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2014





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



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Front cover: Detail of St Thomas of Canterbury, patron of the English secular clergy, from the Martyrs' Picture (Durante Alberti, 1580) in the Church of the Venerable English College (Photo: Fr Tony Milner)

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

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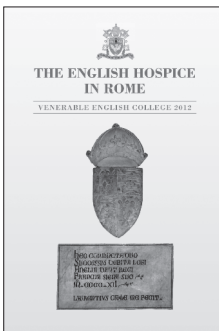
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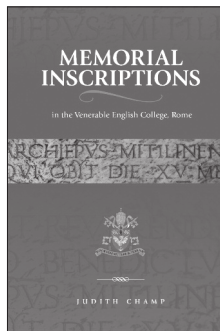
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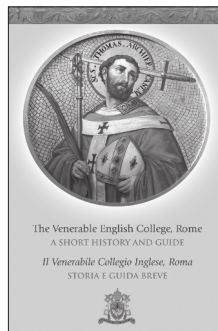
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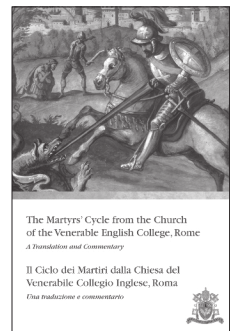
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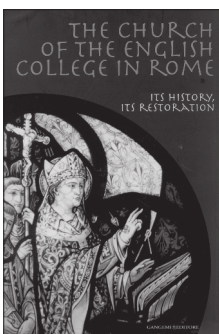
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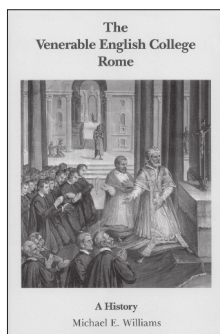
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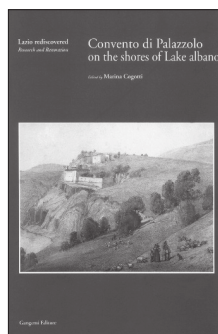
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Welcome to the 2014 edition of *The Venerable*

Editorial

2014 HAS BEEN a year of introductions and farewells at the College. We began the year with a new Rector, Mgr Philip Whitmore, whose spiritual conference on authority in the Church provides a fitting introduction to his time as Rector and to this year's issue of *The Venerable*. Just after the appointment of Mgr Philip, Pope Francis introduced himself to seminarians for the first time in an inspiring address, prompted by an international pilgrimage to Rome for those discerning priesthood and religious life, attended by the UK group Invocation 2013 and VEC students; Marco Egawhary describes those memorable events in this issue's second article.

Prof. Maurice Whitehead's stimulating lecture in honour of the Schwarzenbach donors introduced us to the riches of his research in the College Archive regarding VEC links with Welsh Catholicism in the Reformation period and he has provided here a summary of his presentation.

Following the history theme, Fr Ian Evans remembers the chaplains of the First World War on the 100th anniversary of the start of the conflict, drawing on his own experience of serving soldiers as a priest. Both these history articles introduce us to Old Romans who ministered amid the events described. By contrast, Fr John Poland's contribution reveals the pastoral work of current Romans, taking us with him into the Regina Coeli prison in Rome.

Prof. Tracey Rowland introduces the year's two new saints, St John XXIII and St John Paul II, and analyses their complementary service to the Church, namely in how language is used to express revealed truths, a theme also present in Tristan Cranfield's exposition of the poetry of St John Paul II, which teases out the connections between prayer, faith and poetic composition. The last new introduction of 2014 was for Fr Bruce Burbidge, who returned as Academic Tutor and took up the Rector's role of Schola Master; he records the year's singing in the Schola Notes.

In addition to these various introductions, the College bid farewell to Fr John Paul Leonard and Jo Barnacle, who will both be missed, and mourned the loss of Mariagrazia Sangineto. All three remain in our prayers and are remembered in this issue by Fr Mark Harold and Fr John Poland.



This issue records Pope Francis' first address to seminarians.
Photo: adapted from Ministério de Difesa

I would like to thank Tristan Cranfield (Deputy Editor) for his illuminating article and his painstaking editing work as well as Phil Andrews (Business Manager) and Francis Murphy (Secretary) for their generous dedication. Ryan Day and Antonio Pineda have shown unselfish availability, patience and skill in photography and Fergus Mulligan, our publisher, has produced yet another attractive edition. Thanks also to the Rector, whose advice and assistance have been very helpful, especially in agreeing to make the editorship a house job.

