



The Venerabile
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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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Please note that the opinions expressed in this publication and its advertisements are not necessarily those of the Venerable English College, its staff nor those of the Editor.

Front cover: Image of St Ralph Sherwin, Proto-martyr of the Venerable English College on the sanctuary at Palazzola (Photo: Ryan Day)

Back cover: Villa Palazzola, the College villa in the Alban Hills outside Rome (Photos: Mgr Nicholas Hudson (chapel) and Daniel Romani - Subtle Sensor Photography)

Please visit our websites: www.vecrome.org and www.palazzola.it

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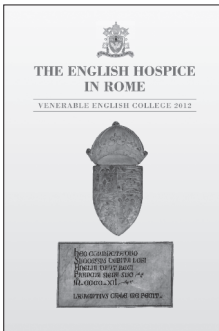
Recent books on the English College

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.

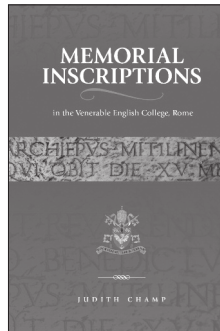
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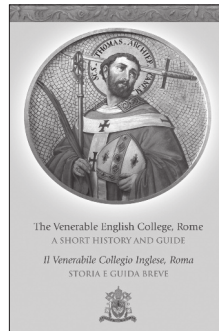
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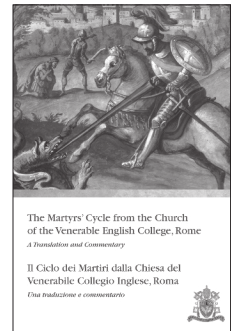
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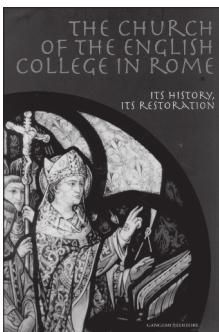
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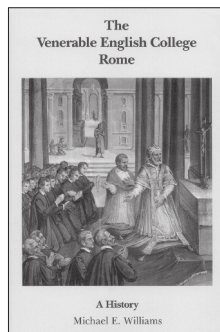
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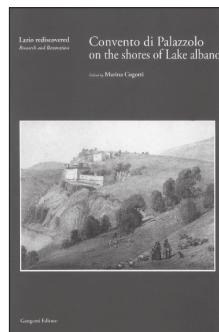
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Welcome to the 2013 edition of *The Venerable*

Editorial

DAVID HOWELL

HABEMUS PAPAM! This year at the VEC has been full of endings and beginnings, none more exciting than the election of Pope Francis, an experience we were privileged to share by being in Rome as the diarist has recorded. We also saw the end of Pope Benedict's papacy and so our audience with him shortly after Martyrs' Day to commemorate the 650th anniversary of the English Hospice seems all the more precious in hindsight. It is an honour to include in this edition the Pope Emeritus' address to the College, and other texts from that weekend, especially the message delivered from Her Majesty Queen Elizabeth II, as well as a student's eye-view of the events provided by Richard Marsden. Another ending was that of the Rectorship of Mgr Nicholas Hudson, remembered by Fr Mark Harold in this issue, and the new beginning of his replacement, Mgr Philip Whitmore, whose appointment came so close to the end of the year that there was no space for his voice in this edition, apart from his usual (and perhaps final!) Schola Notes.



Pope Francis was elected in 2013. Photo: M. Mazur.

The first major event of the academic year was the Synod for the New Evangelisation at which several English Bishops participated and Old Roman Bishop Philip Egan has reflected on this theme for us in this issue. The Synod coincided with the 50th anniversary of the Second Vatican Council, and Mgr Andrew Burnham has written on aspects of the Anglican Patrimony of the Ordinariate, which provides an example of that Council's key teaching on ecumenism: this patrimony, as one of the "gifts belonging to the Church of Christ" is a force "impelling toward catholic unity" (*Lumen Gentium* 8).

In addition, the Year of Faith began at the start of the Synod and so different experiences of faith in the seminary have inspired articles. Jan Hansen has set up a reading group at the VEC for the Theology of the Body and has presented here this new expression of the faith by Bl. John Paul II. Several seminarians were fortunate to enjoy the "Art and Faith" tour of the Vatican Museums and St Peter's Basilica organised by Sr Emanuela Edwards of the Missionaries of Divine Revelation which she has put to paper in this edition. Another artistic reflection on faith came from then Bishop-elect Charles Scicluna, sadly no longer resident in the VEC apartments after becoming auxiliary bishop of Malta, who wove his homily for All Saints around the art of the College. The seminarians' Charities Committee has supported Aid to the Church in Need for several years which

prompted an article from its Press Officer, John Newton, on seminarians whose faith is persecuted or in need of material support. The theme of faith under persecution also inspired Ryan Day to analyse the struggle between Anglican and Catholic apologists over the alleged treason of the English Martyrs which has left its trace in the Martyrs' Cycle in the College Church.

I would like to thank Tom Cunnah (Deputy Editor) for all his cheerful and professional work over the past three years as well as Phil Andrews (Business Manager) and Tristan Cranfield (Secretary) for their generous dedication. Both photographers, Ryan Day and Fr Tony Milner have shown great availability, patience and skill and Fergus Mulligan, our publisher, has produced another attractive edition. Thanks also to the Rector, whose advice and assistance has been very helpful. ■



DAVID HOWELL IS A FIFTH-YEAR SEMINARIAN FOR THE ARCHDIOCESE OF SOUTHWARK STUDYING THEOLOGY AT THE GREGORIAN UNIVERSITY.

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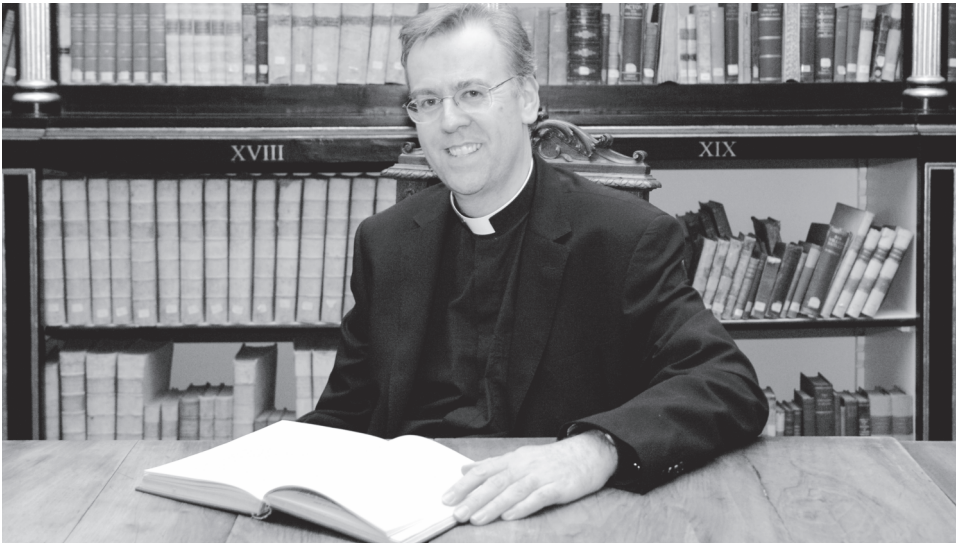
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Mgr Nicolas Hudson Rector of the Venerable English College, 2004-2013



FEBRUARY 2013 WAS a remarkable month in Rome; the announcement by Pope Benedict XVI on 11 February that he was to stand down as the Supreme Pontiff took everyone by surprise. In years to come so many of us will remember where we were when we heard the news. On a more personal level, during that same period, I will always recall Mgr Nicholas Hudson entering my study and sharing with me the news that he would be finishing his term of office as Rector of the College at the end of the current academic year. He had clearly discerned in prayer that the time was now right, both in his own priestly ministry and in the life of the VEC, for a new chapter to be written.

Nicholas Hudson came to the College as a student in 1981 and, as a History graduate from Cambridge, was immediately at home in the historic surroundings of the College which he would come to know and love so well. He became especially well-versed in its history through his roles as student archivist and "scrapbook man". He was ordained a priest on 19 July 1986 and completed his studies in Rome the following summer. He returned to the Archdiocese of Southwark to be assistant priest in another place of great historical significance, Canterbury. He was then appointed as director of the Diocesan Catechetical centre before being asked to return to Rome in September 2000 as Vice-Rector of the College.

He often relates the story of his first night back on the staff being alone in the building and going on the first of many *sopralluogi* to ensure lights were off and doors locked etc... On going to the kitchen to check that the door into the garden was locked, he discovered, not only was the door unlocked, but there was no door there at all! At least the high walls of the garden provided a decent obstacle to potential intruders!

Just a few weeks into his new role as Vice-Rector, Fr Nick was facing something of a baptism of fire: no sooner had the Rector, Mgr Patrick Kilgarriff, returned to the UK for surgery than the College had to be evacuated and closed for four months whilst a new water system was installed. The new Vice-Rector certainly had his hands full in dealing with a very difficult situation; students were billeted to other seminaries in the city, while Fr Nick and his colleagues on the staff, residing in an apartment at Via di Monserrato 48, endeavoured to maintain some sense of College identity and formation process amongst a scattered community. Further to this was the legal minefield of getting the College reopened. The calm head and clear and precise mind of the Vice-Rector came to the fore during that time.

The College reopened in February 2001 and Fr Nick then became quickly involved in the process of ensuring such a situation with the water would never arise again. The current procedures which we have for monitoring water in the College are a testament to his thoroughness both at that time and subsequently.

Vice-Rectors have to turn their hands to many diverse challenges and one of them is reading architects' plans. Fr Nick began the process of remodelling some of the College plant, maintaining a now smaller seminary community at the heart of the College property while annexing the ends of the Forty-Four and Monserrà corridors to create rented apartments which would bring into the College much needed income. Indeed, knowing the plant better than the architect, he was able to help design the old Nuns' Corridor into 3 separate apartments. With the increase in student numbers over recent years, no-one was more pleased than Fr Nick to see the College able to reopen the apartment at the end of the Monserrà as student rooms, the possibility of which had been very much part of his thinking when it was annexed.

In February 2004 Fr Nick was appointed to succeed Mgr Patrick Kilgarriff as Rector of the College. Whilst not coming close to the length of service as Vice-Rector and Rector of Mgr Giles, whose centenary of death we remember this year, Mgr Hudson is the longest-serving Rector since Mgr Tickle, who also served some time as Vice-Rector. The nine and a half years of this Rectorship will surely go down as very blessed years in so many ways: the fabric of the College has been maintained and renewed, the tradition of the Hospice has been promoted and strengthened, while the number of seminarians has increased to make a strong and formative community.

The major developments of the building which have taken place are almost too numerous to mention. When opening the new archive room and restored Third Library, Cardinal Tauran commented very wisely "a new archive shows that you believe in your future" and how true that is of Mgr Hudson's vision for the Venerabile. The reopening of the beautifully restored College Church in 2009 has surely been a major highlight of these works, not to mention the restoration of the *Salone*, the Pozzo frescoes in the Martyrs' Chapel and the Refectory, creating *ensuite* bathrooms for the student rooms on the Mayfair, Common Room and St Joseph's Corridors (to be followed this summer by the Monserrà) and the upgrading of the *Portineria*. "Preserving the College patrimony" was the phrase coined to headline these works and the purpose of the works is recorded on the plaque near to the front door: "that the College may better fulfill its dual role of welcoming pilgrims and the formation of priests".

A major part of the College patrimony is of course Palazzola. During his time as Rector, Mgr Hudson has helped to implement a business plan which has seen Palazzola develop and thrive in its own right. It still plays an important part in the human and spiritual formation of the

On going to the kitchen to check that the door into the garden was locked, he discovered, not only was the door unlocked, but there was no door there at all!



seminarians but is now much more widely used by visitors all the year round. A great testimony to Palazzola's development was seen with the Bishops Conference of England and Wales holding a highly acclaimed retreat there in April this year.

Mgr Hudson has welcomed many people to the College in his time as Rector: Prime Minister Tony Blair on his second last day in office; Archbishops of Canterbury, Rowan Williams and Justin Welby; the England Rugby World Cup winning team; the Duke and Duchess of Gloucester to name but a few. But perhaps more important has been the welcome he has given to so many pilgrims over the years not least the gracious welcome he always gives to the family and friends of students who are visiting.

His paternal care for seminarians has been exemplary: hour upon hour of conversations and interviews both formal and informal, helping a man to discern God's call for him; a true "Father of the House" both spiritually and practically. His pastoral care especially for those in need is evidenced by a long association with the LArche Community; it was a great joy for many of the students when Fr Nick introduced them to its founder Jean Vanier at the Greg earlier this year.

His interests include a great love of *Romanità*; the beauty, culture, history, art and faith of the Eternal City are deeply engrained in him. A passionate tennis fan, he would make an annual visit to the Italian Tennis Open held in Rome each May; it is a happy coincidence that his next appointment takes him to Wimbledon, the home of tennis.

Mgr Hudson's final full calendar year as Rector was the celebration of a Jubilee Year in 2012 to mark the 650th anniversary of the founding of the Hospice. The climax of this year came with the visit of the College community to the Apostolic Palace on 3 December 2012 for a private audience with Pope Benedict. After venerating the relic of our protomartyr, Ralph Sherwin, the Holy Father commented that the current community are the successors to our martyrs; as Mgr Hudson now returns to the mission in England, he undoubtedly walks in that great tradition of those who have returned from Rome with the fire of faith in their hearts and a desire to inflame the hearts of all God's people.

As he hands on leadership of the College, he can do so with great pride. The Venerable in 2013 is secure, healthy and vibrant; it owes a great debt of gratitude to Mgr Nicholas Hudson for this. He returns to Southwark as parish priest of Sacred Heart in Wimbledon, the parish where he was both baptised and ordained as a priest. May his future ministry be as blessed as his years he has spent as Rector of the College. Our prayers and thanks go with him on this next stage of the journey. Ad multos annos. ■



Mgr Hudson greets Pope Benedict. Photo: Osservatore

The Venerable in 2013 is secure, healthy and vibrant; it owes a great debt of gratitude to Mgr Nicholas Hudson for this.



FR MARK HAROLD IS VICE-RECTOR OF THE VEC.

New Evangelisation

AS THE CHURCH enters the 21st and 22nd centuries, Catholicism is undergoing an epochal shift as the Holy Spirit leads the Body of Christ into this new period of history. The shift is caused both by external and internal factors, externally, by the world we are living in, the culture the Church is passing through, and internally, by developments within the Church herself. Contemporary culture is increasingly globalised, pluralist and secular, and thus, here in the West, post-Christian. This new culture, with its brilliant scientific, technological and medical advances, is full of potential for human betterment, yet at heart, religiously indifferent, and indeed in many ways toxic to both the natural law and to traditional Christian faith and moral values. At the same time, within the Church internally, the renewal that began at the start of the 20th century, that flourished in the new movements leading to and from the Second Vatican Council and that was put into place during the pontificates of John Paul II and Benedict XVI, is bringing about a new paradigm. The shift taking place is from a maintenance-institutional understanding of the Church to a much more missionary-minded approach. We might call the new paradigm “Evangelistic Catholicism”; George Weigel calls it “Evangelical Catholicism”.¹ In history, the Church has passed through several different eras and taken a different form in each: the Early Church, the Patristic era, the medieval period, High-Scholasticism, and then the Counter-Reformation or Tridentine era leading to Vatican II. Now, in this first half of the Third Millennium, the transition to Evangelistic Catholicism is taking shape, and this is increasingly evident among the new generations.

Evangelistic Catholicism has a different spirit from Tridentine Catholicism. Weigel goes to some lengths to draw the differences. At the risk of over-simplifying, Tridentine Catholicism emphasised the Church’s power and authority, her institutions and structures, her large numbers and tasks to be done: establishing schools, running parishes, raising finance, acquiring property and so on. By contrast, Evangelistic Catholicism is much more modest; indeed, here in the West, it will be much less numerous. It is less focused on such institutional matters and more on how to present the core Gospel message, the person of Jesus Christ and the call to discipleship. The words and actions of Pope Francis encapsulate the new spirit. It is a shift from “ecclesio-centrism” to “Christo-centrism”: less about the Church of the Lord and more about the Lord of the Church. If Tridentine Catholicism, influenced by the “perfect society” ecclesiology of Robert Bellarmine, tended to be concerned with politics and the pyramid of power, with ritual practice, piety, pastoral care and organisational concerns, Evangelistic Catholicism sees itself as differentiated groups of disciples engaged in mission and service, trusting in God’s providence, with a love for Scripture, the centrality of the Holy Eucharist, and friendship in small support-groups and movements with a keen sense of belonging. Again, it is interesting how young Catholics now relate to the world. If in the past the Church sought to reach an accommodation with secular society, the young today are well aware they are countercultural. They often feel politically disenfranchised too. Of course it needs to be said, that the Church will always have institutional and organisational concerns;

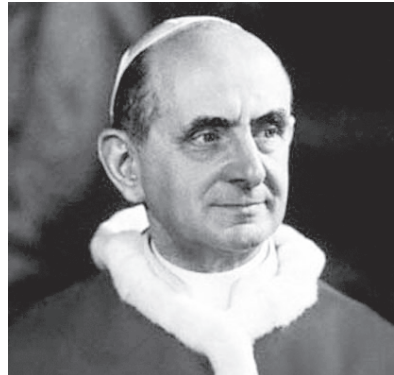
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there will always be a need to raise finances; there is always the task of organisation. But in the new ecclesial paradigm, institutional concerns are subservient to flexibility and giving witness.

The Lord has a mission to every single person on earth and the Church has always taken seriously the great commission to spread the Gospel (cf. Mt 28: 18-20). Moreover, we believe too, as Pope John Paul II reminded us, that the Holy Spirit is already at work in the hearts of all persons, wooing them towards Christ and his Church, offering them the “possibility of being associated with the Paschal Mystery” (*Dominum et Vivificantem* 53). In our Western society, the Church’s mission has a strongly humanitarian flavour. Secularism by its nature looks to earth not heaven. Its busyness, shopping and entertainment make little space for God and the “sacred canopy”, to use Peter Berger’s classic phrase.² Yet without religion, ethics become groundless and personal morality a matter of choice, with the consequence that society will drift inexorably towards greater control and restriction. This is the “dictatorship of relativism” that Pope Benedict XVI warned about.³ We can see this trend in current debates about the redefinition of marriage and in the statements of the Equalities and Human Rights Commission, which envisage equality as sameness rather than complementarity and difference. The Way of Christ constitutes an authentic humanism that can redeem secular societies from this drift toward dictatorship. What the Church offers, in other words, is the natural way of life that, redeemed in Christ, leads to true, genuine, lasting human happiness and fulfilment.

Central to Evangelistic Catholicism is its focus on evangelisation. Avery Dulles spoke of the shift from a maintenance approach to missionary-mindedness as being the single most significant development in the universal Catholic Church since Vatican II.⁴ When Pope John XXIII announced Vatican II in 1959, he spoke of *aggiornamento*, an updating or modernisation, for the sake of communicating more effectively with the modern world. The Council thus took as its central question: “How can we be the Church of God in the modern world?” But in the aftermath, in the immediate post-conciliar period, the Church perhaps unavoidably became absorbed with internal change and upheaval. However in 1974, Pope



Pope Paul VI. Photo: emmedi19791

Paul VI asked the Synod of Bishops to address the issue of evangelisation and more than anything else, it was the apostolic exhortation he wrote afterwards in 1975, *Evangelii Nuntiandi*, that recalled the Church to the Council’s original purpose: to communicate the Gospel. For

evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ’s sacrifice in the Mass, which is the memorial of His death and glorious resurrection (*Evangelii Nuntiandi* 14).

This focus on evangelisation would become absolutely central to the pontificate of Pope John Paul II, not least in the lead-up to the Year 2000 and to Pope Benedict XVI. In the 1970s and 1980s the Church came to a deeper awareness and understanding of culture: that to proclaim the Gospel effectively, we must understand the culture in which we preach. This was self-evident for the mission to, say, Asia and India. But now there was a growing concern about the situation of the Church in Europe, where countries of ancient Christian origin were being rapidly de-Christianised.

Secularism was on the rise and the Church becoming a minority and her classical forms of evangelisation not working. Many Catholics after baptism drift away or they never practise. They seem not to have a life-giving relationship with Jesus Christ in the Holy Eucharist. For many, Baptism, Confirmation and First Holy Communion, marriages and funerals, are like rites of passage. Numerically the Church is as large as ever, yet many are sacramentalised without being evangelised.

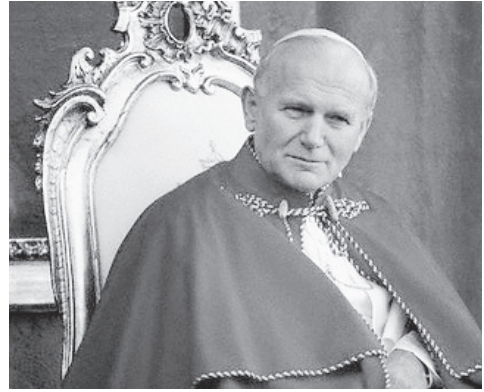
Suddenly in 1983, in an address to the bishops of Latin America, John Paul II coined

a new theological term. What was needed he said is a “new evangelisation”, an evangelisation that is “new in its ardour, new in its methods and new in its expression.”⁴⁵ He repeated this in *Redemptoris Missio* and filled out its meaning there and in subsequent teaching documents. Pope Benedict developed the concept further and in 2010 established the Pontifical Council for New Evangelisation. Furthermore, new evangelisation was explicitly the topic of the 2012 Synod of Bishops, and we await Pope Francis’ apostolic exhortation that will sum up and definitively project the work of that Synod.

What is new evangelisation? Until now, evangelisation has been seen as two-phased: first proclamation, and then on-going catechesis and insertion into the life of the Church. In other words: first, there is *missio ad gentes*, that is, the first proclamation and presentation of the person of Jesus Christ and the *kerygma*, with the purpose of arousing faith in those who have never heard the Gospel before. This is followed by a life-long “ecclesialisation” or insertion into the life of the Church and her sacraments through catechesis, Catholic schooling, involvement in parish life, sacramental preparation, attending Mass, hearing regular preaching, taking part in the Church’s charitable activities and so on. Because this two-staged process is not working in the new secular cultures arising, another or new form of evangelisation is required. New evangelisation is certainly not another scheme or programme. As John Paul II once said:

We are certainly not seduced by the naive expectation that, faced with the great challenges of our time, we shall find some magic formula. No, we shall not be saved by a formula but by a Person, and the assurance which he gives us: I am with you! It is not therefore a matter of inventing a “new programme”. (*Novo Millennio Ineunte* 29)

So not a programme but a person, Jesus Christ. Moreover, as with all evangelisation, new evangelisation is essentially a two-way movement: *ad intra* and *ad extra*, like a heartbeat, reaching in and reaching out. In other words, it is first and foremost a matter of ourselves being evangelized, growing and deepening in our faith in Christ and his Church. This is a life-long process. It is also a matter of reaching out to others (*ad extra*) to propose to them the Gospel. The addressee is any person of good will, but especially those who have been baptised or who are in some way associated with the Church, but who do not practise their faith or do not seem to have a vibrant



Bl. Pope John Paul II. Photo: Michele Oliveira

What the Church offers, in other words, is the natural way of life that, redeemed in Christ, leads to true, genuine, lasting human happiness and fulfilment.



personal relationship with Christ in the Holy Eucharist.

John Paul spoke of new ardour, new methods and new expressions. In a sense his meaning is clear. He is calling us to find new ways of communicating the Gospel, including the use of new media and new methods. But reading through the resolutions of the 2012 Synod of Bishops, one key theme stands out. This is the need for an “attitudinal” shift that many older Catholics will find difficult: the shift from an ecclesio-centric world view to a Christo-centric view. We need to become less absorbed with the Church, with churchy things, and with change in the Church, and more concerned with the person of Christ, with the Gospels and with the essential truth about His death and resurrection. This goes alongside a renewed sense of the lay apostolate: that the primary role of the laity is not to serve the Church, nor to be clericalised, but to “leaven” and transform the world we live in.

The premise of new evangelisation is the universal call to holiness. As witnesses we must be what we are meant to be. We must also not be afraid to be countercultural. More, we need to espouse a radical, evangelical simplicity for the sake of authenticity. Many middle-class Catholics will find the life-style changes involved here a serious challenge. Further, the new evangelisation implies a real and lively trust in God’s providence, that if we need something for the sake of the mission, the Lord will provide. Christ and His Holy Spirit are active in our midst: if we trust in God, the impossible will become possible. He is on our side, the side of the poor and needy, and will never let us down.

*Christ and His Holy Spirit
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impossible will become
possible.*



I have my own thoughts on this too. As Catholics we need to recover a strong confidence in our own distinctiveness. Sometimes when it seems we are not having much success, that we are “banging our heads against a brick wall”, it is helpful to remember that it is not the product that is defective, but the ability of the people of our secular culture effectively to hear and receive what we are offering. This is why we need to rediscover our rich Catholic tradition as a sacred toolbox from which things old and new can be used for missioning: Gregorian chant, internet streaming of liturgy, the spirituality of the saints, the depository of Christian art and architecture, the Church’s social teaching as a kind of “Court of the Gentiles” or common ground on which to meet well-disposed non-believers. All these traditions (small ‘t’ and plural) can be used to “surprise” and call people to raise their sights to the sacred canopy overhead. Again, the Church’s commitment to justice and peace needs to be put back into its wider context of the Gospel of Life, from conception to natural death, with a real concern for the poor and needy, that the Jesus we serve in the poor is the same Jesus we serve in the Eucharist, and that the Jesus we serve in the Eucharist is the same Jesus we serve in the poor. Much Catholic charity work at the moment has become formulaic, without the Christocentric dimension, sometimes little more than throwing spare coins into a basket. We are rightly proud of all that the Catholic community in Britain is doing to alleviate poverty and distress overseas. But as a witness to Christ, we also need to be serving the needs of those within our own communities. This gives a strong witness that Jesus is alive and active in our midst and is on the side of the poor.

The new evangelisation is centred on Christ the Way, the Truth and the Life (John 14: 6). He alone can save us. He alone can give humans the salvation our spirits crave. He alone can reveal to us the truth about God and about life, about happiness and humanism, about sexuality and family values, about how to bring to the world order, justice, reconciliation and peace. This message of Good News, and the civilisation of love it occasions, we must communicate imaginatively, with confidence and clarity, together with our fellow Christians, and with all people

of faith and good will, to the people of Britain. Let us pray for enormous creativity and courage. We need these virtues, along with holiness, humility and orthodoxy if we are to bring about the intellectual, moral and spiritual conversions needed for everyone in our land to receive Jesus Christ, the Gospel of Life, and so find their way to real and abiding happiness. ■



BISHOP PHILIP EGAN IS THE BISHOP OF PORTSMOUTH AND AN OLD ROMAN.

Endnotes

- ¹ G. Weigel, *Evangelical Catholicism. Deep Reform in the 21st Century Church* (New York, Basic: 2012)
- ² P. Berger *Sacred Canopy: Elements of a Sociological Theory of Religion* (Garden City, Doubleday: 1967)
- ³ "Today, having a clear faith based on the Creed of the Church is often labelled as fundamentalism. Whereas relativism, that is, letting oneself be 'tossed here and there, carried about by every wind of doctrine', seems the only attitude that can cope with modern times. We are building a dictatorship of relativism that does not recognize anything as definitive and whose ultimate goal consists solely of one's own ego and desires. We, however, have a different goal: the Son of God, the true man. He is the measure of true humanism" (Homily of Joseph Cardinal Ratzinger, Dean of the College of Cardinals, Mass for the Election of the Supreme Pontiff, St Peter's Basilica, 18 April 2005)
- ⁴ cf. A. Dulles "John Paul II and the New Evangelisation: What does it mean?" in R. Martin and P. Williamson, *Pope John Paul II and the New Evangelisation* (San Francisco, Ignatius Press: 1995)
- ⁵ John Paul II, "The Task of the Latin American Bishops", Address to CELAM, 9th March 1983; English translation in *Origins* 12 (4 March 1983) 659-62



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Render unto Caesar: English traitors or English martyrs?

THE THIRTY-SECOND MARTYR-MURAL, of the Venerable English College Church [see Figure 1], remains, for many visitors and students, something of an enigma. Academic accounts of the Martyrs' Cycle usually ignore the dominant image in the foreground and most guides would dismiss it as an anachronistic mistake. Anne Dillon in her engaging work on Catholic martyrologies ventures closest to an explanation when she claims, in an unreferenced remark, that: "[W]hile the case of a man dressed in a bearskin and then exposed to dogs makes good copy, it was based on an unproven rumour which had swept through the recusant community."¹



Figure 1

I wish to suggest that the image in question was far more intentional than many assume, and that its symbolism takes us to the crux of the antagonistic Catholic-Protestant polemics of the mid-1580s. At the heart of the Catholic critique of the Elizabethan regime was an accusation that *law itself* was being distorted and used as a political weapon, in a fashion fitting tyrannical regimes of the past. The question of the true foundation of law, a theme at the heart of the papacy of Pope Emeritus Benedict XVI, is a question that still provokes tension between Westminster and Rome today.

