of the Dedication of the College Church) and then on Sunday 29th, when we performed Costantini's *Confitemini Domino*. After this, the students enjoyed a well-earned break from singing while concentrating on the February exams.

In the new semester we devoted our energies to learning one piece each for Lent and Easter. The Lent piece was once again by Lassus, *Adoramus te, Christe*, which we sang for the Station Mass at San Lorenzo in Damaso on Tuesday 20 March. The Easter piece was Byrd's *Haec Dies*, the three-part setting, transposed down so as to bring it within the range of tenors and basses, with only one note needing to be altered in the process. This was a challenging piece, with awkward rhythms throughout and rapid scales during the Alleluia at the end, but once the notes had been mastered, it really took off.

Our plan was to sing it on Easter Sunday in Saint Peter's Square, together with the two English hymns that we traditionally offer on that occasion. We were victims, however, of the highly unpredictable course of events in the hour before the Holy Father's arrival. All was well for our first two hymns, which alternated with offerings from the German College choir beside us. However, before we could sing the Byrd, we were asked to wait, because the Sistine Chapel Choir had arrived and wanted to sing. Clearly this was their prerogative, and they sang just long enough to warm up and become accustomed to the acoustic. Unfortunately, though, once they had finished, the organist struck up, clearly unaware that further choral offerings had been arranged. As soon as the organ stopped, we seized the opportunity to sing Byrd's *Haec Dies*, only to find that the sound technicians did not turn our microphone on, so there were probably very few people in the square who realised we were singing at all. In all charity, I have to assume that the Carabinieri band did not realise, because they interrupted us 40 seconds into our 75-second piece, and there was no way we could compete!

If this experience was somewhat disappointing, it was more than compensated for by a most gracious gesture during Communion on the part of Mgr Palombella, Director of the Sistine Chapel Choir, who invited us to sing, once their Communion music had finished. This had not been part of the plan, but we were more than happy to oblige, with Byrd's *Haec Dies*. Unfortunately it was not to be, because the Holy Father arrived back in the chair before we could begin – a clear indication that musical offerings should cease at this point. I must admit that I had chosen the piece partly because I was aware of Mgr Palombella's interest in the English choral tradition, and particularly in the music of Byrd. Perhaps another year we'll be able to sing it in his hearing!

Byrd was very much our “composer of the month” in April, as we also sang his *Voces Turbarum* on Good Friday. Michael Doody led the narration of the Passion as Evangelist, flanked by Liam Bradley as *Synagoga* and Guy de Gaynesford as *Christus*. The crowd parts were sung by a sextet consisting of Michael Patey, John Carlisle, Luke de Pulford, Benjamin Theobald, David Howell and Matthew O’Gorman. This is an opportunity to pay tribute to the many years of singing (over 20 between them!) that Deacons Bradley, Doody and Patey have offered to the *Schola* during their time with us. We thank them, and we wish them *Ad multos annos* and *Ad multos cantus!*

Byrd made one final appearance on 22 April, the eve of St George’s Day, when the College was invited by Cardinal Ravasi to sing and serve at the liturgy in his titular church of San Giorgio in Velabro. Liturgically it was, of course, the Third Sunday of Easter, but there was a “Georgian” element to the celebration, not least the presence of a large number of Italian scouts, who also come under the patronage of our national and remarkably versatile saint. So we sang *Haec Dies* after Communion, and this time we managed to sing it all the way through without interruption. It made all the hard work of learning it seem worthwhile.

By this stage the semester was almost over, but we had two singing commitments left: Founders’ Day on 13 May and the house function at the Chiesa Nuova on 26 May, which turned out to be the Vigil of Pentecost. Partly with a view to increasing the repertoire for our recording, which is gradually taking shape, I thought we might relearn our arrangement of Viadana’s *Exsultate Iusti*. We sang it on both occasions, with the addition, at the Chiesa Nuova, of Victoria’s *Accende Lumen Sensibus* – a verse extracted from his setting of the *Veni Creator Spiritus*.

As I mentioned to the *Schola* during our annual dinner, held this year on 25 May, we have already collected a fair number of recordings made over the course of the past three years. Some would benefit from being recorded again, and some items in our repertoire are ready to be added to the collection. It struck me that we could usefully devote a session, perhaps at Palazzola, to consolidating our recorded repertoire and adding a few further items. A date has been arranged for 9 July, during this year’s *Villeggiatura*. This has the advantage that we will be able to draw once more on the gifts and experience of our leavers, and to capitalise on all the work we have done with the *Schola* in the course of the year, before it becomes too distant a memory. It has the added advantage that we will be able to brush up Viadana’s *Exsultate Iusti* just a few days before singing it at the Diaconate Ordination. The words of this psalm-setting aptly sum up what the *Schola* wishes to say to our new deacons, and indeed to the whole College community:

Ring out your joy to the Lord, O you just,
for praise is fitting for loyal hearts.
Give thanks to the Lord upon the lyre,
with a ten-stringed harp sing him songs.
O sing him a song that is new,
play loudly, with all your skill.



Mgr Philip Whitmore is a priest of the Archdiocese of Westminster, works at the Secretariat of State in the Vatican and is the College Schola master.



Sports Report 2011-12

Michael Deas

We came, we saw...we lost! This was the theme of the sporting year at the College, which began with so much optimism after a huge intake of New Men who have a talent for football. It was not surprising then that, with the growth of interest, the incumbent Sports Man decided to raise the level of opposition from previous years. This began with an 11-a-side friendly for an Anglo-Irish team against the North American College. As one of our team put it, "These Americans have it all. They're strong, fit, organised, skilful, train regularly, and they even know each others' names!" Despite lacking all these qualities, our team only narrowly lost 5-3, and so the optimism remained.

We then played in the annual Irish College 5-a-side tournament, and after victories against the Scots College and the Beda, there was defeat in the final to an Irish team that included a former professional footballer. Our goalkeeper, Richard Marsden, won player of the tournament.

The next exciting step was to enter a 5-a-side league run by the Lateran University, where we not only encountered a supremely high level of opposition, but also "time-outs" in football for the first time! Before eventually withdrawing from the league because of timetable clashes, we won one game against Totus Tuus 9-3, but lost the rest, and even conceded double figures to one team, albeit the eventual winners of the whole league. The encouraging thing in spite of the defeats was the level of skill and interest in sport amongst fellow seminarians from around the world.

After the bold, almost *aggiornamento* moves of the previous Sports Man, the new occupant of the post took more of a *ressourcement* approach, and returned to the tradition of a weekly, fun game amongst ourselves at the Beda in an attempt to restore confidence.



A lean, mean, fighting machine: the English College football team prepares for another sporting encounter. (Photo: Ryan Day)

At the same time, five of our College joined a squad of Discalced Augustinians mainly from Brazil, and entered the famous Clericus Cup, including Tony McGrath, Ryan Day, Richard Marsden, Michael Deas and most notably Fr John-Paul Leonard whose youthful performances betrayed his accolade of being the oldest player in the tournament. After one victory and two defeats we went out at the group stage, but more importantly we were able to develop friendships with the Augustinians whom we also played in several friendly matches, some of which we actually won! It is worth noting that the eventual winners, the NAC, included an Englishman in their team. Plans are already in place for an Anglo-Irish team to enter the tournament next year, as the optimism remains.

It is not surprising that football has dominated the sporting year since it is our national sport, but other sports did take place, as tennis became popular as well as table-tennis, swimming and cycling, while the gym was one of the most popular rooms in the College as people were inspired by the example of the previous Sports Man.

The sporting year ended with a flourish at the *Villeggiatura* as a lot of the community took part in table-tennis, pool and darts tournaments as well as a night of ten-pin bowling before the highlight of the year, the annual North vs South (=Rest of the World) football match. On paper it looked like a close match as both sides had squads of at least 8, but the North ran away with it 11-2. Michael Deas not only scored four goals, but also had the honour, as some spectators noticed, of creating a sweat-patch in the shape of Australia (which quickly developed into a likeness of Mother Teresa) on his t-shirt! Elliott Wright also made a strong contribution with a hat-trick for the North. Tristan Cranfield, in only his second game of football ever, scored a delicate volley for the South, which represented a good atmosphere where everyone had a go.

So if God blesses us with another bumper intake of New Men next year, we will be able to build on an already promising and solid foundation and perhaps fulfil our potential and say, "we came, we saw...we conquered!"

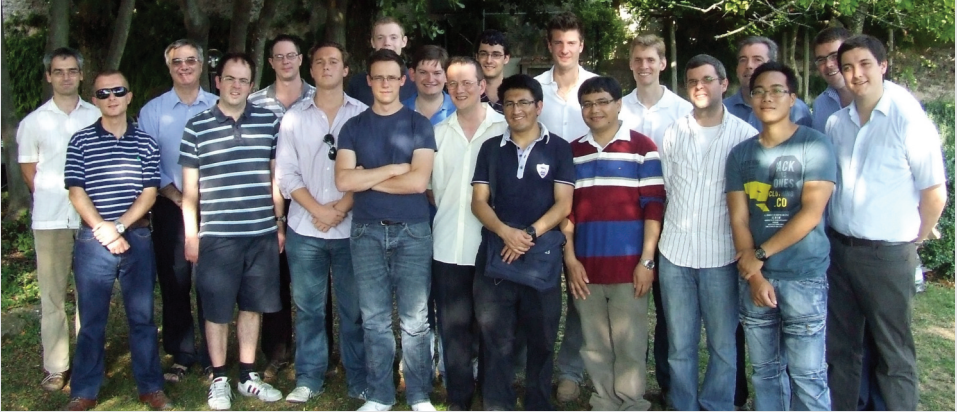


Michael Deas is a fourth year seminarian for the diocese of Salford studying Theology at the Gregorian University.



The Year in Pictures

David Howell



The New Men of 2012 (Photo: Fr Rector)



An icon of Our Lady of Walsingham donated in honour of Old Roman Bert Richards by his widow, Clare (left). (Photo: Ryan Day)



David Edwards and David Howell accompany La Francigena. (Photo: Fr Tony Milner)



La Francigena singers Matthew O'Gorman, Luke de Pulford, David Edwards, Tristan Cranfield and Benjamin Woodley warm up. (Photo: Ryan Day)



The Martyrs' Day Office of Readings service (Photo: Ryan Day)



Jan Hansen and Matthew Sanderson crack open the drinks at Hollycam. (Photo: Fr Tony Milner)

The Year in Pictures



Fr Prem Fernando enjoys Martyrs' Day lunch. (Photo: Fr Tony Milner)



Benjamin Theobald and Fr Guy de Gaynesford become opera aficionados for the Advent Entertainments. (Photo: Fr Tony Milner)



Benjamin Woodley, Matthew O'Gorman, Luke de Pulford and Tristan Cranfield relax after French wine and song. (Photo: Fr Tony Milner)



Marc Homsey, Tristan Cranfield, Ryan Day and Peter Stoddart get lost in translation. (Photo: Fr Tony Milner)



Tony McGrath, Marc Homsey and John Poland are admitted to candidacy by Bishop Mark Davies of Shrewsbury. (Photo: Fr Tony Milner)



Richard Marsden, Ryan Day, Sean Crawley and Gary Dench serve for the Holy Father at San Gregorio. (Photo: Ryan Day)



Archbishop Rowan Williams answers students' questions. (Photo: Ryan Day)



Cardinal Keith O'Brien meets Daniel Etienne, Matthew Sanderson, Ryan Day, Tristan Cranfield, Richard Marsden and Adam Dora at the Colloquium. (Photo: Fr Tony Milner)



Ryan Day, Benjamin Woodley and Luke de Pulford enjoy Easter Sunday morning at St Peter's. (Photo: www.photovat.com)



Michael Patey, Tom Cunnah, Peter Stoddart, Tish Nicoll, Matthew Sanderson, Matthew O'Gorman and John Carlisle stop for coffee on the College gita. (Photo: Fr Tony Milner)



Matthew Sanderson, Daniel Etienne, Richard Marsden, Matthew O'Gorman and Luke de Pulford lead the way at the first Roman pro-life walk. (Photo: Fr John Paul Leonard)



Fr Benjamin Ixcamparic and Anthony Rosso out in Rome for a house group meal (Photo: Fr Rector)



Richard Marsden and Fr Guy de Gaynesford plot how to spend the bar takings. (Photo: Ryan Day)



Olafur Amason, Marc Homsey, Daniel Etienne, Gary Dench and others tuck in to the Schola dinner. (Photo: Ryan Day)



Elliott Wright, Peter Stoddart, Philip Andrews, Luke de Pulford and Olafur Arnason are instituted as lectors by Bishop Paul Hendricks of Southwark. (Photo: Fr Tony Milner)



John Carlisle is admitted as a candidate for holy orders by Bishop Hendricks. (Photo: Fr Tony Milner)

The Year in Pictures



New Acolytes Tom Cunnah, Kasper Baadsgaard, Colin Mason, Jan Hansen, David Howell and Michael Deas with Fr Rector and Bishop Hendricks (Photo: Fr Tony Milner)



Benjamin Theobald and Michael Coughlan are ordained as deacons by Bishop John Arnold of Westminster. (Photo: Fr Tony Milner)



David Howell is a fourth-year seminarian for the Archdiocese of Southwark studying Theology at the Gregorian University.



College Diary 2011-12

Sean Crawley

In a previous edition of this publication, not so long ago, a previous diarist introduces this one to the community: "He is distinguished by an attentive silence," he charitably states, "until his devilish laugh splits the air!" Contained herein I see the vocation of the diarist: he quietly observes, most probably with a slight twinkle in his eye, as he sees everything through an added lens of hilarity, restraining his devilish laughter as the pen of his mind runs out of control. Charity will, of course, prevail but, in the words of our Holy Father, "*Caritas in Veritate.*"

2 October

Weary travellers gradually arrive into *Via di Monserrato*, joining our New Men who arrived a week earlier from their *half-time* sojourn at the language school in San Giovanni Valdarno: standing now at a mere four weeks in comparison to the eight in *my* day! The house is huge this year. We do seem to be profiting rather well from the "Benedict Bounce". Our new men introduced themselves in spectacular fashion at their show in November and I would be foolish to attempt to upstage them. So, with this in mind and to avoid this publication being equal in length to *War and Peace*, I shall content myself with introducing the non-first-year-new-men.

Let us begin with the most important diocese: Leeds! Fr Dennis Cassidy follows in the illustrious steps of our new Spiritual Director, Fr Chris Willis, in beginning his spirituality licence at the Angelicum. The tally of Leeds students in the house is now in double figures, standing at ten. Charitably, we hope that many other dioceses will follow where we have led. I digress! Fr Joe

McLoughlin begins his licence in canon law at the Gregorian. He was on the staff in *the other English College* when the current diarist "was a student there" (you need to be a Vallisoletan to understand that!) and puts his command of the Spanish language to good use with Fr Benjamin Ixcamparic, a priest from Guatemala; not a spy for Archbishop Gallagher but here to study psychology. Add to these Michael Deas, seminarian for the diocese of Salford who joins us from Ushaw, and you have the full complement of non-first-year-new-men. The diarist should perhaps explain that he was on an extended pastoral placement in Huddersfield on this day. Returning a week later and resisting urges to simply write a work of fiction for the opening week, he had to engage in a delicate operation to extract all necessary information before it could be committed to print. So...

3 October

The flurry of inscriptions that previous years have seen on this day have, to all intents and purposes, passed away thanks to the patience of Fr Tony Milner and successive Universities Delegates (it is a house job). After lunch, the candidates-to-be leave for their extended retreat, to be individually guided by Fr Gerry Whelan. This evening sees the *Ben Tornati* party take place, this year returned to its rightful place on the roof, which has been refurbished and bedecked with plants over the summer thanks to the generosity of the *Friends*. In the first years' welcome meeting with Fr Rector, David Edwards, upon seeing the aforementioned party on the timetable, innocently inquires of Fr Rector, "Who's Ben Tornati?"

4 – 9 October

Silence descends. The community moves to its other residence for the annual house retreat, this year preached by Archbishop Kelly of Liverpool. His conferences make a great impact and, although not personally present, I, with many others, duly resolve to sanctify the Lord's Day by not going anywhere near the library! Sadly, the Archbishop has to return to Liverpool half way through the retreat for the funeral of Fr Michael Williams who died whilst still very young. May he rest in peace.

Faithful to his commitment, the Archbishop returns to complete the retreat which ends with Sunday Mass and, as always, the singing of the *Te Deum*. The previous evening, Rev. Michael Patey decides he needs a little practice with the new translation before the next day's Mass. Such stressful work helps Michael decide to make his retreat spiritual in more ways than one...

After the indispensable "DBLs" and a hearty Palazzola lunch, the community heads back to the city where the fourth-years, newly returned from their extended pastoral placements, await them. The diarist was delighted to be greeted first by Luke de Pulford, returning after a year long absence. Welcome back Luke!

On the way back from the villa in the car, Kasper explains to Jan how Fr Guy is a historian. Confused, Jan asks, "He's a Nestorian?!" with much harrumphing on the part of Fr Guy.



Philip Andrews enjoys Palazzola (Photo: Fr Tony Milner)

10 October

Dies Irae! Lectures resume. David Howell and Tom Cunnah (having completed their time at the Angelicum) and Michael Deas join Kasper and Jan for their first experience of the Gregorian in the first theology aula. At least they have the familiar face of Fr Norman Tanner to comfort them in the onslaught of Italian. David Doran also transfers to the Greg to begin his philosophy licence; a brave man if ever there was one!