Just after the appointment of Mgr Philip, Pope Francis introduced himself to seminarians for the first time in an inspiring address.



DAVID HOWELL IS A SIXTH-YEAR SEMINARIAN FOR THE ARCHDIOCESE OF SOUTHWARK STUDYING FOR A LICENCE IN THEOLOGY AND PATRISTIC SCIENCES AT THE AUGUSTINIANUM INSTITUTE.

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Spiritual Conference: The Exercise of Authority in the Church

*Unless the Lord build the house, in vain do its builders labour.
Unless the Lord watch over the city, in vain does the watchman keep vigil.
(Psalm 126:1)*

ST AUGUSTINE APPLIES this psalm verse to the work of priests in the Church, the labourers engaged in building the house where the Lord chooses to dwell, and also to the work of the bishop, the *episkopos*, the one responsible for keeping watch over the whole (*Enarrationes in Psalmos* 126).

It is a key principle for the work of any priest, and indeed of anyone in a position of authority in the Church. We are to do the Lord's work, not our own. The message is both humbling and tremendously consoling. Like John the Baptist, we must point away from ourselves and towards the Lord, but at the same time we need not feel daunted by the immensity of the task before us, knowing that we can safely entrust it into the Lord's hands.

In another place, St Augustine says: "with you I am a Christian, for you I am a bishop" (*Sermo* 340:1). Here he is making a very important distinction between person and office. At a fundamental level, the bishop is simply one of us, a follower of Christ, seeking to grow in holiness and attain salvation. But in terms of his office and his sacramental character, he holds an important position that makes him somewhat different from the rest of us. There is a tension here, one that will always be present to some degree. The bishop who says: "Call me Bill", is emphasizing his person over his office. And the parishioner who replies: "Yes, my Lord", is emphasizing the office over the person. Of course, this same distinction, *mutatis mutandis*, applies to the work of any priest, indeed of anyone in authority. Being in a position of authority does not make us, in the normal English sense of the word, "superior" to the people we serve. I specify the normal English sense of the word, because in ecclesial circles, influenced by Italian and Latin usage, the word "superior" is often used to mean "one who is placed above", someone in a position of authority in other words, without necessarily implying a qualitative difference. For the purposes of this talk, I shall use the Italian term *superiori* when referring to "superiors" in the ecclesial sense.

To illustrate the point, it has often occurred to me that if I had followed all the counsels I've given people in Confession during the years I've been a priest, I would be very holy by now. It's not at all uncommon for a confessor to feel humbled in the presence of a penitent who is obviously an exceptionally holy person. Nor is it uncommon for a priest in a parish to feel both humbled and inspired by the holiness and devotion of his parishioners. So the relationship of a *superiore* to those under his authority is a complex one. It certainly isn't a relationship of



St Augustine, Sandro Botticelli, c.1490.
Image: Wikimedia Commons

domination, a relationship of power in a worldly sense. As Jesus himself says, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave” (Mt 20:25-27). The Pope himself includes among his titles one that Gregory the Great was the first to use: *servus servorum Dei* – servant of the servants of God – and this is with reference to the highest authority in the Church.

I think it is important for us to reflect on the exercise of authority in the Church – both the authority that we exercise ourselves, and the authority that others exercise over us. All of you at present are living under authority (as I was myself for about twenty-five years until very recently), but at the same time you are preparing for a ministry that will probably put you in a position of authority over others. So I think it is useful for us to reflect on both sides of the coin.

At this point I'd like to explore another Scripture passage with you: the story of Tamar that is found in *Genesis 38*. Here I'm recalling an address that Cardinal Biffi of Bologna gave during the Jubilee of the Roman Curia in February 2000. The story is a complex one, and it reflects an earlier stage in the evolution of the Old Testament understanding of the morality surrounding marriage and procreation. Briefly, Judah finds himself having to discipline his widowed daughter-in-law, Tamar, because she has become pregnant. But she points out that he himself is the father of her child. He had denied her the new husband she was entitled to expect, through whom she could conceive an heir for her deceased husband, and so she tricked Judah into fathering her child by posing as a prostitute. According to the conventions of the time, her actions were more defensible than his. And so he was forced to conclude: *Tamar iustior me est*, Tamar is more righteous, more virtuous than I am. Judah is the one in authority here, but he is humbled to realize that the person he is disciplining has actually behaved better than he has himself. You can see at



Judah and Tamar, G. Hoet, 1728.
Image: Wikimedia Commons

once why Cardinal Biffi offered this story to the Roman Curia: he was addressing people who often find themselves called to apply disciplinary procedures in the Church, and he was counselling them not to make the mistake of assuming moral superiority over the offender.