The general purpose of the murals is well documented.² The images, painted in 1582-3, form a visual martyrology to accompany many of the popular written versions widely distributed from the mid-1550s onwards.³ Niccolo Circignani's murals depicted martyrdom in the British Isles from apostolic times until the penultimate image became a living news reel, created soon after the deaths of St Luke Kirby and Bl. Richard Thirkeld amongst others.⁴ This interpretation of local ecclesiastical history was a response to a Protestant version that was fashioned by those working for the Henrician regime in the early 1530s. That version of the history of English Christianity was later developed by John Foxe and John Bale as part of the quest for further public acceptance of the foundations of the Tudor, Protestant state.⁵

Such an interpretation highlighted particular early events or myths about the origins of the English Church, as separate from Rome. Its foundation was to be found with Joseph of Arimathea, not through St Augustine of Canterbury, who was a "minion of the Antichrist".⁶ This version of history unmasked traditional martyrs such as St Thomas of Canterbury as in fact having been "lawfully executed for manifest treason".⁷ These traditional pseudo-martyrs represented a foreign, evil distortion of the true independent English Church; prominent "traitors" also included Thomas More and John Fisher of more contemporary fame.⁸

The Catholic response can be seen in the narrative shape of the College murals, a direct response to authors such as Bale and Foxe.⁹ Unity, continuity and apostolic origin are emphasised throughout; in particular, the witness of the martyrs to the authority of Rome against tyrannous, secular power.¹⁰ As such, the figures such as St Thomas of Canterbury and St Thomas More took on a special significance, dying as they had for the unity of the Church and primacy of Rome.¹¹

This interpretation of history formed one facet of the public battle that has been termed by historians as the “pseudo-martyr” debate between Catholic and Protestant Europe. It was a debate particularly over the status of those executed in England from the Henrician Reformation until the time of our interest, the 1580s, and beyond.¹² The intensity of polemics on both sides exploded following the execution of Edmund Campion in 1581, who like Thomas More a generation earlier, had become the symbolic representation of Catholic martyrdom for his time.¹³ An

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effective public relations campaign was conducted by William Cecil and by other committed Protestants under his influence, with several works printed and disseminated in the 1580s, designed to show that Campion and his ilk were criminals, traitors against the state, and not killed as heretics.¹⁴ Cecil’s 1583 *Execution of Justice* can be seen as the definitive example of this argument, designed to quell disquiet in Catholic France and Spain whilst assuring domestic Catholics that their treatment would remain lenient if they quietly conformed.¹⁵

The Catholic response was masterminded from the seminaries abroad. In Rome, several resources were created and reused in image and print following Campion’s execution. The graphic contributions of Richard Verstegan and the execution account of Thomas Alfield were especially influential.¹⁶ The two most prominent writers were, of course, William Allen and Robert Persons. Much has been written on the particular crux of their argument with Cecil, of whether executed seminary priests were traitors or martyrs. Set within the broader historical battleground outlined above, the case of those executed in Elizabeth’s regime rested on the status of the newer treason laws created particularly in 1563, 1571 and 1585; were they, as Cecil claimed, legitimate acts of national self-defence at a time of crisis?¹⁷ Or were such laws purposefully making what is of conscience into treason?¹⁸ Such was argued forcefully in Allen’s *Defence and Breife historie*. Allen and Persons both contended that the pastoral nature of the mission of seminary priests had been distorted into treason.¹⁹ Their men were being trained not to involve themselves with political matters, but rather to the care of souls.²⁰ For such work, Campion and his like had been martyred. Regardless of the broader threat from Catholic Europe, in which Persons and Allen were implicated, or indeed of some rebellions at home, the cases of their men had shown up individual injustice perpetrated in each case.²¹ The original reason for the treason laws, which had dated back to Edward III, had been perverted to serve a state determined to strangle the Catholic life out of the realm.²²

The central image in mural thirty-two of the Martyrs’ Cycle can be understood as more than just an anachronism, or the product of rumour. It is very likely part of the Allen-Persons group’s response to Foxe and Bale, and in particular to the nature of contemporary English rule and the use by that regime of *law itself*. The mural’s symbolism is central to Allen’s contemporary response to Cecil and those under his patronage.

The College murals were the second cycle painted by Circignani in Rome. The first can still be seen in Santo Stefano Rotondo. Both commissions exemplify the Jesuit use of painting following

the Council of Trent, intended to allow the average Catholic to “read” the images in parallel to textual pamphlets. They hoped to excite personal piety whilst reinforcing dogma and a Catholic interpretation of history.²³ The Santo Stefano cycle focusses on the tribulations of the early Church from the crucifixion of Christ through the later Roman persecutions in imperial times. Many stylistic and symbolic references can be found in the English College cycle that has evolved from this earlier work, such as likening the deaths of the martyrs to the passion of Christ and the annotations referencing the stages of lettered narrative depicted above them.²⁴ In particular, the fifth mural shows martyrdom in the time of the Emperor Nero; Christians are depicted, “dressed in bearskins and fed to wild animals” [See Figure 2].²⁵

That such a cycle in Santo Stefano reflected on the early church not only represented the history of the relics housed within but also contributed to the broader Counter Reformation battle over history mentioned above. Whereas the martyr status of Campion might be contentious, the early Christians were seen by Protestants and Catholics alike as paradigms of martyrdom and were claimed by the historical narrative of both sides. In his *Book of Martyrs*, the Protestant polemicist John Foxe presents a



Figure 2

typical citation that could have been written by Allen: “Nero even refined upon cruelty... he had some sewed up in skins of wild beasts... and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them. This persecution.... rather increased than diminished the spirit of Christianity. In the course of it, St. Paul and St. Peter were martyred.”²⁶

Throughout the College murals Circignani uses more classical dress than contemporary Tudor fashion, even in the latter murals depicting contemporary events.²⁷ This use of analogy had become normal in martyrologies of the time.²⁸ The temporal discontinuity served to link the martyr depicted with the example of Christ, but also in the Counter Reformation period, to liken the martyr to the early Christians and the persecuting regimes to that of Nero.²⁹ This association claimed, for those such as Campion, that historically unambiguous territory of being a *certain* martyr. Using the account of Tacitus, many martyrologies claimed they had been executed for “treachery”, whilst Nero had made himself into a false god.³⁰

It is significant that the principal texts written by the Allen-Persons group in Rome should play on the theme of early Christian martyrdom in the period before and during the painting of the College cycle. The pamphlets and images produced in the 1580s by the Allen-Persons group are incredibly consistent in their use of symbolism and constantly recycle text and image from each other.³¹ The College murals, designed to present the case for “true martyrs”, employ the same techniques found in earlier frescoes, pamphlets and broadsheets by members of the group.³² Such incestuous recycling can be seen in the use of the illustrations of Richard Verstegan, who visited Rome in 1582. His *Praesentis* images directly influenced the College cycle of Circignani, Persons’ *De Persecutione*, *Epistle* and Allen’s *Briefe historie*.³³

Another example of this direct influence can be seen in the fifth College mural. It is a response to the Protestant idea of Elizabeth as the “new Constantine” [see Figures 3 and 4].³⁴ In the background the emperor is humbly bowing before Pope Sylvester in a tiara.³⁵ Such symbolism is mirrored in Allen’s *Defence* of 1584. William Good, the College Spiritual Director who designed the mural cycle, had been responsible for the reception of Persons into the Jesuits. These are just two examples of many that highlight the intensity of influence such men had over each other’s contributions to their shared ideological project of presenting Campion and his company as undisputed martyrs.

It is clear that the Allen-Persons group saw direct parallels between their understanding of recent events and the plight of the early Church. Often in his writings and letters, Persons would sign himself as “Eusebius”, claiming his role for Campion as Eusebius was for Peter and Paul who had died in the Neronian persecution.³⁶ The parallels for the English Catholics with the early martyrs were many; for example, under the Emperors Decius and Valerian, Christians were branded “traitors” if they refused to practise state imposed piety. We find this early Church association used frequently in Allen’s writing: “These torments and the man’s constancie are comparable truly to the old strange suffering of the renommed Martyrs of the primitive Church in the daies of Nero, Decius and Diocletian, which he could never have borne by human strength if God had not given him [Campion] singular and supernatural grace.”³⁷

Understood in the broader intellectual context of Rome in the 1580s, it would seem extremely likely that the “Neronian” persecution depicted in the College cycle is a regularly used and intentionally employed symbol, part of a shared narrative used by those around the College at the time of the mural paintings.

For Allen, the principal lesson of the Neronian persecution was that the martyrs had been killed as scapegoats to cover up an unprincipled and tyrannical rule. Much has been written on the *particular* politico-religious controversy at the heart of Cecil and Allen’s dialogue, namely, the martyr-traitor status of those in question. However, considering the image of Neronian persecution draws us into the broader and lasting criticism that runs through the *Defence* in particular. Such issues are often ignored in literature on this debate. Yet, throughout his writing, Allen is posing the question to the Elizabethan regime: where does true law, justice and truth come from?³⁸

Allen’s answer is that only a universal, transcendent authority can provide the basis of such law and true justice.³⁹ He argues that only



Figure 3



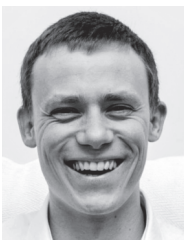
Figure 4

the Catholic Church can provide that security, being of divine origin and stewardship, whilst anything else is ultimately open to manipulation by those who happen to have power.⁴⁰ In such circumstances law becomes valid only according to the practical criterion of the powerful and as a result tyranny and persecution are possible.⁴¹ Such is the accusation made of Cecil and the other “Calvinists” at court. Allen accuses them throughout of “atheism”, or of being “Machiavellian” or “politiques” – men without any lasting principle except enrichment and power.⁴² In a period when parliament was growing in strength as a law-making body in its own right, the danger highlighted was one of a secularisation and relativisation of the principles of law, severed from their historic foundation in natural law, reason, and the Petrine office.⁴³ The manipulation of treason law, so contested at that time, simply illustrates a much deeper criticism of the British use and understanding of law on the part of the Allen-Persons party in Rome.

Such issues have remained relevant since the 1534 Act of Supremacy and are unresolved still. On September 17th 2010, Benedict XVI stood in Westminster Hall, the place of the trials of More and Campion, and proclaimed: “[T]he fundamental questions at stake in Thomas More’s trial continue to present themselves in ever-changing terms.... Each generation, as it seeks to advance the common good, must ask anew: what are the requirements that governments may reasonably impose upon citizens, and how far do they extend? By appeal to what authority can

moral dilemmas be resolved? These questions take us directly to the ethical foundations of civil discourse”. The central message to European lawmakers throughout Benedict’s papacy has been that law founded on positivistic principles, stripped of their historical foundation, is no true law at all.⁴⁴ As Allen, Persons, Circignani, and others argued in the 1580’s, it is in fact the basis for the disintegration of society, the loss of universal human rights and the growth of a mutually antagonistic society.⁴⁵ Earlier in his pontificate, addressing the Bundestag, Benedict argued in language evocative of Allen to Cecil, over four hundred years prior: “Naturally a politician will seek success... [yet] success is subordinated to the criterion of justice, to the will to do what is right, and to the understanding of what is right. Success can also be seductive and thus can open up the path towards the falsification of what is right, towards the destruction of justice. ‘Without justice – what else is the State but a great band of robbers?’”⁴⁶ ■

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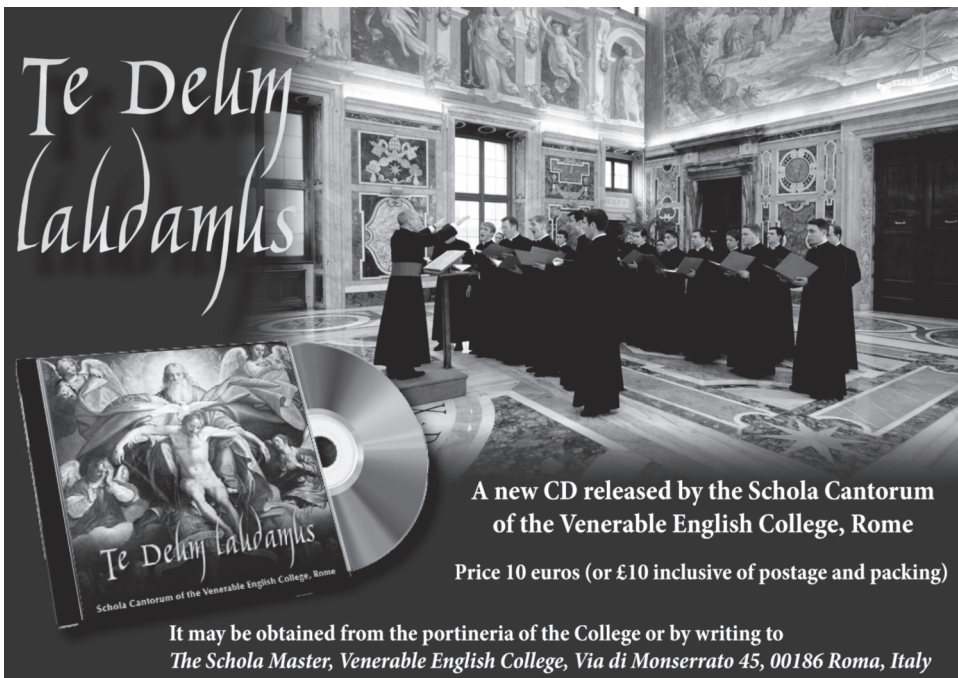


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Endnotes

- ¹¹ A. Dillon, *The Construction of Martyrdom in the English Catholic Community, 1535-1603* (Aldershot: Ashgate, 2002), 221. See Fig.1. The annotation below translates as: "Others are dressed in bear skins and exposed to the dogs".
- ² See for instance, Dillon; P. Keane, *The Martyrs' Cycle from the Church of the Venerable English College, Rome*, (2009); and B. Foley, "The English College and the Martyrs' cause", in N. Schofield ed., *A Roman Miscellany – The English in Rome 1550-2000*, (Herefordshire: Gracewing, 2002), 54-68. This list is not exhaustive.
- ³ Dillon, 13, 37-8, 53, 76-81, 123-4, 143-4, 175
- ⁴ Martyred between 1582-1583; Keane, 96-99
- ⁵ For Bale see particularly, *The Image of Both Churches* (1547) and for Foxe see his *Book of Martyrs* (1583); S. Alford, *Burghley – William Cecil at the Court of Elizabeth I*, (Yale, 2008), 223-4.
- ⁶ Dillon, 27-8, 44-5
- ⁷ Quotation taken from A. Askew, The first examinacyon of Anne Askew, latelye martyred in Smythfelde, with the elucydacyon of J.Bale, (Wesel, 1546), quoted in Dillon, *Construction of Martyrdom*, 30
- ⁸ Dillon, 30, 33
- ⁹ *ibid.* 177, 179
- ¹⁰ *ibid.* 180
- ¹¹ *ibid.* 38, 42, 197, 207; K. Noreen, "Ecclesiae militantis triumphus: Jesuit Iconography and the Counter- Reformation", *The Sixteenth Century Journal*, Vol. 29, No. 3 (Autumn, 1998), 703
- ¹² Especially from 1536 onwards with Reginald Pole's *Pro ecclesiasticae unitatis defensione* which established Moore and Fisher as "new model" martyrs.
- ¹³ W. Allen, *A True, Sincere and Modest Defence of English Catholics that Suffer for their Faith both at Home and Abroad, against a False, Seditious and Slanderous Libel, Entitled: "The Execution of Justice in England"* (1584), 47. All page references from the London: Manresa 2 vols, (1914) edition; Dillon, 38, 207
- ¹⁴ There is analysis of this in Alford, *Burghley*, 241-60
- ¹⁵ Dillon, 15
- ¹⁶ *ibid.* 171. Alfield's account was published London 1582 and Allen had the manuscript by December 1581. Allen used Alfield's account heavily in the next few years, see *ibid.* 79
- ¹⁷ S. Alford, *The Watchers; A Secret History of the Reign of Elizabeth I*, (London: Allen Lane, 2012), 43-6, 84, 99; Dillon, 16
- ¹⁸ See W. Allen, *A Breife historie of the Glorious Martyrdom of twelve Reverend Priests Father Edmund Campion and His Companions*, (1582), 13, 15-6, 25. All page references from Burns & Oates, (1908) ed; also Allen, *Defence*, 7-8, 10, 24, 29, 34-6, 78, 91, 93; Dillon, 10-11; R. Persons, *An Epistle of the Persecution of Catholickes in Englande*, (Douai: 1582), 6, 62-3, 75
- ¹⁹ For example, Allen, *Breife historie*, 1-2, 4, 78; Dillon, 91, 211
- ²⁰ See Allen, *Breife historie*, 3, 8, 97; Allen *Defence* vol.1, 11, 22, 41-2, 46, 81, vol.2, 97-8
- ²¹ See Allen, *Breife historie*, 19; Allen, *Defence*, 33-4, 37, 39-40
- ²² Allen was in England 1562-1565 and saw first-hand what he perceived as inevitable decline without a new strategy, (see Dillon, 11).
- ²³ *ibid.* 117, 120; Noreen, "Jesuit Iconography", 696-8
- ²⁴ Dillon, 174; Noreen, 701
- ²⁵ See Fig. 2. The Latin underneath reads: 'NERO A) CHRISTIANOS. FE RARUM. PELLIBUS INDUTOS CANIBUS OBHCIT'.
- ²⁶ Foxe, (1583), Ch II, online edn, May 2013 [[http://en.wikisource.org/w/index.php?title=The_Book_of_Martyrs_\(Fuxe\)/Chapter_II&oldid=3749359](http://en.wikisource.org/w/index.php?title=The_Book_of_Martyrs_(Fuxe)/Chapter_II&oldid=3749359)]. Noreen, 712-3
- ²⁷ Dillon, 213
- ²⁸ For example the 1555 broadsheet, *The Passion and Martyrdom of the Holy English Carthusian Fathers*. The use of Roman dress is typical, see *ibid.* 53, 57.
- ²⁹ '[A] large paper was most spitefullie written with great letters...(not unlike as Christ [Campion] DVD beare the title...), Persons, 52, see also 75, 82; Dillon, 135-6, 138; Noreen, 712-3
- ³⁰ Allen, *Defence*, 52-3
- ³¹ The first Italian edition of Allen's *Briefe historie* (1583) was published with plates from Rome edition of Person's *De persecution*, see Dillon, 144.
- ³² The murals were reacting to unfolding events "live" just as Allen's written accounts were in 1582-4, see, *ibid.* 80.
- ³³ Persons and Verstegan were in Paris together in 1582; see also *ibid.* 123-4, 126, 135, 143.
- ³⁴ See Fig. 3, Dillon, 193. Allen likens the Elizabethan regime to the "old pagan" regimes in his *Defence*, 52.
- ³⁵ See Fig. 4.

- ³⁶ Persons compared the treatment of Campion to that of the early Apostles, particularly St Paul and of Christ; see, Persons, *Epistle*, 52, 70, 180. Allen compared Campion's treatment by the government to Christ's treatment by Herod; see Allen, *Breife historie*, 12. Alfield saw himself in a role similar to "Eusebius" also, see Dillon, 76-79, 83.
- ³⁷ Allen, *Breife historie*, 50-1, 79; Allen, *Defence*, 46-7, 57-8, v2, 20, 54. He explicitly links Nero and English State on p. 71.
- ³⁸ See for instance, Allen, *Defence*, 54.
- ³⁹ See *ibid.*, 50, vol.2, 45; Persons, *Epistle*, 4, 13, 38
- ⁴⁰ See Allen, *Defence*, 33, 55, v2, 11-13; Persons, *Epistle*, 70.
- ⁴¹ See Allen, *Defence*, 49, v2, 24, 36, 76, 102.
- ⁴² See also, Allen, *Defence*, v2 68-70, 87, 102; Persons, *Epistle*, 11, 19, 30.
- ⁴³ Dillon, 59-61; Allen, *Defence*, 73, 97, v2, 8, 73; Persons, *Epistle*, 84, 135-6
- ⁴⁴ See for example, J. Ratzinger, *Truth and tolerance: Christian Belief and World Religions*, (San Francisco: Ignatius 2004), 190-1, *The Dialectics of Secularisation: On Reason and Religion*, (San Francisco: Ignatius, 2006), 58-61, *Christianity and the Crisis of Cultures*, (San Francisco: 2006) 31, 40-1.
- ⁴⁵ See Ratzinger, *Crisis*, 26-7, 34-8, 63-4, and *Dialectics*, 58, 71. For Persons, *Epistle*, 137.
- ⁴⁶ Speech to Bundestag, Berlin, 22 September 2011



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Anglican Patrimony and the Readings in the Customary of Our Lady of Walsingham

THE MUCH DISCUSSED notion of “Anglican Patrimony”, as alluded to in the Apostolic Constitution, *Anglicanorum cœtibus* (2009) is not limited to what is contained in Anglican liturgical books, nor even to how Anglican liturgies are celebrated. The immediate associations may be with Choral Evensong in an English Cathedral, or with a Royal Wedding, but, as we shall show, there are traditions, pastoral, spiritual, and theological, which may also be properly alluded to as “patrimony”. Nor are we talking only about England. The different countries in Great Britain have very different experiences of Anglicanism, and, as well as the expansion of Anglicanism throughout the British Empire and Commonwealth, largely through the missionary societies, there is the American republican transformation of what had been an undoubtedly Erastian ecclesiology.

This diversity is the context for the production of the *Customary of Our Lady of Walsingham* (2012). We had already had, for the Pastoral Provision for former Anglicans in the United States, the *Book of Divine Worship* (published in book form in 2003) [BDW], preserving for use by Catholic congregations with an Anglican history, much of the liturgy of the Episcopal Prayer Books of 1928 and 1979, but, for the Ordinariate in England and Wales and Scotland, we needed to bring into the discussion the British experience. After all, it has been the English Prayer Book tradition which has been formative and underlies the whole Anglican enterprise, wherever it has spread and however it has mutated.

Whereas the BDW set itself the task of collating Episcopal liturgies, not least the Orders for the Holy Eucharist, and amending them as required – chiefly by adding the *super oblata* and Eucharistic Prayers of the Roman Missal in place of what Anglicans use – the Customary set itself a rather different task. For the Ordinariates, at an early stage not yet having a Eucharistic Rite established by decree, the Customary is essentially an Office Book, distilling the way that the Office has been celebrated within classical Anglicanism, but with a *vade mecum* through some of the treasures of the Anglican tradition, including a “post-biblical” reading for almost every other day of the year. I myself claim credit for editing the quintessentially liturgical part of the Customary, which was much the lesser task, but the brilliance of the book is down to my fellow-editor, Fr Aidan Nichols OP, who more or less single-handedly researched and selected the readings. There have been several anthologies of English spiritual writing: none, in my view, has been finer than this anthology, in scope or comprehensiveness.

The two-fold aim of the collection, as the Customary says,¹ is:

1. to assist a movement of *ressourcement* whereby the Catholic Church, through the form of the Ordinariate of Our Lady of Walsingham, can appropriate more fully the saints and spiritual writers of the British Isles in its Liturgy;
- and
2. to identify a body of writing which is fully in harmony with the doctrine taught by the Magisterium of the Catholic Church yet derives from the Anglican patrimony, in accordance with the Apostolic Constitution *Anglicanorum cœtibus*, III, which speaks of the maintenance



Pope Francis greets Mgr Keith Newton, Ordinary of the Ordinariate. Photo: Ordinariate

of not only the liturgical but also the spiritual, as well as pastoral, traditions of the Anglican communion as a precious gift.

Since the sixteenth century books of homilies, there has been no formal place in the Anglican liturgical tradition for spiritual reading. The principle of *sola scriptura* excluded public reading of hagiographical or patristic readings as found in the Roman Office; but, there has been nonetheless a vigorous tradition of spiritual reading, whether it has been the Tractarian parson perusing *The Library of the Fathers* in his study or the devout evangelical lady reading Bunyan's *Pilgrim's Progress* at her bedside.

The Customary sees itself as having a complementary and interchangeable role with the Roman Office. We need our clergy and our faithful to continue to cherish the public celebration of Morning and Evening Prayer, as found in the Book of Common Prayer. These cardinal ("hinge") offices have been seen variously as a benign evolution of a popular Benedictine spirituality, particularly well-suited to the ambience of cathedrals which were formerly Benedictine abbeys, or as a radical departure from – and therefore a discontinuity with – the Benedictine tradition. Either way, Anglican Morning and Evening Prayer – particularly Evening Prayer – by common agreement are thought to have succeeded for five hundred years to an extent that the reforms of the Liturgy of the Hours after the Second Vatican Council have not yet matched, in encouraging popular participation in the Office. It was known that many Catholics, not least Pope Benedict himself, admired the public celebration of the major offices of the day as developed by Anglicans. As well as the beauty of language – and however wary the Church is of opulence it should never mistake that for beauty – there is the sheer weight of Scripture, including the monthly recitation of the psalms in course. The language is not just Thomas Cranmer's wonderful translations: one of the happy accidents of liturgical history is the preservation of Miles Coverdale's 1535 psalter (which could so easily have been superseded in 1662 by the Book of Psalms in the 1611 King James Bible). The Customary retains Coverdale, albeit, in deference to the express wish of the Holy See, discreetly omitting mention of the Divine Name.

We need our clergy and our faithful to continue to cherish the public celebration of Morning and Evening Prayer, as found in the Book of Common Prayer.

We also need our clergy and our faithful to remain open to the riches of the Roman Office. After all, we have become part of the Latin Rite and many of the convert clergy had quietly used the

Divine Office for most of their lives as Christian ministers, and even learnt some of their theology from the post-biblical readings. In Cranmer's design, the services of Morning and Evening Prayer are simple services where very little changes from day to day. The psalms rotate on a monthly course, but, as anyone who has been a cathedral chorister knows, their phrases ("I am wiser than my teachers" being a particular favourite of schoolboys) become part of one's inner being. The readings change from day to day but the only other change from day to day is the Collect of the Day, and it was once part of Anglican spirituality that schoolchildren learnt these from heart, along with the Catechism.

The categories of post-biblical reading, detailed in the Customary, are as follows:

A. Alternative readings to those in the *Liturgy of the Hours*

1. Pre-Reformation sources, whether late patristic or mediaeval, where the writers are in full communion with the Holy See.
2. Post-Reformation sources from Catholic and Anglican writers, where the Catholic writers are canonised saints or *beati* (Newman) and the Anglicans "have been generally judged by competent commentators as representing a Catholic-minded stream in Anglican theology and spirituality."

B. Supplementary readings to those in the *Liturgy of the Hours*

1. Supplementary "readings for the *Sanctorale* ...have been selected in accordance with the principles invoked by the Congregation for Divine Worship – namely, they are: (a) by writers of the patristic period; or (b) by writers of the mediæval period; or (c) by canonised saints or *beati* (specifically, in this case, Blessed John Henry Newman)." In these cases, responsories have been provided, so that the reading may be used in exactly the way the post-biblical reading is used in the Divine Office. Here there is full provision for the Calendar of a "Particular Church".
2. "Readings for the *Temporale* – specifically for the Week after Pentecost... These have been drawn from both Catholic (Newman) and Anglican writers". Here there are no accompanying responsories.

Thanks to *Psallite sapienter*,² a blogsite written by Joshua, a Catholic convert in Perth, Australia, we have a full analysis of the 158 post-biblical readings in the Customary. He notes that:

the great convert Newman himself...contributes 29 readings, almost one fifth of the total, especially those for some of the holiest days in the Christian year. Next on the list are readings from the saintly but ever-Anglican John Keble (20 such, including many for Sundays and feasts of Apostles), while in third place lies good old St Bede the Venerable (with 14: for Ash Wednesday, All Saints, and sundry Anglo-Saxon saints). In fourth place, with six readings, is Lancelot Andrewes... Of the lifelong Anglicans from whose works selections have been made for the Customary, eight Caroline Divines provide 21 readings, four Tractarians (not counting



Right: Statue of Our Lady of Walsingham. Photo: Geoff Robinson

those who became Catholics) supply 26 readings (Keble the great majority of these), and five twentieth century Anglican writers – among them, T. S. Eliot - provide five readings.

Joshua provides quite a bit more detail. Dividing the sources into “Catholic writers, mediæval writers of the British Isles, recusants, converts, and...lifelong Anglicans” the score is as follows: Catholic writers (4), mediæval British (65 readings from 37 writers), recusants (3), Anglican converts to Catholicism (34 readings from 3 writers), and lifelong Anglicans (52 readings from 17 writers). Clearly there is no space here to give the analysis in full, which would involve listing the 54 writers of 89 of the readings. What we can do, however, is note that the four Catholic writers are as various as St Gregory the Great and Pope Paul VI, that the three recusants are the anonymous writer of the Acts of Martyrdom of St Edmund Campion, John Mush (c1551-c1612) and Robert Persons SJ (1546-1610), that the Anglican converts are the Victorians Cardinal Manning, Blessed John Henry Newman and Robert Wilberforce, and that the four twentieth century Anglican writers, in addition to T S Eliot, are Dom Gregory Dix, Austin Farrer, Eric Mascall, and Michael Ramsey, figures whom Fr Aidan Nichols characteristically refers to as “separated doctors”.