The afternoon sees the start of year Masses at Sant'Ignazio and the Angelicum and, more crucially, the room ballot. It seems that most domestic desires are fulfilled, with Michael Coughlan claiming the "Lower Terrace". It is good that part of the Mayfair Corridor has been opened up to students through sheer necessity. Naturally, rumours of haunting follow swiftly and one or two room blessings are deemed to be necessary, just to be sure!

13 October

The first spiritual conference of the year is followed by the news that the house groups that we thought were to be ours are no longer so and are cancelled for this week. A few tweaks to the timetable ensure that all groups can meet on a Thursday evening and they will commence next week.

15 October

Fr Chris celebrates his devotion to St Teresa of Avila with a very early morning Mass at St Peter's. Few students attend!

Later on, the sports man, Elliott Wright, finding himself inundated with enthusiastic recruits, begins his weekly training regime with a run to the top of the *Gianiculum* followed by a football match. The diarist wishes them well and, while still in bed and hearing them depart, he feels relief that the public weighings threatened by the same sports man have not come to fruition.

In the afternoon, most of the College head off to the Palazzo Doria Pamphilj, where we are treated to a sumptuous lunch and highly informative tour of the galleries. Many thanks go to La Principessa and her husband for their generosity.



Caffé e cultura at the Palazzo Doria Pamphilj (Photo: Fr Rector)

16 October

This afternoon we go to the shrine of *Divino Amore* to consecrate the year to Our Lady. Before our recitation of the Luminous Mysteries the spiritual director imparts to us the wisdom of some of the greatest theologians the Church has ever known: St Thomas Aquinas and Thomas de Malo (sic).

19 October

The first festive meal of the year! This time it is in honour of Monsignor Charles Scicluna who celebrates his silver jubilee this year. There is an illustrious guest list, which seems to include most of the CDF, including its prefect, Cardinal William Levada. Fr Charles delivers a moving sermon at Mass; having been asked beforehand whether he would like to preach from the chair or the ambo, he opted for the chair, suggesting to the MC that at the ambo "they'll hear me, but they won't see me!" At dinner, the Senior Student presents him with a purple stole, reflecting his commitment to the College as its external confessor. *Ad Multos Annos, Monsignore!*

23 October

This weekend we welcome the widow and brother of Hubert Richards, a former student of the College who died recently. A beautiful icon of Our Lady of Walsingham, which now adorns the refurbished *portineria* is presented in his memory and blessed. A moving address was given at the end of Mass, recalling his many contributions to the life of the Church in England and Wales.

24 October

We find ourselves at the start of a very busy week, unless you are a first year, that is, in which case you are about to head off to Palazzola for a week of "R&R" (Rest and Relaxation to those unacquainted with the concept). Fr Gerard Byrne arrives for the first week of individual human formation sessions, and Tish Nicholl also arrives to put our vocal chords through their paces. In addition, a large group of Anglican clergy who were, at one time or another, exchange students in the College are in the city too. Some discussion arises about how best to refer to the group. The initial choice is 'Former Anglican Ordinands' but it was pointed out that the majority are still Anglicans!

25 October

This evening, a few staff and students make their way to the residence of the British Ambassador to the Holy See for a reception in honour of our Anglican visitors.

26 October

The group of Anglicans comes to the College this evening. We start with a votive Mass for the unity of Christians, at which Fr Rector is the main celebrant and Mgr Mark Langham, from the Pontifical Council for the Promotion of Christian Unity, preaches. We are delighted to welcome the Archbishop of Canterbury, Dr Rowan Williams, who assists in choir at the Mass. He finds himself in Rome in anticipation of the Meeting for Peace, which takes place in Assisi tomorrow. It goes without saying that a festive supper followed.

28 October – 1 November

The first free "weekend" of the year. The whole house is delighted with the universities' decision to remain closed on the Monday as well as on All Saints, giving us all a highly indulgent rest. Palazzola proves to be a popular destination, except for the first years who have just left it behind, having returned from R&R!

4 November

Today proves to be most eventful from the outset. At morning Mass we are all awoken from our slumbers by a most unexpected and jolly alleluia refrain and versicle from one of our two great Danes, Jan Hansen.

Many students head to St Peter's for the celebration of vespers for the students of the pontifical universities of Rome with the Holy Father on the memorial of St Charles Borromeo. Upon their return to the College the New Men's evening is just getting underway. *Pasta al salmone* and fish and chips replace *carbonara* and chicken following the reintroduction of Friday abstinence in England. After the welcome from the Rector and the toast by all, we are treated to an evening of entertainment in the common room. Gary

Dench has a little too much Madeira during a rendition of *Have Some Madeira My Dear* and Matthew Sanderson is the latest victim of our resident magician Marc Homsey, being unable, for what seems like the 100th time now, to help *Mago Marco* perform one successful trick.

However, the time has now come for the introductions which the New Men deliver in spectacular fashion. In a most witty ditty (to the tune of "The Quartermaster's Store") we see them all forgetting to bring their breviaries to the church due to their being in the bar at half past three. They are introduced by their own idiosyncrasies or with words that rhyme with their names: *Ti*Tran (Stockholm), getting some *SD* (spiritual direction); Gary *Dench* (Brentwood), having his thirst *quenched* with gin (what a surprise!); the *unmissable* *Tristan* Cranfield (A and B) [ed. We get the picture.] Michael Rakowski (Northampton) spiking his hair; Salford Diocese forking out for Michael *Deas' fees*; Benjamin Woodley (Westminster) having gone to bed at half past *ten*; Antonio Pineda (Westminster) who simply cannot put his phone down; Matthew Sanderson (Leeds) reveals his political inclinations; Dav(e)id Edwards (H and N) organises a rave; Adam *Dora* (Westminster) smokes a little too much (*fumare più ancora*); Ryan Day (Middlesbrough) broke his hand whilst playing football (I always said health and safety should ban it!); Richard Marsden (Middlesbrough) agrees with me by forsaking the football pitch for the bar; *Daniel* Etienne (Lancaster) sinks to new depths by drinking grappa from a *can* [ed. Basta!]; Dennis Cassidy (Leeds) fails miserably to play table tennis; Joe McLoughlin (Birmingham) cannot resist a beer and Benjamin Ixcamparic (Guatemala) simply has to have a rest. Welcome, one and all, and may the length of this list keep growing!

8 November

Some members of the house accompany Fr Rector to *Campo Verano* to celebrate Mass and, despite torrential rain, to bless the College vault.

9 November

This evening we welcome those priests who are staying at Palazzola and celebrating their ruby, golden and diamond jubilees of priestly ordination. They attend the general audience in the morning where the diamond jubilarians meet the Holy Father, who is himself celebrating sixty years of priesthood this year. In the evening they all join us for the Mass of the Dedication of the Lateran Basilica which is celebrated by Bishop Michael Campbell of Lancaster. This is also the day chosen for the launch of the previous edition of *The Venerabile*. It is revealed that Tom Cunnah is my predecessor. My congratulations go to him for his diary and for being the first person to try to extract an admission from me of being his successor. In discussion over liquori, Benjamin Theobald reflects, "If it's you, I'm doomed!" (how prophetic). To all our jubilarians, *Ad Multos Annos!*

12 – 13 November

The first human development weekend of the year takes place. It is led by Monsignor Ed Arsenault, Director of the St Luke's Institute and is about the use and misuse of the internet.

16 November

Fr Tony celebrates our annual Mass for deceased relatives, friends and benefactors.

17 November

Those students who were not present at the start of year retreat due to extended pastoral placements head off for a few days of retreat at San Vito Romano. On the way, the retreat giver, Fr Chris, is questioned as to what he enjoys most about being the spiritual director. His response: "the pay!" He tries to recant and come up with something else, but it escapes me. We have a fun-filled few days with the lack of a monstrance prompting some interesting tabernacle manoeuvres at benediction.

20 November

After an initial panic due to the closure of Rome to traffic for most of the day, the retreatants

return to Rome where Archbishop Bernard Longley of Birmingham had celebrated the community Mass for the solemnity of Christ the King.

26 – 27 November

This year's Advent Recollection is led by Fr Chris Willis (house spiritual director). He speaks to us about some themes pertinent to Advent with the help of John Cassian. At compline on Saturday evening, David Doran and Joseph Gee make the profession of faith and oath of fidelity prior to their ordination as deacons. On Sunday morning, the theme of the conference is "staying awake": a fairly obvious choice for the first Sunday of Advent. In the afternoon, however, the scheduled time for the start of the conference comes and goes. The whole house, in true Advent style, patiently awaits the spiritual director who is nowhere to be seen. A few minutes pass before Fr Rector rises to investigate the situation. Before long, the spiritual director appears with his shirt hanging out of his trousers and his hair out of place. "So much for staying awake!" he proclaims.

30 November

The beautiful vigil office of Martyrs' Day is led by Rev. Michael Patey in the Martyrs' Chapel.



Gary Dench survives his first Martyrs' Day lunch and recovers in the Common Room (Photo: Ryan Day)

1 December

Martyrs' Day is celebrated in the usual way. In his homily, Fr Rector recalls the places he visited when he travelled the *Francigena* from Rome to England. After lunch, the words of Fr Luke Buckles OP in a Holy Week retreat a few years ago are recalled. He explained how there are three types of *riposo*: *riposo simplex*: on top of the sheets, alarm set; *riposo festivo*: under the sheets, alarm set; *riposo sollemnis*: under the sheets, alarm definitely not set. Permission was given to all to take a *riposo sollemnis* although it was assumed that one would make it to Vespers. Ahem!

2 – 4 December

Free weekend number two.

6 December

The community bids farewell to Fr Prem Fernando, a priest from Birmingham, who has been on sabbatical with us for the last couple of months. In the evening, *La Francigena*, a group of our own spectacular singers and instrumentalists treat us to some sublime Marian music by William Byrd and the "Dancing Magnificat" by Marc-Antoine Carpentier, all in the context of a very prayerful meditation.

7 – 8 December

After the evening Mass, many members of the house head to Palazzola for the Holly Cam. The weather the next day is delightful. After gruelling work in the morning and a beautiful Mass celebrated by Fr Jonathan Brandon, we are treated to *spumante* and *bruschetta* on the terrace in the glorious sunshine. Julie Piacentini's chicken pie and apple crumble never leave us disappointed. The meal is wrapped up with a highly-anticipated Christmas sing-song.

15 December

Fr Chris leads the Advent reconciliation service.

17 December

It is the opening night of the annual Advent Meditation and Christmas Show and the theme

of this year's meditation is "God has spoken to us through his Son." Music includes Orlando Gibbons' *This is the Record of John*, Thomas Tallis' *Hear the Voice and Prayer of thy People* and Palestrina's *Alma Redemptoris Mater*. The meditation was devised, as always, by Mgr Philip Whitmore, and his assistant this year was the diarist.

18 December

Marc Homsey, Tony McGrath and John Poland are admitted as candidates for holy orders by Bishop Mark Davies of Shrewsbury. It seems particularly appropriate that the Gospel of the day was that of the Annunciation. Congratulations to them all.

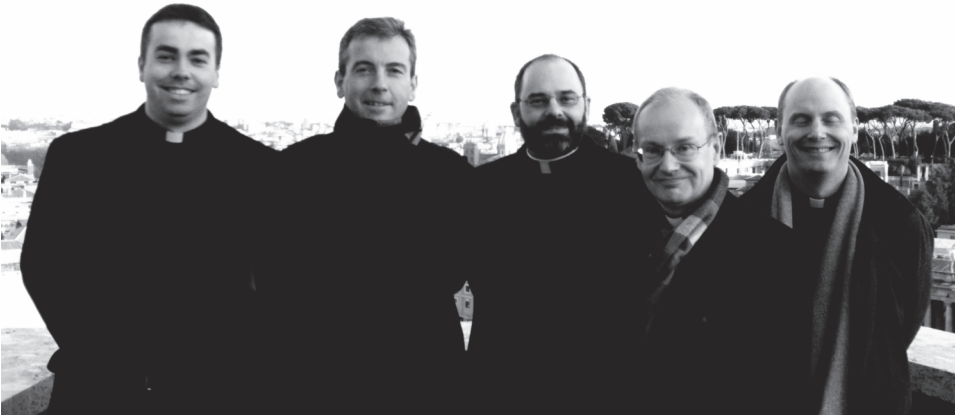
In the evening we have the second outing of the Advent Meditation and Christmas Show. John Carlisle, as director, brings the best out of all our actors and both evenings run smoothly with the oversight of our producers, Phil Andrews and Kasper Baadsgard. Acts include a Latin lesson in first century Jerusalem given by Stephen O'Brien to a terrified Michael Patey, a highly-acclaimed kangaroo being looked after by Michael Doody and an annoying conversation in the opera theatre between Benjamin Theobald and Fr Guy de Gaynesford, both of whom make very fine Americans. Richard Marsden has proceedings very much in hand as *compère*.

19 December

John Carlisle is instituted acolyte by Bishop Davies. Later that evening, a lot of crashing and banging is heard. It can mean only one thing: Stefan Kaminski, who is doing a year long placement in London, has arrived for a visit!

21 December

The term is brought to its close with Bishop Davies ordaining David Doran to the diaconate. A festive meal follows and prayers are said fervently that there will be no snow this year. Well done, David.



Those leaving the College this year (and Fr John-Paul) are given a tour of the Secretariat of State by Mgr Philip Whitmore
(Photo: Fr Jonathan Brandon)

7 January

Several students gather at Salford Cathedral for Joe Gee's ordination to the diaconate. Well done to Joe too!

9 January

Classes resume. In the evening we are hosted in the *Salone* for the New Year Party.

14 – 15 January

Fr Gerard Byrne leads the second human development weekend on the theme of "dealing with difficult people." Many candidates are suggested for case studies. A week of unfortunate remarks follows. Michael Doody asserts "When St Augustine was writing about Hitler..." and Matthew O'Gorman, discussing Henry VII claims that he did not realise that there had been a Henry VI.

20 – 22 January

The third free weekend sees the beginning of cramming for exams, especially for Angelicum students whose exams begin on Monday.

23 January

The beginning of an extended exam-tide timetable. With the exam sessions of all the universities not matching up perfectly, we all have to suffer an extra week with early morning Mass being optional. The diarist is distraught!

27 January

The celebrations to mark the 650th anniversary of the founding of the hospice begin with a Votive Mass of St Thomas of Canterbury celebrated by Cardinal Cormac. A very fine buffet supper follows, at which an unexpected speech in the refectory by Canon Thomas Atthill of Clifton paid tribute to the great contribution made by the cat (the one in the painting) to the life of the College. Fr Rector and Bishop Arthur Roche of Leeds give the more expected speeches. *Viva il Gatto!*

28 January

Some men join the *Friends* for Mass celebrated by Cardinal Cormac at Santa Maria sopra Minerva. In the evening, Dr Judith Champ gives an interesting perspective on the history of the hospice and events in the English Church in a lecture given in the College Church.

29 January

Archbishop Vincent Nichols of Westminster celebrates Mass on the final day of the hospice celebrations. We have some 250 guests for lunch including several cardinals and Lord Nicholas Windsor and his family. We are assured by the Rector in his speech that the Holy Father has not reneged on his promise to visit us at some point during this year of celebration. Cardinal Cormac gives the response and, of course, *Ad Multos Annos* is sung with gusto.

3 January

Snow day number one.

10 February

On the last day of Angelicum exams a state of emergency is declared by the *Sindaco* of Rome. There might be a few millimetres of snow so all educational institutions must close. Unfortunately, this leads to the cancellation of the last exams for Angelicum students. Needless to say, the snow does not arrive until late the following day.

11 February

Rev. Liam Bradley returns to the College to complete his Licence in moral theology after a year long stint in parochial ministry. Welcome back, Liam.

13 February

Lectures resume at the Angelicum.

17 February

The last day of Greg exams sees the beginning of the fourth free weekend.

18 February

This afternoon, many students take the opportunity to visit the newly created cardinals in the Apostolic Palace and Pope Paul VI Hall. The Archbishop of New York proves particularly popular. *Tanti Auguri, Eminenze.*

20 February

The new semester begins at the Greg and with it early mornings for the diarist. Groan...

21 February

Michael Coughlan is elected as senior student.

22 February

Benjamin Theobald prepares for his reign of terror in the refectory upon his election as deputy senior student. Fr John Paul celebrates Mass this evening to mark the beginning of the rigours of Lent.

24 February

A queue forms outside the Rector's office today. It is not caused by multiple alarm clock failure but is comprised of anxious students waiting to find out what onerous tasks await them in the coming year. There are more than a few surprises this year and a number of new positions are created for the increased number of students. Colin Mason takes to his role as College gnome (otherwise known as gardener) like a duck to water. All he needs to complete the look is a fishing rod!

26 February

This evening's house meeting marks the house job changeover.

8 – 11 March

Most of the house disappears to Santa Marinella on retreat in preparation for ministries and holy orders.

10 March

Quite an uneventful day for those poor first and fourth years who are not lucky enough to be away on retreat; just the small matter of singing and serving first vespers at *San Gregorio al Celio*, from where St Augustine was sent to evangelise the English. The Archbishop of Canterbury's presence to preach added more than a little finesse to the occasion. The fact that the Pope was presiding and that the servers (including the diarist!) were able to meet him was a rather nice finishing touch! We held all those away on retreat very much in our prayers...



Rev. Michael Doody aims for Bishop Arthur Roche (again!)
(Photo: Fr Tony Milner)

11 March

The retreatants return glowing with sanctity.