In a very different context, St Paul gives some advice to the Philippians – quite remarkable advice I've always thought – on how to live in community: “Do nothing from selfishness or conceit, but in humility count others better than yourselves” (*Phil 2:4*). Always consider the other person to be better than yourself. If we can cultivate that attitude towards our peers, first of all, it should help us to adopt a similar attitude towards our *superiori*, not to mention those who at some point in the future will be under our authority: the people entrusted to our care. Always consider the other person to be better than yourself. As Judah said, *Tamar iustior me est*.

There's a concrete illustration of this attitude in a particular practice of the Roman Curia that I'd like to tell you about. Whenever a decision has to be made, a proposal is put together by someone at a junior level to the person or persons responsible for making the decision. It could be an official such as I used to be myself, preparing a briefing for the *superiori* on some question or other, and concluding it with a *parere*, a recommendation, for the *superiori* to consider; or it might be a Cardinal, summarizing the results of a consultation on the appointment of a bishop and offering his own

votum as to which candidate the Holy Father might like to appoint to the vacant see. In each case, a junior is making a suggestion to a senior – and it is customary to end the *parere* with the phrase: *salvo meliore iudicio* – always subject to the better judgment of others, the superior judgment of those responsible for making the decision. One of the explanations I remember hearing from Cardinal Re is that the *superiori* often have more information at their disposal. They have access to a wider picture, they may have pieces of the jigsaw that we lack, and while it is helpful for them to hear our *parere*, they may have well-founded reasons for preferring an alternative solution. So the *parere* is put forward *salvo meliore iudicio*. You don't hear that kind of language too often in our culture, where people are accustomed to express their views and preferences forcefully, and to insist on having their way. That's the worldly model, and we have to ensure that we don't fall into it when we should be following a Christian model.

In that Christian model, we're encouraged to have our say, but then to comply respectfully with whatever decision is made by the competent authority. This is another illustration of the important distinction between person and office. We might disagree with the person, but if the person is invested with a higher office than we are, our respect for the office trumps the personal disagreement. That's the meaning of *salvo meliore iudicio*, as an expression of the attitude that a junior is asked to adopt in relation to the decision of a senior. Not blind obedience, not a suspension of the critical faculties, but a mature choice to allow respect for the superior office to be the dominant consideration.

Yet of course, the senior party, the *superiore*, has obligations too. Authority is itself a form of "obedience" in the original sense of *ob-audire*, it involves listening out for the needs of those we serve, so that we exercise authority in a way that enables them to flourish. That, of course, is what good parenting is about, and likewise good teaching, good shepherding, good formation.

And that leads me to consider our particular situation here, in a house of formation, where there are *superiori*, the Rector and the formation staff, and there are students undergoing formation.

We *superiori* are called to exercise authority in that "listening" way, we are to listen out for the needs of the students and to do everything in our power to supply those needs. Needs, of course, are not the same as wants. They're quite different things. That's one good reason why the Church isn't a democracy, because people generally vote for what they want, whereas the Church always seeks to offer people what they need. Our responsibility is to be attentive to the needs of the students and the needs of the Church as we play our part in the formation of the students and the discernment of their vocations. But of course, to paraphrase St Augustine, with you we are disciples, for you we are formators. It might seem obvious, but it needs to be said. We haven't been given this job because we're the finished article, because we're extraordinarily holy, or incredibly mature: we've been given it because despite our shortcomings, our limitations, our faults, our inadequacies, our own superiors have wanted to entrust this particular pastoral task to us. Like any pastoral office, it's actually way beyond our natural capabilities. And as with any pastoral office, the key to carrying it out at least adequately is to acknowledge that unless the Lord build the house, its builders labour in vain. Here we can think of the house as the priest that each of you aspires to be. We are builders. You yourselves are builders. And your brothers in the community are also builders. Formation takes place on many different levels. But all this building activity is useless unless what we do is in harmony with what the Lord himself wants to build. And that's what all of us, in our different ways, must seek to discern.