It is extracts from these “separated doctors” of modern times (the middle of the twentieth century) which may well intrigue Catholics most. Here, for example, is Michael Ramsey, Archbishop of Canterbury from 1961 to 1974, on the Resurrection, prescribed for Wednesday in Easter Week.³

It is insufficient and misleading to present the Old Testament as the story of the growth of man’s ideas about God, without the primacy of the greater theme of God’s own acts and God’s own utterances in the events of Israel’s history that makes the Old Testament what it is. It is equally misleading to present the Gospel as the conception of God taught by Jesus, without due reference to the mighty act of God himself in the Passion and Resurrection. Read in its own light, the Bible has the Resurrection as its key. Its God is the God who raised up Jesus Christ from the dead, and in so doing vindicated his word in the Old Testament and in the Cross of Christ. It is only in virtue of the Resurrection that the Bible is one, and that the message of the Bible is coherent and true.

But though the revelation in the Bible is unique and breaks into the world from above, it is not “wholly other”. For the God who there reveals himself is also the God who created the world. Therefore the theme of the Gospel, Life-through-Death, does not come as wholly strange to the world. Rather is it like a pattern already woven into nature and into the life of man. Though it is blurred by human sinfulness the pattern is not obliterated; and throughout all life there runs, however faintly perceived, a law of living through dying, a law whose presence testifies that man is made in the image of God. The Gospel of the glory of God in the face of Jesus Christ is both strange to mankind and yet nearer to mankind than the breath which they breathe. For the truth in him is also the truth in them.

On the Saturday in Easter Week, we have an extract from a sermon by Austin Farrer, Warden of Keble College, Oxford, from 1960-1968.⁴ Speaking of the forgiveness of sins in the Creed, he has this to say:

The death of Jesus is the forgiveness of God taking effect, the very act of our remission.
The judge on the bench speaks acquittal, the Saviour bleeds forgiveness on the cross.

But, says the theology of the creeds, don't imagine that you can creep into a quiet corner, and make your peace with God. You may indeed begin that way, you can't end that way. You must come out into the open, you must give yourself up, must surrender to visible justice; for the Christ who turns your face to his own is still in the world, and you must meet him there. He has a mystical body, a Catholic Church, a Communion of Saints. And if you will not surrender to his human body, you are not reconciled to his divine person. In the Catholic Church you meet the very symbols, the very stuff of his saving passion: bathe in the waters of the font as in the stream that flowed from Christ's side, take the bread as his body, hear the absolution as from his lips; above all, love the Christians as Christ; for what you are to love in them is Christ – Christ fashioned and growing in them, as he begins also to grow in you.

On the Wednesday after Whitsunday we read from the famous book of the Anglican Benedictine, Dom Gregory Dix, *The Shape of the Liturgy*.⁵ Dix died early in 1952 and, though he transformed Anglican liturgical scholarship, it was his custom to say the Tridentine Mass in Latin every morning, a normal practice for the monks of Nashdom. He writes:

At the root of all primitive eschatology lies the paradox that by the Christian life in this world you must strive "to become what you are". It is by the sacraments that you receive "what you are", your true Christian being; it is by your life that you must "become" what they convey. By baptism a Christian even in this world truly is "a member of Christ, a child of God and an inheritor (not 'heir') of the Kingdom of heaven". But because he is in the Body of Christ within time, the gift of the Spirit is given to him in confirmation that by his life in time he may become these things in eternal fact. The Church is in the sight of God the Body of Christ; at the Eucharist and by the Eucharist for a moment it truly fulfils this, its eternal being; it becomes what it is. And the Church goes out from the Eucharist back to daily life in this world having "received the Spirit of adoption, whereby we cry 'Abba, Father'" (Rom 8:15), - the syllables always upon the lips of the Son when he dwelt in time. As St Thomas said, the "spiritual benefit" received in this sacrament "is the unity of the mystical body", - and in the New Testament this unity is above all "the unity of the Spirit" (Eph. 4:3).

Our other "separated doctor" is also one who would refer without further qualification to "St Thomas". He is Eric Mascall, 1905-1993, Professor of Historical Theology at King's College London, and an acknowledged Thomist. In a 1963 essay on the *Theotokos*,⁶ he has this to say, which the Customary gives us for the Visitation of the Blessed Virgin Mary on 31 May:

Mary's relation to us who are Christ's members is compounded out of her relation to Christ and his relation to us; it is, to use a term of modern logic, the logical product of those two relations. Mary is our mother, because we are members of her Son, because we have, not just metaphorically but really, been adopted into him. By our baptism we have been incorporated into the human nature which he took from her and which still continues to exist in its ascended glory. If Christ had ceased to be man at his ascension – and it is to be feared that only too many Christians unreflectively assume that he did – then Mary would have ceased to be his mother, our incorporation into him would be a mere fiction, and so would our relation to him. But the Catholic doctrine of the Incarnation declares that the eternal Son of God, who at one moment in the world's history took human nature in the womb of Blessed Mary, is, in that human nature, man for evermore. [...] Mary is the mother of Jesus and of those who are incorporated

into him, the mother of the Church which is his Mystical Body and which, because a man and his bride are one flesh, is also Christ's bride.

The glory of the collection, one suspects, will be not be these vivid expressions of the Catholic mind, nor even the writings of early Anglicans, Walter Hilton, Lancelot Andrewes, Thomas Traherne, and John Keble, but the extracts from the lives of saints by less well-known, and even unknown writers, and some of what Blessed John Henry Newman wrote whilst still Vicar of St Mary's, Oxford. We shall not know for many years yet whether *Anglicanorum cœtibus* will have been a Bailey Bridge across the Tiber for small groups or whether it is a new, and potentially far-reaching ecumenical mechanism that will be permanent and robust enough for whole ecclesial communities to enter into the full communion of the Catholic Church. We already know that Anglican Patrimony, not only in the Prayer Book liturgies of the Customary, but in the readings from the Anglican pastoral, spiritual, and theological tradition, has a fuller place in the Latin Rite. We must not claim too much: many of these riches are from the pens of faithful Catholics through the ages but even some of this material has found a place in the Latin Rite for the first time by being included in the Customary of Our Lady of Walsingham. ■



MGR ANDREW BURNHAM IS AN ASSISTANT TO THE ORDINARY OF THE PERSONAL ORDINARIATE OF OUR LADY OF WALSINGHAM AND, AMONG HIS DUTIES, HAS RESPONSIBILITY FOR ITS LITURGICAL PROVISIONS.

Endnotes

- ¹ See page 25.
- ² 3 November 2012
- ³ A. M. Ramsey, *The Resurrection of Christ. A Study of the Event and its meaning for the Christian Faith* (London: Collins, 1965 [1961], 2nd edition)
- ⁴ A. Farrer, "All Souls' Examination", in *Austin Farrer. The Essential Sermons*, ed. L. Houlden (London: Society for the Promotion of Christian Knowledge, 1991), 29f
- ⁵ G. Dix, *The Shape of the Liturgy* (London: Adam and Charles Black, 1982 [1945], 2nd edition), 265ff
- ⁶ Source: E. L. Mascal, "Theotokos: The Place of Mary in the Work of Salvation", in E. L. Mascal and H. St Box (ed.), *The Blessed Virgin Mary. Essays by Anglican Writers* (London: Darton Longman and Todd, 1963), 23ff

Crossing the Threshold of Faith through Beauty

WE ALL KNOW from our everyday experience that the contemporary world is full of images. Yet the Church also has an ancient tradition of using images, or rather, the beauty of art, to elevate the human spirit to the transcendent mystery of God. During the Year of Faith, we have been encouraged to “maximise the catechetical potential of [the Church’s] artistic patrimony”¹ as a means of contemplating the truths of the faith and the beauty of an encounter with Christ. Art, very often can be an unexpected way of opening the “door of faith”² to those who would have no other means of discovering Christ and the Gospel message of love. By looking at a religious masterpiece we are transported, in a way that is sensible to our perception, to see the beauty of the Gospel before us and therefore brought face to face with Christ. The Vatican Museums, in conjunction with the Congregation of the Missionaries of Divine Revelation, has sought to play a part in the endeavour to help pilgrims to Rome cross that very threshold of faith through the beauty of art by providing a tour of the museums and St Peter’s Basilica, free of charge during the Year of Faith. Pilgrims taking the “Art and Faith” tour are treated to a voyage of discovery through the Vatican Collection that shows the faith sculpted, painted and professed.

The faith in stone

The Pio Christian collection is home to unique pieces of Christian art from the 3rd and 4th centuries and as such provides a visible testimony to the faith of the early Christians. At the heart of the collection is a sarcophagus that is known as the *Dogmatic Sarcophagus* or the *Sarcophagus of Two Testaments* because of its doctrinal value. The sarcophagus, sculpted in Rome in the



The Dogmatic Sarcophagus. Photo: Sr Emanuela Edwards

second quarter of the fourth century, echoes the teaching of the First Ecumenical Council of Nicea (325) with the earliest known image of the Holy Trinity, portrayed by three identical male figures with the same face to show one God in three divine persons.³ Here we see clearly the genius of the early Christian iconography in engraving an image in stone to assist our comprehension of the “central mystery”⁴ of the faith. It presents an image of the Holy Trinity entirely consistent with what divine revelation teaches us about God’s nature. The Father Almighty is sat on the throne with His right hand in the “oratory gesture” on the shoulder of the Son, the Word made Flesh, with the Holy Spirit standing behind the throne. This iconography has been repeated through the centuries in well-known pieces like Rublev’s *Icon of the Holy Trinity* and so has helped generations of

Christians come to a profound understanding of the faith. The antiquity of the *Dogmatic Sarcophagus* shows that today we still believe the same truths that Christ entrusted to the Apostles and that they handed on in turn to the early Christian community.

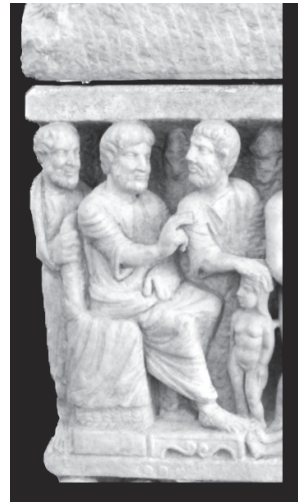
Another piece, the statue of the *Good Shepherd*, provides an early example of the transmission of the Gospel parables through sculpture, as we see Christ with the lost sheep on His shoulders. In this way the early Christians spoke to a pagan world of a God who is love. In viewing this ancient statue we comprehend an ancient iconography of God's love that speaks even to the modern viewer.

The faith in fresco

The Sistine Chapel's decoration is an elaborate example of a *biblia pauperum*, a "bible for the poor", in images, designed to raise the heart and mind to God. The Chapel was decorated over three phases that spanned over 60 years (1481-1542) by some of the most famous artists of the Renaissance: Michael Angelo, Perugino, Botticelli, Rosselli and Ghirlandaio. However, when viewed together it is as if all the great works come together to tell one unique story: the story of God's love for mankind from the very beginning. If the Bible is, as Kierkegaard said, "God's love letter to us", then the Sistine Chapel depicts that love story in fresco.

In the central position on Michael Angelo's 500 year-old ceiling the *Story of Creation* is depicted that shows the whole drama of mankind. In the *Creation of Adam* we see a loving God, iconographically represented as the Trinity. He is in the act of creating Adam who reaches out to the infinite, towards the Creator who reaches down to give life to his creature; thus crossing the void between them. The fresco of the *Original Sin* depicts the tragedy of man's loss of intimacy with his Creator. Breaking with the traditional way of depicting this scene, Michael Angelo casts the whole episode in an amazing triptych, the first section showing the garden of Eden, the next the Temptation of Eve and, in the third, the terrible consequences of sin: the banishment from the garden. Adam and Eve are cast out from the garden, their bodies disfigured by the weight of their sin. On the opposite walls of the chapel, hope rises once more as we recall the story of salvation with depictions of the lives of Moses and of Christ.

Michael Angelo's *Last Judgement*, the final masterpiece of the chapel, just as the last article of the Creed, draws us to hope in the resurrection of the dead. This dramatic work, the "terribility" of which is often noted by art historians, shows the second coming of Christ. However, seeing Christ surrounded by the angels and saints, we are also reminded that this is the moment when we can finally, body and soul, enter paradise. We think of what St Paul taught when he said "no eye has seen and no ear has heard, the mind of man cannot visualise; all that God has prepared



Above: Detail of The Dogmatic Sarcophagus. Photo: Sr Emanuela Edwards

Below: Statute of Christ the Good Shepherd from the Vatican Museum.

Photo: S. Bartlett Travels



for those who love him".⁵ The *Last Judgement* is an encouragement to the hope that our Christian faith gives us as we are ultimately reminded that we "have a future: it is not that [we] know the details of what awaits [us], but [we] know in general terms that [our] life will not end in emptiness"⁶: it will end with everlasting life with our God who is love. To believers and non-believers, this scene always strikes a poignant chord, as they are encouraged to think about man's ultimate destiny.

The faith proclaimed

"*Lex orandi lex credendi...* the Church believes as she prays"⁷. For this reason, the Faith and Art tour culminates at the very heart of St Peter's Basilica at the *Confessio*, the tomb of St Peter. Since the 1st century Christians have made pilgrimages to this place to profess their faith or seek the intercession of the Prince of the Apostles. Here, the magnificent architectural features and artistic masterpieces like the Trophy of Gaius from the second century, the papal altar of Clement VIII, Bernini's *baldacchino* and Michael Angelo's dome all stand in the same place at the heart of the basilica, on different levels, to mark the exact location of St Peter's tomb, the site of uninterrupted devotion to the Prince of the Apostles since his martyrdom in 64 AD. To those without faith this encourages them to consider, at least for a moment, the truth of that humble fisherman's witness to Christ.

The Art and Faith tour demonstrates that art is a powerful tool for the onlooker to unlock the beauty of the Gospel message. It can simplify and make accessible the truths of the faith that we profess and it can draw us into greater contemplation and adoration of the Lord. The saints can speak to us through the memorials and monuments to their testimony and so encourage us also to witness to the faith. We should be especially conscious, then, of the importance of art in this Year of Faith, which presents an opportunity to use our great Catholic artistic patrimony to draw God's people to greater knowledge of its contents and ultimately bear fruit in greater adoration and love of God. ■



SR EMANUELA EDWARDS IS A MISSIONARY OF DIVINE REVELATION.

Her order, otherwise known and recognised as the "green sisters", are a religious congregation based in Rome whose mission is to participate in the New Evangelisation, by bringing people closer to God and the Church through catechesis. Their history began in 1947 when the Virgin Mary appeared at Tre Fontane with the title of "the Virgin of Revelation" to an anti-clerical protestant and converted him. In particular, they have a "Catechesis with Art" programme that is delivered to pilgrims throughout the Roman Basilicas and the Vatican Museums and to parish groups and religious conferences throughout the world. To find out more information about the Missionaries of Divine Revelation you can visit the web site www.mdrevelation.org. To find out more information about the "Art and Faith" tour at the Vatican Museums see http://mv.vatican.va/3_EN/pages/MV_Home.html

Endnotes

- ¹ Congregation for the Doctrine of the Faith, *Note with pastoral recommendations for the Year of Faith*, 6
- ² Acts 14:27
- ³ *The Engraved Word* (American Bible Society, 2005)
- ⁴ CCC 234
- ⁵ 1 Cor 2:9
- ⁶ Pope Benedict XVI, *Spe Salvi*, 2
- ⁷ CCC 1124

Homily for the Solemnity of All Saints 2012

EVER SINCE I came to Rome to work in the Vatican in 1995, I have enjoyed the great privilege of being able to come to this beautiful church to pray and to join the College community in its liturgy.

As we start celebrating the solemnity of All Saints, and as I preside at this Eucharist before I return to my home diocese of Malta to be its Auxiliary Bishop, I cannot help admiring the beauty of this sacred space in all its splendour. Indeed every detail of its architecture and of its decoration remind me that this is a true image of the Heavenly Jerusalem mentioned in the book of the Apocalypse: the titular painting of the Most Holy Trinity surrounded by the angels with St Edmund and St Thomas of Canterbury is the focal point of an array of saints that surround the gilt walls of the aula. To this pictorial procession of holy men and women, we must add the series of paintings in the Tribune which commemorate our heroes, the martyrs of this Venerable English College and so many other martyrs. Indeed, this church is a vivid rendering of the litany of the saints, a constant reminder of the communion of saints. This sacred place also reminds us that the liturgy which we celebrate here on earth every day is linked to the heavenly liturgy where the triune God is constantly acclaimed: "Holy, holy, holy".

Indeed, the very walls of this church speak to us about holiness and blessedness. The words of the Gospel of Matthew from today's feast, the Gospel of the Beatitudes (Mt 5:1-12), are written in Latin along the outer walls of our church: "*Beati pauperes spiritu, quoniam ipsorum est regnum caelorum*" ("Blessed are the poor in spirit, for theirs is the kingdom of heaven"); "*Beati mites*" ("Blessed are the meek"); "*Beati qui lugent*" ("Blessed are those who mourn")... *Beati!* The beatitudes are the royal road to holiness and blessedness indicated by Jesus himself. They are a school of discipleship and selfless love: "*Beati qui esuriunt et sitiunt iustitiam*" ("Blessed those who hunger and thirst for justice"); "*Beati misericordes*" ("Blessed are the merciful"); "*Beati mundo corde*" ("Blessed are the pure in heart"); "*Beati pacifici*", ("Blessed are the peacemakers"); "*Beati qui persecutionem patiuntur*" ("Blessed are those who suffer persecution").



The VEC church in action. Photo: Ryan Day

All these categories of blessed Christians form a garland of sainthood around our church. But there is a beatitude which is at the root of all of them and which lies at the centre of the church, written on both sides of the Altar: *"Beati qui ad coenam nuptiarum Agni vocati sunt"* ("Blessed are those who called to the wedding feast of the Lamb"). This beatitude is found in the book of the Apocalypse, chapter 19, verse 9. We are called blessed inasmuch as we are invited to the wedding feast of the Lamb. We are not invited because we are holy. We will be made holy in the blood of the Lamb who is inviting us to his wedding feast. As today's first reading from the same book says: *"They have washed their robes white again in the blood of the Lamb"* (Apoc 7:14).



The fresco of St George in the refectory. Photo: VEC

The invitation of Jesus, the Lamb of God who takes away the sins of the world, is for all of us a source of hope and a source of consolation. Holiness is not an impossible dream. It is possible through the blood of the Lamb, the blood that he shed on the cross for the forgiveness of sins. We will progress on the road to holiness to the extent that we learn to rely with humility on the constant mercy and forgiveness of the Lord. The Holy Father Benedict XVI spoke to young people about holiness during a prayer vigil in Freiburg im Breisgau, Germany, on 24 September 2011: "Dear friends, Saint Paul in many of his letters does not shrink from calling his contemporaries, members of the local communities, 'saints'. Here it becomes clear that every baptized person – even before he or she can accomplish good works – is sanctified by God. In baptism the Lord, as it were, sets our life alight with what the Catechism calls sanctifying grace. Those who watch over this light, who live by grace, are holy. Dear friends, again and again the very notion of saints has been caricatured and distorted, as if to be holy meant to be remote from the world, naive and joyless. Often it is thought that a saint has to be someone with great ascetic and moral achievements, who might well be revered, but could never be imitated in our own lives. How false and discouraging this opinion is! There is no saint, apart from the Blessed Virgin Mary, who has not also known sin, who has never fallen. Dear friends, Christ is not so much interested in how often in our lives we stumble and fall, as in how often with his help we pick ourselves up again. He does not demand glittering achievements, but he wants his light to shine in you. He does not call you because you are good and perfect, but because he is good and he wants to make you his friends. Yes, you are the light of the world because Jesus is your light. You are Christians – not because you do special and extraordinary things, but because he, Christ, is your life, our life. You are holy, we are holy, if we allow his grace to work in us".¹

What words of great encouragement for us all! Today as we look around us and admire the magnificent splendour of this church on the solemnity of All Saints, let us thank the Lord, the All Holy, for the gift of his compassionate mercy; let us yearn for the grace of holiness and blessedness. Let us eagerly hasten towards the heavenly Jerusalem as pilgrims

Dear friends, Christ is not so much interested in how often in our lives we stumble and fall, as in how often with his help we pick ourselves up again.



advancing by faith, rejoicing in the glory bestowed upon the saints through whom the Lord gives us, in our frailty, both strength and good example.² Amen.

Later, the bishop-elect was able to add the following reflection in the College Refectory:

You may notice that my coat of arms as a bishop features a white horse rampant on a red field between a white crescent moon and a golden rose. The white horse rampant and the crescent moon are derived from the customary arms of the Scicluna family. I added the golden rose as a tribute to Our Lady of Lourdes who appeared to St Bernadette Soubirous with a golden rose on each foot. The white horse brought me to my motto "*Fidelis et verax*" ("faithful and true") because this title of Jesus comes from a vision described in the book of the Apocalypse, chapter 19, verse 11: "Then I saw the heavens opened, and there was a white horse; its rider was (called) "Faithful and True". The heavenly rider of the white horse is identified by his other name in verse 13: "He wore a cloak that had been dipped in blood, and his name was called the Word of God". In this vision Jesus, the Word of God, is followed by "the armies of heaven...mounted on white horses and wearing clean, white linen" (Apoc 19:14). And this brings me to the beautiful fresco of St George which adorns the ceiling of this refectory. The martyr is riding a white horse like the followers of Jesus in the vision from Apocalypse 19:14. The white horse is not only a symbol of the master, it is also a symbol of discipleship. Remember this whenever you look at the magnificent white horse on the ceiling. ■



BISHOP CHARLES SCICLUNA IS THE AUXILIARY BISHOP OF MALTA AND WAS RESIDENT IN A VEC APARTMENT BEFORE BEING ORDAINED AS A BISHOP.

Endnotes

- ¹ Benedict XVI, Address, Vigil with Young People, Freiburg im Breisgau, 24 September 2011, http://www.vatican.va/holy_father/benedict_xvi/speeches/2011/september/documents/hf_ben-xvi_spe_20110924_vigil-freiburg_en.html. Accessed: 11th May 2013
- ² cf *The Roman Missal*, 3rd ed., "Preface II of Saints: The action of the saints"

Man and Woman He Created Them: Bl. John Paul II's Theology of the Body

DURING THE WEDNESDAY Audiences between September 1979 and November 1984, Bl. Pope John Paul II focused his catechesis on a subject he himself entitled *Man and Woman, He Created Them: A Theology of the Body*. Over the course of 129 talks he developed his theological anthropology and vision of the deeper significance of the human body, and in particular the essence of human sexuality which comes to its fullest expression in the marriage between a man and a woman. The audiences themselves are not focused only on the meaning of human sexuality, but this subject is linked to the deeper human desire and quest for both happiness and for the ultimate meaning of life.

The story of the creation of the human being is absolutely at the core of Bl. John Paul II's catechesis, because the *raison d'être* of the human body is to be found in that very act of creation of man and woman in Genesis, which is the foundation of the *Theology of the Body*:

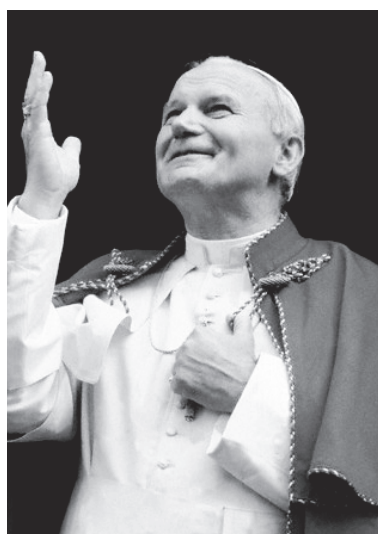
So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them and said to them, "Be fruitful and multiply, and fill the earth and subdue it."¹

After having been created in the image of God, human beings then went on to disobey God, at which point the relationship between man and God was wounded from then onward. However, all was not lost in spite of the rebellion of Adam and Eve, because the chance to live as God had originally intended is still possible in our time. The important thing, says Bl. John Paul II, is that we come to understand the original meaning of the human body, and ultimately our *raison d'être*. Thus we need to go back to the beginning of time, and take a closer look at the human condition before and after the Fall of Man.

Being a philosopher, Bl. John Paul II felt it was important to help people reflect today on the meaning of life, and hopefully to come to the conclusion that every single human being has been created for a greater purpose which transcends the world itself. The Pope saw the need for the Church to provide answers to man's search for meaning, while pointing out that if anyone truly wants to be happy, it must entail a change of one's way of life.

The Human Person as a Unity of Body and Soul

To understand the original meaning of the human person is, in a sense, to come to an understanding of the essence of God, precisely because we have been created in his image. Throughout the history of the



Bl. Pope John Paul II. Photo: tesorerero.leandro

Church different sects within Christianity have tried to put forth the idea that only the spirit has been created good and that the body *per se* is evil, because human beings are capable of sinning.² This view of the human person, stemming from the philosophy of Plato, and later also in Neo-Platonism, in which the spirit is trapped within the human body which acts as a prison, and the soul is liberated from the body once physical death occurs,³ has time and again been condemned by the Church as heresy.⁴

Subsequently, many have come to hold this rather distorted view that Christianity should entail denying the body, because it had become corrupted due to original sin, and that one should adhere only to the spiritual dimension of life. Waves of this heresy have kept cropping up within the Catholic Church, such as Albigensianism and Jansenism, and have thus contributed to giving a rather negative perception that Christianity is about hating one's body, which obviously hinders evangelizing and proposing Christianity as a religion of love to those who are outside of the Church.

This dualist heresy, and the conception of the body as being evil, is one of the reasons why Bl. John Paul II wanted to change the mentality and perceptions about the human body. By trying to present us with a proper Christian view of human sexuality and its true *raison d'être*, he would show that the body and soul are not in opposition, but they are both fully part of the human person, because in the end you cannot have one without the other. The Church, in her Catechism, also clearly teaches that the body is not intrinsically evil:

“The flesh is the hinge of salvation” (Tertullian). We believe in God who is creator of the flesh; we believe in the Word made flesh in order to redeem the flesh; we believe in the resurrection of the flesh, the fulfilment of both the creation and the redemption of the flesh.

By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul.⁵

The Sacramentality of the Body

The *Theology of the Body* brings us back to the proper understanding of the human person as both body and spirit, and underlines our relationship to both God and other people, precisely through our bodily and spiritual dimensions.

The sacraments of the Church have all been instituted by Christ in order to redeem and sanctify us, so that we might obtain eternal life. God uses physical reality as a means to confer grace which helps bring about our salvation. In this context, says Bl. John Paul II, we can understand the human body as a sacrament, i.e. as a visible sign of an invisible reality.⁶

The Pope makes explicit reference to St Paul's letter to the Ephesians where he underlines the importance of loving the body of one's spouse as if it were one's own, because through the sacrament of marriage man and woman become one flesh:

Husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church, because we are members of his body.

For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.⁷

In a very real sense the creation of man had not been completed until God had made human beings as a duality of male and female, because the essence of being human drove Adam to search for someone with whom he could form an intimate relationship, but this had not been accomplished until Eve had been brought into the world.

Christ, however, also recognized and made it clear that not all are called to live in a spousal relationship, but that some are called to live in celibacy for the sake of the kingdom of heaven,⁸ because they, in this sense, give themselves for the Church, and are sanctified in this way.

The Image of God in the Human Person

The essence of humanity is one of seeking communion with other human beings, and this search for relation is part of what it means to be a Christian. God calls each Christian to undertake that sacrifice of oneself for others through love, which can be fulfilled in many ways, not only through marriage:

The Christian vocation must be realized and shown in the relationships between all members of a family, thus not only between husband and wife, but also between parents and children.⁹

The vocation of each one of us consists in loving God with all our heart, soul, mind and strength, whilst loving our neighbours as ourselves.¹⁰ To understand the meaning of love brings us closer to understanding the essence of God and thus in the end the Most Holy Trinity, which then in turn leads us closer to understanding the fundamental meaning of the human person.

True love consists in a complete and mutual giving of oneself to another person, but this does not mean that this couple automatically shuts itself off from others, because their love is not exclusive, but rather their love extends to others as well. The Trinity is the most sublime example of this, because the Father gives himself completely to the Son, who returns this self-sacrificial love. Because this love is not exclusive, it generates life, i.e. the Holy Spirit, who is the result of this love that exists between the Father and the Son.¹¹

Human beings, having been created in the image of God, make this love present in the world through the sacrament of marriage. The man and woman, joined in marriage, give themselves completely to the other, and precisely because this relationship is not exclusive they are able to generate new life – a new and unique human being.



Students meet regularly to discuss the Theology of the Body. Photo: Ryan Day

Studying the Theology of the Body

The *Theology of the Body* has been a subject of interest at the Venerable English College for some time now. Since March 2012 a number of seminarians have been meeting once a fortnight in a study group dedicated to Bl. John Paul II's *Theology of the Body*, and other issues related to Bioethics. The aim of this informal seminar is to gain a deeper understanding of these subjects, which are debated much more in our society today than previously. Besides reading and discussing the audiences on the Theology of the Body, the study group has also been able to turn its attention to other writings, such as *Humanae Vitae* (On the Regulation of Birth) by Pope Paul VI, *Familiaris Consortio* (On the Family in the Modern World) by Bl. John Paul II, and articles on general issues in bioethics, covering contraception and the fundamental differences between heterosexual marriages and homosexual partnerships.