In the evening the Archbishop of Canterbury puts himself in the hot seat and allows himself to be grilled in a most insightful question and answer session with all the students. The tone was frank and informative but certainly not lacking in humour. When responding to a question about his considering becoming a Catholic in his younger days, the Archbishop prefixes his response by informing us that subscription forms for the Anglican Communion would be available on the way out.

A few days later, Archbishop Rowan's retirement as Archbishop of Canterbury is announced. I do hope that our grilling played no part in his decision!

16 March

La Francigena leads us in prayer as they perform Franz Liszt's *Via Crucis*.

17 March

Some students attend Mass in Irish at *Sant'Isidoro degli Irlandesi* for the feast of St Patrick. Many also attend the annual play at the Pontifical Irish College which never fails to entertain.

18 March

We celebrate *Laetare* Sunday in College for the first time in some years. Ordinarily we mark the midpoint of Lent at the Beda but the colleges usually in attendance find themselves with the happy problem of being too full so we will be attending in alternate years.

23 – 25 March

Free weekend number five. It seems that most of the College is at Palazzola.

29 March

Adam Dora's sink has been taking a while to drain of late. The fault has been reported and the plumbers show up today to solve the problem. They decide to work from his

neighbour, Tristan Cranfield's side, as the two sinks' piping is connected. The blockage proves a little difficult to shift so the chemicals and plungers are laid aside in favour of a hydraulic option which seems to do the trick. The plumbers wander round to poor Adam's room to do some checks.... Cries of *Oddio, Mamma Mia* are heard in the corridor as the blockage was not forced down the pipe but rather sent out of the plug hole in an explosion resembling Mount Vesuvius and covering every inch of his room. For the following week Adam only has to enter a room to be greeted with laughter. Brotherly love!

The Lenten Penitential service takes place this evening in which all events leading up to the activities described in the previous paragraph can be dealt with.

30 March

Today the College welcomes many guests including many eminent speakers for the colloquium to celebrate the 30th anniversary of the visit of Blessed John Paul II to Great Britain and the establishment of full diplomatic relations. The event is co-hosted by the College and the British Embassy to the Holy See. The ambassador, HE Mr Nigel Baker and Fr Rector welcome our visitors before the speakers, including Cardinals Cormac Murphy-O'Connor and Keith Patrick O'Brien, Archbishop Mario Conti and Bishop Edwin Regan, as well as Fr Norman Tanner and Mgr Mark Langham, speak on the impact of the Papal visit, the history of diplomatic relations and their ecumenical importance.

In the evening, Cardinal Cormac Murphy-O'Connor presides at vespers at which the Anglican Bishop of Guildford is the preacher. This is followed by a formal (not festive: Friday of Lent!) supper – with Archbishop Vincent Nichols the guest-speaker.

31 March

The whole house goes to Palazzola in preparation for the Holy Week retreat.



*The Holy Father refuses the offer of taking part in the Leeds photo on Easter Sunday morning in St Peter's Square.
(Photo: Fr Jonathan Brandon)*

A notice appears upon arrival from the MC, Tony McGrath about a 7am rehearsal for the crowd parts of the passion. The deputy senior student, Benjamin Theobald, is particularly irate about this and protests strongly. He does not seem to have realised that tomorrow is 1st April. The diarist does not go to the church at 7am to find out if anyone actually showed up and is thus unable to name and shame.

1 – 3 April

Fr Michael Paul Gallagher SJ, a professor at the Greg and spiritual director to some students, leads us in our retreat, including a beautiful celebration of the Palm Sunday liturgy and, as Fr Rector points out when thanking him at the end, certainly does not seem to be "lost as a Jesuit in Holy Week."

4 April

The Holy Week day off. Many students attend Mass at Santa Croce in Gerusalemme before making the arduous climb up the *Scala Sancta*. Throughout the day our families and friends arrive at the College to stay with us for the celebration of the Sacred Triduum.

5 April

This morning several members of the house attend the Chrism Mass with the Holy Father in St Peter's Basilica. Fr Chris begins the Easter Triduum as main celebrant at the evening Mass of the Lord's Supper. This year we are treated to some exceptional music, particularly the motet, *In Monte Oliveti*, which was sung at the altar of repose and composed by Tristan Cranfield.

6 April

Fr John Paul leads Stations of the Cross in the garden at midday. Fr Tony leads the afternoon liturgy at which Byrd's St John's Passion is sung, as usual, this year by Rev. Liam Bradley, Rev. Michael Doody and Fr Guy de Gaynesford, as well as a wonderful new setting of the reproaches. This evening many students and visitors go to the Colosseum for the Via Crucis with Pope Benedict.

7 April

Fr Rector presides at a magnificent celebration of the Easter Vigil. Our MC and musicians ought to be congratulated on the beauty of this year's celebrations and the whole house and our guests enjoy the contributions, often unnoticed, made

by so many. Naturally, a little reception follows and the idea of the early rise for the Papal Mass does not seem to restrain the celebrations of our Lord's resurrection unduly.

8 April

Christus Resurrexit! Alleluia!

The *Schola* and other College members and guests head to St Peter's Square for the Papal Mass and *Urbi et Orbi*. As usual, the *Schola* sings in preparation for the Mass under the expert direction of Mgr Philip Whitmore.

At the end of lunch Fr Rector comments on how we had seen the full splendour of our new translation of the Missal in the Holy Week liturgies and the applause which followed seemed to agree. Pope Benedict was toasted enthusiastically before the Easter gita period got under way.

15 April

Those students who have been home and elsewhere return to Rome for the new term.

19 April

Before the spiritual conference Fr Rector gives us the sad news that Stephen O'Brien will be leaving us in a few days time. Our prayers and best wishes go with him.

21 – 22 April

We are lucky enough to have Mgr Steve Rossetti lead us in our third human development weekend at Palazzola on the theme of happiness in the priesthood.

22 April

This evening, being the eve of St George's Day, we serve and sing at *San Giorgio in Velabro* with Cardinal Ravasi, the Cardinal Deacon of that church, and President of the Pontifical Council for Culture, presiding.

25 April

Liberation Day liberates us from lectures for a day.

27 April – 1 May

An unexpected and long free weekend. The Greg decides to cancel lectures on Monday as well as on May Day. The Angelicum does not but common sense prevails in the house!

28 April

Many of us go on our *Sette Chiese* pilgrimage. Fr Jonathan Brandon celebrates Mass at St Peter's and, for the first time in a few years, we manage to enter all the churches. It goes without saying that a significant amount of beer evaporated in the *Vineria* before we returned to the College for chilli prepared the day before by John Carlisle.

2 May

This evening, as every year, we welcome a group of Benedictine and Cistercian formators taking part in a three-month course in Rome and Assisi run by Fr Mark Butlin OSB.

4 May

Fr Guy de Gaynesford celebrates this morning's Latin Mass very beautifully and David Doran gives a very moving homily (in English!) on the occurring feast of the English Martyrs. Poor Michael Patey, however, who is not known for his general awareness in the mornings, seems to be having a particularly sloth-like moment.

In the lift after Mass (presumably he was heading back to bed), he sighs from the heart while ruminating on the liturgical action just concluded; "Bless them!" he said. When asked to explain, he replies, "Nereus and Achilleus." General confusion follows until one bright spark realised that the memory of Ss Nereus and Achilleus follows on directly from the feast of Ss Philip and James (3rd May) in the general calendar of the breviary. The red vestments, singing, homily on the English Martyrs did not make it clear enough. Upon being corrected about the feast we just celebrated, Michael's reply was, "Well, I thought it seemed a bit festive!" Sleep well, Michael!

Later on in the morning the deputy senior student is questioned as to how open he is to bribery when preparing the room ballot for the *Villeggiatura*. "Entirely" is the reply, "but not when he (referring to the diarist) is around." Benjamin, what do you take me for?

5 May

Staff and students invite the *personale* to join them for the annual College Gita to thank them for all the hard work they do for us. This year, we have Mass at the Cathedral in Anagni before having a guided tour of the fine frescoes in the crypt. Afterwards we head to MagicLand, a new theme park which has been advertised on the back of almost every bus in the city for weeks. The weather is good, not that this matters too much as most of us end up soaked from the river rapids ride. The braver ones of our number take on the rather large roller-coaster, some several times. A great day is had by all.



Whoever said seminary was infantilising? College Gita attendees Peter Stoddart and Matthew O'Gorman are in their element at MagicLand (Photo: Sean Crawley)

10 May

Fr Mark delivers a very profound and personal spiritual conference that even includes a song. The rapturous applause at the end says it all.

13 May

Fr Mark presides at Mass this morning and we have a full refectory for Founders' Day. In the evening, Michael Coughlan and Benjamin Theobald both make the Profession of Faith and Oath of Fidelity ahead of their diaconal ordination in July.

With the increasing heat the swimming pool is becoming more and more popular. Kasper decides that it would be amusing to hurl a kiwi at Colin as he swims: amusing it was. However, when Colin decides to return fire at the perpetrator who is in the student kitchen, his attempt fails and the kiwi goes straight into the Vice-Rector's bedroom.

After vespers, Colin makes a full confession to a very confused Fr Mark who had not yet discovered the offending piece of fruit.

18 – 20 May

The pre-exam free weekend. Some people start studying...

25 May

The *Schola* has its annual meal in the common room. Mgr Whitmore thanks all those who are leaving for all they have contributed and Michael Patey replies on behalf of us all. Mgr Philip informs us of plans for a new recording, largely to pay for more meals!

26 May

As usual the *Schola* sings and the College provides servers at the *Chiesa Nuova* for the feast of St Philip Neri. This year, the Mass is the Vigil of Pentecost celebrated by Cardinal Piacenza, but with a Philippine feel!

31 May

Officially the first day of exam-tide. Some people start studying...

2 June

The College barbecue takes place this evening. The garden is decorated with Union Flags and a portrait of Her Majesty hung in the bar to celebrate the Diamond Jubilee.

3 June

Fr John Paul presides at Mass for the College feast day, that of the Most Holy Trinity. Music includes Vaughan Williams' setting of *All People That On Earth Do Dwell* in celebration of the Diamond Jubilee and Palestrina's *Benedictus sit Deus*. Some people start studying...

4 June

A general lack of activity descends: unless you happen to be in the library.

10 June

A few students go to the Little Sisters of the Poor for the Corpus Christi Mass and procession.

15 June

Many students go to the Basilica of *San Paolo fuori le mura* to see diocesan brethren and friends from the Beda College ordained as deacons.

19 June

The England match is shown on the roof. I am told they won that one!

22 June – 24 June

The final free weekend of the year.

24 June

The England match is shown on the roof. They did not win that one: Italy did and the whole city descends into noisy chaos. Unfortunately, there were a few failures with the power supply to the roof resulting in some brief moments without coverage and some very amusing screams.

27 June

The last night in the College bar for the year.

29 June

A few students attend the Papal Mass for the Solemnity of Saints Peter and Paul. The Sistine choir are joined by the choir of Westminster Abbey resulting in a very high quality of singing. This evening the Abbey choir sing evensong at Santa Maria sopra Minerva which is attended by about half the College, while the other half head to Palazzola to begin the *Villeggiatura*.

1 July

Bishop Paul Hendricks institutes Philip Andrews, Olafur Arnason, Luke de Pulford, Peter Stoddart and Elliott Wright as lectors.

2 July

This morning we hear the sad news that John Leonard, father of Fr John Paul, has died. We keep him, Fr John Paul and all his family in our prayers.

The day is taken up with a presentation on current safeguarding practice.

3 July

This year's pastoral courses get under way. The first years undergo the communications course with James Abbott, the deacons learn about parish ministry with Fr Mark and Mgr Tony Wilcox, the deacons-to-be actively do nothing and everybody else does Catholic education with Mgr George Stokes.

This evening Peter Stoddart puts us through our paces with the quiz he had devised and threatens to smash any smartphone he lays his eyes on with a broken croquet mallet.

5 July

The pastoral courses finish today. The priests-to-be have been discussing the importance of priestly fraternity and it is decided that some practice is needed. Their course ends with a nice lunch out so they can all practise being human beings!

6 July

John Carlisle is admitted as a candidate for holy Orders by Bishop Paul at this morning's Mass in honour of St Maria Goretti. Afterwards, Fr Mark takes a few people to visit her shrine at Nettuno.

This evening most of the house goes ten-pin bowling at Ciampino.

8 July

Kasper Baadsgaard, Tom Cunnah, Michael Deas, Jan Hansen, David Howell and Colin Mason are instituted as acolytes by Bishop Paul.

Amongst our guests at lunch is Fr David Brown SJ from the Vatican observatory. In the evening he gives a fascinating presentation on astronomy which showed clearly how his work and spirituality complement one another.

9 July

Fr Tony leads an energetic group of early risers up *Tusculum*. Fr Rector and others of a less energetic disposition (but who still want to enjoy beer and ice cream in Frascati) come by car and join them at the top for Mass.

In the late afternoon, Mgr Philip Whitmore holds a three-hour recording session with the *Schola* to make some progress on our CD.

This evening the barbecue, which has disappeared from the *Villeggiatura* programme in recent years, is restored to its rightful place.



Rev. Liam Bradley auditions for "July" in *Calendario Romano*
(Photo: Fr Tony Milner)

11 July

MC Tony McGrath is (legitimately) absent from Morning Prayer today. In his absence Fr Tony, this week's *hebdom*, gives the complicated instructions about which parts of the office should be taken from where (today being the feast of St Benedict). The cantor, and MC-elect, Marc Homsey then arrives with his usual 30 seconds to spare and proceeds to give the same instructions. Very little attempt is made to stifle the laughter. Miraculously, the two sets of instructions do match up and the office proceeds faultlessly.

A small group goes to *Hydromania* for a day to be frightened out of their wits on water slides. On the slides, deacon-to-be Benjamin Theobald manages to hang on to his swimming trunks (and his dignity) this year!

At dinner we bid farewell to those leaving us this year: Michael Doody, Joe Gee and Michael Patey who are to be ordained priests this summer; Fr Jonathan Brandon and Fr Guy de Gaynesford who have completed their licences and have both been appointed parish priests; Fr David Bulmer who returns to Leeds as a parish priest; Fr Benjamin Ixcamparic who will continue his studies in psychology in the USA and David Edwards who plans to continue his discernment back in the diocese of Hexham and Newcastle. True to form, Michael Doody combines profound sentiments with sheer absurdity when he gives the speech on behalf of the leavers. May God bless them all!

After supper, Michael Patey and Ryan Day treat us to the photo review of the year.

12 July

The lake gita takes place today.

The weather has been beautiful this year: indeed, we have only experienced about 15 minutes of rain in the last two months. These 15 minutes happen to be torrential and fall when many members of the College are floating on pedalos in the middle of Lake Albano. To avoid the lightning, we head for the shore. Some disembark and find themselves sinking in the quicksand. Thankfully, lunch is saved and the storm clears up. As if the day had not been eventful enough, the fire plane shows up and starts swooping at us. The diarist did not realise that he can swim quite so quickly!

13 July

Another new addition to the programme. A group heads to the *Villafranca* vineyards for a tour, tasting, and, of course, purchasing.

Before supper the Rector gives his talk and we are delighted that there will be another large intake next year: especially those of us who already have *en suite* rooms!

This evening the folk festival takes place. Tristan Cranfield treats us to an Arabic love song and Olafur Arnason continues to give us lessons in Icelandic culture.

14 July

Fr Chris leads a vigil of prayer for Michael Coughlan and Benjamin Theobald who are to be ordained deacons tomorrow.

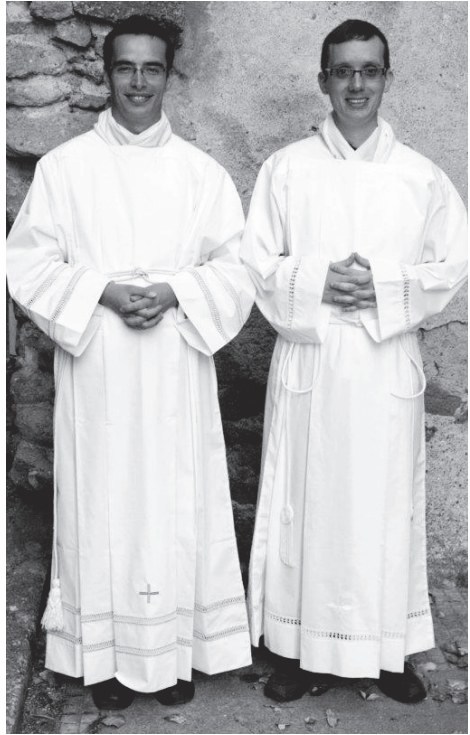
15 July

The year comes to a beautiful conclusion as Bishop John Arnold ordains Michael and Benjamin as deacons. It is a great joy to celebrate vocation in this way and is a reminder to each one of us of our purpose. It is wonderful to welcome so many of their family and friends.

One further *Villeggiatura* tradition is reinstated: Benjamin is thrown into the pool fully clothed!

Well, everyone who knows me will know quite how much I have enjoyed writing this little record. I have been greatly formed by my quest to find the hilarious in every situation.

God has walked with us this year in the sad and serious as well as in the absurd and the joyful. To Him be glory forever!



They must have used Ariel (Photo: Fr Tony Milner)



Sean Crawley is a fifth-year seminarian for the diocese of Leeds studying Theology at the Gregorian University.