Some of you will have heard me quote something Cardinal Hume used to say. During the ordination ceremony, when a candidate is presented to the bishop with the words "Most Reverend Father, holy Mother Church asks you to ordain this man, our brother, for service as deacon", or "as priest", the bishop responds with a question "Do you judge him to be worthy?" And at that point,

as the Cardinal used to say, the Rector or Vicar-General or whoever is presenting the candidate ought really to reply: "Of course not".

Indeed, how could anyone be worthy of the great privilege of serving as an ordained minister in the Church? How could anyone be worthy to act as a shepherd of God's holy people, to undertake the care of souls? How could anyone be worthy to serve on the staff of a seminary, as head of a religious community, as bishop, or Pope? St Augustine, once again, expresses the responsibility involved in sobering terms: we will be judged not only on the conduct of our own lives, but on the way we have discharged our responsibility towards those under our care (*cf. Sermo 339:1*). It's almost enough to make us want to avoid authority, to avoid stepping forward, to avoid saying yes to the call when it comes.

But everyone here has said yes to that call. Everyone here has offered himself to the Church as a candidate for a responsibility that, if we stop to think about it, is quite terrifying. Terrifying, that is, if we see it as our own work, our own initiative. But if we hand it over to the Lord, then there's no need to be afraid. "Unless the Lord build the house, its builders labour in vain, unless the Lord watch over the city, the watchman keeps vigil in vain" (*Psalms 126:1*). If our exercise of a sacred office in the Church is something that we hand over entirely to God, if we allow him to direct us at every stage, to use us for his own good purposes, then we needn't stay awake at night worrying about it. After all, "he pours gifts on his beloved while they slumber" (*Psalms 126:2*).

Everyone here has offered himself to the Church as a candidate for a responsibility that, if we stop to think about it, is quite terrifying.

What I've been saying applies to any office in the Church. But I'd like now to offer one or two reflections specifically in relation to the office that the Rector and formation staff have in a seminary.

As some of you know, during the summer I took the opportunity to speak to as many people as I could who might know something about how to run a seminary. And a very helpful exercise it was too. One of the things that was said to me is that being on a seminary staff in general and being a seminary Rector in particular carries with it the considerable challenge of being under constant scrutiny from the people we live with, people who don't miss a trick, people who tend to notice whether we practise what we preach. Here we are, trying to form candidates for the priesthood, holding up a vision of priesthood, communicating ideas about how to preach, how to exercise pastoral care, offering counsel as to ways in which our students can grow in holiness and perfection and configuration to Christ the priest – and all the time, the students are probably saying to themselves: "hark who's talking".

You're probably aware of a piece of advice that's sometimes offered in Confession, when the penitent says, "I can't think of any sins, Father", and Father says, "just ask the people you live with, they'll tell you."

And so all of you are particularly well placed to give an account of our shortcomings. There's no denying that we have to do our best to lead by example. It's no use giving a Rector's conference and saying, "do as I say, don't do as I do." Yet however hard we try to lead by example, our shortcomings are going to be noticed – but at the same time, in spite of them, we've been entrusted with a task and we've been entrusted with the authority to carry it out.

So if and when we suggest ways in which you could grow spiritually, pastorally, intellectually, humanly, we're not claiming to be outstanding examples for you to imitate. If we offer you feedback on your homiletic style or your pastoral work, we're not claiming to be world experts in all those fields. We have the benefit of experience, of course, but nevertheless, you're bound to have your own ideas about us and how well we tick the various boxes. And you do keep us on our toes: you are part of our ongoing formation. There's two-way traffic here, even if the traffic flowing in one direction

looks rather different from the traffic going the other way. It's an asymmetrical relationship, but a two-way relationship nevertheless, as pastoral relationships always are.

So how do you handle a situation where you don't like what the staff say to you, or what your parish priest says, or the vicar-general, or the bishop? It's a big question, and there isn't time to consider it in detail now. The subject of obedience could easily serve as a topic for a whole series of conferences. But broadly speaking, the Church asks us to practise obedience by considering the stated will of a *superiore* to be an expression of God's will for us. And if the *superiori* are allowing the Lord to build the house, then what they're asking for probably is God's will.