By studying the catechesis of Bl. John Paul II on the human person, and the other issues related to bioethics, the participants of this study group have been given a great tool which will help not only themselves to understand and appreciate the true meaning of the human person, but also be able to lead others to the Truth that the Church proposes to the world. ■



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Endnotes

- ¹ Gen 1:27-28.
- ² In particular Manichaeism was one such heresy, which paved the way for the idea that all matter, and thus the body, was evil and that the true home of human beings was only in a spiritual world that transcended this present world. This gnostic heresy basically taught that man is of the same essence as God, and that only by coming into the Manichaean fellowship could one be saved; however, "The all-important thing was to withdraw oneself from the contamination of the flesh, matter being the fundamental evil" (J. N. D. Kelly, *Early Christian Doctrines*, London, Continuum, 2011, 5th ed., p. 14).
- ³ Plato describes this in *Phaedo*, 82e-83a.
- ⁴ The heresies taught by Mani (the founder of Manichaeism), and others, were condemned at the First Synod of Braga (Portugal) in 561. The claims by these heretics were that both the human body and the procreation of children are the works of the devil, and that the body therefore would never be resurrected. This Synod declared that those who continued to hold such views should be considered *anathema*, i.e. excommunicated from the Church (Cf. *Enchiridion Symbolorum*, DH 461-463).
- ⁵ CCC 1015-1016
- ⁶ TOB 87:5 (28th July 1982)
- ⁷ Eph 5:28-31
- ⁸ Cf. Mt 19:12
- ⁹ TOB 88:4 (4th August 1982)
- ¹⁰ Cf. Mk 12:30-31
- ¹¹ Cf. TOB 68 (16th December 1981)

“I have no fear because I have been called by God”

Stories of seminarians supported by Aid to the Church in Need

John Newton

From the tented accommodation of Haiti’s seminarians to the hidden underground existence of those preparing for the priesthood in China, there is a common goal that these men share with their brother seminarians wherever they may be: the desire to serve God and minister to his people, despite hardships and material difficulties. For the Catholic charity, *Aid to the Church in Need*, supporting seminarians in challenging conditions is an ongoing commitment. Roughly one in every ten of the world’s seminarians are being helped to complete their studies in some way by the charity.

Haiti

Haiti’s seminarians had been living in tents since April 2010, following the earthquakes that left more than one million homeless on the island. More than 300 churches were destroyed in the Diocese of Port-au-Prince alone. Speaking to *Aid to the Church in Need* following the disaster Bishop Joseph Lafontant, who was appointed administrator of Port-au-Prince Archdiocese after Archbishop Joseph Serge Miot died in the quake, described how, despite the seminary having been destroyed, they would be making sure that the country’s seminarians could continue their studies. He said: “We decided to re-open the seminary... and have ordered tents for classes, tents for dormitories, tents for professors. Even though we lack books and lack instruments, it is a privilege as many schools are not opening.” The makeshift seminary was located outside Port-au-Prince in Lilavois, near the bishops’ conference buildings, which did not collapse after the quake. Archbishop Louis Kébreau of Cap-Haïtien placed high hopes in the new seminary plan: “The new beginning is a sign of hope for our devastated and traumatised land.”

Two years later conditions had changed very little. Speaking about the 2011-12 academic year Fr Guy Boucicaut, Rector of the seminary, explained that “in spite of the heat in the tents the seminarians showed great attentiveness, patience, ability and responsibility – proving a remarkable willingness to comply with the demands made on them, with a commitment to study and learn. All in all the year went well, although at different times several seminarians were sick with flu, stomach problems and fever.” However after two years living and learning under canvas roofs, plans are now underway to put up some pre-fab living accommodation to make things more comfortable for the students.

Egypt

Egypt’s Coptic community continues to attract young men to the priesthood, even though hardly a week passes without reports of new attacks by fanatical Islamists somewhere in the country. The new Egyptian constitution has been criticised by many Christians for enshrining Islamist ideals – and even before it took effect a number of Christians were imprisoned for blasphemy after having

been convicted of insulting the Muslim Prophet Mohammed. Church buildings continue to be attacked by Islamists for a complex variety of reasons. Frequently new buildings being erected by Christians are attacked on the grounds that a church is being built. For example in March 2012 two religious sisters were injured when a 1,500 strong mob attacked a Notre Dame Language School in Abu Al Reesh, Aswan Province, after rumours that a church was being built on the site.

Given all these problems it is a testament to the vitality of the faith that there are fifty students at the Coptic Catholic Church's seminary in Maadi, a suburb of Cairo. These men are all preparing for celibate priesthood – the Coptic Catholic Church, which is in full communion with the Pope, does allow married men to become parish priests, but these live with their families and are trained elsewhere. 27-year-old Samer Farag from Beni Suef, a town on the Nile in Upper Egypt, is a second-year student of theology. He wanted to join the seminary at 16, but was advised by his priest and his mother to get his academic qualifications first. Having finished his university studies he still wanted to become a priest and joined the seminary. He is now in his sixth year of training and in 2012 he was ordained to the subdiaconate. Speaking about his decision to remain celibate he said: "I want to give the love I carry within me to all mankind, not only to one person. That's why celibacy seems to me to be right for the priesthood." He added: "I want to be a witness of hope for my people. There's more to life than only money, sex and power."

Many parts of Egypt are very poor and Samer feels a special call to minister in these areas. He has a special devotion to St Vincent de Paul and is inspired by his life and work. "He took up the cause of the poor. But he didn't only give them bread, he also gave them God. The poor thus became for him the gateway to heaven. That's what I also want to try and do." The economic situation in the country has worsened in recent years, adding to the pressures on the seminary. The Rector, Fr Schenuda Andrawes said: "Since the revolution the price of everyday items has risen sharply. Gas, electricity, food: they're all going through the roof." He added his thanks to ACN for its support: "Without your generosity in the form of student grants, for example, we would not have been able to do very much in the past few years. We are very grateful to you for this". But Fr Schenuda is not disheartened despite the financial worries: "What really counts is the bond with the Church as a whole. This broadens our horizon. I and my seminarians, we know the Pope and with him the whole universal Church are close to us. Even in these times of rising Islamism we in Egypt do not feel we have been abandoned."

Pakistan

The problems of Islamism are also felt by 27-year-old Ryan Joseph, from Karachi, southern Pakistan, who recently completed his studies and was ordained to the priesthood. The rise of extremism in Pakistan casts an ever-deepening shadow over the lives of Christians and other minority groups, including moderate Muslims. Karachi is a particularly dangerous place. Only last October, St Francis Catholic Church was attacked by a mob of about 100 Muslims, who threw stones at the church, damaging the Marian grotto and parishioners' cars which were parked in the grounds. It was fear of attacks that led ACN to help Christ the King Seminary raise the height of its perimeter wall by several feet after threats were sent to the staff and seminarians.

Despite the threats Fr Ryan feels empowered by his faith. "I have no fear because I have been called by God. Here, it is sometimes dangerous to wear priestly dress. The blasphemy law is also a constant threat. At any moment, anybody can be accused of having insulted Islam." Under Pakistan's blasphemy laws offences against the *Qur'an* are punishable by imprisonment and insults against the Prophet Mohammed can carry the death sentence.

Given the dangers that can face the Christian community, he realised that when he became a priest he might well be a target and often used to discuss with his fellow seminarians the possibility

of being killed during his ministry. "If it should happen, God will give me strength," Fr Ryan says quietly, speaking of the possibility of his own death. For the young priest, the Church Fathers are a powerful source of inspiration because they wrote a great deal about persecution and martyrdom. These texts from the early Church speak directly to the seminarians' everyday experience

China

Persecution is also a reality for Christians in China. It is difficult to write about seminarians in the country, because so much has to be shrouded in secrecy. If we were to give the names and locations of those *Aid to the Church in Need* are supporting it might lead to their arrest and imprisonment. To illustrate the danger they could be in, at the time of writing it is reported that there are four bishops in detention and some 10 are under surveillance or not allowed to move freely. Numerous other priests are routinely seized by authorities and it is difficult to accurately estimate numbers.

One visitor to a seminary we are helping reported: "Although living conditions are primitive and meagre, the seminarians are cheerful and happy". These vocations are so valuable because the one-child policy in China, and the special place of the son in the Chinese family system, means there is an expectation that the son will marry and carry on the family name. Yet despite these pressures there are still young men who want to become priests. Given these problems the diocesan bishop is overjoyed to have 14 young men in the seminary. The bishop told ACN: "The seminarians are determined to follow their calling and want to learn, want to take the gospel deeply – in a climate of fear and persecution. They wait for the day when they go out into the world, inspired by the Word of God and nourished by the Eucharist, to teach, to love and to preach."



Chinese seminarians whose faces cannot be shown for security reasons. Photo: J. Newton

The wall around Christ the King Seminary, Karachi, Pakistan. Photo: J. Newton



Azerbaijan

While the problems of living under a Communist government are felt keenly in China, in the countries of the former Soviet Union the Church continues to face difficulties in a post-Soviet society. Yet sometimes in the difficult circumstances we find amazing stories. 29-year-old David is a seminarian in Saint Petersburg Seminary, Russia. His path to seminary has not been easy. His father was not Christian and his mother had been baptised but had stopped practising a long time ago. When he was baptised as a Catholic in 2003 his parents were horrified. "They reacted very negatively, indeed outright aggressively". His grandmother's example helped him discover the Church. As a child she taught him the Our Father. "She was a woman of deep faith," he recalls.

Please pray for all of those who, in trying situations, have trusted God and are following where he is leading.



He experienced the call of God to become a priest while travelling in Belgium. Travelling on a bus, he caught sight of a giant statue of Our Lady with the Christ Child in her arms, and, without quite knowing why, he got off the bus at the next stop. Not sure of exactly where he was, he walked towards the statue, arriving at the courtyard of a large, old building. He knocked on every door, but they were all locked, except for one open doorway which he entered. It led to an old chapel. In front of the tabernacle the light of the sanctuary lamp was burning. David knelt down and prayed as he had never prayed before, tears streaming down his face. After praying for a long time, he left the chapel where he met an elderly monk and told him about what he had just experienced. "It was in that 700-year-old monastery that I knew that God had called me to leave everything and consecrate my entire life to him."

David's story, like those of all these young men, show the obstacles – and in some cases dangers – which they are prepared to take so that they can offer Mass before the altar of God and minister to his people. Please pray for all of those who, in trying situations, have trusted God and are following where he is leading. ■



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The VEC's audience with Pope Benedict XVI, 3 December 2012

AS THE COACH of excited seminarians swung into Vatican City on a crisp and clear December morning, none of us could have realised how significant our imminent encounter with Pope Benedict would turn out to be. We had each noticed that he had aged significantly over the previous months. Indeed, this was partly the reason for the College community going to the House of Peter as opposed to the Pontiff coming to the house of the English martyrs. But the Pope's resignation, just two months later, made his audience with the *Venerabile* in the *Sala Clementina* one of the last events of its kind in a memorable papacy. It came just two days after the feast day of St Ralph Sherwin and Companions, making the occasion all the more memorable. This was heightened by the fact that St Ralph's relic, venerated by each student and staff member only 36 hours previously, was taken to the Apostolic Palace.

It was first announced in 2011 that the Holy Father had agreed to visit the College in the 650th anniversary year of the English Hospice. The announcement prompted a student initiative to dedicate 650 hours of prayer and private study for the Pope's intentions. Throughout 2012, speculation was rife over when the visit would be. Could it be on the date of the Hospice's foundation in January? Would it be in Eastertide 2012? How about Martyrs' Day? Whenever workmen were seen painting doors, students asked whether this could be a sign that the Pope's visit was close. In the autumn, the laying of a new red carpet was met with fevered excitement. In the end, the answer came on the night of the "New Man" show in November when Fr Rector broke the news that Pope Benedict would no longer be able to visit the College, but that he had invited us for a private audience.

Arriving at the Papal Apartments on the morning of 3 December, and having been redirected to a back entrance to Vatican City, the students and staff - all dressed in cassock and collar - disembarked from the coach. A mini-bus of bishops from England went ahead. For many, it was the first time they had walked through parts of the Vatican that are out of bounds for regular visitors. The College community met the bishops who had gathered in the courtyard of St Damaso. When prompted, we ascended the steps towards the *Sala Clementina*.

There was a half an hour wait before the Pope arrived, a chance to admire the location of the historic event. The *Sala Clementina* was established in the 16th century by Pope Clement VIII in honour of Pope St Clement I, who was martyred around 99AD by being tied to an anchor and thrown from a boat into the Black Sea. Spectacular Renaissance frescos adorn the *sala*, telling the story of the martyrdom and baptism of Clement. Allegories of the cardinal and theological virtues decorate the side walls. On the ceiling is "The Apotheosis of St Clement" by Giovanni Alberti. It is the place where deceased popes lie in state for visits from Vatican officials.

The Holy Father was holding other meetings that morning, one with a group of French bishops. It was also the day that a press conference had announced the Pope's intention to "tweet" for the first time later that month. For us, waiting in the *Sala Clementina*, there was a heightened sense of expectation when applause could be heard from another part of the palace. Mgr Philip Whitmore's cue for the 26-man-strong *Schola* to get into position indicated the Pope's imminent

arrival. Shortly after the arrival of a *Centro Televisivo Vaticano* cameraman, the doors were opened. In what was arguably its biggest engagement for a generation, the *Schola* sang the traditional Advent hymn, *Conditor Alme Siderum*, while others greeted the Pope with applause. In front of the relic of St Ralph Sherwin, the Holy Father stopped, prayed for a moment, and made his way to the chair where he stood until the *Schola* had finished.

Archbishop Vincent Nichols addressed the Holy Father on behalf of the College, an opportunity to explain the nature of the 650th anniversary of the Hospice, to recall the Papal visit to the UK in 2010, to express the students' love for the Successor of Peter and to speak about the witness of St Ralph Sherwin and Companions.



...it is very rare that the Holy Father addresses a particular person or group so specifically and directly. This intimacy was what made Pope Benedict's inspiring address to the College so moving.



Left: Pope Benedict addresses the College
(Photo, Fr Tony Milner)

Below: Post-audience group photo in the
Apostolic Palace (Fr Tony Milner)



Whenever a Pope speaks, he implicitly addresses all Catholics and the whole world. But it is very rare that the Holy Father addresses a particular person or group so specifically and directly. This intimacy was what made Pope Benedict's inspiring address to the College so moving.

Some would have been at Oscott College during the Papal Visit to the UK when many of the seminarians of England and Wales had a photograph with the Pope. He did not speak, however, on this occasion and reportedly expressed regret, on his way to Birmingham International Airport, at not being able to spend more time with the students. On this occasion, however, he got his chance to speak to English seminarians. Not only did he teach us, but he also laid down a great challenge – to imitate the College martyrs and to become saints.

In fact, his master-class of eight minutes was awash with the names of 11 saints. This does not include a constant mention of the 44 Martyrs of the College as well as Blessed John Henry Newman and Our Lady of Walsingham. Nearly all mentioned were English, a detail that emphasises our rich history of loyalty to the Catholic faith.

The message was clear: follow the example of the martyrs in their love of the Lord so that you can re-fan the flames of faith once again, particularly in England. In a beautiful reflection on the College's motto ("I have come to bring fire to the earth"), Pope Benedict once again showed his ability to home in on one word of scripture and develop it. In two of the richest sentences of the 1,143-word address, he said:

"Just as a small fire can set a whole forest ablaze (cf. Jas 3:5), so the faithful testimony of a few can release the purifying and transforming power of God's love so that it spreads like wildfire throughout a community or a nation. Like the martyrs of England and Wales, then, let your hearts burn with love for Christ, for the Church and for the Mass."

The Pontiff recalled, with fondness, his 2010 state visit to the UK. But his memories were not just sentimental. He saw in the population a "great spiritual hunger"; and whose task was he saying it was to bring this spiritual food to those in need of it? Those sitting in front of him! Whom do they have to aspire to imitate? The saints who brought Christianity to the British Isles, the martyrs who had their bodies ripped apart for staying loyal to the Church, and the holy men and women who have walked down *Via di Monserrato*. If these words did not inspire a seminarian to be ordained a priest and evangelise their homeland, what will?

After a brief applause at the end of the speech, the Holy Father gave his Apostolic Blessing. Mgr Hudson presented the Holy Father with a book of illustrations from the College Church, highlighting the fresco of Pope Gregory XIII receiving in audience in 1579 the first students of the seminary. He told Pope Benedict the seminarians have a deep devotion to the Successor of St Peter and give great hope for the future of the Church.

The *Schola* re-formed towards the back of the hall and broke into the singing of *Laudate Dominum Omnes Gentes*. It is a piece based on Psalm 117 composed specifically for the *Schola* by Colin Mawby, former Master of Music at Westminster Cathedral. It was fitting that, while speaking with the bishops present, the Pope regularly looked up and showed great interest in the piece being sung, written by a man he awarded in 2006 with a knighthood of the Order of St Gregory for continuing services to church music.

A privileged handful of seminarians took their place at the back of the queue for a once in a lifetime experience – to personally greet the Successor of Peter. Reverend Deacons Liam Bradley, Michael Coughlan and Benjamin Theobald led the student representation. Three lucky

In a beautiful reflection on the College's motto ("I have come to bring fire to the earth"), Pope Benedict once again showed his ability to home in on one word of scripture and develop it.



seminarians, Peter Stoddart, Colin Mason and Luke de Pulford, had their names picked out in a ballot to take the remaining places on the front row.

First, Cardinal Cormac Murphy-O'Connor, former rector of the College, rose from his seat which was slightly more prominent than the front row, to greet the Holy Father. Following him, Archbishop Vincent Nichols and Mgr Hudson had their own few moments with Pope Benedict. Archbishops Arthur Roche, Peter Smith and Bernard Longley, the chair of trustees of the College, and the other trustees, Bishops Michael Campbell and Terence Drainey, also spoke to the Holy Father. After Mgr Marcus Stock greeted the Pope, Fr Rector then introduced each staff member. Stories from those greetings included Fr Chris Willis being introduced as Spiritual Director and being told by the Holy Father that he had a "very important job".

In turn, Fr Rector introduced the six students by name and diocese, with the papal photographer snapping shots close by. No doubt that the images provided a unique Christmas present for parents, relatives and friends back home.

At the conclusion of the half-an-hour audience, Pope Benedict sat down, flanked by Cardinal Murphy-O'Connor, for a group photograph. This and other striking images from *L'Osservatore Romano* now take pride of place in the College bar, giving an opportunity for students to recount their memories to visitors.

After the Pontiff's departure, with his encouragement to pray daily at the forefront of our minds, a set of Rosary beads blessed by the Pope, was given to each member of the community as they walked out of the *Sala Clementina*: he not only spoke of our mission, but presented us with a tool to do it with. Walking down the steps to the courtyard outside, one student remarked: "We are just showered with blessings here aren't we?"

Back in the *Cortile di San Damaso*, people were eager to find out what the Pope had said to those who met him. There was a sense of great excitement and joy. Following a photo call from Fr Tony Milner, it was time to head back to the College for a festive lunch followed by some brief speeches, a customary toast and a singing of *Ad Multos Annos* to the Holy Father. But for many, celebrations did not continue into the afternoon: there were Italian classes and theology seminars to get to.

Many English College seminarians would consider themselves part of a "Benedict generation". For several, he is the first Pope they saw in the flesh, and the first one they followed closely, given the immediacy of information about his activities in the social media. For a few, their first experience of World Youth Days would have been with Pope Benedict either in Cologne, Sydney, or Madrid. Most applied for seminary or at least deepened their discernment during his papacy. All would have read something of his works and indeed studied them at some level. These factors meant that this was not just a chance to express a deep devotion and love of Peter's Successor, whoever he may be, but also to spend some time in the presence of Benedict specifically, who has helped them in so many ways in their faith journey.

All in all, it was an unforgettable day.



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Homily for Martyrs' Day 2012

IT IS REMARKABLE to ponder on this day that since 1362 English and Welsh people have gathered right here to rest and pray, as they have come to Rome to grow in faith. Across the centuries people from every walk of life have been here, often assembling as a fairly motley crew – not unlike us today – with, of course, notable exceptions!

Your Royal Highnesses, we are so honoured by your presence and by the graciousness of Her Majesty the Queen whom you represent to us today. This is such an historical occasion and one that will always feature in the long history of this institution which we are marking during this 650th anniversary year. Indeed, your presence here reminds us of the heights to which the English Hospice rose when, in the period towards the end of the 15th century, it was known as “the King’s Hospice”. We are glad that once again the Royal family of our nation is officially present in this place.

As we know, with the coming of the 16th century more difficult times arrived and the Hospice became a seminary in 1579. Two years later, on 1 December, Fr Ralph Sherwin became the first martyr priest of the new College.

This year, then, we celebrate this Martyrs’ Day in the context of that 650th anniversary, an anniversary which is coming to a close in great style, with our Royal guests here today and a Papal Audience to come on Monday.

There is another context, too, for our celebration and that is the beginning of the Advent season, starting tomorrow.

The word Advent has, or course, two layers of meaning. It reminds us that we are on a journey, and a journey with a focus. We are moving towards a crucial destiny, our final meeting with Christ, our King and Judge, present among us in the new-born child, Jesus, in whom the fullness of the Godhead is found. And the word Advent also points to an arrival, the advent of a person of note and distinction. Indeed, the full New Testament phrase for this season is *Adventus Domini*, the coming of the Lord, both his coming in our time and his coming at the end of time. In time he comes in humility and suffering; at the end of time as we know it, he will come in glory and power.

In many ways the martyrs of this College make real this double advent. As with all martyrs they have the keenest sense of their ultimate destiny. It is as if heaven is almost within their grasp. They sense its joy even as they face dreadful suffering and death. They know their journey is almost complete and they rejoice!

And in their lives and witness they wish nothing more than to point to the Lord who is coming. They are heralds of the *Adventus Domini*. They witness to that coming in the Word of the Gospel they proclaimed, in their faith in the Church, in the Sacrifice of the Mass for which they are willing to risk their freedom and life, and in the role of the Petrine ministry in the Church. This ministry they knew to be a precious and necessary gift of the Lord, given so that the Church would maintain her faithfulness to the Lord and not to the temporal powers of any age or state or parliament.

The readings chosen for this Mass have an anticipation of Advent in them. St Paul has spoken to us of the joy of “looking forward exultantly to God’s glory”. He tells us that in this faith we become able to transform hardship into a learning experience, one that fashions in us a perseverance for the journey. And he tells us again that such perseverance gives rise to well-founded hope, “a hope”, he says, “that will not let us down because the love of God has been poured into our hearts by the Holy Spirit which has been given to us.”

The author of Ecclesiasticus is more graphic in the description of the struggles and the sufferings of those who stay faithful to the Lord rather than bend to current fashion or requirements. "My life has been close to death", he says echoing the experience of our martyrs, but "Then I remembered your mercy Lord...and how you deliver those who wait for you patiently." Such is the witness of great faith, especially when waiting patiently involves the agonising pain of cruel execution.

Yet it is the image offered by St John which most vividly sums up our rejoicing in the martyrs of this College. "Unless a grain of wheat falls into the earth and dies, it remains only a single grain; but if it dies it yields a rich harvest."

Surely one of our greatest joys is to be part of that harvest. The death of the 44 martyrs of this College which we celebrate today are like 44 grains of wheat which have not remained single grains but have burst forth into a rich harvest stretching now over these four subsequent centuries and, we trust, bringing love and service to all to whom that harvest has been sent.

And it is surely right and proper that today we include in that harvest the transformation of the relationship between Christians of different churches and denominations. When, in 1970, one group of English and Welsh martyrs were canonised by Pope Paul VI, he prayed "that the blood of those martyrs would be a source of healing for the divisions between Christians." Not only do we make that prayer our own again today, but we rejoice that it is being answered in our time.

Today we are very conscious of wanting to deepen in our Church and in our lives a new spirit of evangelisation. The martyrs are great inspiration for us, in their eloquence, in their courage, in their steadfast witness to the truth of Christ encountered in the life of the Church. Today we seek, again and again, to work together with our fellow brothers and sisters in Christ to offer a common and unified witness to the Lord, both in word and in the work of charity and service. Indeed, the evidence is there, up and down our countries, that such cooperation and mutual commitment is now part of our daily effort, perhaps now a little unsung and easily lost behind the noisy controversies on which some so love to concentrate.

Today's celebration of the martyrs, on the cusp of Advent, reminds us of an essential quality in that work of evangelisation: all we seek to do and say must have within it a strong witness to the reality of heaven. Again and again we witness to the hope which ultimately drives us forward: that we long to be with the Lord, to know the fullness of his love and the glory of his face wherein our true satisfaction lies. This vision kept our martyrs true to their Lord at those most testing moments. In our time it is our task and privilege to proclaim this same truth to the hungry souls of so many people and invite them to share with us the peace and joy of such a blessed hope which becomes our joy and guide in every trial.

May the martyrs in heaven look down on us this day. May they strengthen us by their prayers for us before the Lord. May they win for us, even during this Mass, a glimpse of heaven, so that our joy may be overflowing and give us the same spirit of missionary endeavour that marked their lives. Then we will indeed be fully part of that great harvest and convincing heralds of the Gospel, the Gospel of true life, life both here on earth and in heaven to come. Amen ■

*Today we are very
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ARCHBISHOP VINCENT NICHOLS IS THE ARCHBISHOP OF WESTMINSTER AND AN OLD ROMAN.

Message from Her Majesty Queen Elizabeth II for the 650th anniversary of the English Hospice delivered by the Duke of Gloucester on Martyrs' Day 2012

THE DUKE OF GLOUCESTER delivered the following message from Her Majesty Queen Elizabeth II:

In 1362, English residents in Rome established a “Hospice of the English” to care for English pilgrims. The Royal Arms of King Henry IV still adorn your walls to mark the 50th anniversary of that foundation and the close relationship with the Crown. The English Hospice was the origin of what has now become the Venerable English College, following its re-foundation by Pope Gregory XIII in 1579.

The presence of the Duke of Gloucester at your Martyrs' Day Feast in this 650th anniversary year is a sign of the strength of the relationship between the United Kingdom and the Holy See. It is also recognition of the high esteem in which the Venerable English College is held as a training ground for pastors, priests and future leaders of the Catholic Church of England and Wales. You have always served as a generous and hospitable home away from home for generations of visitors to Rome, even in the most difficult times.

My good wishes go to you all, alumni, staff and students of the Venerabile, past, present and future, for your continuing prosperity.

ELIZABETH R.

Greeting from Archbishop Vincent Nichols to His Holiness Pope Benedict XVI

3 December 2012

MOST HOLY FATHER,

It is such a joy and great honour for us to be with you this morning as we recall the 650th anniversary of the founding of the English Hospice of Thomas à Becket, on the site where now stands the Venerable English College.

For over two hundred years, the English Hospice welcomed pilgrims and served as a place of refuge for the poor. It became a centre for the earliest diplomatic activity between the English Court and the Holy See, even being known as “the King’s Hospice”. Indeed the Hospice symbolises the depth and richness of the relationship between the Holy See and our countries. This relationship continues to flourish today, especially in the light of the visit of Your Holiness to the United Kingdom in 2010, the first official State Visit of the Pontiff ever to take place there. We continue to be grateful for the blessings of that unforgettable occasion.

It was in 1579 that the Hospice became a seminary, at a time of danger and persecution for the Church in our lands. Our seminarians today are part of that rich and noble tradition which gave courageous witness to a deep love of the Mass and loyalty to the Successor of St Peter. Indeed in these days we are celebrating the forty-four martyr-saints of the College. It is with the utmost joy, reverence and love, therefore, that we have today brought to Your Holiness the precious relic of the Proto-Martyr of the College, St Ralph Sherwin.

We are greatly inspired by our martyrs to bear witness to our faith in the challenging circumstances of our own time, knowing that humanity’s constant search for truth can only be satisfied in Christ. We earnestly pray that the courage and eloquence of our martyrs be God’s gift to us also.

Holy Father, today we assure you of our love and devotion. We offer you our steadfast prayers that the Lord will strengthen and support you. Like the martyrs of our College who sought the blessing of Pope Gregory XIII and his successors, we too come to you today with humility and simplicity, seeking your Apostolic blessing. ■

ARCHBISHOP VINCENT NICHOLS IS THE ARCHBISHOP OF WESTMINSTER AND PRESIDENT OF THE BISHOPS’ CONFERENCE OF ENGLAND AND WALES.

THE VEC'S AUDIENCE WITH POPE BENEDICT XVI IN PICTURES



Students wait for the Holy Father. Photo: Fr Tony Milner



Pope Benedict revered the relic of St Ralph Sherwin as he entered. Photo: *L'Osservatore Romano*



Above: Pre-audience photo in the Apostolic Palace. Photo: Fr Tony Milner

Below: Pope Benedict with the VEC. Photo: *L'Osservatore Romano*







Pope Benedict XVI.
Photo: *L'Osservatore Romano*

Fr Rector showed the Pope a painting of the VEC's first papal audience with Gregory XIII. Photo: *L'Osservatore Romano*



Archbishop Nichols greets the Holy Father. Photo: *L'Osservatore Romano*

Address of His Holiness Pope Benedict XVI to the Students and Staff of the Venerable English College in Rome

3 December 2012

Your Eminence, dear Brother Bishops,

Monsignor Hudson,

Students and Staff of the Venerable English College,

It gives me great pleasure to welcome you today to the Apostolic Palace, the House of Peter. I greet my Venerable brother, Cardinal Cormac Murphy-O'Connor, a former Rector of the College, and I thank Archbishop Vincent Nichols for his kind words, spoken on behalf of all present. I too look back with great thanksgiving in my heart to the days that I spent in your country in September 2010. Indeed, I was pleased to see some of you at Oscott College on that occasion, and I pray that the Lord will continue to call forth many saintly vocations to the priesthood and the religious life from your homeland.