Welcome to the English College! (Photo: Fr Tony Milner)



Leavers' Profiles

Fr Jonathan Brandon

Tom Cunnah

The presence of priests doing further studies can be one of the great benefits of studying at the VEC. Brother students, but spiritual fathers, the best of these men minister to those of us in formation giving encouragement and bringing much needed humour and perspective born of their own experience of formation and of priesthood in active ministry.

Fr Jonathan Brandon, in his three years in the College, has surely been a paradigm of such ministry. Fr Jonathan has a priestly eye for those who need encouragement and, for many in the community, has been a source of wise counsel and friendly support. In his balanced and enthusiastic living out of his priesthood, his commitment to prayer (particularly devotion to Our Lady), his dedication to the Mass and his esteem for the study of solid theology, Fr Jonathan has been respected as a fine example to the students in the College. It was, perhaps these qualities which led to his being asked to lead the only non staff-led house group and, in the absence of a sitting SS to run the January 2011 student elections, to act as the impartial election observer.

Well-read and always up-to-date with current affairs, Jonathan is great company for a drink or a meal and counters the effects of this by his regular attendance in the gym and his salutary warning to himself and others: "Belly's gonna get you!"

Fr Jonathan came to Rome intending to study for a licence in dogma at the Gregorian. Encountering unwillingness to accept the philosophical formation that Jonathan had himself received at Ushaw, Fr Jonathan completed, in a single intensive year, a two-year philosophy course at the Angelicum and ultimately completed his licence there. A natural teacher, a quality clearly exhibited in his preaching, Jonathan excelled in his *lectio coram* and wrote his *tesina* on "The Hermeneutic of reform and the Ministerial Priesthood": his great commitment to this task being matched only by the height and spread of his reference sources across several places in the library leaving some to question whether his next step would be to annex the Sudetenland!

Though Fr Jonathan returns to not one but three challenging appointments in the diocese, those of us who have had the benefit of his ministry and friendship over the past three years know what great gifts he takes back to Shrewsbury and how very much he will be missed at the VEC.



Rev. Michael Doody

Anthony McGrath

For some students the first day of December, Martyrs' Day, signifies a prayerful and festive celebration of our College's rich tradition. However for others this day signifies that at around 3pm Michael Doody will surely be showing, yet again, the film *Shadowlands* about the life of C.S. Lewis (more about him later). You may now see a developing theme: every Groundhog Day he shows the film *Groundhog Day*, the *Song of Bernadette* is played either in October, May, or on Marian feasts, and each Advent sees the return of feel good movie *It's a Wonderful Life*.



Michael has been a much admired member of the VEC community for the past seven years. Particularly noted for his humour, he has taken part in memorable comic sketches at Advent shows with the creation of characters such as *Mr Roo* and the creative yet sinister poetry describing the fateful story of *Mrs Ravoona*. His acting talents were on display again during the College's dramatic production of *Twelve Angry Men* during Lent 2009 when he played the lead role as Juror 8 (played by Henry Fonda in the cinematic production).

Michael's participation in sport has had its highs and lows. No doubt the high was the amazing penalty that "Doody" slotted in the top corner to ensure the VEC won an annual 5-a-side football tournament at the Irish College. Which reminds us of the low, when he had his arm and elbow put in a plaster cast and held in a raised L shape. On returning home the cast was taken off immediately and to our surprise the arm had not been broken after all. Other sporting successes were at table tennis, where for seven years he remained the College champion.

Having a passion for philosophy and theology means that Michael is always ready to engage in deep conversation and he leaves Rome with licences in Philosophy and Moral Theology from the Gregorian and Alphonsianum respectively. Michael has a desire to communicate the Gospel message with clarity and appeal. I recall being present with him in the garden of the VEC when Fr Robert Barron challenged us to be at the forefront of the philosophical, theological and cultural response to the New Atheism. This prospect is what Michael revels in. It would not be fair to overlook in a leaver's note two key inspirations that have provided the foundation for how he communicates his life and faith: C.S. Lewis and Archbishop Fulton Sheen, whose profiles in the College he has single-handedly raised. It is a rare student who has missed the opportunity to be given Michael's insights into the lives of these inspirational men during breakfast, lunch or dinner.

Michael's priestly ordination will be the first in Leeds Diocese since 2007 and he will surely be a great blessing to them.

Fr Guy de Gaynesford

John Poland

"Hoorah, he's finally going... to Rome at last!", was, I am sure, the heartfelt reaction of friends to Fr Guy's long-standing desire to undertake further study in theology. His rather volcanic entrance into the College – quite literally his first visit coinciding with the eruption of the Icelandic volcano – has seen him remain an active force: his keen theological mind, knowledge of liturgy, liberal quantities of candles and tobacco smoke and ash. This is a man seriously into hot things.

Hot in the studies, and not one for an easy ride, Fr Guy has spent the past two years studying for a licence in dogmatic theology at the Pontifical Gregorian University. His theology – never grey – found its culmination in a *tesina* on the *consensus fidelium* in the work of Newman. Part of the study involved a painstaking translation from Latin into English of Perrone's essay on the Immaculate Conception. This singular effort has left a great legacy: to theologians another brick in the wall of their scholarly research; for the rest of us, just that little bit less Latin to have to deal with. Hot in the food and his ability with a chilli – and the aptly named *Insanity Sauce* – is famous and would have been impressive had he not lost to a fellow student in a chilli-eating competition. Fr Guy, what happened?

Despite the Latin, the heat, and the appearance, it has not all been hard-line. His commitment to being "one of the people" saw him cast aside his newly-bought slip-in clerical collars in order to adopt the pastoral heart of a man steeped in justice and peace. When that failed he assumed an American



accent, heavy NHS specs, and started talking horses, but that's a different story (see Year in Pictures). Seriously, Fr Guy has been a great friend to many. His willingness to have a chat while giving himself over to the absolutely pleasurable pursuit of smoking a "Golden Virginia" has been a huge source of support. He has a wicked sense of humour. He has enjoyed dancing to a well-known Madness hit on the College roof (there are photos). He has a box set of every *Carry On* film. He is fluent in Chinese (well, sort of) and has mastered Oxford-Italian. And that is just for starters.

If "Hoorah!" was the reaction to his coming, I am sure it is not our reaction to him leaving. Fr Guy – *Guy!* – may I just say it has been fun, and, as many an unsuspecting Italian has often heard you say, *Grazieissimo!*

Rev. Joseph Gee

Anthony McGrath

Joe Gee's formation has included three different periods in seminary and has spanned across three decades and two millennia, so it is no wonder that one of his fellow diocesan priests quipped that Joe "was a contemporary of St Ralph Sherwin!" Only the archivist, with his access to the *Liber Ruber*, is aware of whether there is any truth to this or not. However it is no coincidence that most students look to Joe for the true pronunciation of St Ralph's name.



Joe returned for this final period of formation to study for a licence in spiritual theology at the Angelicum University. Those students who have grown in friendship with Joe will know that he has a passion for certain theological authors about which he will enthusiastically engage others. St John of the Cross and St Teresa of Avila count as his specialist subjects and, after working as a science teacher, the dialogue between faith and science is another area of interest for him.

Joe has spent significant amounts of his free time cycling in Rome, to and from Palazzola, and beyond. On one occasion he and two other students went to cycle around Lake Bolsena in northern Lazio. The two other cyclists' bikes broke down beyond repair and so they took a bus-train combination to return to Rome. However Joe was forced to cycle 80 km in order to meet them at Viterbo from where they took the train. This was a feat of endurance that on completion deserved his consumption of three Big Macs.

Joe is highly organised and a man of meticulous preparation. That said he is incapable of placing a simple order from a coffee bar or restaurant. One might say this has developed into quasi obsessive-compulsive proportions. When ordering a cappuccino it must be "boiling" due to Joe's specific request; when ordering a burger with bacon and cheese, the bacon must be crispy and burnt as ordered by Joe. On one occasion a group of students returning from the Catacombs of St Priscilla visited a *spaghetteria* with 80 choices on the menu but this did not stop Joe who invented and promptly ordered an 81st.

An avid football fan leading many students astray to the Abbey Theatre Pub in order to watch Manchester United in European games, Joe noticed a "causal" link between his attendance at the Abbey Theatre and Manchester United's winning streak. Dubious as this "causal" link might seem, it was blamed as the only possible reason why Barcelona beat United in the 2010 Champions League final after Joe and company moved to a different pub to watch the game.

Joe, your reliability and fidelity will be a great source of strength for the years ahead and we pray that you will receive every blessing from the Lord as you return to the Salford Diocese to begin your priestly ministry.

Rev. Michael Patey*Rev. Liam Bradley*

The rasping of a trumpet echoing down the corridors can mean but only one thing: Michael Patey is preparing for battle. In a few short moments the warmed instrument will be skilfully manipulated by its owner who, displaying a not insignificant degree of talent, will regale an assembled congregation with a rousing voluntary. It must be a College feast day!

Michael has enhanced many a VEC occasion with his music, not only with his trumpet voluntaries but also with his voice. A dedicated musician and one-time College Choir Master, his future parish will certainly be enhanced liturgically. However, if we were to limit Michael only to his musical skills, we would be selling him short: Michael's contribution to College life has been as dedicated as it has been varied – and as serious as it has been comic.

Michael arrived to the College as a Student for the Diocese of Northampton. While home is Ashby-de-la-Zouch, Michael had been teaching Mathematics in Milton Keynes for five years and so decided it was to that diocese he would offer himself. Prior to teaching, Michael had spent some years at Durham University gaining his BSc and PGCE there. It was while he was at Durham that he took the life-changing decision to become a Catholic, and we are all so very glad that he did.

When Michael first stepped through the College doors, we were presented with a character who was somewhat shy and a not a little timid. We were not quite sure if this was his normal, reserved outlook, or whether the month-long Italian crash course had claimed yet another victim of *shock da granata*. My, how things have changed! When Michael recently relinquished the role of Senior Student none could accuse him of being reserved; even the Rector was seen to laugh as Michael informed the assembled College that, from the words "handover meeting", one could easily find the anagrams "gathered in venom" or "ordain veg. men". In fact, if ever the VEC had a "Veg. man" it was Michael. During his tenure as Deputy Senior Student the cause for vegetarians was everywhere fought – even Noah himself might have considered eating only leaves had Michael got to him before God (Cf. Gen 9:3).

Michael's flare for Maths and his interest in gizmos and gadgets never left him. Any new-fangled bit of kit on the market and Michael would have it. From iPods to dongles, projectors to scanners Michael would show them off with relish, but only after he had hosted you to a cool G&T on his terrace. The warmth of his welcome and charm are universally acknowledged, but so too is his ability to apply that charm to an unsuspecting seminarian who, suitably disarmed, would find himself with a list of jobs which he was not at all sure how he had acquired. With timidity cast aside, pastoral delegation will not be a problem for Michael and it is one of the many skills of which his bishop can be rightly proud.

As Michael returns home the student body will recall his commitment to prayer and community life, his comic acts on the stage and his dedication for doing things better. The same student body, to his great honour, will never forget, how can it, the "Patey Alleluia" which is forever engrained in our minds. Father Michael Patey, *ad multos annos!*



Friends of the Venerable

(The Venerable English College, Rome)



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- Have the chance to enjoy a Friends' Outing or Pilgrimage
- Be kept in touch with the College
- Have the satisfaction that you are helping in its good work

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The Council of the Roman Association

President: Bishop Christopher Budd (until 2013)
Secretary: Rev. Paul Keane (until 2014)
Assistant Secretary: Dr Fergus Mulligan (until 2014)
Treasurer: Rev. Aidan Prescott (until 2014)
Assistant Treasurer: Vacant

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

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

Immediate Past Presidents: Rev. Michael Koppel (until 2013), Cardinal Cormac Murphy-O'Connor (until 2014).

Rector: Mgr Nicholas Hudson

and the following elected for three years:

until 2013

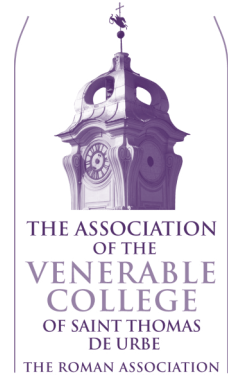
Rev. Jean-Laurent Marie
Mr Peter Purdue
Rev. Thomas Wood

until 2014

Rev. Francis Wahle
Rev. Mark Brentnall
Rev. Patrick Mileham

until 2015

Rev. Nicholas Schofield
Rev. Andrew Stringfellow
Canon Mervyn Tower



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

Trustees (with 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 a Professional Trustee). However there may be seven Trustees if a Professional Trustee is appointed.

The present Trustees (with year of retirement) are:

Canon Michael Cooley (2013), Rev. Paul Keane (2014), Canon Stephen Coonan (2015), Mgr Anthony Wilcox (2016), Rev. Paul Daly (2017), Rev. Gerard Skinner (2018).



The Roman Association

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Wrexham: Rev. Antony Jones, Our Lady Star of the Sea, 35 Lloyd Street, Llandudno, Conwy, LL30 2YA, aj@serenymor.fsnet.co.uk



The Minutes of the 143rd Annual General Meeting of The Association of the Venerable College of St Thomas de Urbe

The Roman Association

Stonyhurst, Tuesday 17 April 2012

Fifty-one members of the Association gathered on 17 April at Stonyhurst. The Council agreed that the next AGM would take place at Palazzola on Tuesday 28 May 2013.

Annual General Meeting, 17 May 2012

The meeting began at 10:30 with Cardinal Cormac Murphy-O'Connor, Hon. President, in the Chair.

1. Prayer to the Holy Spirit

The President welcomed all in attendance and led the meeting in the prayer to the Holy Spirit.

2. Apologies

Archbishop Paul Gallagher, Archbishop Patrick Kelly, Archbishop Michael Bowen, Bp Arthur Roche, Bp Crispin Hollis, Mark Harold, George Hay, Simon Thomson, Terry Martin, Robert Reardon, Anthony Myers, John Wilson, Matthew Habron, John McLoughlin, David Hogan, Edward Koroway, Chris Lightbound, Michael O'Dea, Paul Donovan, Adrian Lee, M. Tully, Bernard Connelly, Denis Marmion, P J FitzPatrick, Tim Hopkins, Clyde Hughes Johnson, Terence Rodgers, Peter Cookson, Brian Frost, Peter Kirkham, Michael Corley, Cyril Murtagh, Paul Chavasse, Andrew Cole, Anthony Barratt, Robert Reardon, Chris Larkman, Anthony Conlon, Michael Healy, David Tanner, Adrian Towers, Edward Jarosz, Stephen Coonan, David Standley, Michael Koppel, Mark Woods and Jean-Laurent Marie.

3. Minutes of 142nd AGM

Accepted with the correction of Fr Creasey's name from Gerard to Gerald

4. Matters arising (those not dealt with elsewhere)

There were no matters arising.

5. Deceased Members

The *De Profundis* was prayed for the repose of the souls of Dick Ashton, Terence McSweeney, David Papworth, Michael Killeen, Richard Inclendon and all members who had died since the previous meeting.

6. Sick Members

The meeting prayed for those members of the Association who were sick: John O'Connor, Michael Williams, Nick Coote & Michael Corley.

7. President's Remarks

The Cardinal decided not to make any remarks at this time, as he would be preaching at the Mass to be celebrated at the conclusion of the AGM.

8. The Secretary's Report

The Council has met twice since the last AGM to plan this AGM and to support the on-going work of ensuring that the members' database is as up to date and as comprehensive as possible. Since the last AGM, there have been two editions of *Venerabile Voices*, an electronic

newsletter to ensure that Old Romans are kept informed of what has happened involving Old Romans and making them aware of forthcoming events.

In addition to the usual gatherings for Martyrs' Day, a new one in Nottingham for the East Midlands was held last December.

The Secretary's report was accepted by the meeting.

9. The Treasurer's Report

Aidan Prescott did not present the accounts of the Roman Association to the meeting since the gathering at Stonyhurst so soon after the end of the last financial year did not allow for their completion.

Anthony Wilcox presented the accounts of the Roman Association Trust. The Trustees have decided to give the College £40,000 for improvements to the Monserrá and The 44. The meeting endorsed this decision.

It was agreed to establish a committee with full powers to progress the merger of the Roman Association Trust and the Roman Association. Its members will be Paul Keane, Anthony Wilcox and Aidan Prescott, who have power to co-opt and consult legal and financial expertise. This committee is to report to the 2013 AGM.

10. The Rector's Report

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

11. Election of New Members

The top year of the College (Michael Doody and Michael Patey) were elected members of the Roman Association.

12. Election of Officers and Councillors

- a) Bp Christopher Budd was elected as President.

- b) Mervyn Tower, Nicholas Schofield and Andrew Stringfellow were elected as councillors for three years.

- c) Gerard Skinner was elected to serve as a trustee of the Roman Association Trust until 2018.

13. 144th AGM

Tuesday 28 May 2013 at Palazzola.

14. 2012 Martyrs' Day gatherings

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

15. Any other business

It was noted that the Diocesan Representatives of the Association must inform the Secretary as soon as possible of the deaths of Old Romans so that the Secretary can inform members both of the deaths and the funeral arrangements.