It's true that if the *superiori* impose ideas of their own instead of letting themselves be guided by the Lord, then the quality of their judgment is bound to suffer. So what do we do if our *superiori* make a recommendation that we're not comfortable with? Of course we're free to express our *parere*. But if we do so *salvo meliore iudicio*, then ultimately we have to be prepared to abide by what is asked of us. That can cost us. How do we deal with the cost? It's only natural to want to confide in others, in our friends, in our spiritual

director, in people who will support us and who may express some sympathy for our point of view. That's all well and good. But at every level in the Church, there's a danger that support for someone struggling with obedience can turn sour, into a spirit of negativity towards those in authority. Gatherings of clergy are often occasions for a great deal of negative talk about the vicar-general, or the bishop, or whoever isn't flavour of the month with the clergy, and it's very easy to be drawn into that kind of talk. It's something Pope Francis warns against strongly. The place to acquire the habit of resisting this temptation is right here in the seminary, where seeds are sown for future priestly ministry.

Once again, I think St Paul offers us some very helpful guidance, and I'd like to conclude with these words from his Letter to the Ephesians. They apply to any Christian community.

"Do not use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you" (*Eph* 4:29). Those are wise words. They're not easy to put into practice. But all of us can benefit from reflecting on them, whether we're under authority, or exercising authority. Let what we say build up and provide what is needed, so that it always does good to those who hear us.



St Paul, El Greco, c.1608-1614.
Image: Wikimedia Commons



MGR PHILIP WHITMORE IS RECTOR OF THE COLLEGE AND A WESTMINSTER OLD ROMAN.

Invocation 2013 and Pope Francis' first address to seminarians



Pope Francis addressed seminarians for the first time. Photo: Invocation UK

INVOCATION IS AN event that aims to help those discerning a vocation, especially to the priesthood or religious life. Initiated in 2010, it is usually held in July in the grounds of Oscott College. In 2013 however, Invocation coincided with a pilgrimage to the tomb of Peter for seminarians, novices, and all those on a vocational journey, entitled “I Trust in You”, organised by the Pontifical Council for the Promotion of the New Evangelisation, as part of the Year of Faith celebrations. And so it was decided that the two could be combined – Invocation was coming to Rome! A series of events was organised from Thursday to Sunday and seminarians from the VEC so wishing were allowed to come down from the *villegiatura* to take part.

The first event took place in the gardens of Castel Sant’Angelo where we heard Archbishop Fisichella, principal organiser, give a word of introduction and lead us in praying for the fruitfulness of the pilgrimage. It was refreshing to see such a large crowd of young people – priests, religious and lay faithful – gathered together to discern the Lord’s will, the array of different habits also giving an injection of colour to the pilgrimage. Particularly noticeable was the large group of young “denim nuns”, who had made quite an impression on many participants: they were sisters of *lesu Communio*, a new religious order based in Burgos, Spain, approved by Pope Benedict in 2010. This single community of 150-200 sisters, led by Sr Veronica Berzosa, is known for its recent growth in vocations especially among young people and is regarded by many as an excellent example of the fruit and vision of the New Evangelisation. We then processed to St Peter’s for a visit to the apostle’s tomb, a short spell of rain unable to diminish the noticeable joy of the pilgrims. It was the first time that many of us had entered St Peter’s directly by its central stairway and principal doors; as we did so, its magnificent interior came into full view, and the basilica seemed even more awesome than usual. We also had the benefit of having the church to ourselves, which gave a greater sense of solemnity and recollection to the procession.

The following day started with catechesis in the morning, held in different languages in churches across central Rome. Among the speakers was Archbishop Arthur Roche, who focused on the Second Vatican Council and its teaching on vocation. The late afternoon was spent on a private tour of the Vatican Museums. This was thanks to Sr Emanuela and other Missionaries of Divine Revelation (the so-called "green nuns"), another recent order with growing vocations, whose apostolate is partly based on catechesis, using the art of Rome's basilicas and museums as a means of transmitting the faith. It was a rare opportunity to see the museum relatively empty and, with the aid of Sr Emanuela and another guide, could contemplate the art of the Sistine Chapel in relative silence. Later, the Invocation pilgrims came to the College for Mass, and having briefly explained its history of martyrdom, we prayed the *Te Deum* in front of the Martyrs' Picture.