Through God's grace, the Catholic community of England and Wales is blessed with a long tradition of zeal for the faith and loyalty to the Apostolic See. At much the same time as your Saxon forebears were building the *Schola Saxonum*, establishing a presence in Rome close to the tomb of Peter, St Boniface was at work evangelizing the peoples of Germany. So as a former priest and Archbishop of the See of Munich and Freising, which owes its foundation to that great English missionary, I am conscious that my spiritual ancestry is linked with yours. Earlier still, of course, my predecessor Pope Gregory the Great was moved to send Augustine of Canterbury to your shores, to plant the seeds of Christian faith on Anglo-Saxon soil. The fruits of that missionary endeavour are only too evident in the 650 year history of faith and martyrdom that distinguishes the English Hospice of Saint Thomas à Becket and the Venerable English College that grew out of it.

Potius hodie quam cras, as St Ralph Sherwin said when asked to take the missionary oath, "rather today than tomorrow". These words aptly convey his burning desire to keep the flame of faith alive in England, at whatever personal cost. Those who have truly encountered Christ are unable to keep silent about him. As St Peter himself said to the elders and scribes of Jerusalem, "we cannot but speak of what we have seen and heard" (*Acts 4:20*). St Boniface, St Augustine of Canterbury, St Francis Xavier, whose feast we keep today, and so many other missionary saints show us how a deep love for the Lord calls forth a deep desire to bring others to know him. You too, as you follow in the footsteps of the College Martyrs, are the men God has chosen to spread the message of the Gospel today, in England and Wales, in Canada, in Scandinavia. Your forebears faced a real possibility of martyrdom, and it is right and just that you venerate the glorious memory of those forty-four alumni of your College who shed their blood for Christ. You are called to imitate their love for the Lord and their zeal to make him known, *potius hodie quam cras*. The consequences, the fruits, you may confidently entrust into God's hands.

Your first task, then, is to come to know Christ yourselves, and the time you spend in seminary provides you with a privileged opportunity to do so. Learn to pray daily, especially in the presence of the Blessed Sacrament, listening attentively to the word of God and allowing heart to speak to heart, as Blessed John Henry Newman would say. Remember the two disciples from the first chapter of St John's Gospel, who followed Jesus and asked to know where he was staying, and, like them, respond eagerly to his invitation to "come and see" (1:37-39). Allow the fascination of his person to capture your imagination and warm your heart. He has chosen you to be his friends, not his servants, and he invites you to share in his priestly work of bringing about the salvation of the world. Place yourselves completely at his disposal and allow him to form you for whatever task it may be that he has in mind for you.

You have heard much talk about the new evangelization, the proclamation of Christ in those parts of the world where the Gospel has already been preached, but where to a greater or lesser degree the embers of faith have grown cold and now need to be fanned once more into a flame. Your College motto speaks of Christ's desire to bring fire to the earth, and your mission is to serve as his instruments in the work of rekindling the faith in your respective homelands. Fire in sacred Scripture frequently serves to indicate the divine presence, whether it be the burning bush from which God revealed his name to Moses, the pillar of fire that guided the people of Israel on their journey from slavery to freedom, or the tongues of fire that descended upon the Apostles at Pentecost, enabling them to go forth in the power of the Spirit to proclaim the Gospel to the ends of the earth. Just as a small fire can set a whole forest ablaze (cf. *Jas* 3:5), so the faithful testimony of a few can release the purifying and transforming power of God's love so that it spreads like wildfire throughout a community or a nation. Like the martyrs of England and Wales, then, let your hearts burn with love for Christ, for the Church and for the Mass.

When I visited the United Kingdom, I saw for myself that there is a great spiritual hunger among the people. Bring them the true nourishment that comes from knowing, loving and serving Christ. Speak the truth of the Gospel to them with love. Offer them the living water of the Christian faith and point them towards the bread of life, so that their hunger and thirst may be satisfied. Above all, however, let the light of Christ shine through you by living lives of holiness, following in the footsteps of the many great saints of England and Wales, the holy men and women who bore witness to God's love, even at the cost of their lives. The College to which you belong, the neighbourhood in which you live and study, the tradition of faith and Christian witness that has formed you: all these are hallowed by the presence of many saints. Make it your aspiration to be counted among their number.

When I visited the United Kingdom, I saw for myself that there is a great spiritual hunger among the people. Bring them the true nourishment that comes from knowing, loving and serving Christ.



Please be assured of an affectionate remembrance in my prayers for yourselves and for all the alumni of the Venerable English College. I make my own the greeting so often heard on the lips of a great friend and neighbour of the College, St Philip Neri, *Salvete, flores martyrum!* Commending you, and all to whom the Lord sends you, to the loving intercession of Our Lady of Walsingham, I gladly impart my Apostolic Blessing as a pledge of peace and joy in the Lord Jesus Christ. Thank you. ■

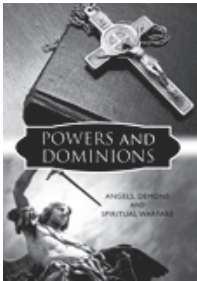
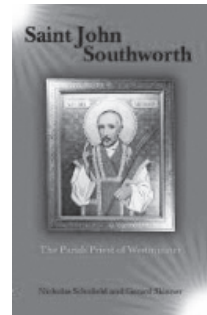
Nova et Vetera

OLD ROMANS HAVE, this year as ever, produced a number of new publications on a variety of subjects. The following are the 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.

Saint John Southworth: The Parish Priest of Westminster

(St Paul's, London) by Nicholas Schofield and Gerard Skinner

This short volume tells the story of one of our greatest Reformation martyrs. Fathers Schofield and Skinner remind us, in the words of Ronald Knox, that St John Southworth stands out not only for being the only English martyr to suffer under Cromwell's dictatorship, but for being the only one to plead guilty to being a priest and the only one whose body is preserved entire, now buried in Westminster Cathedral.¹ The authors place the saint's heroic pastoral ministry in its historical context, exploring lesser known aspects of recusant life in 17th century England. Previously unpublished images of places, objects and events connected with the saint enrich the fascinating story of his relics (one of the best documented of any martyr's of that time) as well as his journey to canonisation.

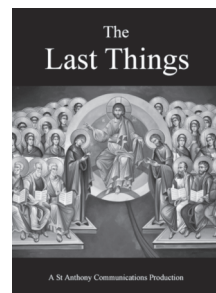


Powers and Dominions and *The Last Things*

(Saint Anthony Communications) directed by Christian Holden

Human beings may possess intellect and free will, but they are not alone in enjoying these divine gifts. *Powers and Dominions*, a DVD featuring Fathers Andrew Pinsent and Marcus Holden, presents a catechesis of God's unseen creation: the angels and demons. With a running time of 60 minutes, the documentary aims to describe the interaction of the realm of angels with that of humanity, reminding us that this encounter is not always a positive one. Topics include spiritual warfare, the reality of demonic possession and exorcism, and the dangers of the New Age movement and the occult.

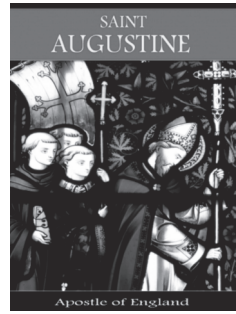
From the same director, Fathers Andrew and Marcus also provide the commentary for *The Last Things*, a 32 minute long documentary produced in collaboration with members of the Evangelium Project. The DVD seeks to provide an insightful, beautiful and sensitive presentation of the truths of the faith concerning the reality of death and what follows for each human person, using examples from Scripture and philosophy, brought alive with powerful music and imagery.



Saint Augustine

(Saint Anthony Communications) directed by Marcus Holden

Fr Marcus Holden, who is the current custodian of the newly established Shrine of Augustine in Ramsgate, forms a fitting guide to the story of the “Apostle of England”, his mission, legacy and relevance to today. In a short but exciting presentation, 26 minutes in duration, the film describes St Augustine’s arrival in Kent from Rome and his conversion of the local king Ethelbert, a catalyst for a new era of not only Christian belief, but of culture, art and literature in the Anglo-Saxon world. ■



TRISTAN CRANFIELD IS A THIRD YEAR SEMINARIAN FOR THE DIOCESE OF ARUNDEL AND BRIGHTON STUDYING THEOLOGY AT THE GREGORIAN UNIVERSITY.

Endnote

¹ N. Schofield and G. Skinner, *Saint John Southworth: The Parish Priest of Westminster* (London: St Paul's, 2012), 7

Schola Notes 2012-2013

AS A PRELUDE TO this year's Schola Notes, I should mention an encounter that took place during the visit of Westminster Abbey Choir to sing alongside the Sistine Chapel Choir at the Pallium Mass in Saint Peter's on 29 June 2012. In the course of that visit, the Sistine Choir performed a setting of *Tu es Petrus* which had been specially written for them by the English composer Colin Mawby (born 1936), who was present for the whole visit. Colin had been Master of Music at Westminster Cathedral from 1961 to 1976, and some of the music that he composed for the Cathedral Choir during those years has remained firmly in their repertoire ever since.

The encounter to which I refer was between Colin Mawby and the Schola Master. We had met before, at some of the great celebrations held at Westminster Cathedral during the six years (1993-1999) that I was Chaplain and Precentor there. This was the first time we had spoken at any length, however, and he showed great interest in what I was doing now, especially where church music was concerned. As soon as I mentioned the English College Schola, his eyes lit up and he immediately offered to compose something for us. He asked me to send him some sound-files and to suggest a text. As readers of last year's Schola Notes may remember, we were about to do some recording at Palazzola during the Villeggiatura, so it was a straightforward enough matter for me to send him, a fortnight or so later, the sound-files of Tallis' *Hear the voice and prayer* and Byrd's *Haec Dies*. Almost by return I received a three-part setting of my chosen text: Psalm 117 – *Laudate Dominum*.

Martyrs' Day seemed an appropriate occasion on which to launch the piece, which we started learning at the beginning of the autumn term. Our 26-member Schola, including 8 of the new men, made good progress with it, apart from the last three chords, which proved rather



The Schola perform in the Sala Clementina for the Pope. Photo: *L'Osservatore Romano*

challenging. We decided to perform the piece as a joyful finale to our Advent Meditation as well. The theme of the Meditation, "Creator, Saviour and King of the Universe", chosen by Jan Hansen, gave us ample scope to explore salvation history, beginning with an expression of wonder at creation itself (Psalm 104). This led into the Advent hymn *Conditor Alme Siderum*, in which we alternated plainsong verses with Victoria's three-part setting of the hymn. (Actually it was his setting of verse 4, but we used it for verses 2 and 6 as well). A semi-chorus of 6 voices, 2 to a part, consisting of John Carlisle, Luke de Pulford, Phil Andrews, Benjamin Woodley, Tristan Cranfield and Matthew O'Gorman, sang the even-numbered verses.

At this point the readers will forgive a slight digression. It was during November that we learned of Pope Benedict's wish to receive the College community at a private Audience in the Apostolic Palace on Monday 3 December. Part of the plan was that the Schola would sing. We decided to sing *Conditor Alme Siderum* as the Holy Father entered the room, when his first act would be to venerate the relic of St Ralph Sherwin. Then, after the speeches, as he was receiving individuals for the *baciamano*, we would sing Mawby's *Laudate Dominum*, just two days after its first performance.

This was the first time I had ever conducted the Schola in the *Sala Clementina* (if any other Schola Master has done so, I would be interested to hear about it). As with any new location, the first question was where we would position ourselves. This proved more challenging than I had anticipated. I let it be known that I would find it helpful to have a raised platform and a music stand. This presented no difficulty, I was assured. In fact, a podium and a lectern would be positioned



The Schola sing for the English Bishops at Palazzola. Photo: M. Mazur

at the front of the room, facing the Holy Father from the side, and the choir would be positioned in the second and third rows of seats, behind the bishops. I did my best to explain that, in order to conduct the choir, I really needed to be standing directly in front of them, facing them, in a central raised position. This did not seem to have occurred to my colleagues in the Prefecture of the Papal Household. To cut a long story short, it was eventually agreed that, although the Schola would be seated behind the bishops during the speeches, they could assemble in the space behind the seats in their usual formation when it was time to sing – and I could stand in front of them to conduct. *Deo Gratias!* And what a joy it was to sing for Pope Benedict in his own palace. Little did we know how close we were to the end of the Pontificate. The privilege seemed all the greater in retrospect.

Hard on the heels of this highpoint in our history came the Advent Meditation itself. The opening reflection on creation led into Jakob Handl's *Canite Tuba* for five voices (Tristan Cranfield, David Irwin, Matthew O'Gorman, Luke de Pulford and Benjamin Woodley). This provided an atmosphere of Advent expectation in which to situate Isaiah's prophecy of the Virgin Birth, which led in turn to John Dunstable's *Sancta Maria*, a three-part motet sung by a semi-chorus consisting of Tristan Cranfield, Steven Greenwood, Matthew O'Gorman, Luke de Pulford and Benjamin Woodley. In fulfilment of Isaiah's prophecy, we heard of the visit of the Magi to worship the new-born Saviour. *Gaudete!*, we sang, in a popular 16th-century setting from *Piae Cantiones* (1582). An organ interlude

developed the theme of the Adoration of the Magi with a chorale prelude on *Wie schön leuchtet der Morgenstern*, played by Tristan Cranfield to music by the Danish composer Buxtehude.

We had passed from "Creator" to "Saviour", and the final part of the Meditation was to explore Our Lord's kingship. A sermon by Gregory of Nyssa wove together beautifully the different strands of the Meditation and led into Palestrina's three-part hymn *Iesu, Rex Admirabilis*. The final reading, recounting the worship of the Lamb from the Book of the Apocalypse, led into our own joyful song of praise, Mawby's *Laudate Dominum*.

In January we had only one rehearsal (on Monday 7th), partly because of my annual retreat the following week and partly because of an early start to exams. But we put our time to good use. Colin Mawby was in town, and he was eager to hear the Schola in the flesh. Unfortunately, though he had to catch a plane later that evening. So we brought the rehearsal forward to 5.45pm. We sang *Laudate Dominum* for him, and he kindly agreed to spend a few moments rehearsing it himself. He was good enough to describe this as a "thrilling experience". And he seemed to mean it, because he promptly wrote another piece for us to sing, this time a setting of *Jn 15:15, Jam non dicam vos servos*, a text which he chose on discovering that my 20th anniversary of ordination to the priesthood was imminent (see below).

After Colin's departure for the airport, we devoted the remainder of the rehearsal to a further piece that had been specially composed for us: this time by Joseph Cullen, another ex-Westminster Cathedral musician who comes for a few days each year as a singing coach for the students. He had produced a setting of the Mass text *Domine, non sum dignus* during his March 2012 visit. Lent seemed the most appropriate time to perform the piece, so I had been saving it up until Lent 2013. We duly sang it at the Station Mass in San Lorenzo in Damaso on 12 March.

Good Friday always seems to come round before we're quite expecting it, though I daresay we're not alone in that. This year, of course, with all the excitement of a conclave and a Papal inauguration, there was much to distract us. Nevertheless, we managed to field a strong team of narrators for the Passion, with Benjamin Theobald as Evangelist, the Vice-Rector Fr Mark Harold making his *début* as Christus, and Fr David Doran as Synagoga. The crowd parts from Byrd's *Voces Turbarum* were sung by an experienced team consisting of John Carlisle, Luke de Pulford, Tristan Cranfield, Benjamin Woodley, David Howell and Matthew O'Gorman.

Easter morning gave us our first opportunity to sing for Pope Francis – or rather to join him at Mass having sung before his arrival. We prepared our usual two hymns along with Byrd's *Haec Dies*, expecting to alternate with the German College Choir in the time-honoured fashion. This year, however, a number of things were different. Given that we always reach the Piazza before the Germans, we decided this time to leave the seats closest to the Holy Father for them to take. On our arrival, to our surprise, we found three groups of chairs. So we occupied the middle set. Next, the *coro guida* appeared. For at least 25 years they have been on the opposite side of the *sagrato*, alongside the Sistine Choir. This year they took the seats that we had left vacant for the Germans. Then a girls' Gospel choir from Miami arrived, and took the third set of seats, so that when the Germans arrived, they had to fill the space behind the Gospel choir. They did sing in alternation with us, but they were so far from the microphones that it seems unlikely they were picked up. At least some of our singing was picked up by the microphones, but we were given no indication whatever or when we might sing, so I simply had to "seize the moment". Needless to say, we were interrupted by bands. But we were thrilled to be so close to Pope Francis during Mass, and indeed, on his way back to the Basilica afterwards, his Popemobile passed within a few feet of us. He waved graciously. *Viva il Papa!*

I ended last year's Schola Notes with an account of our planned recording session at Palazzola. This year, we plan a further session at the beginning of the Villeggiatura, after which we should

have sufficient material to release a new CD. The plan is to include the music specially written for us by Colin Mawby and Joseph Cullen, together with some of the music from the Advent Meditation. But I sensed the need for some more traditional repertoire to sing during the Easter term, and Founders' Day, being Ascension Sunday, gave us an opportunity to work on Mendelssohn's "Lift thine eyes" from Elijah, an old favourite that we haven't performed for some time. Wednesday 22 May was the date set for my year group to celebrate our 20 years of priesthood, and this was when we gave the first performance of Mawby's *Jam non Dicam*, written for the occasion. The composer was present, and he declared himself "delighted" with our performance. On Trinity Sunday at Chiesa Nuova we returned to his *Laudate Dominum*, which we sang again a few days later for the Old Roman Association on Wednesday 29 May.

By the time we held our annual Schola dinner on Saturday 1 June, with cuisine admirably masterminded by our versatile Scottish tenor, John Carlisle, we had an exceptionally full year to look back on. At the same time, we had our recording session to look forward to. It is planned for Tuesday 2 July, and it is hoped by the time the *Venerabile* is published that we will be able to begin distributing it to interested readers. On Sunday 14 July, we will urge the new deacons to "lift their eyes" to the mountains, to music by Felix Mendelssohn.

The appointment of the Schola Master as Rector of the College (could this be a first?) leaves a question mark over the future direction of the Schola, which the new Rector hopes to resolve before the autumn term gets under way. Suffice it to say that it has been a privilege and a joy to work with generations of Schola members over the past thirteen and a half years, and I greatly look forward to working with the current members and their fellow students in a new capacity in the future. *Cantate Domino canticum novum!* ■



MGR PHILIP WHITMORE OF WESTMINSTER WAS THE SCHOLA MASTER IN 2012-2013 AND IS THE NEW RECTOR OF THE VENERABLE ENGLISH COLLEGE.

Sports Report 2012-2013

BRITISH DOMINATION OF world cycling in recent years has inspired several students to jump on the saddle and tackle the Castelli hills. The sight of bike parts, spanners, helmets and lycra gear has been noticeable around the corridors. The English College peloton has led to more of a focus on individually organised sports and exercise this year.

A typical cycling day involves a train to Tivoli, followed by a ride in the stunning hills around the town. Unfortunately, on one occasion, Matthew O’Gorman was so amazed by the beautiful backdrop, he didn’t realise his closeness to the bike in front. He ended up with a broken arm. Running has also been popular, particularly with the continued presence of Fr Joe McLoughlin. The return of Sandy McDonald has seen occasional Saturday trips to the Beda for tennis, an opportunity for one or two to take on the Canadian. The challenges also resumed during the Villeggiatura at which pool, table tennis, darts and croquet were also popular.



The North v South football teams. Photo: Ryan Day

Enthusiasm for cycling and running has not totally been to the detriment of more serious, competitive fixtures. The football team took part in the annual tournament between English speaking seminaries at the Irish College in the autumn. Unfortunately, a series of draws meant that the College didn’t progress to the final stages. But thankfully there was a victory against the Scots College, who eventually became runners-up by losing in the final. The provision of enormous pizzas by our Irish friends meant that the disappointment was short lived.

The squad has been strengthened by several of the first year students being dedicated to Sunday night football “kickaround” sessions at the Beda College, which have become a regular fixture. It is an enjoyable evening, with those more experienced at football helping those who are willing to give it a go. Francis Murphy’s epic (and, at times, entertaining) clearances from deep, Ben Hilton’s stamina at keeping on the tails of attackers, Marco Egawhary’s clever running and passing, and John Waters’s brave defending have all brought rich contributions to the games. The gangly Stefan Kaminiski has returned to the pitch after his pastoral year, and has been a regular for the John Paul II institute where he studies. Peter Stoddart has made a welcomed return to the football scene this year, cementing himself into a “canny” sweeper role with an offensive component. It was an unfortunate year for former sportsman Elliott Wright, who slipped at the Beda and broke his foot. He spent the next few weeks squeaking around the College in a large pot, thus becoming nicknamed “robo pot”.

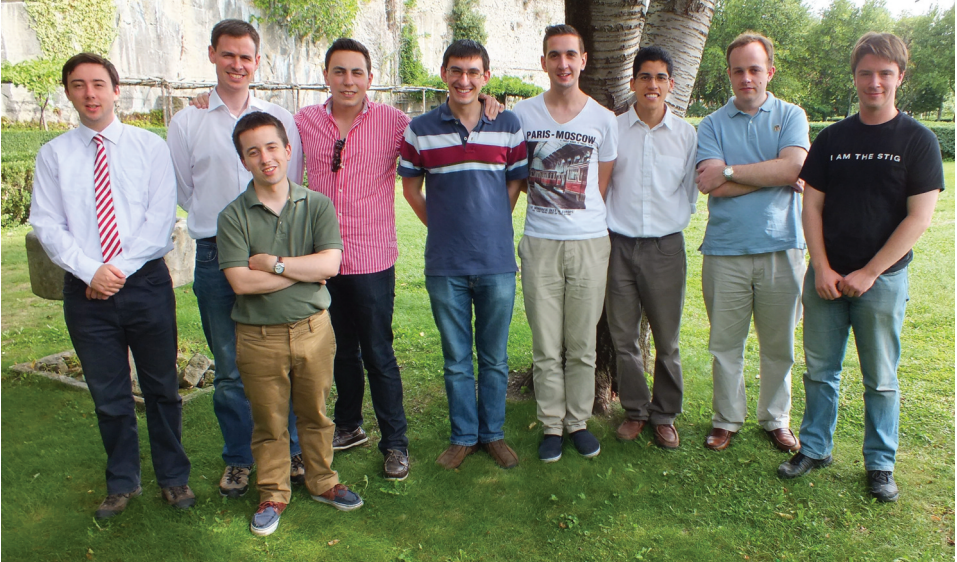
At Palazzola, the annual north/south match was put in jeopardy by the stormy afternoon weather, this making the concrete pitch unsafe. But it was third time lucky and the match went ahead. The north were again victorious, but only by six goals to three. It was a competitive game and much closer than in recent years, which will give the south renewed confidence. It was the last match in Rome for Ti Phuoc Tran, whose eccentricity on the field will be missed. The squad also bade farewell to John Carlisle, whose natural sporting ability has been a great asset.

A surreal experience came when the then Sports Man, Michael Deas, got wind of the potential creation of a Vatican cricket team. It seemed a novel idea and something to investigate. Presumably it would eventually play a couple of games a year against local teams in Italy? Half a dozen headed down to the Congregation for Culture for a meeting led by the Australian Ambassador to the Holy See. After giving our limited cricket-playing CVs (only two around the table could claim to have played to a club level after school), we were then told about the plans to get the club internationally recognised by the ICC, play the Italian national team within a year, and play the Church of England at Lord’s. After eventually working out we were not living on another planet, the view was that we could not commit to such an ambitious project. A collective decision was taken to concentrate on the cycling, running and football. ■



RICHARD MARSDEN IS A THIRD YEAR SEMINARIAN FOR THE DIOCESE OF MIDDLESBROUGH STUDYING THEOLOGY AT THE GREGORIAN UNIVERSITY.

The Year in Pictures *2012-2013*



The 2013 New Men at Palazzola. Photo: Mgr Nicholas Hudson



The newly-ordained Bishop Scicluna with students who attended his ordination in Malta. Photo: John Carlisle



Three of the new men perform a New-Man-Show-sketch imagining their planning meetings for the event. Steven Greenwood: "We've got to think of something good or we'll make fools of ourselves"; Francis Murphy: "Er, Steven....I think that's the whole ideal!" Photo: Fr Tony Milner



Carols being sung with gusto in the Palazzola library during Hollycam. Photo: Jan Hansen



Newly-made candidates (left to right) Matthew O'Gorman, Sean Crawley, Colin Mason and Anthony Rosso with Archbishop Arthur Roche and Fr Rector. Photo: Fr Tony Milner



Schola members perform at the Advent Show. Photo: Fr Tony Milner



A right royal Martyrs' Day: Fr Rector introduces Rev. Liam Bradley to the Duke of Gloucester...
Photo: Fr Tony Milner

Archbishop Longley, Bishop Campbell and Bishop Conry stayed at the College during the Synod on the New Evangelization. Photo: Fr Tony Milner



...whilst Archbishop Arthur Roche introduces College Administrator Barbara Donovan to the Duchess. Photo: Fr Tony Milner



The Advent Show: An unforgettable performance from Ben Woodley and Guido Amari. Photo: Fr Tony Milner



The bishops of England and Wales gather after Sunday Mass with the students during their retreat at Palazzola.
Photo: Fr Tony Milner



Cardinal Ouellet after celebrating Sunday Mass with Bishops and students at Palazzola. Photo: Fr Tony Milner



Ben Hilton, Tony Rosso and Marco Egawhary are transfixed by the Archbishop of Canterbury's flowing speech ... and perhaps his eyebrows! Photo: Fr Tony Milner



The College *gita* to Pompeii. Staff and students enjoy a guided tour of the ruined city. Photo: Fr Tony Milner



Giro rather than *gita*: As road-biking becomes ever more popular in the College, Luke de Pulford, Ryan Day, Tony McGrath and Matthew O'Gorman out on a ride. Photo: Stefan Kaminski



New Lectors Mike Rakowski, Tristan Cranfield, Daniel Etienne, Richard Howard, Adam Dora, Antonio Pineda, Benjamin Woodley, Gary Dench, Richard Marsden and Ryan Day with Mgr Hudson and Bishop John Hine. Photo: Fr Tony Milner



John Poland and Fr Rector enjoy one of his leaving presents: a Greg bench! Photo: Ryan Day



New Acolytes Phil Andrews, Luke de Pulford, Peter Stoddart and Elliott Wright with Mgr Hudson and Bishop John Hine. Photo: Fr Tony Milner



New Deacons Marc Homsey, Colin Mason, Tony McGrath, John Carlisle, John Poland and Stefan Kaminski with Mgr Hudson and Archbishop Roche. Photo: Fr Tony Milner



TOM CUNNAH IS A FIFTH YEAR SEMINARIAN FOR THE DIOCESE OF SHREWSBURY STUDYING THEOLOGY AT THE GREGORIAN UNIVERSITY.

College Diary 2012-2013

30 September

All the students return from pastoral placement to meet the New Men: James Barber, Marco Egawhary, Steven Greenwood, Ben Hilton, Richard Howard, David Irwin, Francis Murphy, Ryan Service and John Waters. Resident in the College is Archbishop Roche following his appointment as Secretary to the Congregation for the Discipline of the Sacraments and Divine Worship.

2-8 October

Following the usual custom, this year we have an individually guided retreat: leading the retreat are Fr Gerry Whelan SJ, Fr Lawrence Murphy SJ, Sr Daniela, Fr Tony Joyce and Fr Chris Willis. James Barber walks into vespers grass-stained and limping! He had somehow managed to walk off the path to the umbrella tree, thankfully not injuring himself too seriously. The retreat ends with Fr Rector giving an original homily on celibacy and how this can lead to making the greater sacrifice of life itself as in the case of St Maximilian Kolbe. Arriving at the College are Archbishop Longley, Bishop Campbell and Bishop Conry all participating in the Synod on New Evangelisation.

10 October

The first student bar of the year is a success and continues on the terrace.

12 October

The College hosts a reception in honour of Archbishop Rowan Williams of Canterbury in order to mark his record seven visits to the VEC. The Rector presents him with a statue of Our Lady and the Christ Child.

14 October

Before the annual visit to the shrine of Divino Amore to consecrate the year to Our Lady, we celebrate Marie Grazia's thirty years of service to the College.



Maria Grazia celebrates 30 years of service.
Photo: Fr Tony Milner

23 October

For the first time in his seminary career the Editor sleeps in and misses Mass! Excuses about phone alarms abound to no avail.

25 October

A large number of students attend the unveiling by HE Cardinal Burke of a statue of Blessed Columba Marmion in the old Irish College chapel.

29 October

The Editor again lets himself, the students and the College down by leaving new man Richard and his parents to set up the refectory.

31 October

The College bids farewell to Bishop-Elect Scicluna with a fine liturgy celebrated by the Bishop-Elect himself. In the following festive meal the Senior Student sums up his time at the College as “naughty”, and the Bishop-Elect lives up to his reputation by whipping out his newly-acquired purple zucchetto. A gift from the College obviously!

7 November

The College hosts 44 jubilarians celebrating their ruby, golden or diamond jubilees.

8 November

The bell chimes at 18:00 with Fr Chris Willis sitting amongst the students looking rather bemused: he is informed by the Rector that yes he is giving the conference. Sr Margaret Mary Funk establishes herself as the second pillar of his spirituality accompanying John Cassian.