Members of the Association and guests, who sat down to lunch after the Mass, included the Cardinal, Bishop Christopher Budd, the Rector, John Allen, Gerald Anders, Bruce Burbidge, Michael Burke, Anthony Coles, Michael Cooley, Francis Coveney, Gerald Creasey, Paul Crowe, Thomas Dakin, Paul Daly, Brian Dazeley, Anthony Dearman, Michael Downey, Hugh Ellwood, Kevin Firth, Peter Fleetwood, John Flynn, David Forrester, Anthony Grimshaw, Ms Jan Gruffius (Stonyhurst), Liam Hennessy, Petroc Howell, Paul Keane, Michael Kirkham, Christopher Lough, Michael McConnon, Patrick Mileham, John Morris, Gerard Murray, Fergus Mulligan, Michael Murphy, Guy Nicholls, Anthony Pateman, Steven Porter, Aidan Prescott, Peter Purdue, John Rafferty, James Robinson, Nicholas Schofield, Gerard Skinner, William Steele, Andrew Stringfellow, Adrian Toffolo, Francis Wahle, James Ward, Peter Willcocks SJ (Stonyhurst), Anthony Wilcox, Thomas Wood and William Young.



Rector's Report to the Roman Association

We were encouraged to have twelve new seminarians start the year with us. They came from Arundel and Brighton, Brentwood, Hexham and Newcastle, Lancaster, Leeds, Middlesbrough (2), Northampton, Salford and Westminster (3). This meant that we began the year with 46 students in residence: 8 more than a year ago. 39 of these were seminarians, with 35 seminarians for England and Wales. eight of the new seminarians came to us from Valladolid. This means we currently have some 18 seminarians from Valladolid, and have had 26 *Vallisoletans* pass through the College in total thus far.

We had three priests arrive to make the number of student priests in the seminary seven. Six of these priests are from dioceses in England, namely, Birmingham, Leeds (2), Plymouth, Shrewsbury and Westminster. We were pleased to welcome a seventh priest from the Diocese of Solola-Chimaltenango in Guatemala. Two of our seminarians were ordained as deacons for the dioceses of Leeds and Northampton last July. The full complement of English and Welsh seminarians at the start of the year was as follows: two from Arundel and Brighton, one from each of Birmingham, Brentwood and Clifton, two from Hexham and Newcastle, one from Lancaster, seven from Leeds, one from Liverpool, one from Menevia, two from Middlesbrough, two from Northampton, one from Portsmouth, two from Salford, three from Shrewsbury, four from Southwark and four from Westminster. The other four seminarians were from Copenhagen (2), one coming from Reykjavik and one from Stockholm. Five men are to be ordained priest in the second half of 2012 / early 2103: deacons

Joseph Gee for Salford, Michael Doody for Leeds, Michael Patey for Northampton, David Doran for Birmingham and Liam Bradley for Menevia.

I have just completed eight years as Rector, having been appointed in February 2004. Fr Mark Harold of Salford diocese is in his second year as Vice-Rector. Fr John Paul Leonard of Middlesbrough diocese is in his second year as Pastoral Director. Mgr Philip Carroll returned to the diocese of Hexham and Newcastle in July 2011, to be succeeded as spiritual director by Fr Christopher Willis of Leeds. Fr Tony Milner of the diocese of Arundel and Brighton is in his fifth year as Theology tutor.

We started the year at the *Greg* with ten seminarians in 1st Cycle and 5 in 2nd Cycle Theology. We had at the *Angelicum* 17 seminarians in 1st Cycle Philosophy; 2 in 1st Cycle Theology; and 4 in 2nd Cycle Theology. We have one seminarian studying in 2nd Cycle Theology at the *Alphonsianum*.

The year began with a preached retreat for the whole house at Palazzola from Archbishop Patrick Kelly, save for the candidates-to-be who made a six-day individually guided retreat. The retreat at Advent was led by Fr Chris Willis. Fr Michael Paul Gallagher SJ led 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 close to their ordination. Each Thursday of the year we have a spiritual conference, normally led by the spiritual director and this is followed by discussion in House Groups. I give regular conferences and the other staff-members give one a year, with the occasional visiting speaker contributing as well.

Fr Gerard Byrne of St Luke's Centre, Manchester, has been contracted to direct human formation, undertaking to spend five separate weeks with us every year, meeting with students individually and teaching in groups. St Luke's also lead three residential human development weekends every year for the whole house.

For pastoral formation, we continue with four-day courses during the *Villeggiatura* so as to enable students to have pastoral placements lasting the whole of September. These are given by lecturers from England; this year, Mr James Abbott from the Catholic Media Centre came to work with students on Communications, Dr Jim Whiston on *Leadership* and Fr Peter Scott and Mr Jim McManus on *Hospital Chaplaincy*. The weekly pastoral classes during term-time include *Catechetics*, *Homiletics*, *Preparation for Diaconal Ministry*, *Parish Administration*, and *Pastoral Liturgy*. These are led by the five members of staff with occasional outside input. We place a lot of emphasis in these weekly classes on how these principles apply to our particular English and Welsh context.

For their pastoral work, some students are engaged at the College on a Sunday in adult catechesis. Outside the College, some students visit the Little Sisters of the Poor; others belong to a parish Scripture-sharing group. A significant group of seminarians visit the *Regina Coeli* Prison. Some students catechise in local parishes. Others visit the *Salvator Mundi* and *Bambino Gesu* hospitals. A good number remain committed to the Vatican Youth Centre of *San Lorenzo* and we have strong links with the *Emmanuel* community. Still others assist at the *Sant' Egidio* soup-kitchen or the Missionaries of Charity. The pastoral director and Vice-Rector visited between them nearly all the seminarians on their summer placements in England and Wales. Meanwhile, Ms Tish Nichol keeps coming faithfully each year for two separate weeks to work with each student on voice production.

In terms of the number of students anticipated for the new academic year, we expect to have 46 seminarians in October 2012. With the addition of one student priest, this will amount to a student body of 50. With a staff of five, this makes an anticipated community of some 55 residents.



The New Terrace (Photo: Fr Tony Milner)

Financially, I was able to report that, for the first time since I had been Rector, income from fees exceeded income from rental properties this year: 52% from fees, 43% from rents and 5% from "Other Sources". "Other Sources" include VEC Trust income, Roman Association Trust income, Friends of the Venerable income, Coote Trust income, Harold Hood Trust income and "Other Donations". A significant element of "Other Donations" has been the Schwarzenbach funding which has enabled the restoration of so many significant parts of the College.

It is good to remind ourselves that, in recent years, gifts from the Roman Association Trust have enabled the creation of the Gradwell Room (an impressively equipped gym which is very popular with the students) and the rendering of the Common Room and Mayfair Corridors *en suite*. Further to that, the Old Romans kindly paid for the provision of a new server for the whole College, along with computers and software for students and staff alike. Last summer, we were able to achieve (through the Old Romans' generosity) a further major project to refurbish the *Portineria* and develop the *Salotto* into a welcome area.

Meanwhile, up at Palazzola, the situation remains encouraging. Income doubled from 2004-08. It remained steady from 2009-11. Bookings in 2012 are slightly reduced due mainly

to a reduction in school groups. We are hopeful that, in 2013, the newly developed St Edward's Conference facilities will increase revenue. This summer will see not only the area outside the old St Edward's chapel now rendered a newly paved terrace with modern terrace furniture and the rock-garden appropriately landscaped but also the chapel rendered a professional conference room fitted out with state of the art audiovisual equipment. The important thing is that Palazzola continues to cover all its running costs, and is still often full to its capacity of 69 beds.

In all of this, our goal, as always, 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 seem to appreciate Palazzola more and more and are still using it in the same ways as before: for the *Villeggiatura*, with ministries and ordinations at the end, for the annual College retreat, human development, for revision, for their weekly day off and for free weekends. 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.

Mgr Nicholas Hudson

Rector



Carlo at work in the portineria refurbished through the Old Romans (Photo: Mgr Nicholas Hudson)

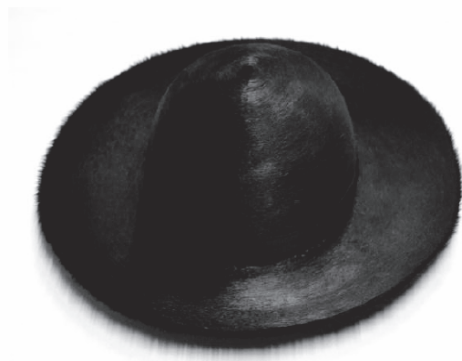
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News of Old Romans

Arundel & Brighton

Fr Aaron Spinelli

What news is there from the sunny south? Unlike last year, with few changes, there is much to report this year. I begin on a sad note as two of our number have died since I last wrote. Both Canon Richard Inledon (see obituary p.129) and Canon Peter Humfrey (see obituary p.129) have gone to the Lord. *Requiescant in pace*. Both men will be greatly missed. The Cardinal attended both Requiem Masses and performed the Rites of Commendation. It is particularly poignant that he should have done this, not only as former bishop to the two, but as classmate and close friend to Richard and Rector of Peter.

Bishop Kieran remains at the helm as Captain. The following is how the ship *Arundel & Brighton* shapes up in 2012.

Chris Bergin remains PP at Haslemere, Hindhead and Chiddingfold. Tony Bridson is still in full time ministry to priests. Tony Churchill is still at Bognor Regis. Bill Davern is at Epsom with Simon Hall. Stephen Dingley is at Wonersh teaching, with Jonathan How on sabbatical at Crawley. Kevin Dring is at Hove. Rob Esdaile is at Thames Ditton. Stephen Hardaker is PP at Uckfield. Raglan Hay-Will is in sunny Eastbourne. Mgr Michael Jackson is at Hove. Tony Milner is still at the VEC. Andy Moss is part of the Parish of the Nativity of the Lord, Redhill, Reigate and Merstham! Congratulations to Kieron O'Brien who celebrated his Silver Jubilee and was made a Canon of the Cathedral Chapter. David Parmiter had been made Parish Priest of Bexhill-on-Sea with Bruno Witchalls as his assistant. Andrew Pinsent is in Oxford. Dominic Rolls is at Dorking. Aaron Spinelli has moved to Horsham, and Mark Woods is still at Worthing.

Archdiocese of Birmingham

Fr Gerard Murray

I think my last full dispatch from Birmingham was in 2009. I will restrict myself to the changes that have taken place since then. Fr Harry Curtis is now chaplain to Warwick University and parish priest of St Joseph the Worker, Coventry. Fr David Gnosill is also in Coventry at Corpus Christi, Ernesford Grange. Mgr Canon Timothy Menezes is now vicar general. Fr Eddie Clare is parish priest of Redditch and assisting with catechetics in the diocese. Fr Jim Ward has retired to Aston Hall near Stone, Staffs. Mgr Marcus Stock is working for the bishops' conference in London. Fr John O'Brien is running three parishes in East Birmingham based at Guardian Angels, Shard End. Fr Patrick Broun has moved to Oxfordshire as parish priest at Witney. Fr Paul Moss is vocations director and teaching philosophy at Oscott College. Mgr Bruce Harbert has come to rest in St Mary's, Wednesbury. Fr Christopher Miller is at St Dunstan's, Kings Heath, Birmingham.

Diocese of Brentwood

Fr Francis Coveney

The names of Brentwood Old Romans receiving new appointments in 2012 are in bold. The first date after each priest's name gives his year of ordination to the priesthood. The second date gives the year of his present appointment.

Michael Butler (1963) - The Assumption, Old Harlow (2001)

Michael Corley (1963) - The Chimes, Weeley Road, Aingers Green, Great Bentley, Colchester, Essex CO7 8NB (retired 2003)

Richard Ashton RIP (1966) - Died in Basildon Hospital on 17 November 2011. (See p127)

Adrian Graffy (1974: OND 74-75) - Diocesan Director for Evangelisation & Mission (2005). PP of Christ the Eternal High Priest, Gidea Park (2011).

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: OND 86-88) - St Augustine, Barkingside (2001)

Francis Coveney (1982) - St Anne Line, South Woodford (2000)

Christopher Brooks (1983) - Our Lady of Grace & St Teresa, Chingford (2005)

David Manson (1985) - St John's, Ingatestone (2005) and also VG (2001)

Philip Denton (1994) - Corpus Christi, Collier Row (2011)

Jean-Laurent Marie (1994) - Our Lady of Canvey, Canvey Island and Holy Family, Benfleet (2009)

Andrew Headon (1995) - SS Peter & Paul, Ilford (2010)

Paul Fox (1998) - St Mary Mother of God, Hornchurch ((2011)

Martin Boland (1996) - Dean of Brentwood Cathedral (2009)

Thomas Saunders (2000) - Sacred Heart, Southend with St John Fisher, Prittlewell (2005)

Dominic Howarth (2002) - Parish Priest in the Basildon Team Ministry (2010). Also Vocations Director (October 2010)

Paul Keane (2003) - Parish Priest St Sabina, Brightlingsea & Chaplain to Essex University (2009)

Mark Reilly (2009) - From St Antony of Padua, Forest Gate as assistant priest to Brentwood Cathedral as assistant priest (Oct. 2012)

James Mackay (2009) - From Brentwood Cathedral as assistant priest to St Mary Mother of God, Hornchurch as Diocesan Youth Chaplain and to assist in the parish (Oct. 2012)

Neill Brett (September 2010) - St James the Less & St Helen, Colchester as assistant priest (2010)

Archdiocese of Cardiff

Fr Robert Reardon

A short report from the Archdiocese of Cardiff: Liam Hennessey is parish priest of Abertillery and Brynmawr and Bob Reardon will be appointed to a parish in the near future.

Diocese of Clifton

Canon Thomas Atthill

Canon Tony Cotter, for some time our oldest (and last pre-War) Old Roman, died on 8 November 2011 at Winscombe aged 94. He was a delightful, kindly and witty person whom people miss having around! Born in Cardiff on 10 February 1917, he spent most of his early life in Weston-super-Mare. After school at Prior Park, Bath he came out to the College in 1936. Ordained during the evacuation at La Retraite Convent in Clifton, Bristol, on 14 February 1943, he spent seven years as curate at the Pro-Cathedral in Clifton which ministered to the Catholic students of Bristol University. In 1950 he became Secretary to another Old Roman, Bishop Joseph Rudderham, for four years, until appointed to his first parish, SS Joseph and Teresa, Wells. Three years later he moved to the new parish of St John Fisher, Frenchay, Bristol, with its huge hospital. In 1963 he became parish priest of St Bernard's, Shirehampton, a couple of miles downstream from Clifton Suspension Bridge, where he remained for 27 years. For many years, he would generally join Mgr Joe Buckley and other Old Romans in Bristol on a Monday for steak and Chianti or claret.

After retirement he lived at St Brendan's presbytery, Avonmouth, and continued to help out at Shirehampton where another Old Roman, retired Bishop of Clifton Bishop Mervyn Alexander, joined him on 14 February 2003 to celebrate his diamond jubilee of ordination. He spent the later years of his retirement at Winscombe in Somerset.

Canon Tony Harding, ordained in 1955, is in retirement and lives in St John's Flats, Bath. He has published his monumental *Clifford of Clifton (1823–1893): England's Youngest Catholic Bishop, Friend of Newman, Loyal Critic of the Pope* with 20 appendices including Tony's own translations of Clifford's six addresses at the First Vatican Council. He continues to be our busy and extremely knowledgeable diocesan archivist.

Canon Brian McEvoy, ordained at Palazzola in 1966, is retiring from being PP of St Mary's in his home town, the Roman City of Bath, and moving down the road to St John's Hospital, an Alms House near the Abbey founded in the 12th century, where the Anglican chaplain is very pleased to have a Catholic colleague. Once again, Brian hosted the 2011 Martyrs' Day Mass and lunch, and does not plan to stop visiting Rome as often as he can.

Canon Thomas Atthill, ordained in 1969, has retired from being PP of Tisbury and Wardour and lives near Downside. He does supplies and has every intention of continuing to cook for Martyrs' Day lunches.

Fr Michael Healy, ordained in 1971, is PP of Sacred Heart, Chew Magna and St Pius X, Withywood, just outside and just inside S. Bristol, and works with the retreat team of the La Retraite Community at Emmaus House, Clifton.

Fr Michael Robertson, ordained in 1993, is PP of St Bonaventure, Bishopston, Bristol, and is the diocesan ecumenical officer.

Fr Philip Beisly, eventually ordained in 2005, is parish priest in the Cotswolds of St Thomas of Canterbury, Fairford, with the church of St Mary's Cricklade, which dates from Norman, perhaps Saxon times.

Fr Alex Redman, having completed his training in England, was ordained in 2004. After experience as assistant priest and as a prison chaplain, he is currently parish priest of Dursley and Nympsfield, also in the Cotswolds.

East Anglia

Fr Bruce Burbidge

East Anglian Old Romans have little to report by way of change. Tony Philpot continues to be active as a supply priest, retreat giver, spiritual director and chaplain to the Portuguese. Michael Griffin continues in Newmarket, Simon Blakesley in Diss (and the tribunal), Eugene Harkness at St Philip Howard in Cambridge, Martin Hardy at St Patrick's in Leicester, myself at Sacred Heart & St Oswald in Peterborough, and Mark Hackeson in Poringland and as secretary to the diocesan administrator. Sean Connolly will soon be moving to March to provide cover for both March and Wisbech, both parishes formerly served by the Rosminians.

Diocese of Gibraltar

Fr John Pardo

I was appointed Rector of the Royal English College, Valladolid, Spain, in June 2011 and granted the requisite royal appointment by the King of Spain in February 2012. This College was founded as a seminary a little after the VEC, in 1589, and we both share the joy of having St Henry Walpole as a martyr-member of our Colleges. Mgr Mark Miles has been assigned to the English Section at the Vatican Secretariat of State.

So, all in all, a rather eventful year. Some news at last!