For once Ryan is snapped. Photo: Fr Tony Millner

9 November

Chicken and chips off the menu this year as BIBOS forget about the New Men’s evening - good job the students like fish fingers! Despite this, the New Men’s evening is a success. Marco is discovered to be a fine rapper, Sgt John Waters treats us to some serious drama and Ben Hilton asks the College: “what is a weekend?” Indeed, Ben, indeed!!

16 November

Fr Mark Harold gives a very moving homily at Mass for deceased family and friends of the College.

18 November

The house heads up to Palazzola for its first human development weekend. Winner of the cheesiest comment of the weekend goes to James Barber for his “beating heart”.

21 November

The College celebrates fifty years of CAFOD’s service to the poor with a Mass presided by Bishop John Arnold followed by a fine wine and canapé reception.

25 November

The College has an Advent recollection led by Fr Paul Murray OP. All are present except those offering support to Bishop Scicluna at his episcopal ordination. Warmest congratulations! Ad Multos Annos!

29 November

With the imminent arrival of Their Royal Highnesses the Duke and Duchess of Gloucester, the Rector gives the College an etiquette lesson, singling out Adam Dora as the epitome of royal decorum.

1 December

Martyrs Day! The Duke and Duchess of Gloucester, Her Majesty’s representatives, take a tour of the College, attend Mass and read out a message from the Queen, congratulating the

College on its 750th year (sic!). Archbishop Nichols celebrates Mass and preaches.

2 December

Bishop Draine presides at Mass and compliments the students on their dedication to formation despite the closeness of the Christmas holiday.

3 December

The morning Mass is celebrated by Archbishop Smith who, having started the penitential rite, is informed he should move straight into lauds. He exclaims "I do not understand the liturgy here".

The College has an audience with the Holy Father, who venerates the relic of our protomartyr Ralph Sherwin while the Schola sings under the direction of Mgr Philip Whitmore. Meeting the Holy Father are: His Eminence Cardinal Cormac Murphy-O'Connor, Their Graces Archbishops Nichols, Longley and Smith, His Excellency Archbishop Roche, their Lordships Bishops Draine and Cambell and Mgr Marcus Stock General Secretary to the Bishops Conference, as well as the staff, the three deacons and three students selected via ballot.

4 December

Ryan Service, Richard Howard, Guido Amari and Steven Greenwood on the organ introduce the College to a Taizé prayer service.

6 December

The Rector gives a stirring spiritual conference on fidelity and celibacy. The conference culminates with the dramatic account of 34 Rwandan seminarians who were brutally martyred for their adherence to the faith.

8-9 December

Students go up to the villa for the traditional hollycam or "holycamp" as Fr Cassidy has been calling it for the last two years. Joining the students was Archbishop Roche who celebrated the Mass on the Solemnity of the



New Man Richard sings with style. Photo: Fr Tony Milner

Immaculate Conception. Other students made use of the free weekend and travelled.

12 December

New expletives are invented as our oldest student Colin Mason has an encounter with a *motorino* on Piazza Venezia. All jokes aside Colin ends up with a broken fibia but safe to say the *motorino* is written off. Colin 1-0 *motorino*!

13 December

The College has a Q and A session with Fr Robert Barron.

15-16 December

The VEC Advent Entertainment is not an occasion to forget and, as always, the first part of the evening is a tremendous success thanks to the hard work of Mgr Whitmore and Jan Hansen. As for the "something completely different", top prize goes to, in the humble yet correct opinion of the diarist, Tom Cunnah and Gary Dench.

A new singing sensation is born, Fr John Paul Leonard - yes we do "believe in an interventionist God" - and award for the most surreal performance goes to Guido Amari for the schizophrenic Santa Claus with stomach issues: the Senior Student is heard to say perhaps this should have been censored after all.

18 December

The Justice and Peace group organise a compline and collect food for the poor and destitute of Rome.

20 December

The College has its usual Advent Penitential service. Fr Willis demonstrates his creativity in the penitential rite and thanks go to Frs Gerry Whelan SJ, Philip Whitmore, Mark Langham.

21 December

Archbishop Roche celebrates the Mass for the admission to candidacy of: Sean Crawley, Matthew O'Gorman, Colin Mason and Tony Rosso. The Archbishop gives an excellent homily on the Song of Songs and the term finishes with a festive meal and drink in the common room.

5 January

Many members of the College are present to witness David Doran ordained to the sacred priesthood by Archbishop Longley at St Chad's Metropolitan Cathedral. Many of the students are delighted to see Tony McGrath who has been on a pastoral year. Parish life has obviously had an effect on him: he seems to be wearing a maternity gown rather than an alb when serving. On a serious note much congratulation to Fr David. Ad Multos Annos.

6 January

The students return from the lengthy Christmas holiday, rested and refreshed and ready for the next term.

7 January

Students are invited to the annual New Year party in the *salone*: chocolate, red wine and *panettone* abound.

12-13 January

Students head to the villa for the human development weekend led by Fr Neil Ritchie. James Barber's "safe space" cheesy comment surpasses his prior effort in the first human development weekend.

17 January

For the octave of prayer for Christian unity the outgoing Representative of the Archbishop of Canterbury to the Holy See Canon David Richardson gives a conference in which he demonstrates all his learning and culture. He finished his conference by giving us all a symbol for Christian unity: the rabbit-bird.

21 January

Exams begin for students at the Angelicum and the house moves into examtide.

23 January

Mgr Mark Langham presides and preaches at the Mass for Christian unity. The Mgr manages a flawless homily despite the unexpected reading at Mass. A second symbol of Christian unity is offered for the College to meditate upon: the film "Cowboys vs Aliens". *Complimenti*.

29 January

Many of the College community including the Rector and Archbishop Roche attend the doctoral defence of College favourite Fr John Berry. Despite coming up against College nemesis Maria Carmen Apparicio "Apparition" Valls as his second reader and despite her asking the killer question: "Why are there capital letters in your bibliography?" Fr Berry is made a Doctor of Sacred Theology. Congratulations.

11 February

Surprise news! As Pope Benedict XVI announces he will resign the Papacy on 28 February, the College is stunned!

19 February

John Poland is elected Senior Student: the third consecutive vegetarian. Sean Crawley plans to become vegetarian in order to improve his chances next year.

20 February

The College hosts the English-speaking seminary rectors for Mass and a festive meal at which, despite his best efforts Colin Mason is made Assistant Senior Student. I hope he enjoys rotas.

21 February

Excitement reaches fever pitch as new house jobs are announced. Tom Cunnah draws the short straw being made MC.

24 February

Most of the College head to St Peter's for Pope Benedict's last Sunday Angelus. The Pope reflects that "The Lord is calling me to 'scale the mountain', to devote myself even more to

prayer and meditation ... so that I may continue to serve [the Church] with the same dedication and the same love with which I have done up until now". In the evening is the house job changeover meeting and the College votes unanimously in favour of the bottled water initiative in the refectory.

27 February

Once again most of the College head down to St Peter's for the last general audience of Pope Benedict and university lectures are cancelled to give the students the opportunity to attend this historic event. The Pope's humility in regard to his office is made clear when he tells us that "I have always known that the Lord is in that boat, and I have always known that the barque of the Church is not mine but his."

28 February

Pope Benedict XVI leaves Rome via helicopter at 17:00 to Castel Gandolfo and his resignation comes into effect at 20:00. Sister MJ claims she had eye-contact with the Pope from the College roof. Meanwhile, the College, minus 1st and 4th years, go on the ministries retreat to Santa Severa.



Ben, Kasper and Phil on the way to see Pope Benedict. Photo: Ryan Day

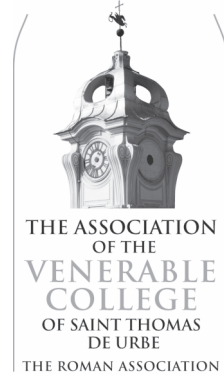
The Roman Association Trust

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Anthony Wilcox.

What is the Trust?

The Association of the Venerable College of St Thomas de Urbe (The Old Romans) has a Trust Fund invested in a portfolio of stocks and shares. This makes regular substantial donations to support the College Development Plan and improve living conditions for the students.



What has it done?

Since 2000, the Trust has given over £288,000 to the College supporting such projects as the new Gradwell Lecture Room, the creation of *en suite* bathrooms on the Common Room and St Joseph's Corridors, the refurbishment of the Mayfair Corridor (seven guest rooms), the provision of a new portable pipe organ and, most recently, improvements to the College entrance area.

How can you help?

This is your fund and we need your support to continue to endow the College. Here is what you can do to help.

- Send a donation to the address below, payable to the "Roman Association Trust".
- Take out a standing order with your bank to make a regular donation.
- If you pay tax, the Trust can benefit from Gift Aid from such donations.
- Remember the Trust when making your will.
- Join the Roman Association to keep up to date with College news and developments and encourage other Old Romans to do likewise.

Further information from:

Mgr Anthony Wilcox, 31 Vicarage Road, Henley-on-Thames,
Oxon, RG9 1HT
Tel. 01491 573258. Email: anthony@sacredhearthenley.co.uk

29 February - 3 March

The diarist notes that three years ago Sean Crawley brought a bottle of Di Saronno on retreat. This year he brought a bottle of Amaro, obviously reflecting his growing embitterment.

10 March

The College heads to the Beda for the Lenten Oasis. Mass is celebrated by Cardinal Cormac Murphy-O'Connor and is filmed by the BBC. The Cardinal is present in Rome for pre-conclave talks.

11 March

Bishops Terry Drainey and Michael Campbell make their annual visitation with Archbishop Longley present the week before.

12 March

Mgr Marini orders "extra omnes" and the conclave begins. Black smoke on Tuesday evening.

13 March

Black smoke in the morning. The Justice and Peace group holds a Mary's Meals lunch which raises £300 and John "Alan Partridge" Waters is heard to utter at lunch that he will be happy if the new pontiff is "anything but an Argentinian". That evening at 18:00 Cardinal Cormac says Mass at his titular church of Santa Maria Sopra Minerva, at which the College serves. Most of the students head for St Peter's square afterwards: some make it in time for the white smoke and bells and all are present for the words:

**Annuntio Vobis Gaudium Magnum:
Habemus Papam
Emmentissimum ac Reverendissimum
Dominum,
Dominum Georgium Marium
Sanctae Romanae Ecclesiae Cardinalem
Bergoglio
Qui Sibi Nomen Imposuit Franciscum**

The news is announced by a good friend of the

College, the protodeacon HE Cardinal Tauran. Cardinal Jorge Mario Bergoglio of Buenos Aires is elected Successor of Peter, the first Jesuit, the first South American and the first Francis. Some students are horrified by the lack of papal mozetta, others are delighted. He greets us all with "Buona Sera!"

17 March

Pope Francis' first Angelus: students are lucky to even reach the Via della Conciliazione and the diarist hears nothing except the Pope's parting words "Buon pranzo".

18 March

Archbishop Fisichella addresses the house on the New Evangelisation.

19 March

The whole College is present for the Papal Inauguration followed by a festive meal. Vice-Rector Fr Mark Harold provides commentary for the BBC. The Pope's simplicity and human touch come through during the liturgy.

21 March

Lenten penitential service with Fr Gerry Whelan SJ, Mgr Philip Whitmore, Archbishop Roche and Mgr Mark Langham.

23 March

Holy week retreat with Fr Hugh Sinclair, Spiritual Director at Oscott.

26 March

The retreat ends and it is announced that Steven Greenwood will be leaving us on Monday.

27 March

The Easter guest period begins.

28-30 March

The Easter Triduum goes very smoothly. Fr Rector celebrates Mass on Holy Thursday, washing the feet of 12 students. Archbishop

Roche presides at the Good Friday Liturgy and the Easter Vigil. Received into the Church at the Vigil is Clare James. Many congratulations to her and thanks to Fr John Paul and Tom Cunnah for their work in catechizing her. The Archbishop comments she has gone straight to the top picking Mary as her Confirmation name.

31 March

Easter Sunday: most of College go to St Peter's for Mass with Pope Francis and the Schola sing. Festive lunch finishes with a round of applause for Steven Greenwood as he leaves. All the best Steven. The Easter holiday period begins.

6 April

Those that are able attend the ordination to the presbyterate of Liam Bradley in Swansea Cathedral. Ad Multos Annos.

14 April

Mass with the bishops at Palazzola presided by HE Cardinal Marc Ouellet. A festive meal follows at which students and bishops sit in diocesan groups.

20-21 April

Human development weekend with Fr Ged Byrne on emotional intelligence.

24 April

Benedictine formators. Mass is celebrated by Bishop Charles Scicluna who finds the final hymn particularly amusing, clapping his hands as the congregation sing "and the fields of trees will clap their hands."

28 April

Very sad news as Simonetta Benvenuti, wife of Carlo and sister of Enzo, our porters, passes away suddenly after suffering from a long illness. The Rector leads a special visit to the Blessed Sacrament after lunch to pray for her.

30 April

Funeral of Simonetta at eleven clock presided by the Recor with a touching homily delivered by Fr Mark Harold. The students buy flowers for the funeral. May she rest in peace.

29 April – 3 May

Tish Nichol visits for voice training sessions.

4 May

College gita. Most of the seminarians head to Pompeii with *personali* and their families. In a break with tradition the destination was made known a week before. An early 7:30 start saw us arriving in Pompeii at 11:15 for Mass in the sanctuary of Our Lady of the Rosary. Lunch followed and then a tour of the *scavi*.

17-19 May

Students have a free weekend. Some head abroad and witness Tony McGrath's Steve McLarenesque-English-for-foreigners.

26 May

The students serve and sing at the St Philip Neri Mass at Chiesa Nuova. Always one to be different Michael Coughlan deacons in black jeans: the rest of the College are in cassocks!

29 May

Mgr Anthony Wilcox celebrates Mass and preaches for the Old Romans and a festive meal follows with a speech given by Mgr Kilgarriff in which he spoke of the delights of training in Rome and recited some poetry.

30 May

Bishop Arnold gives a spiritual conference on Lindisfarne and Celtic spirituality and his friend, Danny Sullivan, gives an insightful overview of Thomas Merton's life.

31 May

Last day of lectures for the student body before examtide.

8 June

The annual barbecue becomes a bit rowdy and Ben Hilton, Alexander MacDonald and Stefan Kaminski end up in the pool fully-clothed.

9 June

The day starts like any other day: Mass, exam revision, lunch. People gather for vespers, but just before it begins the Rector states there will be an announcement before the blessing, fuelling intrigue.

At 7:20 the Rector arrives at the lectern and states, after months of speculation and rumour, that he decided last year that this would be his final year as Rector of the English College and he asked the Bishops to confirm it this year. His new appointment will be to Sacred Heart Wimbledon, the parish of his birth and until now run by Jesuits. He announces to gasps of surprise that Mgr Philip Whitmore will be the new Rector. The conversation that night once again centres on the College food.

11 June

The Cardinal, after vespers, thanks the Rector for his thirteen years of service to this venerable institution.

14 June

Archbishop Nichols presides at a compulsory morning Mass in the presence of the new Archbishop of Canterbury Justin Welby, his wife and entourage, who will be meeting Pope Francis later that day. Once again the Archbishop expresses his sincere gratitude to Mgr Hudson and his congratulations to Mgr Whitmore, calling them "two good priests."

18 June

At four o'clock Mgr Langham defends his doctoral thesis at the Greg in front of a panel consisting of College favourites: Fr Norman Tanner SJ, Fr Gerry Whelan SJ and Fr Keith Pecklers SJ. That evening some students attend a party at the Methodist Church celebrating Wesley's birthday.

26 June

Examtime is over after four weeks of sleep deprivation and energy drinks and in the third library Guido Amari successfully crosses the finishing line, completing the last exam of the College for this session.



Steven, David and Fr Rector share a Southwark joke. Photo: Ryan Day



Above: Ti at the Leavers' Dinner. Photo: Ryan Day
Right: Fr Dennis at the Leavers' Dinner. Photo: Ryan Day

28 June

Start of the Villeggiatura 2013: students arrive after two and a half hours on the coach so first vespers for the Solemnity of Ss Peter and Paul has to be cancelled. Whose idea was it to leave at five o'clock on a Friday afternoon?

30 June

Congratulations to: Tristan Cranfield, Ryan Day, Gary Dench, Adam Dora, Daniel Etienne, Richard Howard, Richard Marsden, Antonio Pineda, Mike Rakowski and Benjamin Woodley, who are all instituted as lectors by Bishop John Hine.

3 July

The College celebrates Fr Chris Willis' thirty years of priesthood. Unfortunately, Fr Chris is too unwell to celebrate Mass so Fr Mark replaces him and preaches. Mass is followed by drinks on the terrace and a festive meal.

4 July

Congratulations to: Philip Andrews, Luke de Pulford, Peter Stoddart and Elliott Wright who are instituted as acolytes by Bishop John Hine.



10 July

Much emotion at Palazzola! The leavers' Mass is the last time Fr Rector will celebrate community Mass. The festive meal that follows pays tribute to: Fr Rector, Fr Tony Milner, Fr Dennis Cassidy, John Carlisle and Ti Tran for their contributions to the College. The speeches are as follows: Fr Rector, Fr Tony, John Carlisle, John Poland's witty tribute to the two of them and finally Fr Mark. Gifts given to Fr Tony were obviously of a photographic bent with a coffee machine and Fr Rector received some artwork, a chalice and a Greg bench! I am sure all the house would like to give sincere thanks to the above five especially Mgr Nick and wish them all the best in their future appointments.



John Poland gives the Rector a Greg bench! Photo: Ryan Day

14 July

In a wonderful ceremony, ordained to the diaconate by Archbishop Roche are: John Carlisle and Marc Homsey for Leeds, Anthony McGrath for Shrewsbury, John Poland for Liverpool, Colin Mason for Clifton and Stefan Kaminski for Westminster. Among the concelebrants it is good to see Archbishop Kelly, Emeritus of Liverpool, who has travelled to Rome via train to be present for the ordinations. The day is a spectacular success and we wish the new deacons the very best in their diaconal year. Ad Multos Annos.

Having searched through the hallowed vaults of diaries past I stumbled upon a thought which seems *especially* appropriate for this year's leavers. So in honour of John Carlisle, Ti Phoc Tran, Fr Dennis Cassidy, Fr

David Doran, Fr Tony Milner, and particularly the Rector, I repeat the final words of the diarist from 1981-82 (which was also Mgr Hudson's first year as a student in the College) as a sentiment which I'm sure the Rector and the other leavers would want to make their own: *"Whatever happens at 45 Monserrato Street we can always echo these immortal rectorial words: 'It's great to be here.'"*

Stop Press

15 July

Holiday Day One: Sean Crawley expresses his love for the Greg by being the first English College student ever to voluntarily go to the Greg during the summer holidays: bigger conversion than St Paul! Happy Holidays Sean!! ■



ELLIOTT WRIGHT IS A FOURTH YEAR SEMINARIAN FOR THE DIOCESE OF LEEDS STUDYING THEOLOGY AT THE GREGORIAN UNIVERSITY.

Leavers' Profiles

Fr Anthony Milner

Fr Tony is too humble a man to say "you are going to miss me when I'm gone" but this short but dense note of appreciation of Fr Tony's six years in the College will reveal the truth of the above sentiment.

Indeed the very title of Theology Tutor which Fr Tony has enjoyed these past years does not do justice to the contribution he has made to the study of Philosophy within the College, as he has helped to launch many a new student at the Angelicum or Gregorian on first or second cycle studies. In the field of Theology, Fr Tony has provided a popular first year theology seminar on methodology and Christology, a second year seminar on St Mark, an optional course on ecumenism, courses at the Beda College and the Ursulines, plus regular interviews with all students in the house regarding their studies, and pastoral classes on a variety of topics. He has also worked on his own doctorate studies on the topic of Old Testament "Genocide" which, now free from other responsibilities, he will hopefully complete and defend next academic year.

Fr Tony has been the minute taker *extraordinaire* in staff meetings. Such economy and anticipation will be hard to replace. Yet it has not prevented Fr Tony providing many perceptive insights and an immediate source of facts and information from the considerable search engine that he has for a brain.

Other areas of Fr Tony's interest and talents have been support of all matters ecumenical by his friendship with all members of Christian faiths in Rome and at home.

He has provided additional help in the provision of computers, wifi, passwords, phones, cameras and all things technical. His love of photography has led to Tony being our photographer on special events, and also the many trips and days or nights out that are part of College life.

Fr Tony has encouraged the staff and students to develop their cultural lives, with his visits to the opera, and the local cinema or indeed his own office-cum-cinema for the occasional wine, chocolate and latest DVD evening. On retreat Fr Tony provided the perfect musical accompaniment of classical music from his considerable private collection to prevent both physical and spiritual indigestion, and sparing us Pink Floyd or the more eclectic choices from his modern collection of music, which he sometimes performed live at the Villa or for Christmas shows.

Fr Tony's thoughtful, well-crafted homilies, reflections and conferences will be missed. His impression of sheep going "Boing" will be remembered for ever.

Most of all Fr Tony has given great service and friendship to the College staff, students, *personali* and visitors. His faithfulness to College life in all its manifestations ("staff coffee at 11"), to the timetable ("17 early mornings to go") but also to all the great traditions of hospitality and the sense of providing good formation by being an example of generosity and providing excellence and accuracy in using our God-given talents so all may benefit. Indeed we will miss Tony when you are gone.

By Fr John Paul Leonard



Rev. John Carlisle

John Carlisle came to the VEC as a man of apparent contradictions: a Scot for an English diocese, a Glaswegian with an accent that was understandable, a Catholic who supported Rangers, and somebody who was both a former Anglican and a former Presbyterian.

It was his 15 years of pastoral ministry as an Anglican clergyman that was to be both John's strength and a source of frustration for him. He fully entered into community life in the College, becoming famous for his cuisine, quite happily cooking a meal for 30 people, without any qualms; indeed, it was always his best form of relaxation. He will be especially remembered for directing two outstanding Christmas shows.

Despite being of an advanced age (in his forties) he was able to run round a football field when playing for the College team and show the younger members of the house a thing or two.

In one sense, John started at the College at a disadvantage, having missed out on the New Men's meeting and the month in San Giovanni, and then being part of no particular year group due to his shortened, three-year course. Yet he soon established himself at the heart of the social life of the student body. He realised that one of the most important things about seminary life was the chance to build friendships with people who would be future colleagues and priests in England and Wales.

The other great thing about seminary life for John was the Angelicum, where he found immense interest in the courses and the people there. Happily, he was able to do all his studies in the English language, Italian seeming to prove a challenge for him. Yet he was never slow to correct the spoken English of the Danish seminarians at the VEC!

He did everything with the gentleness of true friendship and it is notable that John has always been loyal to his friends and a support to many. Indeed, his fidelity will be remembered for the time when it was truly tested: when his beloved Rangers were dumped out of the SPL. His sense of faithfulness perhaps derives from the other great love of his life: black labradors.

John returns to Yorkshire, where he had formerly been working as an Anglican parish priest, but this time as a Catholic deacon and priest-to-be in the Diocese of Leeds. He takes with him a true pastoral heart.

By Rev. Colin Mason



Fr Dennis Cassidy

Many a Leeds cleric has been described as innovative, challenging, and audacious. Many more have passed through the venerable walls of this College grateful for the opportunity to deepen their ministry and enrich their relationship with God and the Church through the hallowed traditions of the institution. No Leeds cleric can enter the English College and remain unchanged. But can the English College remain unchanged having lived with a Leeds cleric? One Leeds Old Roman can certainly lay claim to making such an impact. I refer not, of course, to Archbishop Arthur Roche but to Fr Dennis Cassidy from Headingley: one of God's special people.

Fr Dennis arrived in Rome in September 2011 determined to make the most of every tradition and opportunity the English College could offer. He arrived on a wave of enthusiasm for the academic challenge of being sent to pursue a licence in spiritual theology at the Pontifical University of St



Thomas Aquinas. Fr Dennis studied hard for two years – researching spiritual classics, investigating the contemporary scene, and drawing on his extensive pastoral experience to reflect on the age old spirituality question: *what exactly is spiritual theology?* As many could testify he persevered in his study of Latin and Greek and he produced a *tesina* on John Henry Newman. The outcome was a truly excellent degree result and a depth of spiritual knowledge that will serve him well for his future ministry as spiritual director at the English College in Valladolid. Just one thing, Fr Dennis – if anyone asks for tips on how to survive a mid-Lent retreat, perhaps the response, “bucket and spade” might be best avoided, unless other answers seem evasive.

But why such an impact? In the autumn of 2011 the English speaking Catholic world was preparing for the introduction of the new translation of the Roman Missal. This of course would bring some natural and expected challenges to the community. Little however did the College realise that it would also have to adapt to an entirely new and unexpected liturgical rite in the form of the Cassidian usage. Yes, I speak of Fr Dennis' unique liturgical style; a true innovation to the College liturgy, never seen before, but one that will never be forgotten. One rubric of the Cassidian rite states: enter the sanctuary during the Gospel. This was witnessed on a number of occasions, most famously when Fr Dennis had been for a walk to Marino on Palm Sunday, forgetting the time of Mass and entering the church at Palazzola, fully vested, at the height of the liturgical action. A similar move is permitted for a Mass for the institution of an Acolyte. Finally, a word on his audaciousness, and I simply offer this: very few priests (even Leeds ones) would say to the Cardinal at the end of Mass, after a blackout in church, in front of everyone: “Was that what it was like during the war?” Taking on a Cardinal, Fr Dennis, whatever next!

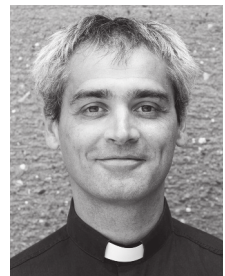
Fr Dennis has been a real friend to many in the College, a very holy and trustworthy guy, a support during difficult times, a man of prayer: he has made a great contribution. Many will miss joining him for a break from studies on the terrace (producing around him, I like to think, a community within a community), his regular tea making on New St Joe's, his chats and his advice and his renowned dress sense and Yorkshire generosity. He follows in the footsteps of other Old Romans in making his way to the staff of another seminary and the concern he will show to the seminarians there will, I'm sure, mean his impact will be just as great. But just remember Fr Dennis: you may be going to the English College Valladolid, but your home and tradition will always be the English College Rome. *Ad multos annos!*

By Elliott Wright

Fr David Doran

When one first meets David, one is struck by his welcoming, polite gentleness but also, immediately, by his shock of salt-and-pepper hair, which, at its unruly best, resembles Albert Einstein's. The comparison is apt for David's personality as he is a man of considered intelligence combined with a great sense of mischievous fun: a man of rigorous discipline balanced by a sweet tooth which saw him, very regularly, leading a “chocolate *gita*” after dinner.

As an undergraduate, David read philosophy, in the analytical school, at LSE and entered Oscott, after a year in Valladolid, having worked for several years in computer programming. Transferring to the VEC in 2010, and completing his STB at the Angelicum, David began his licence in philosophy at the Gregorian in which studies he demonstrated a breadth of expertise, great resilience and an authentic love of learning which led him to take on far more optional classes than were required. Likewise, where most would chose to write a *tesina* on a subject with which they were already



familiar, David chose instead to make the most of the opportunity and examine the fascinating topic "Is Tradition justified?" through the works of two philosophers with whom he was unfamiliar.

Fr David makes great use of the knowledge he has amassed and he will be remembered by students for his passion in debate and his insightfulness in conversations and homilies, the latter always delivered in a measured, softly-spoken manner serving only to emphasise the profound view on Christian life which he offers. Likewise, a great knowledge and deep appreciation of cinema, the inspiration he speaks of having drawn from the Martyrs of Rome and a proper concern for the liturgy are all marks of Fr David. After David's priestly ordination one student observed that the liturgy had been a model for how to organise an ordination liturgy.

In particular, many will recall David's dignity in the face of the death of his brother, Damian, at the age of only 49, and, later, of Margaret Farrell, a great supporter of David and a formative influence in his faith who died, poignantly, just the month before his priestly ordination at which she was to have presented him with his chasuble.

We wish Fr David many blessings for his appointment to Redditch as an assistant priest.

By Tom Cunnah

Ti Phuoc Tran

"Ti-man!" has rung out across many a corridor in the last two years to greet our Stockholm seminarian. The turn of phrase began with him: he coined adding "man" or even "machine" to an adjective that best described a fellow seminarian. So we have had a "talking-man", an "eating-machine" and even a "working-machine" among the student body.

The originator of these titles never received an adjective himself, he was, and is, simply "Ti-man". But if he had, "sport-man" would not have been misplaced. He has been a skilful force on the football field and equally adept at other sports, especially table tennis, thanks to his tough gym sessions and athletic blood: his sister is competing to represent Sweden in swimming. Giving up smoking has also helped his fitness and is a testament to his gritty determination, a quality seen in his persistent effort at the university, in his house job and in refining his English.

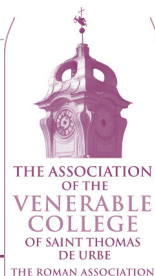
His happy humour has also buoyed up many a fellow seminarian over a cup of tea in the student kitchen. Colin Mason was victim to Ti's jokes: he enlisted Ti, being of Vietnamese origin, to book a table at the local Vietnamese restaurant only to find that, after making their way there together, Ti spoke in English to the owner!

Ti will be missed for his friendly presence in the College and his good-natured attitude to others. We will all keep him in our prayers as he continues to discern Our Lord's plan for his life.

By David Howell ■



The Council of the Roman Association



President: Bishop Christopher Budd (until 2014)

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: Cardinal Cormac Murphy-O'Connor (until 2014).

Rector: Mgr Philip Whitmore

and the following elected for three years:

until 2014 Rev. Francis Wahle, Rev. Mark Brentnall, Rev. Patrick Mileham

until 2015 Rev. Nicholas Schofield, Rev. Andrew Stringfellow, Canon Mervyn Tower

until 2016 Rev. Kevin Firth, Rev. Gerard Murray, Rev. Gerard Skinner

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: Rev. Paul Keane (2014), Canon Stephen Coonan (2015), Mgr Anthony Wilcox (2016), Rev. Paul Daly (2017), Rev. Gerard Skinner (2018), Canon Michael Cooley (2019). ■

The Roman Association Diocesan Representatives

Arundel and Brighton: Rev. Aaron Spinelli, 122 Ladbroke Road, Redhill, Surrey, RH1 1LF, aaronspinelli@hotmail.com

Birmingham: Rev. Gerard Murray, Our Lady of the Wayside, 566 Stratford Road, Shirley, Solihull, West Midlands, B90 4AY, gerard@olwayside.fsnet.co.uk

Brentwood: Rev. Francis Coveney, St Anne Line, 7 Grove Crescent, South Woodford, London, E18 2JR, southwoodford@dioceseofbrentwood.org

Cardiff: Mgr Canon Robert Reardon, All Hallows, School Road, Miskin, Pontyclun, Llantrisant, CF72 8PG, rreardon76@gmail.com

Clifton: Canon Thomas Atthill, Trellis House, Station Road, Tisbury, Salisbury, Wiltshire, SP3 6JR, tisburyparish@cliftondiocese.com

East Anglia: Rev. Bruce Burbidge, Venerabile Collegio Inglese, Via di Monserrato 45, 00186 Roma, Italia, bruce.burbidge@gmail.com

Gibraltar: Rev. John Pardo, Colegio de Ingleses, Calle Don Sancho 22, 47002, Valladolid, Spain, jpardo@gibraltar.gi

Hallam: Rev. John Metcalfe, Our Lady & St Thomas's Presbytery, Meadowhead, Sheffield, S8 7UD, jhf.m@tiscali.co.uk

Hexham and Newcastle: Rev. Lee Barrett, St. Patrick, Victoria Road, Consett, Co Durham, DH8 5AX, zadoknews@hotmail.com

Lancaster: Rev. Michael Murphy, St Mary's Presbytery, 34 Kemp Street, Fleetwood, Lancs, FY7 6JX, michaeljmurphy@hotmail.co.uk

Leeds: Rev. David Bulmer, St Patrick's Presbytery, Low Lane, Birstall, WF17 9HD, david.bulmer@dioceseofleeds.org.uk

Liverpool: Rev. Thomas Wood, Our Lady Star of the Sea, 1 Crescent Road, Seaforth, Liverpool, L21 4LJ, redmondwood@gmail.com

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Menevia: Rev. Liam Bradley, St Joseph's Cathedral Clergy House, Convent Street, Swansea, SA1 2BX, revliambradley@gmail.com

Middlesbrough: Canon Alan Sheridan, St George's Rectory, 7 Peel Street, York, YO1 9PZ, stgeorgeyork@middlesbrough-diocese.org.uk

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Portsmouth: Rev. Phillip Harris, Bishop's House, Edinburgh Road, Portsmouth, PO1 3HG, phillippenningtonharris@yahoo.com

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Shrewsbury: Rev. Paul Shaw, St Werburgh's Presbytery, Grosvenor Park Road, Chester, CH1 1QJ, werburgh465@btinternet.com

Southwark: Rev. Dominic Allain, Flat 1 Barclay Mews, 100 Cottenham Park Road, London SW20 2SZ, dominicallain1@mac.com

Westminster: Rev. Philip Miller, St Augustine's Presbytery, High Street, Hoddesdon, Herts, EN11 8DS, philipmiller@rcdow.org.uk

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 144th Annual General Meeting of The Association of the Venerable College of St Thomas de Urbe - The Roman Association

Palazzola, Tuesday 28 May 2013

Thirty-three members of the Association gathered on 28 May at Palazzola. The Council agreed that the next AGM would take place at Stonyhurst on Wednesday 23 April 2014.

Annual General Meeting, 28 May 2013

The meeting began at 11.30 am, with Rt Rev Mgr Antony Wilcox in the Chair, representing Rt Rev Bishop Christopher Budd, Hon. President.

1. Prayer to the Holy Spirit

Mgr Wilcox welcomed all in attendance and led the meeting in the Prayer to the Holy Spirit.

2. Apologies

Bishop Christopher Budd, Archbishop Paul Gallagher, Archbishop Patrick Kelly, Archbishop Bernard Longley, Archbishop Arthur Roche, Archbishop Kevin McDonald, Bishop Crispian Hollis, John Ainslie, Thomas Atthill, Austen Bennett, David Blower, Amadeus Bulger, David Bulmer, Neil Brett, Michael Butler, Andrew Cole, Bernard Connelly, Peter Cookson, Michael Corley, Joe Coughlan, Martin Coyle, Tom Creagh Fuller, Tom Dakin, Tony Dearman, Paul Donovan, Rob Esdaile, Frank Fallon, Tom Finnigan, P. J. Fitzpatrick, Tim Galligan, Michael Garnett, Jeremy Garratt, David Hogan, Peter Horgan,

Petroc Howell, Michael Jackson, Clyde Hughes Johnson, Bill Kilgallon, Michael Kirkham, Edward Koroway, Mark Langham, Chris Larkman, Chris Lightbound, Denis Marmion, Francis Marsden, John Metcalfe, Joe Moore, Tony Murphy, John Nelson, Brian News, Kieron O'Brien, John Osman, Jim Overton, Philip Pennington Harris, Terry Phipps, Steve Porter, Aidan Prescott, Michael Quinlan, Kevin Rea, Robert Reardon, Michael St Aubyn, Nicholas Schofield, Alan Sheridan, William Steele, Martin Stempczyk, Tim Swinglehurst, Simon Thomson, Adrian Toffolo, Michael Tully & Philip Whitmore

3. Minutes of 143rd AGM

Accepted

4. Matters arising (those not dealt with elsewhere)

It was agreed to empower again with full powers the committee which had been established at the last AGM to progress the merger of the Roman Association Trust and the Roman Association. Its members are 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 2014 AGM. It was reported that progress had been made and a meeting had been held by the members of the committee with the Trust's lawyer.

5. Deceased Members

The De Profundis was prayed for the repose of the souls of Jim Brand, David McGarry, John O'Connor & Michael McConnon 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: Bryan Chestle, Michael Corley, John Guest, Jean-Laurent Marie and Jim Ward.

7. President's Remarks

Mgr Wilcox celebrated the work of the Roman Association and the on-going work of the College.

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 up-coming events. The Secretary noted that on the death of Simona Tagliaferri, he informed those on the database directly by e-mail rather than through diocesan reps. This seemed to lead to more Old Romans being informed more quickly. From now on, therefore, he will inform members directly of any deaths, though diocesan reps should still ensure that those who may not be on e-mail are informed.

The Secretary's report was accepted by the meeting.

9. The Treasurer's Report

The Secretary presented the accounts on behalf of the Treasurer. Subscription income is up and should be higher still in 2013 when, hopefully, all members will be paying the correct subscription.

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

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 – Liam Bradley (Menevia), John Carlisle (Leeds), Dennis Cassidy (Leeds), Ti Phuoc Tran (Stockholm) & David Doran (Birmingham) - were elected members of the Roman Association.

12. Election of Officers and Councillors

- a) Bp Christopher Budd was elected as President.
- b) Kevin Firth, Gerard Murray and Gerard Skinner were elected as Councillors for three years.
- c) Michael Cooley was elected to serve as a Trustee of the Roman Association Trust until 2019.

13. 145th AGM

Wednesday 23 April 2013 at Stonyhurst

14. 2013 Martyrs' Day gatherings

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

15. Any other business

Mgr Wilcox thanked the Secretary for organising the AGM.

The members of the Association who attended the AGM were the Rector, Anthony Wilcox, Mark Brentnall, Adrian Chatterton, Anthony Churchill, Michael Cooley, Stephen Coonan, Mark Crisp, Gerald Creasey, John Deehan, Kevin Firth, Anthony Grimshaw, Mark Harold, Sean Healy, Paul Keane, Pat Kilgarriff, Christopher Lough, Patrick Mileham, Leo Mooney, Fergus Mulligan,

Michael Murphy, Gerard Murray, Seamus O'Boyle, Anthony Pateman, Peter Purdue, Jim Robinson, Gerard Skinner, Andrew Stringfellow, Mervyn Tower, Francis Wahle, Mark Woods & William Young

Appendix

It should be noted that a feature of this year's AGM, after its success last year, was a guest speaker as part of the programme. At Stonyhurst in 2012, Jan Graffius, Curator of the Collection at Stonyhurst, spoke about key

pieces from the collection, while Fr Nicholas Schofield, Archivist of Westminster Diocese, shared the story of the College's time at Stonyhurst during the Second World War. At this AGM, Dr Josephine Crawley Quinn, Fellow of Worcester College, Oxford, and the university's lecturer in Ancient History, spoke about the religious significance of the landscape around Palazzola during the late-Republic, early-Empire period. Her talk was very well received. ■

Rector's Report to the Roman Association

WE WERE ENCOURAGED to have 9 new seminarians start the year with us. They came from Birmingham (3), Leeds, Salford, Shrewsbury, Southwark (2) and Westminster. This meant that we began the year with 47 students in residence – 1 more than a year ago. 43 of these were seminarians, with 39 seminarians for England & Wales. Four of the new seminarians came to us from Valladolid. This means we currently have some 18 seminarians from Valladolid, and have had 30 *Vallisoletans* pass through the College in total thus far.

We had one priest arrive to make the number of student priests in the seminary 4 – all from dioceses in England, namely, Birmingham, Leeds (2) and Westminster. One of our seminarians was ordained priest for the Diocese of Leeds and one for the Diocese of Northampton in the summer of 2012, both having completed Licences. One seminarian was ordained for the Diocese of Birmingham in the New Year of 2013 and one seminarian was ordained priest for the Diocese of Menevia at Easter.

The full complement of English & Welsh seminarians at the start of the year was as follows: 1 from Arundel & Brighton, 4 from Birmingham, 1 from Brentwood, 1 from Clifton, 1 from Hexham & Newcastle, 1 from Lancaster, 6 from Leeds, 1 from Liverpool, 1 from Menevia, 2 from Middlesbrough, 1 from Northampton, 1 from Portsmouth, 2 from Salford, 4 from Shrewsbury, 6 from Southwark & 6 from Westminster. The other 4 seminarians came from Antigonish, Copenhagen (2) and Stockholm. The mean age of the 43 seminarians is 29.5 years, the median 28 years; with two modes – of 24 years (6 seminarians) and 28 years (6 seminarians).

Two men are to be ordained Priest in the summer of 2013 – Deacon Michael Coughlan for Shrewsbury and Deacon Benjamin Theobald for Portsmouth. Six men are to be ordained Deacon at the end of the *Villeggiatura* in 2013 - John Carlisle and Marc Homsey for Leeds, Stefan Kaminski for Westminster, Colin Mason for Clifton, Tony McGrath for Shrewsbury, and John Poland for Liverpool.

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I have just completed nine years as Rector, having been appointed in February 2004. Fr Mark Harold of Salford Diocese is in his third year as Vice-Rector. Fr John Paul Leonard of Middlesbrough Diocese is in his third year as Pastoral Director. Fr Christopher Willis of Leeds is in his second year as Spiritual Director. Fr Tony Milner of the Diocese of Arundel & Brighton is in his sixth year as Theology Tutor.

We started the year at the Greg with 13 seminarians in 1st Cycle Theology; 3 in 2nd Cycle Theology; and 2 in 2nd Cycle Philosophy. We had at the Angelicum 18 seminarians in 1st Cycle Philosophy; 1 in 1st Cycle Theology; and 4 in 2nd Cycle Theology. We had 1 seminarian in 2nd Cycle Theology at the Alphonsianum; and 1 seminarian in 2nd Cycle Theology at the Lateran.

The year began with a five-day individually guided retreat at Palazzola. There was a retreat at Advent led by Fr Paul Murray OP, Fr Hugh Sinclair, Spiritual Director at Oscott, came to lead the Holy Week retreat at Palazzola. Every seminarian makes a retreat in the course of the year with his year-group. Our Deacons-to-be will make a canonical retreat 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, the latter enjoying a successful fifth year. I give regular conferences and the other staff-members give one a year, with the occasional visiting speaker contributing as well. Next autumn's retreat will be preached by former Rector, Mgr Patrick Kilgarriff.

Fr Gerard Byrne of St Luke's Centre, Manchester, continues to direct Human Formation, spending five separate weeks with us every year, meeting with students individually and teaching in groups. St Luke's also lead 3 residential Human Development weekends every year for the whole house: weekends this year were on *Addictive Behaviours*, *Spiritual Friendship*; and *Emotional Intelligence*.

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 and Wales. The weekly pastoral classes during term-time include *Catechetics*, *Homiletics*, *Preparation for Diaconal Ministry*, *Parish Administration*, and *Pastoral Liturgy*. These are led by the 5 members of staff, with occasional outside input. We place a lot of emphasis, in the weekly classes, on how these principles apply to our particular English & Welsh context. In addition to this, we had a number of distinguished guest-speakers in the course of the year: Fr Robert Barron of the *Catholicism* project; Archbishop Rino Fisichella, President of the *Pontifical Council for the Promotion of the New Evangelisation*; and Archbishop Rowan Williams of Canterbury.

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 *Salvator Mundi* Hospital. A good number remain committed to the Vatican Youth Centre of *San Lorenzo*; and we have strong links with the *Emmanuel* community, the Missionaries of Charity and Brothers of Charity. The Pastoral Director and Vice-Rector visited between them all the seminarians on their summer placements in England or 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 numbers of students anticipated for the new academic year, we expect to have 43 seminarians in October 2013. With the addition of 1 Anglican ordinand and 7 priests, this will amount to a student body of 51. With a staff of 5, this makes an

anticipated community of some 56 residents.

Financially, the balance between income from rental properties and income from fees has swung to the majority coming from student fees: 52%; with 43% from rents; and 5% from "Other Sources". "Other Sources" include VEC Trust income, Roman Association Trust income, Friends of the Venerabile 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.

In recent years, gifts from the Roman Association Trust have enabled the creation of the Gradwell Room (now an impressively equipped gym) 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; as well as the very significant project of refurbishing the *Portineria* and the development of the *Salotto* as a Welcome Area. The Roman Association has again been most generous in donating very significant funds both in 2012 and 2013 for the total refurbishment and rendering *en suite* of the whole Monserrà corridor. This project should be realised in the summer of 2013.

The Friends of the Venerabile have been similarly generous in recent years, funding: gym equipment; re-tiling of the Villa pool; wi-fi in the College; furniture for the Student Bar; furnishing & landscaping of St Joseph's Terrace; and furnishing of St Edward's Terrace. This year, they have offered to fund a modest new car for student use.

The Schwarzenbachs have just recently confirmed funding over the next five years to enable (i) the restoration of all facades, both internal and external, along with the restoration of roofs and guttering; (ii) a resident Schwarzenbach Fellow, undertaking research in the College Archives; and (iii) the

installation of a lift for access to the apartments in the Howard Palace. The College found money out of its own resources last summer to clean and restore (i) the whole *Scala Nobile* which gives onto the main Cortile; and (ii) the Pozzo ceiling in the Refectory.

Meanwhile, up at Palazzola, the situation remains encouraging also. Income doubled from 2004-08. It remained steady from 2009-11. It was slightly reduced in 2012. But bookings are up for the period 2013-15: continued modest investment in marketing is clearly bearing fruit. The important thing is that Palazzola continues to cover all its running costs; and is still often full to its capacity - of 69 beds. Last autumn saw the completion of the *St Edward's Terrace* and adjacent Conference Room with a most effective landscaping of the garden that stretches above it.

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, still using it in the same ways as before: for the *Villeggiatura* with ministries and ordinations at the end; for the annual College Retreat; and Human Development; and increasingly 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 ■

News of Old Romans

Arundel and Brighton

Writing from the not-so-sunny south, navigating through “Gin ‘n’ Jag”, I present the Old Romans of our diocese.

Bishop Kieran Conry continues to shepherd the diocese as we prepare for the celebration of the Diocesan Jubilee in 2015, which will celebrate 60 years of *diocesis Arundeliensis et Brichtelmenstunensis* – try saying that after a few Negronis!

Chris Bergin remains parish priest of Haslemere, Hindhead and Chiddingfold. Tony Bridson remains steadfast as full-time director of the Ministry to Priests Programme based in Crawley. Tony Churchill continues as parish priest of Bognor Regis. Both Bill Davern and Simon Hall remain looking after Epsom. Stephen Dingley is at Wonersh. Kevin Dring is at Sacred Heart, Hove.

Rob Esdaile is at Thames Ditton. Stephen Hardaker holds the reins at Uckfield. Raglan Hay-Will is the parish priest of Eastbourne. Terry Martin is the full-time Vocations Director, based in Crawley. Michael Jackson is still in Hove. Tony Milner is due to return to the diocese after his stint at the VEC as Theology Tutor. Andrew Moss is now at Chichester. Kieron O'Brien is now parish priest of St Joseph's, Brighton. David Parmiter is now parish priest of Bexhill-on-Sea. Andrew Pinsent remains at Oxford University. Dominic Rolls continues at Dorking. Aaron Spinelli has moved to Redhill, Reigate and Merstham. Bruno Witchalls is at Bexhill-on-Sea.

Mark Woods ministers at Worthing and works as Communications Officer for the diocese.

Fr Aaron Spinelli

Birmingham

The changes noted in the 2012 *Venerabile* still stand as do those of 2009. Mark Crisp has ceased to be Rector of St Mary's College, Oscott and after a sabbatical is becoming parish priest of Ss Peter and Paul's in the centre of Wolverhampton. Gerard Murray is leaving Our Lady of the Wayside after 22 years and after a sabbatical will be redeployed at the end of the year. Gerardo Fabrizio will be replacing Fr Murray. We await further news with interest.

Fr Gerard Murray

Brentwood

Jean-Laurent Marie (1994) - on sabbatical because of ill health.

James Mackay (2009) - From Assistant Priest at St Mary Mother of God, Hornchurch, and Diocesan Youth Chaplain to Our Lady of Canvey, Canvey Island, as Parish Priest and Diocesan Youth Chaplain.

Fr Francis Coveney

Cardiff

Fr Bob Reardon is parish priest at All Hallows, Llantrisant.

Fr Liam Hennessy is parish priest of Abertillery and Brynmawr.

Fr Bob Reardon

Clifton

Canon Tony Harding, ordained 1955, is retired and lives in the St John's Flats, Bath. He has survived a nasty fall and subsequent hospitalization and continues to be our busy and extremely knowledgeable Diocesan Archivist.

Bishop Crispian (Sam) Hollis has returned to the diocese in retirement after his years as first auxiliary Bishop in Birmingham (1987-9) and then Bishop of Portsmouth (1989 - 2012). He lives in Mells where he grew up, increasing the number of Masses there and helping the PP of Frome.

Canon Brian McEvoy, ordained at Palazzola in 1966 was retired from being PP of St Mary's in his home town, the Roman City of Bath and had moved down the road to St John's Hospital, an Alms House near the Abbey founded in the 12th century, where the Anglican chaplain was very pleased to have a Catholic colleague. With his successor at St Mary's once again Brian co-hosted the 2012 Martyrs' Day Mass and lunch. Sadly, Brian died after a fall on 27 July.

Canon Thomas Atthill, ordained in 1969, retired from being PP of Tisbury and Wardour in 2011 and lives near Downside. He does supplies and continues to cook for Martyrs' Day lunches.

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.

Michael Robertson, ordained in 1993, is PP of St Bonaventure, Bishopston, Bristol and is the Diocesan Ecumenical Officer.

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

Alex Redman, having completed his training in England, was ordained in 2004 and is currently parish priest of Dursley and Nympsfield, also in the Cotswolds.

Canon Thomas Atthill

East Anglia

East Anglian Old Romans have only a few changes to report. Tony Philpot continues to be highly valued as a supply priest, retreat giver, spiritual director and chaplain to the Portuguese community. Michael Griffin

continues in Newmarket, Simon Blakesley in Diss and at the tribunal, Eugène Harkness at St Philip Howard in Cambridge, Martin Hardy at St Patrick's in Leicester, and Mark Hackeson in Poringland and as Secretary to the Diocesan Administrator and now to our newly appointed Bishop Alan Hopes. Sean Connolly has settled in happily to the parishes of March and Wisbech. I have completed my final year at Sacred Heart & St Oswald in Peterborough and shall be returning to the VEC as Academic Tutor once again from September.

Fr Bruce Burbidge

Hallam

Nothing has changed in Hallam, but as we could have a new bishop by the time you read this, there may soon be changes of which we will know nothing until next year. Peter Kirkham is at Worksop. John Ryan at St Bede's, Rotherham. Kevin Grady is now a qualified teacher and is teaching RE (for which he must surely be qualified) at All Saints, Sheffield. Ant Towey is back at St Mary's, Twickenham. Mark McManus is at the Annunciation, Chesterfield. Adrian Tomlinson has St Joseph's and St Therese in Sheffield (two parishes!). Craig Fitzpatrick is at St Hugh's, Chesterfield and your correspondent is at Our Lady of Beauchief and St Thomas of Canterbury (to give the long title), Sheffield, whereat is the longest he has ever stayed put in his life.

Fr John Metcalfe

Hexham and Newcastle

Only a few moves for Old Romans this year, yet significant ones. Mgr Phil Carroll has retired as Episcopal Vicar for Northumberland due to ill health, to be replaced by Fr Stephen Watson, also briefly of the VEC. Fr Tony Curren moves from being PP of the Spanish City (Whitley Bay) to the Eternal City, replacing Mgr Mark Langham at the Pontifical Council for Christian Unity as our man dealing with the Anglican Communion (best of luck with that...) Fr. Bill Rooke, while keeping both of his parishes, has moved house from one to the other, from St

Vincent's Walker to St Lawrence's, Byker. Canon Frank Kearney has retired to the Little Sisters.

Fr Lee Barrett

Lancaster

This year, I haven't had the opportunity to contact Lancaster's Old Romans personally but at least I can bring readers up to date with their whereabouts.

Joseph Callaghan and his wife, Gillian were well when they were last in contact. Thomas Dakin continues to live close to the banks of the River Wyre and to minister to the parish of St Nicholas Owen, Thornton-le-Fylde. Terry Rodgers still lives in St Winifride's retirement home in Blackpool and would welcome visits from old friends. Luiz Ruscillo is still parish priest of St Mary's, Hornby, and Head of the Diocesan Education Service. Michael Smith continues to live in "comfortable exile" in Ripon. Adrian Towers is still parish priest of St Andrew and Blessed George Haydock, Cottam near Preston.

Michael Tully is enjoying a well-earned retirement after many years as parish priest of Scorton and nearly forty years on the Diocesan Tribunal. Peter Clarke still serves the parish of Sacred Heart, Thornton-le-Fylde, near Blackpool. Michael Docherty continues as parish priest of Christ the King, Carlisle, but is now also priest-in-charge of St Margaret Mary, Carlisle, as well as being assistant head of the Diocesan Education Service. Emmanuel ("Manny") Gribben is moving from Kirkham to become parish priest of St Mary of Furness, Barrow-in-Furness; as some of you will know, this is very much "home territory" for him. Hugh Pollock has moved to Kendal.

Sadly, Stephen Shield is not presently in active ministry. Please keep him in your prayers. John Watson is moving from Barrow to Our Lady & St. Joseph, Carlisle. Part of his brief will be to establish a "Diocesan House for Clerics", as a centre of hospitality, priestly communion, theological study and prayer. John's warm, welcoming and spiritual ministry makes him

eminently suitable for the task! As for myself, after less than two years in Wigton, where I have been very happy, I am moving to St Mary's, Fleetwood, the parish in which I was born and where my, now very frail, father and aunt both happen to live. Whilst very conscious of being "a prophet in his own country", I am looking forward to "going home"!

Fr Michael Murphy

Leeds

Russell Wright will celebrate his Silver Jubilee of Ordination on 10 September.

Ad multos annos!

In the list of clergy which follows, new appointments are in bold type.

Archbishop Arthur Roche, Bishop Emeritus of Leeds - appointed on 26 June 2012 as: **Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments.**

John Wilson (1995): **Diocesan Administrator of Leeds.**

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 Wilfrid's, Ripon** (from September 2013).

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.

Gregory Knowles (1998): St Aidan's, Mirfield and Chaplain to Dewsbury District Hospital.

Steven Billington (1999): St Mary's College, Oscott.

Martin Kelly (2001): Further Studies in Canon Law, VEC.

Matthew Habron (2005): Leeds Cathedral and teaching at St Mary's College, Oscott.

Michael Doody (2012): Immaculate Heart, Leeds (Parish of St John Vianney).

John Carlisle, who was ordained deacon on 14 July 2013 and will be ordained priest within the following year, has been appointed to St Robert's, Harrogate and as chaplain to St John Fisher Catholic High School (from September 2013).

Fr David Bulmer

Liverpool

The Romans of Liverpool continue in their pastoral duties with no significant change from the last report save that we are presently in a vacant see, Archbishop Patrick Kelly's resignation having been accepted due to ill-health. Jack Kennedy has settled into retirement at Alston Court. Peter McGrail is now Head of the Department of Theology, Philosophy and Religious Studies at Liverpool Hope University. Thomas Wood celebrates his Silver Jubilee in September; Peter Cookson and Brian Newns celebrate their Golden Jubilee in October.

Further afield, Archbishop Paul Gallagher has moved from Guatemala to be Apostolic Nuncio in Australia.

Fr Thomas Wood

Malta

At the time of writing, the list of Maltese Old Romans is as follows: Rev. Dr Joe Mizzi, Fr Stefan Bonanno, Rev. Dr. Mark Sultana, Rev. Dr

Jimmy Bonnici, Fr David Muscat, Rev. Dr John Berry, Fr Brendan Mark Gatt, Fr Jonathan Farrugia, Fr Kevin Schembri and Fr Nicholas Doublet.

Their official roles remain as listed in previous editions of *The Venerabile*: family ministry, media, lecturing at University, priestly formation, and parish work. The last four members of the above list are still in Rome as students, although residing in another college.

I can, however, report two happy events which have taken place since last year's edition. In November 2012 several members of the VEC, led by the Rector, travelled to Malta in order to be present at the episcopal ordination of Mgr Charles J. Scicluna, a close friend of the College and spiritual director to some of the students. Thankfully the weather over that weekend was lovely and the contingent from the VEC enjoyed (at least we hope!) some fine Maltese hospitality. Bishop Scicluna has assumed the roles of Auxiliary Bishop of Malta and Vicar General: we wish him *Ad Multos Annos!*

The second glad event was Fr John Berry's very successful defence of his Doctoral Dissertation in Theology, "Yves Congar's Vision of Faith", in January 2013. During those days he stayed at the College and it was good to see so many VEC men come to the Pontifical Gregorian University to support him at the defence, led by Archbishop Arthur Roche and the Rector, Mgr Nick Hudson.

Fr Brendan Gatt

Menevia

Mgr Canon Clyde Hughes Johnson, who was ordained in 1967, and who has served the diocese well for over 45 years, has left parish ministry in Fishguard and is taking a well-deserved rest in retirement in Leominster. He goes with our good wishes and prayers, and with much gratitude for all his dedicated service.

Fr Michael Burke continues in his post as dean of St Joseph's Cathedral, while also displaying the hats of Judicial Vicar, Vice-Chancellor, Master of Ceremonies and Communications Officer.

Fr Andrew Cole, having been on loan to the Diocese of Nottingham, has now excardinated Menevia. Menevia's loss is Nottingham's gain and we wish him well in his new diocese. Keep up the hard work Fr Andrew!

Fr Liam Bradley, having successfully completed his STL studies in Moral Theology left *Alma Mater* in February. On the 6th April he was ordained a priest in the Cathedral at Swansea. *Deo Gratias!* Fr Liam's first appointment is to the Cathedral where he is now working alongside Fr Michael Burke.

Fr Liam Bradley

Middlesbrough

Mgr Anthony Bickerstaffe struggles on in retirement. Sadly the care home run by the Sisters of Mercy in which he has been happily living for many years has now closed and he has had to move to another one a few streets away. He is adjusting with his usual good humour and resilience.

Mgr David Hogan has had a year of concern for his health but he now seems to be fully recovered. It has also been a year of change in that his term of office as President of the Canon Law Society of Great Britain and Ireland has finished. While it will be a relief to him in some ways, in others he will miss making regal visits to the "Colonies" and reminding them of all that is superior. He was ever more at home in those English speaking countries still recognising the Monarch than in the rebel states across the Atlantic!

Canon Alan Sheridan has also had a year of change. After an unreasonably high blood pressure reading he decided it was time to resign as Judicial Vicar and Chancellor of the diocese. For the first time ever he is "merely" a parish priest and wondering how on earth all the other stuff ever got done. Of immediate concern is the consultation regarding the future of the York parishes – the outcome and Bishop's decision is awaited with interest and concern in equal measures!