Diocese of Hallam

Fr John Metcalfe

My report is, in fact, easy. There is no change in Hallam except to report that Michael Killeen (1946), a veteran of Saint Mary's Hall, has died. Nicknamed "duck" because he waddled rather than walked in the conventional sense, he was, of course, a character, a charismatic. The stories are legion and mostly not what you would print in a scholarly journal.

Diocese of Hexham and Newcastle

Fr Lee Barrett

There really is no H&N news. Tony Currer is finishing as Chaplain to Durham University and moves to St Edward's, Whitley Bay. He is replaced by the Dominicans. Phil Carroll had a nice, if slightly postponed, Ruby Jubilee Mass at St Paul's Alnwick which was offered as a Mass for Vocations. Andy Downie, our vocations director and former VEC seminarian, preached at it.

Diocese of Lancaster

Fr Michael Murphy

Joseph Callaghan and his wife, Gillian, having married in the summer of 2011 are expecting their first child. Thomas Dakin responded to my request for a contribution in his usual succinct and elegant manner: "*Cogito secundum modum, ergo adhuc sum in mundo!*" Terry Rodgers responded from St Winifride's retirement home in Blackpool, where any old Roman friends would be very welcome. Ill-health has made Terry an expert on hospitals in Carlisle, Blackpool and Preston and he is a great fan of the National Health Service. Luiz Ruscillo continues to be parish priest of St Mary's Hornby (where he is a worthy successor to the late Doctor Lingard) and head of the diocesan education service. Michael Smith responded "from comfortable exile in Ripon: I would say that I am happy but my current philosophy is that happiness is too intense an emotion for human beings to expect to experience on an everyday basis. I, therefore, declare myself content, which is a more sustainable state." Adrian Towers telephoned me from the parish of St Andrew and Blessed George Haydock, Cottam near Preston, simply noting he is no longer involved in the formation of the permanent diaconate, but is now a member of the diocesan board of education and formation. Michael Tully responded as follows: he continues as parish priest of his country parish located near Lancaster so that he can be within

reach of the diocesan curia. He has been in part-time curial work for 38 years, first as defender of the bond and then judicial vicar, not to mention other posts on the way, with some student years as vicariate delegate as a foretaste of what was to come. Is this some sort of record in the Church? And, as his golden jubilee approaches, he is still smiling. Peter Clarke continues to be very happy and well-liked (at least by members of my extended family) in the parish of Sacred Heart, Thornton-le-Fylde, near Blackpool. Michael Docherty has moved the short distance from Our Lady & St Wilfrid's, Warwick Bridge, to Christ the King, Carlisle. He continues as Luiz's assistant in the diocesan education service. Emmanuel "Manny" Gribben is parish priest of St John the Evangelist, Kirkham, Lancashire. My cousin and his family are parishioners there. Manny is very happy there and very much appreciated. Hugh Pollock is moving in September from Lancaster University Chaplaincy to the parish of Holy Trinity & St George, Kendal. After many happy years as University Chaplain, Hugh is happy to return to parish life. Stephen Shield continues to do an immensely impressive job as Dean of Lancaster Cathedral. John Watson continues to flourish in Barrow-in-Furness. Michael Murphy: after two and a half extremely difficult years in Carlisle, I moved a whole ten miles south west to the parish of St Cuthbert, Wigton. I am very happy here. Old Romans holidaying in or around the Lake District will always be very welcome.

Diocese of Leeds

Fr David Bulmer

Three Leeds Old Romans celebrated jubilees of ordination in 2011: Gerry Creasey (Gold – 29 October), Philip Holroyd (Ruby – 12 December) and Andrew Summersgill (Silver – 7 September). *Ad multos annos!* In the list of clergy which follows, new appointments, with effect from September 2012, are in bold.

On 26 June, it was announced that Pope Benedict XVI had appointed Bishop Arthur Roche as Secretary of the Congregation for Divine

Worship and the Discipline of the Sacraments, raising him to the dignity of Archbishop. The priests and people of the diocese have offered their congratulations, good wishes and prayers to Archbishop Arthur on his appointment to this important role. It is expected that he will begin his new ministry in September. Until further notice, Archbishop Arthur will continue to look after the diocese as Apostolic Administrator. *Ad multos annos!*

Archbishop Arthur Roche

Michael Buckley (1950): retired, East Preston, W Sussex.

Peter McGuire (1956): retired, Leeds.

Basil Loftus (1958): retired, Helmsdale, Sutherland.

Billy Steele (1959): retired, Leeds.

Gerald Creasey (1961): retired, Leeds.

John Kelly (1965): St Patrick's, Leeds.

Peter Nealon (1968): St Malachy's, Halifax.

Philip Holroyd (1971): St Theresa's, Leeds.

Kevin Firth (1977): Sacred Heart & St Patrick, Sowerby Bridge.

Chris Willis (1983; further studies at VEC): VEC, spiritual director.

Andrew Summersgill (1986): St Stephen's, Skipton.

Russell Wright (1988): St Peter the Apostle, Naples, Florida.

Malachy Larkin (1989; further studies at VEC): **Bishop's Secretary, Leeds.**

David Bulmer (1990): **St Patrick's, Birstall.**

Tim Swinglehurst (1991): St Austin's, Wakefield.

Paul Grogan (1994): chaplain of Leeds Trinity University College, and 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): Oscott College.

Martin Kelly (2001): **further Studies in canon law, VEC.**

Matthew Habron (2005): **Leeds Cathedral.**

Liverpool

Fr Thomas Woods

No news of substance for the Old Romans in Liverpool, save for the announcement that Jack Kennedy is to retire as Parish Priest of Holy Family in Southport and take up residence in Alston Court (clergy retirement flats fittingly named after the former Rector, Leo Alston). David Potter is finishing a lengthy period as Hospital Chaplain and is becoming Parish Priest of St. Albert's, Stockbridge Village.

Diocese of Malta

Fr Brendan Gatt

At the time of writing, the list of Old Romans in Malta remains as follows: Rev. Dr Joe Mizzi, Fr Stefan Bonanno, Rev. Dr. Mark Sultana, Rev. Dr Jimmy Bonnici, Rev. David Muscat, Fr John Berry and Fr Brendan Mark Gatt. Once again, there has been no change in the official roles of all the above as listed in previous editions of *The Venerable*: family ministry, media ministry, lecturing at University, priestly formation, parish work and canon lawyering (!), apart from so many other pastoral roles we exercise on a diocesan level.

There is, however, something new which we can report (with a heavy heart) this year: the Maltese presence at the VEC is, alas, no more! Young Maltese priests pursuing further studies in Rome now reside at a neighbouring institute for priests, just across the Piazza Farnese. This does not mean that all connections with the VEC have been severed, thank God. Our students remain friends (and frequent visitors, according to some reports!) of the College, as does Mgr Charles J. Scicluna, Promotor of Justice at the Congregation for the Doctrine of the Faith, who resides in one of the apartments adjacent to the College. More importantly, the time and memories from our "Venerable" years remain in our hearts and will be treasured for many, many years.

We have also, over the last year, had the pleasure of welcoming to Malta a good number of friends (Old Romans from England) who have spent a few days in Malta enjoying sea, sun, history and our peculiar Maltese brand of Catholicism! It's always a pleasure for us to get together, reminisce and strengthen each other in our faith and in the joy of our vocation.

Diocese of Menevia

Fr Andrew Cole

Monsignor Canon Clyde Johnson is parish priest of the two parishes of the Holy Name in Fishguard and St David, Patron of Wales, in St David's, Pembrokeshire (The Presbytery, Vergam Terrace, Fishguard, Pembrokeshire, SA65 9DF).

Fr Michael Burke is dean of St Joseph's Cathedral, in Swansea, Judicial Vicar, Vice-Chancellor, Communications Officer and Master of Ceremonies (Cathedral Clergy House, Convent Street, Swansea, SA1 2BX).

Fr Andrew Cole is currently on loan to the Diocese of Nottingham, where he is private secretary to the bishop and Catholic chaplain to the University of Nottingham (Bishop's House, 27 Cavendish Road East, The Park, Nottingham, NG7 1BB).

Diocese of Middlesbrough

Canon Alan Sheridan

Monsignor Anthony Bickerstaffe is still being well looked after in his retirement by the Sisters of Mercy in Hull.

Monsignor David Hogan is still heavily involved in his commitments as President of the Canon Law Society of Great Britain and Ireland as well as keeping busy in the leafy suburbs of Nunthorpe.

Canon Alan Sheridan is enjoying trying to save the poor lost souls of the city of York. It involves spending a lot of time in restaurants. He is delighted to be relinquishing the posts of chancellor and judicial vicar this September.

Fr William Massie is doing great work as vocations director while ably managing an

amalgamation of parishes in Scarborough. He is assisted by a co-pastor and also a Nigerian priest who is settling into the diocese.

Fr John Paul Leonard is enjoying his appointment to the staff of the VEC.

Fr Stephen Maughan is relishing the many tasks he has. A newly installed parish priest, he has forged ecumenical links through a May procession – the like of which has not been seen since the Council (Vatican 1!). He is now looking forward to taking over as Chancellor and Judicial Vicar from Alan Sheridan in September.

Diocese of Northampton

Mgr Sean Healy

The positioning of Old Romans in the Diocese of Northampton has not changed significantly since last year: Mgr Sean Healy is now parish priest of The Sacred Heart and Our Lady, Aston-le-Walls as well as Our Lady of Charity and St Augustine's, Daventry; he continues as vicar general and provost of the Cathedral chapter; Mgr Kevin McGinnell is the parish priest of Holy Ghost, Luton, dean of Luton and episcopal vicar for Education and Formation; Canon John Koenig is the parish priest of St Edward's, Kettering; Fr Paul Hardy is the parish priest of St Edward's, Milton Keynes; Fr David Barrett is the parish priest of Our Lady of Peace, Burnham. The numbers of *Venerabilini* are set to rise in the diocese with the imminent return of Mgr Paul Donovan who has recently retired from the Royal Navy and Rev. Michael Patey who is to be ordained a priest of the diocese on 8 September in the Cathedral. They are both due to take up appointments in September.

Diocese of Nottingham

Fr Mark Brentnall

There are only two changes to report on the Old Romans front in the Diocese of Nottingham: Father John Sherrington has left the diocese for Westminster as an auxiliary bishop. Bishop John was ordained with the titular title of Bishop of Hiltia on 14 September 2011. He celebrates

his silver jubilee of priesthood this year, having been ordained on 13 June 1987 at St Thomas More, Knighton. He studied firstly at All Hallows College in Dublin after which he was appointed as curate to St Anne's at Radcliffe-on-Trent (1987-1988). In 1988 he was sent to Rome - *The Venerabile* and the Gregorian University for further study. In 1990, he was appointed to All Hallows College, Dublin as a member of staff. He remained at All Hallows until 1998 when he moved to teach Moral Theology at St John's College, Womersley. In 2004, he returned to the diocese as parish priest of Our Lady of Lourdes, Mickleover, on the outskirts of Derby. During his tenure at Our Lady's he was appointed, by Bishop McMahon, as episcopal vicar for Derbyshire (2006), a post he retained until moving to Westminster. In 2009, he was appointed to be parish priest of The Good Shepherd Parish at Arnold in Nottingham. Father Peter Vellacott - formerly parish priest at East Leake has been appointed parish priest of Sacred Heart Parish in Loughborough and also chaplain to Loughborough University.

Diocese of Plymouth

Fr Michael Koppel

There has been a good deal of celebration in the diocese of Plymouth over the past year. To start with, our bishop, Christopher Budd, celebrated the silver jubilee of his episcopal ministry in fitting style; and rumour has it that he has now accepted high office in the Roman Association. Meanwhile our vicar general, Robert Draper, is enjoying a new role in the central administration of the diocese as "Moderator Curiae" and even the present writer has taken on some additional curial responsibilities. It has been left to the other Old Romans of our diocese to exercise their customary stability and they have not failed us!

Diocese of Portsmouth

Fr Phillip Pennington Harris

The past year in the Diocese of Portsmouth has been very much focused on Bishop Crispian Hollis. Bishop Crispian reached the age of 75 in

November 2011 but, just as he was approaching retirement, he was sadly diagnosed with cancer and had to undergo major surgery. Supported by the prayers of so many across the diocese and further afield, and with excellent medical care, he has made a very good recovery and seems set now for a long and happy retirement. In anticipation of his retirement, the bishop recently celebrated a farewell Mass and lunch with all the presbyterate at St Bede's, Basingstoke on the feast of the Visitation. At the time of writing this, there is no news of his successor.

We are sad to report the death of Canon Brian Murphy-O'Connor (1930-2012). Canon Brian was born in 1930 in Reading and was a seminarian at the College 1947-1954, being ordained in Rome in 1954. He served first as a curate in Newport (Isle of Wight) and Shirley (Southampton) and was then parish priest of Cove 1967-1973, Reading (English Martyrs) 1973-1980, Ascot 1980-1992, Bournemouth (Sacred Heart) 1992-1998 and Brockenhurst 1998-2004. He retired to Basingstoke and more recently moved to Winchester. He was made a Canon of the Cathedral chapter in 1991. His Requiem Mass, attended by a good number of clergy of the diocese and from further afield, was celebrated by his brother, His Eminence, Cardinal Cormac Murphy-O'Connor and Bishop Crispian preached. May he rest in peace.

Current appointments or places of residence of Old Romans are:

Bruce Barnes (1997): Sacred Heart, Bournemouth, Dorset;

Marcus Brisley (1994) The Annunciation with St Edmund Campion, Bournemouth, Dorset;

Michael Feben (1964): retired, Newport, Isle of Wight;

Gerard Flynn (1999): Vocations director; coordinating pastor of the Isle of Wight; St Thomas of Canterbury, Newport with St Saviour, Totland Bay, Isle of Wight;

David Forrester (1972): retired, Abingdon, Oxfordshire;

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

Canon Alan Griffiths (1974): Hampshire Downs parish (St Gregory, Alresford, Hants);

Paul Haffner (1981): Via Mosca, 3/B 00055 Ladispoli (RM), Rome;

Phillip Pennington Harris (2010): St John's Cathedral, Portsmouth, Hampshire;

Peter Hart (1980): Coordinating pastor of Alton-Petersfield, St Mary, Alton, Hampshire;

+ Crispian Hollis (1965): Bishop's House, Portsmouth, Hampshire;

Mgr James Joyce (1971): Corpus Christi, Wokingham, Berkshire;

James McAuley (2010): Jersey parish (St Thomas, St Helier, Jersey, Channel Islands);

Mgr Cyril Murtagh (1957): The Immaculate Conception, Liphook, Hampshire;

Mgr John Nelson (1984): VG; English Martyrs, Reading, Berkshire;

Simon Thomson (1994): Our Lady of Lourdes with St Swithun, Southsea, Hampshire;

Canon Terence Walsh (1944): retired, Southampton, Hampshire.

Diocese of Salford

Fr Paul Daly

Last year your scribe attempted to mention all the Salford clergy who were Old Romans. Within hours of *The Venerabile* dropping onto presbytery doormats he was made aware, via telephone, of the errors of his ways. My apologies go to Fathers David McGarry and Chris Lough for their being omitted from last year's report. They were, and indeed are, still alive and well and labouring in the vineyard in Didsbury and Whitefield respectively.

Once again Mgr John Allen kindly hosted the Martyrs' Day gathering in Prestwich. This year, the AGM of the Association took place in the Diocese of Salford at Stonyhurst given that, besides the College's residence in Rome, Salford Diocese has been the College's domicile for the

longest continuous period, i.e. 1940-46.

We welcome to the ranks of Salford Old Romans Fr Joe Gee, to be ordained priest in July.

This year, 2012, two Johns celebrate Jubilees; John Allen (Golden) and John Marsland (Ruby).

Shrewsbury

Fr Paul Shaw

One of the perks of our job is that we get to live and work in some amazing places. How else could I live in a sixteen room Victorian mansion right in the heart of Chester? (*Memo to Bishop: it's awful really, right in the slums, please don't move me...*) Arriving in Rome for the first time as students, many of us started tackling the glorious architecture all around us with protestant zeal. Until we remembered the words of the old Italian proverb, "*Una vita non basta*". Those years on the Monserrato engender in us all, I guess, a life-long love of fine buildings and wonderful churches.

Returning to England, we return to Pevsner and his very Teutonic zeal in cataloguing every building of note in the kingdom, county by county. Forty-six volumes between 1951 and 1974 with many of the counties now into their second edition. Last August, a small group of us went to the launch of "Cheshire Two" in Chester Cathedral, the guests of Yale University Press, the series' enthusiastic new publishers. Christopher Howse, in his delightful Saturday newspaper column, attended the unveiling of "Herefordshire Two" in May this year, and captured the moment beautifully:

Only England could have completed that county-by-county survey – except, of course, that its progenitor in a borrowed Wolseley Hornet was German and the publisher that has preserved and revived the series is Yale. As for Herefordshire, in 1974 the authorities tried to make it a single county with Worcestershire. Like sardines and strawberry jam, good things in themselves, they were not improved by amalgamation. The Anschluss lasted 24 years. In any case, Pevsner stuck to the historic county.

And those ancient, historic counties are preserved in cricket teams, regiments and Catholic dioceses.