Fr William Massie is still in Scarborough and still Vocations Director. The latter has seen some pleasing growth in the last few years. Many more young men are expressing an interest in the priesthood than in former years. Of particular satisfaction is the imminent arrival of one of our students, Peter Taylor, starting at the VEC in September 2013. He is still doing active work as a member of Faith and organising/taking part in many events which encourage young people to think about their faith.

Fr John Paul Leonard, after a sad year in which his father and Stephen Burns died, has bounced back with his familiar resilience. He is still enjoying his stint as Pastoral Director at the VEC and led a pilgrimage to Rome with Alan Sheridan in August this year, but was devastated by the news that Pope Francis has cancelled all public Audiences in August. A lynch mob of Pilgrims?!

Fr Stephen Maughan is continuing to do sterling work as PP of Loftus. He has this year taken on the responsibilities of Chancellor and JV from Alan Sheridan and is processing the work at a remarkable speed. He has settled into his new responsibilities and looks like he was born to fulfil them!

Canon Alan Sheridan

Northampton

Whilst there has been little movement of the Old Romans in our diocese over the last twelve months, two have returned to the fold. Mgr Paul Donovan returned from many years' service in the Royal Navy to take up his new posting as parish priest of St Aidan's in Northampton. Fr Michael Patey was ordained priest in the Cathedral on 8 September 2012, and is now assistant priest in the central Bedford parish of The Holy Child and St Joseph.

A Martyrs' Day celebration was arranged at Sacred Heart in Aston-le-Walls, one of the many villages in the rural Northamptonshire parishes covered by vicar general Mgr Sean Healy. The Mass was celebrated by our former bishop,

Archbishop Kevin McDonald alongside Bishop Peter Doyle and many Old Romans of the diocese and beyond. The Red Lion in Culworth proved a happy venue for a festive lunch!

Fr Michael Patey

Nottingham

The most significant social event in the year was the gathering for Martyrs' Day at English Martyrs in Alvaston, Derby. There was a goodly attendance, some 13 priests mostly from the diocese and some lay members. The Mass was celebrated by Mgr Adrian Toffolo, former Rector of the English College. Pre-prandials preceded lunch which began with a selection of *antipasti*, soup and pasta courses, lamb and venison for the *secondi*, followed by a selection of desserts. Father John Guest kindly provided the estimable wine! The chef and staff were treated to an "ad multos". A most enjoyable day.

We appear to be a sedentary lot in Nottingham although, having said that, Mgr Brian Dazeley has exchanged the delights of Our Lady of Victories, Southwell to take over in our diocese premier sea-side resort at Skegness. Walks on the beach and a thousand day trippers!

Fr Andrew Cole, formerly of the diocese of Menevia, has now incardinated into Nottingham and remains both chaplain to Nottingham University and the Bishop.

Fr Christopher Thomas continues as parish priest of Corpus Christi in Clifton as well as being responsible for the finances of the diocese as Vicar for Finance and Moderator of the Curia; an onerous task carried out with typical aplomb!

Fr John Guest continues to reside at Ashbourne - so close to the Dales - a parish for fly fishing and pleasant walks, dotted with excellent places of rest and refreshment.

Fr Mark Brentnall remains firmly rooted at English Martyrs' Alvaston. Still waiting to build a "minor basilica" to replace the small place of worship dedicated to St Ralph Sherwin at Chellaston. As University Chaplain at Derby, proud to announce the establishment of a Newman House to serve the Catholic

community of the university and provide a small residence for Catholic students - opens this year!

Fr Peter Harvey remains in situ at Thomas of Hereford at Ilkeston where as an expert in Celtic burial practices he is kept very busy.

Fr Martin Hardy continues to serve the people of St Patrick's, Leicester. As Episcopal Vicar for Education, he has oversight over the universities and all diocesan schools - a weighty task - which gladly does not include sorting out a resting place for Richard III.

Fr John Cahill provides spirited support to the people of St Peter's, Leicester, as well as being, with Fr Matthew Jakes, responsible for vocations in the diocese.

Fr Peter Vellacott is at Sacred Heart, Loughborough, Vicar Judicial for the diocese and Chaplain to Loughborough University.

Out at Our Lady and St Joseph at Matlock resides Canon Bernard Needham. A much coveted parish which boasts some notable previous incumbents, not least the late Bishop Cyril Restieaux of Plymouth.

Mgr John Hadley is at St Pius X in Naborough; as well as Chancellor of the diocese he is also adjunct Judicial Vicar.

Canon Edward Jarosz is in the far north of the diocese in Scunthorpe; a member of the Cathedral Chapter, and diocesan expert on Jewish-Christian relations.

Fr Anthony Pateman continues to provide pastoral care for Syston and Sileby in Leicester.

Our retired "Old Romans": Fr Adrian Chatterton, living in Rearsby, and Fr Michael Stappard, at Sutton-in-Ashfield, continue to thrive.

Three priests from the diocese attended the Roman Association AGM at Palazzola this year: Fr Adrian Chatterton, Fr Anthony Pateman, and Fr Mark Brentnall.

Fr Mark Brentnall

Plymouth

As our Bishop (and Roman Association President) Christopher Budd looks forward to a very well deserved retirement, other Old

Romans in the diocese continue to labour in the vineyard – often in parishes where they have ministered for years. One exception to this rule of stability is Adrian Toffolo, who has moved from Barnstaple to Kingsbridge and, more recently, taken on additional curial responsibilities as Episcopal Vicar for Safeguarding. And, having returned from Rome, Guy de Gaynesford is now parish priest of Paignton. The evidence suggests that both are flourishing. Long may they continue to do so!

Fr Michael Koppel

Portsmouth

This year has been an exceptional one of transition for the Diocese, with Bishop Crispian Hollis beginning his well-deserved retirement and the appointment of Bishop Philip Egan as the eighth Bishop of Portsmouth.

Bishop Philip Egan BA, STL, PhD was born at Altrincham, Cheshire. Educated at St Vincent's Primary School and St Ambrose College, and a graduate of University of London (King's College), he undertook his formation for the priesthood at Allen Hall, London and the Venerable English College, 1980-1985, and was awarded his Licentiate in Sacred Theology (STL) from the Pontifical Gregorian University. Subsequently, he gained a doctorate in theology (PhD) from the University of Birmingham.

He was ordained to the sacred priesthood in August 1984 and served as an Assistant Priest at St Anthony's, Woodhouse Park (1985-8), before becoming assistant chaplain at Fisher House to the University of Cambridge (1988-91).

He was appointed Chaplain to Arrowe Park Hospital, Wirral (1991-4) before doing further studies at Boston College, Ma. For twelve years, he was on the formation staff of St Mary's College, Oscott, the major seminary in the Archdiocese of Birmingham, where he was the College's Dean of Studies and Professor of Fundamental Theology.

He returned to Boston College as a post-doctoral research fellow of the Lonergan

Institute in 2007, before being appointed Parish Priest of Our Lady and St Christopher's, Romiley, near Stockport in 2008.

In 2010 he was appointed Vicar General of the Diocese of Shrewsbury and in 2011 a Prelate of Honour to his Holiness Pope Benedict XVI and in 2012 a Canon of Shrewsbury Cathedral. He was ordained as Bishop of Portsmouth on 24 September 2012.

We are sad to report the death of Sean Bowman, aged 69. Sean had been a seminarian at the College for a while before taking up teaching and was, for many years, a teacher at St Edmund's Catholic School in Portsmouth. Fr Simon Thomson celebrated his Requiem Mass on 16 May 2013. 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

+Philip Egan (1984): Bishop's House, Portsmouth

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, Womersley, 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): retired, Mellis, Somerset

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

Fr Phillip Harris

Salford

Last year Mgr John Allen celebrated fifty years of priesthood with two days of celebrations made memorable not just by the presence of various Bishops and higher but even more by two powerfully inspiring homilies, preached by John himself, which were rooted in his experience of the Church this last fifty years and powerfully full of hope. Mgr John Marsland in 2012 also celebrated his Ruby Jubilee. This coming October Fr Tony Dearman celebrates his Golden Jubilee. Tony has taught at St Bede's College, where he still lives, all his priestly life. Your scribe remembers still one lesson in particular on binary maths!

On the same day Fr Dave McGarry would have celebrated his Golden Jubilee but sadly he died during this year. Dave was one of those characters that add their own inimitable style to the diocesan presbyterate. We would also have been celebrating this December the Diamond Jubilee of Mgr Michael "Ernie" McConnon but the Lord called him home also during this past year. Ernie lived in retirement at Nazareth House, an avid viewer of Coronation Street and player of Scrabble at which, I was once assured, he refrained from using arcane philosophical words in order to win! Lest you think that two such characters are enough for this year's heavenly intake, the sparkle of

conversation around the celestial halls will have been enlivened immeasurably by the arrival of Mgr John O'Connor who also died this year. John surely will be sitting just inside the Pearly Gates, cigar in hand, with a witty and sharp greeting for all who enter.

Among the rest of the brethren, Tony Grimshaw, our most senior Salford Old Roman, continues his pastoral ministry aided by his trusty scooter along the country lanes of Chipping, Mgr Michael Quinlan is Provost of the Chapter and parish priest of two parishes in the Salford-side of Stockport, Chris Lough is parish priest in Whitefield in Bury, Nicholas Paxton is kept busy both academically and in that very useful area of supply work, Robert Lasia flourishes in prison chaplaincy, David Quilgotti is still based in Trafford and helping out in a variety of ways, Ray Matus and confreres, have taken up residence at St Chad's, the Mother Church of Manchester, which is all set to become the Manchester Oratory, Ian Farrell is Vicar for Vocations and parish priest in Longsight, I am still in Heywood, James Manock, in Radcliffe, is now Diocesan Webmaster, Tim Hopkins parish priest of Denton, Mark Harold is still the Vice-Rector, Gerard Byrne running the St Luke's centre, Christopher Dawson administering justice as Judicial Vicar, Andrew Stringfellow ministering in Gorton, East Manchester, John Flynn beginning to philosophise in Oscott and Joe Gee completing his first year in Bolton.

The final words should go to Mgr John Allen who began his Jubilee homily by saying: "A little time ago I read of a priest looking back over his 50 years of priesthood and saying: 'It's not the cruise I signed up for!' That may well strike a chord with many of us." And concluded it with these words: "the barque of Peter still sails on. The wind is in our sails once more. The crew is more international. It's young, enthusiastic. The Church is crossing new waters but she is better equipped. The documents of Vatican II and the Catechism of the Catholic Church are powerful engines of renewal. There may well be an increase of secularism in our world. Relativism

may be rife. But can't we feel a new confidence? A new spirit? A Year of Faith? 'Catholic Voices' are beginning to make themselves heard."

It was one of the early saints who said: "The Church may be storm-tossed but never wrecked." Peter is still captain. We are on course. "Not the cruise I signed up for?" No. Different. Perhaps even better." AMEN. AD MULTOS ANNOS.

Fr Paul Daly

Shrewsbury

Very little change in the Shrewsbury Old Romans scene this scene, so your scribe's thoughts have been turning to College and changes there. A change of Rector this summer gets us all thinking, Rectors old and new, the ones we knew first hand, the ones we only know from the stories about them and the awful impressions ORs like to do of them. So this year's Shrewsbury Report is an affectionate tribute to them through the lives of our Shrewsbury ORs.

In my prayer group in my first year was a recently ordained priest finishing his Licence, one Nicholas Hudson, who did a wonderful and sharply observed impression of George Hay, his Rector. Is there any of us from the 80s who doesn't do a truly terrible impression of Jack Kennedy? But they're always affectionate, acknowledging how much these Rectors shape us, and the College we were privileged to be part of. A frequent visitor in my student days was Peter Tierney, and his version of John Macmillan ("Johnny Mac") would have us in tears over the supper table at Palazzola, the anecdote always beginning with Peter in trouble and being summoned by a weary "Mister Tie-er-ney..."

Our oldest diocesan OR is Frank Rice (ordained 1954), a year before Chris Lightbound and Denis Marmion (1955). So they would have seen the transition from Johnny Mac (1939-52) to Jock Tickle (1952-64), himself a proud Shrewsbury priest. Jock, like Nick, was a Vice-Rector who stepped up. Many ORs have told me Jock was happier in the former role: true or

false? Before Johnny Mac came Bill Godfrey (1929-39), Arthur Hinsley (1917-29), John McIntyre (1913-17) and William Giles (1888-1913) and so back into the nineteenth century. My favourite place in the First Library saw John McIntyre looking down at me from his official portrait – do they all still hang in the same place? – with a look of indescribable boredom, which sadly, faced with another 200 pages of Biolo to learn by the following day, I could only return.

Jim Robinson (1960) must have been a Jock man through and through. Tony Myers (1966) would have seen Jock hand over to Leo Alston (1964-1971), which must have been quite a sea change. For future generations of Romans, these old warriors can be encapsulated in iconic moments. Did Leo really read Ovid while standing on the terraces at Deepdale? Did Jock really spend profitable afternoons rooting through the second hand furniture shops of the Via Giulia? Myths or truth-bearing cameos? John Rafferty and Rod Strange were both ordained in 1969, which, if I have done my sums correctly, means they had two years of Jock and five of Leo. Chris McCurry (1970) was ordained in Leo's final year, Cormac Murphy-O'Connor taking over in 1971. Peter Burke tells me the story of wandering around the Navona with the newly installed Cormac discussing Peter's forthcoming ordination in 1971.

Michael Morton (1975) must have been about equally split between Leo and Cormac. Stephen Coonan (1978) was ordained the year Cormac left and George Hay arrived. Philip Egan and David Long both became priests in 1984, again the "Year of a New Rector", Jack Kennedy beginning his term of office that year. Simon O'Connor (1989) started under George but did the bulk of his time with Jack. Nick Kern (1990), again if I have calculated correctly, was unusual in being under only one Rector, Jack. I was ordained in 1992, and so did five years with Jack and my final one with Adrian Toffolo (1991-99). Who could forget Jack's farewell speech at the Villeggiatura, standing up in the ref. and announcing he wanted to nail for once and for

all the lie that he ever put his right hand, fingers splayed, on his chest and emitted that Chorley exclamation, “ere!” Needless to say, he began his protest by doing precisely that... To this day, whenever Jackites meet up, we all salute each other with that trade mark greeting. It was good to welcome Adrian back to the College. As DSS, I went in to see him on his first day to check if he had any special requirements where the ref. was concerned. The “Come in!” was loud and confident enough, but when I entered his office, he was nowhere to be seen. A disembodied voice continued to address me, until I traced it to the new Rector, on his hands and knees behind the sofa, faced with a sea of boxes and trunks. Even new Rectors have to unpack.

Pat Kilgarriff took over from Adrian in 1999, already a very familiar face around College from his years as Spiritual Director there. Paul Simmons (2003) would have started under Adrian and finished under Pat. David Charters (2008) would have witnessed the transition to Nick in 2004, and Jonathan Brandon – do we still call them ONDs? – would have done his Licence with Nick as Rector. And this summer we welcome to the Shrewsbury Ranks Michael Coughlan, ordained at Our Lady’s Stockport on 19 July. And then back for another year. Under a new Rector, Philip taking over the helm this summer. Philip, actually, is something of an Honorary Salopian, having lived in our Diocese for some years, a pupil at St Ambrose College, Hale Barns, and his mother still fondly remembered as a teacher at Blessed Thomas Holford High School in Altrincham.

Good luck, Philip! And the lucky blighter doesn’t even have to unpack.

Fr Paul Shaw

Southwark

Bishop John Hine writes: “Having reached the age of 75, I have submitted my required resignation letter, and look forward to a different pastoral involvement somewhere in this diocese.”

As indicated elsewhere, Mgr Nicholas Hudson is returning to the diocese to become the new parish priest of the Sacred Heart in Wimbledon. The Jesuits are handing the parish back to the diocese, ending their 135 year history as its pastors. It is a real homecoming for Mgr Hudson who was baptized, confirmed and ordained to the priesthood at Sacred Heart. “It was my parents and brothers, the priests and parishioners of the Sacred Heart parish together who gave me the Faith which led me to offer myself to train for the priesthood,” he says.

Fr Marcus Holden writes: I am parish priest in Ramsgate and run the new shrine of St Augustine. I continue to work in Catechesis and Apologetics with the Evangelium Project and the Maryvale Institute (where I am course tutor for the MA in Catholic Apologetics).

Fr Stephen Langridge: After nearly seventeen very happy years as parish priest at the Holy Ghost in Balham, the Archbishop asked him to develop the vocations work in the diocese by establishing a residential Vocations Centre in Whitstable, Kent. This full-time appointment also gives him time to develop further his national work as Chairman of the Vocation Directors of England and Wales. Recently Fr Stephen arranged for a UK edition of the priestly discernment manual “To Save a Thousand Souls” to be printed here and distributed by CTS. He has also been instrumental in ensuring the dioceses of England and Wales have been included in the “Invisible Monastery Project” - a worldwide community of people praying for vocations to the priesthood and religious life.

Fr Richard Whinder is still parish priest of St Mary Magdalen, Mortlake, pleasantly situated between the River Thames and Richmond Park. He is currently endeavouring to raise funds for the restoration of the church, which was built in 1852 by Provost John Wenham, a disciple of Blessed John Henry Newman.

Fr Dominic Allain

Westminster

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, and PP, St John the Evangelist, Islington

Charles Acton - Allen Hall, Theological adviser

Peter Anglim - Retired, Nazareth House, Finchley

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

Keith Bartrop - PP, *St Mary of the Angels*, Bayswater

David Barnes - PP, *SS Anselm & Cecilia*, Lincoln's Inn Fields

Jim Brand - RIP

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 - Chaplain, to the Oratory School, Reading

John Conneely - Judicial Vicar, Diocesan Tribunal

Antony Convery - PP, *SS Edward the Confessor*, Golders Green

John Cunningham - PP, *Immaculate Conception & 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

Miguel Garnett - Santa Apolonia, Cajamarca, Peru

Roger Kirinich - PP, *Our Lady*, Stependale Road

Mark Langham - Chaplain to the University of Cambridge

Robert LeTellier - Further Studies, Cambridge

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

Eddie Matthews - Retired August 2012 – resident in Sussex

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 - Chaplain to St Anne's Home, Stoke Newington

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 - Senior University Chaplain in the Diocese of Westminster

Philip Whitmore - Rector of the Venerabile

Fr Philip Miller ■

Obituaries

Fr James Henry Brand

James Henry Brand, born 8 June 1935, priest of the Diocese of Westminster, ordained on 12 July 1964, by Cardinal William Heard, died on 27 March 2013.

In the early hours of Christmas morning 1964 I looked closely at Jim Brand as he played the piano in the common room of the Venerabile. I fixed the image in my mind's eye. The Christmas liturgy had begun in the chapel at 10.30 that evening with Matins. Singing the three nocturns had taken till almost midnight, when High Mass was celebrated. After Mass we sang Lauds. So it was shortly after 2.00 that everyone gathered in the common room, where we drank hot wine and sang carols – accompanied by Jim. It was Jim's final year and I was aware that this was an occasion to relish. It would not happen again. So I can see him now, the head tilted slightly back, the eyes almost closed, the cigarette at an angle in his mouth.

Jim went to school at Stonyhurst and, on leaving, completed his two years of National Service before reading Engineering at Magdalen College, Oxford. Of his National Service he used to remark with awe that, serving in Germany, he ended up with the responsibility for blowing up bridges, should there have been war with the Warsaw Pact. He was more naturally inclined to explode with laughter than explode bridges and laughter became rather the order of the day at Magdalen where Dudley Moore was a contemporary. They performed together. So there was laughter and, of course, music. Jim regarded himself as a lazy performer, but would sometimes acknowledge without a hint of conceit that, had he practised with more determination, he could perhaps have become a concert pianist. He had the gift, but, of course, what he really wanted was to be a priest. It was a refrain of his later years: "Nothing could make me give up priesthood."

After Oxford, in spite of some opposition from his parents because they had hoped he would follow in his father's footsteps, Jim had come to the Venerabile in 1958. And there was still music. He was an inspiring director of the College *Schola*, never letting rehearsals become too bogged down in minutiae. He wanted everyone to enjoy singing. But besides the music, and cooking, and gardening, and pottery, and his many other talents, the service of the Gospel was paramount. He used his gifts in its service. His homilies even as a seminarian were memorable. I recall his preaching about Christ's presence in history, in mystery, and in others, using the rhyming of history and mystery and the contrast with "others" to drive home the point.

The key that unlocked his giftedness was his rich and fertile imagination. He was always in search of ways to make the Gospel come alive. His uncovering and opening up of a piano to illustrate the blossoming of the spiritual life was an unforgettable experience. It is unsurprising, therefore, that he should soon have been sent to Corpus Christi to hone his catechetical skills and that he should then have been appointed to the Westminster Religious Education Centre, first as Assistant and then as Director, before spending four years as Pastoral Director at All Saints Pastoral Centre at London Colney. He was also Spiritual Director at Allen Hall from 1984 to 1990, and at the Beda from 2001 to 2008. He shared his giftedness with others.

However, besides these more specialised ministries, Jim rejoiced in working at what he called the coalface. He loved the parishes where he had served, in Ogle Street, Garston, Ashford, and

latterly at Chorleywood. He was the kindest of men, filled with compassion, who cared generously for those whom he met. Such passion for the Gospel and compassion for people does not come without its cost. Underneath the laughter and cheerfulness and enthusiasm there was also a keen sensitivity that he recognized; but there was also something else that suggested the wounded healer, and he may not have been so conscious of that. Nevertheless, this embracing, almost unawares, of the paschal mystery is what will no doubt have made his ministry so fruitful and placed so many in his debt. May he rest in peace.

Mgr Roderick Strange

Mgr Michael McConnon

Mgr Michael died on Thursday 15 February 2013 at Nazareth House Prestwich in his eighty-fourth year, the sixtieth of his priesthood. He was born on 17 April 1929 and baptised in the parish church of St Anne, Higher Openshaw on 23 April 1929. He was educated at the Christian Brothers' School, Youghal, at Presentation College, Cork and at Xaverian College, Manchester. He began his studies as an ecclesiastical student for the Diocese of Salford in May 1945 at St Bede's College. In September 1947, he continued his studies at the Venerable English College, Rome, and was ordained to the sacred priesthood in the Basilica of St John Lateran, Rome, on 19 December 1953.

In January 1979, Fr McConnon was named as a Chaplain to His Holiness. Mgr Michael was appointed as an assistant priest to Sacred Heart, Blackburn in October 1954 then to St Mary, Burnley in December 1954 and subsequently to St Thomas of Canterbury, Higher Broughton in March 1957. In October 1960 he was made philosophy tutor at the Venerable English College and then professor of philosophy at the Pontifical Beda College in October 1966. He was appointed parish priest to St Mary, Heaton Norris in 1987 and retired to Nazareth House, Prestwich in 2001.

Fr Steven Parkinson ■

Report for the Friends of The Venerable 2013

Annual Meeting 2012

The Friends Annual Meeting 2012 was held in Bristol on Saturday 15 September at the church of St Patrick, Dillon Court in the Redfield district of Bristol. Dillon Court is a modern complex comprising a church, a convent, parish rooms and retirement flats. We were made very welcome by a group of parishioners who served us coffee. Our College speaker was the Vice-Rector, Fr Mark Harold, who gave us an excellent PowerPoint presentation which we have grown to anticipate.

He told us of the life in the College during a very special year with the celebrations of the 650th anniversary of the English Hospice which became the Venerable English College. Many of the Friends were able to attend the celebrations. We heard with pleasure of the increase in the number of students and the fact that most dioceses were represented in the College. We heard too of the wide range of subjects the students studied both at the seminary and at the universities. Three students had recently been ordained priests and one to the diaconate.

We heard of the continuing work on the fabric of the College: the refurbishment of the main doors paid for by the Sir Harold Hood Trust; the construction of the staircase from the *portineria* to the crypt; the insulation of rooms on the Mayfair corridor; the restoration of the St Ralph Sherwin window and the complete restoration of the Pozzo fresco on the refectory ceiling.

The Friends' contributions had funded garden furniture and plants for the St Joseph's terrace and new furniture for the student bar as well as a contribution to the work on St Edward's terrace at Palazzola. Despite the recession affecting some bookings, Palazzola flourishes. Fr Mark ended his presentation with a short film on the Martyrs' Day Mass in December 2011. We then had an excellent lunch.

The Annual General Meeting 2012

The Annual General Meeting was held after lunch so we could enjoy the excellent meal while it was at its best. The meeting was opened by the Chairman who referred to some of the highlights of the past year: the Friends' stall, at the Towards Advent exhibition at Westminster Cathedral Hall, organised by Louise Sage; the outing to Rochester organised by Sarah Gough; the memorial Mass for Sir Brendan Gough at Westminster Cathedral attended by several committee members; the donation of £10,000 to provide Wifi internet access at the College and Palazzola.

The Treasurer Hamith Keith presented the annual accounts: income was £25,000 and expenditure was £17,000, of which £15,000 was to the College. The committee had agreed that the Friends' financial year should be changed to end on 31 March so that audited accounts could be given to the Annual Meeting from 2013 onwards. Mike Lang reported that we had 480 paid-up members and despite a good deal of work our numbers had not increased significantly.

There were no new nominations for the committee and all its members were re-elected: Chairman, Jo Barnacle; Secretary, Jim Holroyd; Treasurer, Hamish Keith; Committee members, Mike Lang, Louise Bradley, Mary Ewing, Sarah Gough, Jeremy Hudson, Louise Sage and Rodney Webb.

Our student speaker was the senior student, Michael Coughlan. We heard of his journey to the priesthood from his Irish background, his upbringing in Manchester and his student days in Liverpool University. It was his involvement in organising youth retreats at Ampleforth and Keswick which persuaded him to offer himself for the priesthood. He went to Valladolid and then to the VEC. Michael told us that his path to the priesthood was far from easy. The day ended with Mass concelebrated by Fr Mark Harold and Canon Thomas Atthill. It was the feast of Our Lady of Sorrows and Deacon Michael Coughlan gave us an excellent homily on why people suffer and the cross as a way to salvation.

On 27 April 2013, fourteen Friends visited Tyburn Convent. Sister Lioba gave us an interesting talk on the convent at Tyburn and some of the martyrs. Fr James Neal celebrated a votive Mass of St Ralph Sherwin and companions at the shrine. ■



JO BARNACLE IS CHAIRMAN OF THE FRIENDS OF THE VENERABLE.

Friends of the Venerable (The Venerable English College, Rome)



Join us to help the College Students By Prayer, Support and Funds

Minimum subscription is £20 per annum, £30 per family.
Payment if possible by Standing Order.

For your membership you will:

- Receive *The Venerable Journal* each year
- Receive *The Venerable View Newsletter* twice a year
- Be entitled to wear the Friends' Tie and Badge
- 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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House List 2012-2013

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

Fr Javier Ruiz, Westminster

2nd Cycle (Year II)

Fr Dennis Cassidy, Leeds
Fr David Doran, Birmingham
Fr Joseph McLoughlin, Birmingham

Rev. Michael Coughlan, Shrewsbury
Rev. Benjamin Theobald, Portsmouth
John Carlisle, Leeds
John Poland, Liverpool

2nd Cycle (Year I)

Fr Martin Kelly, Leeds

Marc Homsey, Leeds
Stefan Kaminski, Westminster
Alexander MacDonald, Antigonish
Colin Mason, Clifton
Anthony McGrath, Shrewsbury
Francis Murphy, Southwark

1st Cycle Theology (Year III)

Sean Crawley, Leeds
Matthew O'Gorman, Southwark
Anthony Rosso, Leeds
Ti Phuoc Tran, Stockholm

1st Cycle Theology (Year II)

Philip Andrews, Southwark
Kasper Baadsgaard, Copenhagen
Thomas Cunnah, Shrewsbury
Michael Deas, Salford
Jan Hansen, Copenhagen
David Howell, Southwark

1st Cycle Theology (Year I)

Luke de Pulford, Southwark
Peter Stoddart, Hexham and Newcastle
Elliott Wright, Leeds

1st Cycle Philosophy (Year II)

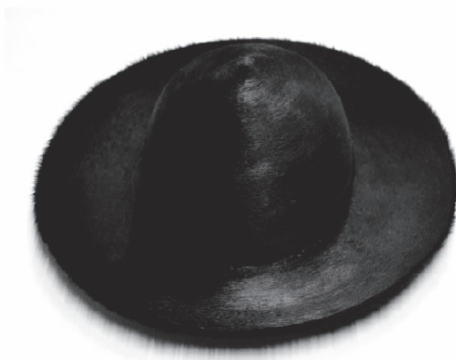
Tristan Cranfield, Arundel and Brighton
Ryan Day, Middlesbrough
Gary Dench, Brentwood
Adam Dora, Westminster
Daniel Etienne, Lancaster
Richard Marsden, Middlesbrough
Antonio Pineda, Westminster
Michael Rakowski, Northampton
Benjamin Woodley, Westminster

1st Cycle Philosophy (Year I)

James Barber, Westminster
Steven Greenwood, Southwark
Marco Egawhary, Birmingham
Benjamin Hilton, Leeds
Richard Howard, Salford
David Irwin, Shrewsbury
Ryan Service, Birmingham
John Waters, Birmingham ■

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