So, how have Old Roman Salopians fared in their various ecclesiastical pads in our two "old" counties, Cheshire and Shropshire? To start with Stephen Coonan at our Cathedral, it's E. W. Pugin, rather than A. W. N. but nevertheless, earns the rare epithet from Pevsner of being *impressive*, with some fine windows by Margaret Rope. Pugin *père* is wonderfully represented in Peter Burke's St Alban's Macclesfield, early Pugin at that from the late 1830s. (The interior is enormously tall, the piers... vertiginously slender in the German manner, Pugin... just returned from a tour up the Rhine to Cologne, and on into Switzerland).

Edmund Kirby was a fantastic builder of churches in Cheshire in the latter part of the nineteenth century: St Werburgh's here in Chester is a fine example (Presbytery, also Edmund Kirby, dark-brindled brick with blue diapers, half-hipped dormers and a display of gun-barrel chimneys. Any other Old Romans got half-hipped dormers?) Nick Kern is in a lovely Kirby Church, St Joseph's Birkenhead, a riot of red glazed brick (brightly painted and stencilled interior with the precision and economy of the engineer about it) and John Rafferty's St Vincent's Altrincham (fiery red brick, typical Kirby). Tony Myers is at a daughter church of St Vincent's, a fascinating and unusual church based on a perfect square.

David Long's St Alban's, Liscard attracts Pevsner's eye for their unusual three-dimensional stations of the cross. Michael Morton does not get an Edmund Kirby church (it is very decent John Stringer), but he does cop a Kirby Presbytery at St Winefride's, Sandbach, so can't complain. Frank Rice's St John the Evangelist, New Ferry has a soaring interior that Pevsner appreciates but his eye, always sharp for detail, is taken by the Deco hints in the marble panelling of the chapels and the fan motifs of the windows.

Of more recent vintage are Chris McCurry's fine early 1950s St Ann's, Cheadle Hulme, Phil Egan's Our Lady and St Christopher's, Romiley, a church that was interestingly extended in the 1960s to reflect the growth of that area, and Simon O'Connor's St Joseph's, Winsford, from the 1970s.

Our *pensionati* treat themselves: Chris Lightbound is in Willaston, where Pevsner rhapsodises over the seventeenth century Willaston Hall; Dennis Marmion is in Neston, with the medieval St Mary and St Helen in the High Street containing the tomb of a fourteenth century priest; and Jim Robinson in Plumley, where Holford Hall of 1601 captivates our expert, especially the two gabled timber-framed front with the gayest patterns. Pevsner always loved it when buildings amused him.

That almost concludes our round-up of Shrewsbury's Old Romans: Rod Strange and David Charters are both back in the Eternal City where they also have one or two nice buildings, I'm sure.

In conclusion, many congratulations to Philip Egan on his appointment as Bishop of Portsmouth. The last Shrewsbury priest to be made a bishop was John Brewer, a former Vice-Rector of the VEC, appointed bishop of Lancaster in 1985. Well done, and all best wishes, Phil!

Finally, I would like to dedicate this year's Shrewsbury Report to my last parish, St Luke's Bebington, which didn't have a church, just a converted garage. Glorious as bricks and mortar, stone and glass may be, it is hearts and minds, souls and love that really build the church.

Archdiocese of Southwark

Fr Dominic Allain

Notable changes this year are:

Fr William Agle is now working at the Vatican, at the Congregation for the Clergy.

Fr Marcus Holden has established a shrine to St Augustine at Ramsgate which was formally inaugurated in May 2012 by Archbishop Peter Smith (see article, p.24). The process of restoring the magnificent Pugin church of St Augustine continues.

Fr Stephen Langridge is to become full-time vocations director for the diocese and to work with the National Office for Vocations.

Fr Paul Mason has taken over responsibility for on-going formation of clergy in the diocese.

Fr Michael O’Dea is to be the new parish priest of Our Lady of Pity and St Simon Stock, Putney.

Fr Stephen Boyle is to be the new parish priest of St Anselm’s, Dartford.

Diocese of Westminster

Fr Philip Miller

Recent changes in **bold** print:

H.E. THE CARDINAL - Retired, resident in Chiswick.

+ Vincent Nichols - Archbishop of Westminster.

+ John Arnold - Auxiliary Bishop: resident at Vaughan House.

Seamus O’Boyle - Vicar General.

Charles Acton - Allen Hall, Theological adviser.

Peter Anglim - Retired, Nazareth House, Finchley.

Mark Anwyll - PP, Our Lady of Muswell, Muswell Hill.

Keith Baltrop - PP, St Mary of the Angels, Bayswater.

David Barnes - PP, SS Anselm & Cecilia, Lincoln’s Inn Fields.

Jim Brand - Administrator, St John Fisher, Chorleywood.

Michael Brockie - PP, Holy Redeemer & St Thomas More, Chelsea; Provost of Cathedral Chapter.

Gerry Burke - Retired, Feltham.

Dominic Byrne - PP, Our Lady of Dolours, Hendon.

Antony Conlon - Oratory School, Reading.

John Conneely - Judicial Vicar, Diocesan Tribunal.

Antony Convery - PP, SS Michael and Martin, Hounslow.

John Cunningham - PP, Immaculate Heart & St Joseph, Waltham Cross.

John Deehan - PP, St Thomas More, Eastcote.

Anthony Doe - Psychotherapy work; resident at Our Lady of Victories, Kensington.

Pat Egan - Retired, Ann Arbor, Michigan.

John Formby - Retired, St Charles Square.

Michael Garnett - Santa Apolonia, Cajamarca, Peru.

Roger Kirinich - PP, Our Lady, Stependale Road.

Mark Langham - Pontifical Council for Christian Unity, Vatican.

Robert LeTellier - Further Studies, Cambridge.

Hugh Mackenzie - Studying for a PhD and chaplain to St John & St Elizabeth Hospital.

Eddie Matthews - PP St Joseph, Bishop’s Stortford — retiring August 2012.

Paul McDermott - PP, St Agnes, Cricklewood.

Paul McPartlan - Professor, Catholic Univ. of America (and International Theol. Commission).

Shaun Middleton - PP, St John Fisher, North Harrow.

Philip Miller - PP, St Augustine, Hoddesdon.

Peter Newby - PP, St Mary, Moorfields.

James Neal - PP, St Gabriel, South Harrow, and St Bernard, Northolt.

John O’Leary - Private Secretary to the Archbishop.

Jim Overton - PP, St Michael, Ashford.

Terry Phipps - PP, Immaculate Conception & St Joseph, Hertford.

Dermot Power - Spiritual director, Allen Hall.

Javier Ruiz - Further Studies: Venerable English College, Rome.

Paschal Ryan - PP, Our Lady of Good Counsel, Stoke Newington & Episcopal Vicar.

Digby Samuels - PP, St Patrick, Wapping — sabbatical autumn 2012.

Nicholas Schofield - PP, Our Lady of Lourdes & St Michael, Uxbridge, & Diocesan Archivist.

Alexander Sherbrooke - PP, St Patrick, Soho Square.

Gerard Skinner - PP, St Francis of Assisi, Notting Hill.

Michael Tuck - PP, St Ignatius, Sunbury on Thames.

Mark Vickers - PP, St Peter, Hatfield, & chaplain to University of Hertfordshire.

Chris Vipers - PP St Lawrence, Feltham.

Frank Wahle - Retired, Baker Street.

Stephen Wang - Dean of Studies and Formation Adviser at Allen Hall Seminary.

Philip Whitmore - Secretariat of State, Vatican.



Obituaries

Fr Richard Ashton

Fr Francis Coveney

Dick Ashton died in Basildon Hospital on 17 November 2011, having been admitted with pneumonia. His body was received into St Basil's, Basildon, on the evening of 28 November. Canon Michael Cooley preached at his Requiem Mass the following day which was celebrated by Bishop Thomas McMahon. There was a large congregation of colleagues and friends from all the parishes he served in - together with many concelebrating priests from the Diocese of Brentwood and from the English College Rome.

Fr Dick Ashton was a very loyal and enthusiastic member of the Old Romans who rarely missed either the AGMs or the Martyrs' Day Mass at Tyburn until illness prevented him from travelling.

I first met Dick in 1967 when he was appointed assistant priest to St Augustine's, Barkingside, my home parish. By coincidence our next door neighbour as a boy had been a pupil with Dick at Wanstead High School and remembered him well. My mother taught in the parish Primary School and when she heard that Dick had served in the Royal Inskilling Fusiliers, this acted as an extra bond of friendship as her own mother was from Enniskillen. When we attended Dick's Silver Jubilee Mass in October 1991, my mother was delighted to find a record in one of Dick's many military history books of her uncle who had served in the Royal Inskillings during the Great War.

Early life & Education (1931-1949)

Dick Ashton was born in Ilford, Essex on 10 May 1931, the elder of two brothers. The family lived in Barking for a short period and Dick was baptised (in his words) "by a Deaconess at Barking Abbey". The family moved to Hornchurch in 1933 and he was educated at Ardleigh Green County Elementary School (1936-1942) and then Wanstead County High School (1942-1949).

National Service, Civvy Street and Teaching (1949-1960)

On leaving school he did his National Service with the Royal Inskilling Fusiliers until 1953 - being posted in Northern Ireland, Germany, Jamaica, Dover and Egypt. Such was his commitment to them that he served with the reserves for nearly twelve years. After demobilisation he worked for Briggs Motor Bodies in Dagenham from 1953 to 1956. He also served in the Territorial Army with the Parachute Regiment from 1955 to 1960.

In September 1956 he began teacher training in Chalfont St Giles, Buckinghamshire. While here he became interested in religion and received instruction from Mgr Van Meenen at St Mary's, Hornchurch. He was conditionally baptised and received into the Catholic Church at Gerrards Cross on 15 October 1957. On completing his teacher training course, he taught at St Mary's Primary School, Hornchurch until 1960.

The English College (1960-1967)

In January 1960, Bishop Wall accepted him as a student for the priesthood for Brentwood and he entered the English College, Rome that October. So Dick was in Rome for the seismic years of the Second Vatican Council. The Rector, Mgr Alston, described him as "a serious and mature student, very popular and respected by his fellows... an efficient and keen College Archivist." He was also involved in the production of concerts in the College and during his final year he gave Religious Instruction in St George's School. He was ordained priest by Cardinal William Heard in the English College Chapel on 30 October 1966.

Assistant priest, Further Studies, BRES (1967-1976)

On leaving the English College in 1967, he was appointed as assistant priest at St Augustine's Barkingside where he made lasting friendships among parishioners young and old. While at St Augustines he took lessons in Modern Hebrew at Gants Hill Synagogue: he made good use of his knowledge on his frequent visits to the Holy Land. He also became an active member of the Catholic Record Society and the Essex Recusant Society.

In 1969 he was appointed as assistant priest to Wescliff-on-Sea and was also a part-time Diocesan Inspector of Schools (1970-1972) and a member of the Council of Priests.

From October 1972 he studied Catechetics for a year at Corpus Christi College. During this time he visited the Holy Land and from then on went to Israel nearly every year.

In 1973, Dick returned to the diocese and was appointed as assistant priest at Gidea Park and also began working part-time with the Brentwood Religious Education Service (BRES). In 1974 he was delighted to be appointed as assistant priest at East Ham with his old friend David Papworth as parish priest.

Parish Priest: Basildon, Stanford le Hope, Canvey Island (1976-2000)

In 1976 Dick was appointed parish priest of Holy Trinity, Basildon, where he built a church and a presbytery. There had previously been no church or presbytery there - only a parish hall which was used not only for Mass but also as a Social Club.

After 13 years in Basildon he was appointed parish priest of Stanford-le-Hope. The parish had previously had two priests - with a very small parish church and three Mass centres (two of which were very close to the parish church). Shortly before his arrival, there had been a fire which had damaged the parish church. With great foresight, Dick used the insurance money and the receipts from the sales of the two Mass centres to finance a fine new church with a much greater capacity than the old fire-damaged church.

Sadly nine years later, at the age of only 67, Dick began to become extremely forgetful and was asked to resign as parish priest. Dick did not realise how forgetful he had become and insisted that he be appointed to another parish and so was duly appointed to Canvey Island in October 1998.

Retirement (2002 - 2011)

Little more than a year later in January 2000, with his health failing, he went to live in the presbytery in Elm Park, where he remained until December 2002.

In December 2002 he went to live at Anchor House, Canning Town, which provided a secure environment and then in November 2005 returned to Basildon to live in a British Legion sheltered home. Finally In 2007 he moved into a nursing home in Laindon.

Throughout his years of retirement in Basildon and Laindon he was supported by a number of friends and parishioners, but especially by the secretary of the Essex Recusant Society, Isobel Parks. Dick was a fine amateur historian specialising in recusant and military history and had a passion for justice and peace issues - especially in connection with the Holy Land.

Just a short time before Dick died in 2011, the Lord had called to himself two of Dick's close friends and contemporaries from the English College - David Papworth and Terry McSweeney. May the Lord that they served so faithfully welcome them all - that they may all merrily meet in heaven.

Canon Peter Humfrey

Fr John Metcalfe

Peter Humfrey was an old man when he came to the College in 1967, that is he was twenty-three, or four, when most of the rest of us were straight out of school. He looked older, too, as he was quite bald, which was a cause of great mirth as Derek Warlock tried to tonsure him, great mirth for Peter, too – that toothy grin was ever much in evidence. He had read classics at Trinity College, Dublin, at a time when few Catholics attended that place. He once sat back in an aula at the “Greg” struck with elation, admiration and surprise: “that prof. has just delivered a perfectly balanced Ciceronian period of five minutes duration.” I assume that he had understood it as well, because no-one else did. He loved music, especially opera, especially Wagner. I do not think I had ever heard of Bartok before a Christmas gita to Innsbruck, but we were well immersed by the end of the week. Perhaps it was more palatable after a considerable amount of schnapps – Humfrey again. He was choir-master in the College for a time. Apparently he also loved cats (and here we certainly part company), though he never had one in the College. I do not suppose the Rector would have approved: I do not suppose the present Rector would have approved either. But he did have a bird of some description in his room: *cave, ne fugiat passer* posted on the door alerted the curious to the kind of bird to expect and avoid.

For the record (with acknowledgement to the A & B diocesan newspaper), Peter Humfrey was born at Ashted in Surrey in 1943 and educated at St Peter’s Primary School and St Andrew’s Convent, Leatherhead, and the John Fisher School, Purley. After TCD he gained a PGCE at Oxford and then taught in Birmingham and Epsom.

He was ordained for the Diocese of Arundel and Brighton at Palazzola by Bishop Cyril Restieaux on 15 July 1973. His first curacy was at Epsom 1975-1980. He was appointed religious education adviser for the diocese 1980-1985, and then taught at St John’s Seminary, Wonersh 1985-1986, before becoming parish priest at St Mary’s, Crowborough 1985-1995. He was also chairman of the diocesan liturgy commission 1988 – 1995. He was appointed episcopal vicar for education in 1993 (and served until 1999) and a canon of the diocese. After a term as moderator of the parish of St Joseph, Guildford in 1995 to 1999, he was appointed as parish priest of St Bernard’s, Lingfield where he served until 2004. He was also the national advisor for catechesis and religious education from 1999 to 2004.

I have seen him the odd time in all those years. He never looked any different; old of course (though never older!) and ever with that toothy grin. He was cheerful and kind and gentle and interested.

He contracted cancer and was quite ill for some years. He died on 26 February 2012. *Requiescat in pace* – he would have understood that, and why we say it.

Canon Richard Inledon

Fr David Standley

It was only last January that Richard and I came out to Rome to join in the 650th anniversary celebrations of the foundation of the English Hospice. Richard had suggested the visit, perhaps with a premonition that there might not be another chance to see Rome again if he left it much longer. We had a great time, and met up with old friends – most of the Old Romans present were of Richard’s generation. Besides attending the events in the *Venerabile* we visited Arricia, celebrated Mass with Cardinal Cormac in Santa Maria Sopra Minerva, fitted in a flying visit to Palazzola, and patronised Roman *trattorie* old and new. We were amused and delighted that the recently reinforced emphasis on weekly abstinence did not prevent the College providing a sumptuous fish feast for over a hundred guests on the Friday evening.

Richard was born in Gibraltar in 1928. He liked that connection (which he shared with Archbishop Michael Bowen among others), though his schooling was all in England, at St John’s, Beaumont. He read

Greats at Trinity College, Oxford, just after the war, and might have stayed on. However, he felt the beginnings of another call, and after an interview with Bishop Cowderoy of Southwark found himself on his way to Rome in October 1950. In those days of course it was a seven year exile with only one break back in England. The year of 1950 included Jack Brewer, John O'Connor, Tom Curtis-Hayward and Cormac Murphy-O'Connor, all ordained on the same day in 1957.

Richard did not enjoy the Greg. The Latin he heard there offended his classical ear, but he did claim authorship of one of the refined Latin texts on one of the stone memorials in the cloister at Palazzola. Richard had a lifelong enthusiasm for the theatre, which blossomed in various productions in the College, though he had no voice for leading roles in Gilbert and Sullivan, male or female (the breakthrough to Shakespeare only came in my day, a decade later). Richard's vision of the future was a bit askew: Cardinal Cormac recalls how towards the end of their time in Rome his year fell to fantasising – as one does – how the future might turn out for them. Some thought A might be a college rector, B a prison chaplain, C possibly a bishop. Richard opined that the summit of Cormac's ministry would probably be as sportsmaster in a junior seminary...

Richard was a good and faithful friend and he valued the friendships made in Rome. He enjoyed the city, though access to its treasures and delights were restricted to compulsory daily walks in twos or fours. Nevertheless, he was keen to get back to England and begin pastoral work. He arrived in 1958 in my home parish of Worcester Park. We couldn't believe it: who was this *Englishman*? All the Catholic priests we knew were Irish. We enjoyed him there for four years, before he was whisked off back to Oxford to be assistant chaplain to Michael Hollings. Richard respected Michael and learnt much from him about "chaplaincraft", but Michael was not always an easy colleague and a constantly open house can be demanding. For several summers Richard accompanied students on Borstal camps.

In 1966, Richard was appointed chaplain at Cambridge, and there followed eleven years at Fisher House of extremely happy and fruitful ministry. Richard succeeded the inimitable and maverick Mgr Alfred Gilbey, who batted through an innings of 100 terms, in the end only run out by the irresistible pressure to bring women students in from the cold. They were heady years, with student unrest and traditional male bastions becoming co-ed, eagerly or reluctantly. Heady times in the Church too – theologically, liturgically, ecumenically, the first decade after Vatican II. Richard encouraged students to breathe the "new air", and think robustly about their Catholic faith. He was a valued listener and counsellor to young people discovering new freedom and new relationships. He was appreciated by dons, other chaplains, wanderers and seekers of all kinds. Friendships were formed in those years that lasted the rest of his life. On Richard's watch a legacy enabled the whole Fisher House complex to be redesigned in a way that opened the site to multiple use, external hire and much needed income. A recent successful appeal has set Fisher House on a new financial footing that makes such renting out unnecessary.

Those Cambridge years connected Richard with generations of young people. His sitting-room in Fisher House was full of lively debate and warm hospitality. You would meet likely and unlikely people, and Richard had a fund of stories which he told with verve and infectious laughter. He instructed and received many into the Catholic Church, and all his life he was much in demand for baptisms, weddings and funerals; but, he never made personal disciples, as Alfred Gilbey had unwittingly been inclined to do. He had a sharp memory for names and faces, but in a crowded room his roving eye to catch people he might know could be disconcerting. He was loyal and faithful to those who had wandered away or fallen silent.

Richard was unconventional, informal, yet deeply Catholic in his instincts and prayer in a way that was attractive also to other Christians and non-believers. His attire was often free and uninhibited, if not quite at the cutting edge of fashion, but neither was he ashamed of the collar.

Richard loved the theatre and was himself an actor and director of no mean talent, not only in Rome. In Cambridge he was a lively chaplain to the Arts Theatre, and his time as pastor to the English speaking parish in Geneva included quite a lot of stage acting, even returning there later from his parish in England to take the indispensable lead in a later production. After Geneva, Richard served in parishes in Haslemere, Chichester and Send. In Send, too, he was chaplain to the local prison, first for men, later for women, and his warmth and sensitivity were much appreciated. Richard, too, was touched by some of their stories.

In midlife Richard discovered *Jesus Caritas*, and new friendships formed round a shared interest in the spirituality of Charles de Foucauld. It was characteristic of Richard that he could combine the insights and challenge of Brother Charles with delight in the dining and wining membership of the Old Brotherhood.

Richard loved his family and was a much loved uncle and great uncle, ever in demand to conduct the rites of passage for succeeding generations. He loved his dogs too, a succession of King Charles spaniels. The first, Phil (named after a student who became Director of CAFOD) took his place daily before the altar at Mass. He was very well read, full of easy literary allusion, and he gobbled up the Times Crossword for breakfast.

For several years he battled cancer with courage and trust. He was fortunate to have been found a flat on property owned and lived in by one of his nephews. He was back with his family, but not in their pocket. I visited Richard in hospital in Guildford, as it turned out the day before he died. In came the Anglican Bishop of Guildford, a friend. Richard could hardly speak, but he asked us both to recite the Evening Prayer from the breviary by his bedside. He listened intently, the last time he heard those familiar words. It was a graceful ecumenical moment, one I will always be grateful for, a fitting curtain to Richard's lifeplay of faith, family, friendship and prayer.

Fr Terence McSweeney

Fr Michael Cooley

"Would you like to join Frank Pullen and me for a few days in a remote log-cabin in the Swiss Alps with no facilities and cook for us?" This kind invitation given at Palazzola had subtly changed by the time I arrived. "I have invited twenty of my Swiss friends for lunch telling them an Italian chef is coming from Rome." But then Terry always was a master of hyperbole, challenge and teasing effrontery. My first attempt at risotto went down well, the start of the annual and legendary *spaghettifest* in the Maderanertal.

Thus a "hearty *gita cam*" was fixed, maintaining and adapting a great College tradition for some thirty years: mountains, *taniche di vino*, gargantuan meals, outrageous adventures, fascinating people, in five countries and languages, with moments of helpless laughter and fun. Terry had a distinctive way of saying and enjoying "fun".

The Mass mattered – in churches, chapels, hotel bedrooms, under motorway bridges, but mostly around the table where we ate, quietly and simply. Every year the good folk of the Maderanertal looked forward to the arrival of *Die drei englischen geistlichen Herren*, walking great distances for Sunday Mass in the little chapel. Terry, being the best German speaker, preached; his homilies much appreciated there as everywhere.

Not far below the surface in this as in many things lay a shared appreciation and affection for "Jock Tickle" who had been our Rector. The attention and dignity he brought to the celebration of the Mass stayed with his students. An annual pilgrimage to enjoy his company, hospitality, reminiscences and humour in his retirement in North Wales became another annual fixture.

A word Terry often used was *pietas* and with our classical background we often tried to define it. Terry practised it. His devotion to the two Rectors he had known – Gerard Tickle and Leo Alston - was

deep. *Pietas* was apparent in the meticulous care with which he wrote his personalised Christmas cards, in his abiding loyalty to his Swiss friends and above all to Alfredo and his family. The record may prove he was the only past student to visit Palazzola every year without fail.

There was affection too, from him and for him. "I'm just going to spend a few days with Alfredo," he said shortly after Fernanda died. Every year he would suggest we make the long trek to the Bruni Boden to look for a tiny flower richly blue in colour which delighted him. There was disbelief and dismay among his Swiss friends when he announced his going to Ecuador as they thought they would not be seeing him again for years. Later he hinted that times were lonely during his years in the *selva*, gently chiding us for not keeping in touch. And he spoke movingly of the farewell musical serenade sprung on him by the mountain people before his final return to England.

Opposition puzzled Terry when it came. My own crunch-time occurred in Granada: Terry cancelled my order for *un bocadillo de anchoas*. Quite apart from years of linguistic sparring Terry actually cancelled what I had ordered for myself. My anger devastated him. Unexpectedly, yet deeply consistent with his convictions, he refused to celebrate Mass together. It took a lot of soul-searching and some exchange of letters to discover what had gone wrong. Some months later we came together again at Palazzola, wiser and reconciled, without needing words.

There was much sadness in his latter years. He was surprised to discover how deeply he felt the loss of Frank Pullen. Whatever the rights or wrongs of the matter – and although I listened at length I never felt I had the full picture – he suffered before he finally left Palazzola. His physical and medical problems had started earlier. It was quite scary being driven down the motorway to Alicante airport by someone suffering from sleep apnoea, but Terry insisted. His medical round-robins were a classic of detail, feeling and humour; his fortitude and resignation utterly in character; his direct and cheeky dialogue with the Lord as genuine as ever.

Terry McSweeney touched and enriched the lives of thousands, my own included.

Canon Brian Murphy-O'Connor

+Cormac Card. Murphy-O'Connor, Archbishop Emeritus of Westminster

It is a bit strange to write words about one's own brother. Brian travelled out with me to the English College in 1950 when he was ending his holiday after the three years of philosophy. Brian enjoyed the College, Rome, *gitas*, everything a good Roman delights in. Like all the Murphy-O'Connors he was a good sportsman, more so at rugby than at cricket. My eldest brother Pat was there at the time and we all played together on the rugby team and, although I say it myself, the English College team was quite a formidable one.

Brian was just an admirable and exemplary parish priest. He served in many parishes in the Portsmouth Diocese: Reading, Ascot, Bournemouth, Southampton, the Isle of Wight and ended his active years in the lovely little parish of Brockenhurst. Brian was much loved by everyone. In some ways, he was a genial, capable pastor who let things happen! Like all good parish priests he did not initiate too much but allowed leadership in the parish to take its own course. Brian was particularly good with young people. He enjoyed their company, told them funny stories and whether it was the Convent at St Mary's Ascot, or with all his young relatives, Fr Brian was a star!

He was beginning to fail over the last two years but joyously celebrated his 80th birthday with a great number of family and friends to toast him and be glad to be with him. Brian was the good pastor, one of the priests of whom the *Venerabile* should be proud – faithful, devoted, very human and friendly. Brian was the good shepherd. May he rest in peace.



Report for the Friends of The Venerable 2012

Jo Barnacle

Annual Meeting 2011

The 24th Annual Meeting of the Friends was held on Saturday 17 September at St Teresa of the Child Jesus Church and Hall, Cross Gates, Leeds by the kind permission and warm hospitality of Mgr Philip Holroyd (parish priest).

The chairman opened the meeting by welcoming everyone and inviting Mgr Nicholas Hudson to lead us in the Friends' Prayer. She also particularly welcomed Mr Jim Holroyd (membership no. 47), Yvonne Veale (no. 60) and Mr and Mrs Andy Clarke (no. 80) who were all early members of the Friends.

Mgr Nicholas Hudson was then invited to give us his eagerly awaited and very special PowerPoint presentation. He recounted a very special year in the history of the College starting with the historic meeting at Oscott College of the Pope with all the seminarians from England, Wales and Scotland. Soon after this Deacon Jack Sullivan visited the College.

Mgr Hudson then told us of the College residents and of the recent works on the fabric of the College and invited us to help celebrate the 650th Anniversary of the founding of the Hospice.



The Annual Meeting

36 Members were present with 74 apologies. The minutes of the 23rd meeting were accepted as correct. The chairman reported that the committee had met four times in the year as usual. There had been 20 new members but many members were no longer with us and so the numbers remain constant despite hard work by Mike Lang, Louise Bradley, Palazzola and the College. The chairman recorded thanks to Yvonne Veale who was leaving after ten years on the committee and to Carol Richardson who had left the committee as she was expecting a baby. John Broun had left the committee after having been co-opted for a year.

Treasurer's Report

A slight increase in funds was reported due to extra donations received. The balance carried forward was £8,446. Hamish asked us that donations to the College should go through him so as to claim Gift Aid. Membership Numbers are now 464.

Election of Officers

The chairman, secretary and treasurer were all re-elected. There were eight applicants for seven committee places so a ballot was held. The committee for the next year is: chairman: Jo Barnacle, secretary: Jim Holroyd, treasurer: Hamish Keith, committee members: Louise Bradley, Mary Ewing, Sarah Gough, Jeremy Hudson, Mike Lang, Louise Sage, Rodney Webb. Thanks were recorded to Simon Howells who had been on the committee for two years and had been instrumental in helping to arrange the trustee liability insurance. Simon Howells, Yvonne Veale and Carol Richardson were replaced by Louise Bradley, Mary Ewing and Sarah Gough.

Any Other Business

After the Annual Meeting we enjoyed an excellent lunch: a truly Northern repast. After lunch, Joyce Hunter reported on Palazzola and showed us many unusual nooks and crannies around the Villa. She thanked the Friends for their help and we thanked her for coming to the meeting. Senior Student, Michael Patey, highlighted for us some of the thespian skills of the students in three short videos which gave us a taste of some of their productions and was very entertaining.

The day ended with Holy Mass in St Teresa's Church concelebrated by Mgr Nicholas Hudson and Mgr Philip Holroyd and assisted by Deacon Michael Patey. After Mass, Mgr Hudson presented John Broun with his Pro Ecclesia Papal Medal. Judith and John had joined the Friends when their son Patrick had been a student at the College.

650th Celebrations

Many friends were able to make it to Rome for the 650th celebrations which were immensely moving. A highlight for us was the Mass celebrated by the Cardinal in his titular church on the Saturday morning. We were reminded that the Friends are true successors of the small group of lay men and women who started the English Hospice.

Outing to Rochester

On 6 July there was a Friends outing to Rochester in Kent initiated by Sarah Gough a committee member. The party met at Restoration House and had a private tour by an owner of the house. After a buffet lunch we walked to the Cathedral for a choir practice. After free time to explore Rochester and the castle we returned to the Cathedral for a tour followed by vespers. In the Anglican calendar 6 July is celebrated as the feast of St John Fisher (the day on which he died): he was Bishop of Rochester.

Obituary

On 26 April one of our very generous supporters Sir Brandon Gough died. His funeral on 11 May was a private family event. On 26 June a Requiem Mass was held in Westminster Cathedral. Brandon was very much loved and well known in many circles: there were about 700 people at the Mass. Brandon was very successful in his career as a chartered accountant and was chairman of Coopers and Lybrand. He was appointed Deputy Lieutenant of Kent, Chancellor of East Anglia University, chairman of the trustees of Leeds Castle Foundation and a trustee of Canterbury Cathedral. He was an outstanding man whose various talents enhanced the lives of so many people. He will be very sadly missed by Sarah, his family and all who knew him. At the end of his Requiem Mass, after many tributes, we were encouraged to follow Christ, the Way, the Truth and the Life, as the man who left us had done himself.

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House List 2011-12

Staff

Mgr Nicholas Hudson	Rector
Fr Mark Harold	Vice-Rector
Fr Chris Willis	Spiritual Director
Fr Anthony Milner	Theology Tutor
Fr John Paul Leonard	Pastoral Tutor

3rd Cycle

Priests

Fr David Bulmer	Leeds
Fr Javier Ruiz	Westminster

2nd Cycle (Year II)

Priests

Fr Guy de Gaynesford	Plymouth
Fr Jonathan Brandon	Shrewsbury

Seminarians

Michael Doody	Leeds
Joseph Gee	Salford
Michael Patey	Northampton

2nd Cycle (Year I)

Priests

Fr Dennis Cassidy	Leeds
Fr Benjamin Ixcamparic	Solola-Chimaltenango
Fr Joseph McLoughlin	Birmingham

Seminarians

John Carlisle	Leeds
Michael Coughlan	Shrewsbury
David Doran	Birmingham
John Poland	Liverpool
Benjamin Theobald	Portsmouth

Extended Pastoral Placement

Stefan Kaminski	Westminster
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1st Cycle Theology (Year III)

Marc Homsey	Leeds
Colin Mason	Clifton
Anthony McGrath	Shrewsbury

1st Cycle Theology (Year II)

Sean Crawley	Leeds
Matthew O'Gorman	Southwark
Anthony Rosso	Leeds
Ti Phuoc Tran	Stockholm

1st Cycle Theology (Year I)

Kasper Baadsgaard	Copenhagen
Thomas Cunnah	Shrewsbury
Michael Deas	Salford
Jan Hansen	Copenhagen
David Howell	Southwark

1st Cycle Philosophy (Year II)

Philip Andrews	Southwark
Olafur Haukur Arnason	Reykjavik
Luke de Pulford	Southwark
Stephen O'Brien	Arundel and Brighton
Peter Stoddart	Hexham and Newcastle
Elliott Wright	Leeds

1st Cycle Philosophy (Year I)

Tristan Cranfield	Arundel and Brighton
Ryan Day	Middlesbrough
Gary Dench	Brentwood
Adam Dora	Westminster
David Edwards	Hexham and Newcastle
Daniel Etienne	Lancaster
Richard Marsden	Middlesbrough
Antonio Pineda	Westminster
Michael Rakowski	Northampton
Matthew Sanderson	Leeds
Benjamin Woodley	Westminster

Sabbatical

Fr Prem Fernando	Colombo
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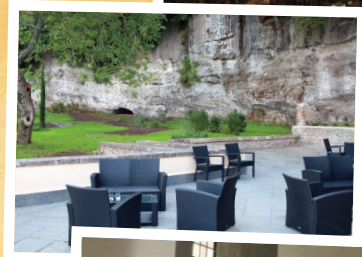
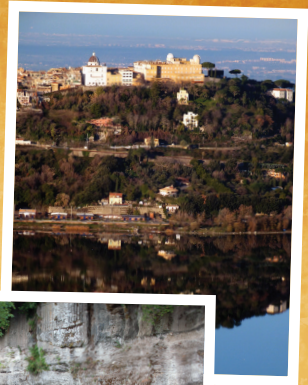
Villa Palazzola

anticamera di Paradiso

What does Palazzola mean to you?

Lunch on the terrace, the finest views in Italy, diaconate ordinations, prayerful retreats, a lake gita, Villa spag., crusty fresh bread, an escape from the heat of Rome, that first dip in the pool, tranquillity, pax, the sense of an historic location that's been holy for 800 years.

This is what Palazzola is all about and more, where *Venerabilini* can always expect a warm welcome. It's the perfect choice for a short break or a holiday and a wonderful location for a group of parishioners or school pupils who want to enjoy the best that Rome and the surrounding *campagna* have to offer in a peaceful location set among acres of woodlands. It's the ideal place to mark an ordination jubilee or a special birthday and the answer to a prayer for parishioners seeking somewhere really special to celebrate their wedding.



Whether it's one person for 2 days or a party of 20 for a fortnight we can provide everything to make your stay special and memorable. We're constantly improving the facilities at Palazzola and presently restoring St Edward's terrace and the gardens alongside the former nuns' chapel as a place to relax and enjoy the unique views to Castel Gandolfo and on to the sea.

Contact us with your requirements and we'll do everything we can to meet them. And make sure to keep an eye on our website for the latest news and some very special offers. With low cost flights to nearby Ciampino airport there's never been a better time to visit Palazzola.

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