The procession to St Peter's begins. Photo: Invocation UK

An audience with the Pope

One of the highlights of the pilgrimage was an audience with Pope Francis, his first address directly to seminarians and novices. After vocational testimonies in *Aula Paulo VI* from various speakers, including Fr Robert Barron, creator of the well-regarded "Catholicism" documentary series, Pope Francis arrived, and after some brief greetings, he sat down to address us. Very quickly the atmosphere changed; Pope Francis talked in a very informal way, more like a father giving advice to his children, and the event seemed to change from an "audience" to a family gathering. There was great affection in his voice, but his speech was direct and his advice challenging. In broad terms, he talked to us about five themes: (i) saying a definitive "yes" to our vocation, (ii) living our vocation joyfully, (iii) authenticity with others, (iv) charity in our conversations, and (v) encounter, both with Jesus in prayer, and with others in proclaiming the Gospel.

A joyful "yes"

Pope Francis started by acknowledging that many present may have a deep desire to "give [their lives] forever to Christ." He likened this to a period of nuptial engagement, but then asked us, "When the honeymoon is over, what happens?" Do we choose to marry only "as long as love lasts"? In our "culture of the provisional", he said, "definitive choice ... is very difficult"; the voices around us discourage us to say "yes" to God definitively. "We are victims of this culture of the provisional", he said, but we have to be secure in Jesus and "learn to close the door from inside!"

The Holy Father then spoke at length on the subject of joy. He started by clarifying what he meant by joy: "the joy of freshness; it's the joy of following Jesus; the joy that the Holy Spirit gives us." Giving the example of smartphones, clothes, and cars, he said that this joy does not come from material things: such things give us only a temporary joy, this "doesn't go deep down, it's not a profound joy." True joy, the joy that comes from the Holy Spirit, is "born from [an] encounter, from a relation with others. It's born from feeling accepted, understood, loved." It is because we know that we are loved, that we can be authentically joyful; we hear Our Lord say to us "You are important to me, I love you, I count on you ... To understand and to feel this is the secret of our joy." He elaborated further in the Mass at St Peter's the following day that we must

be joyful because God has given us a "torrent" of consolation, of maternal tenderness: "You shall be carried upon her hip and dandled upon her knees. As one whom his mother comforts, so I will comfort you" (Is 66:12-13). This joy, which also flows from our vocation, has a tendency to spread: "joy also diffuses itself. Don't be afraid to show the joy of having answered the Lord's call, of the choice to love and witness His Gospel in the service of the Church." It also spurs us to serve and evangelise: "joy leads one to service... to the encounter with others to proclaim Jesus", and helps us to draw others to Christ. "Joy, real joy, is contagious", he added.

If we find we are lacking in joy, "something is wrong", Pope Francis suggested. The consequence is an impeded service to others, impeded interior life, and impeded apostolate. "There's no holiness in sadness, there isn't!", he said, and quoting St Teresa of Avila he continued "A sad saint is a sorry saint! ... When one comes across a seminarian, a priest, a nun ... with a long, sad face, who seems as though a soaking wet blanket has been thrown over his or her life ... something is wrong! ... Please, let us never have nuns, never have priests with the face of chili pickled in vinegar (*peperoncino in aceto*) – never!" he said, to the sound of great applause and cheers from his listeners.

Continuing on the subject, Pope Francis acknowledged that sadness, a lack of joy, could be the result of mental health, but "in general it isn't a psychiatric problem". He explained that this sadness often stems from a lack of pastoral paternity (or maternity in the case of religious sisters). Priests make a vow of celibacy, because they have "consecrated [their] love to Jesus, a great love... [the priest's] heart is for Jesus". The priest at ordination enters on a "journey" of love which "matures towards pastoral paternity ... and when a priest is not the father of his community, when a nun is not the mother of all those with whom she works, they become sad." We become sad when we "live our consecration badly" and thus fail to become "fruitful", Pope Francis explained. He concluded emphatically "this isn't Catholic! This isn't Catholic! This is the beauty of consecration: it is joy, joy..." Turning to an elderly nun sitting towards the front of the seats, he said "When you find examples such as she, many, so many nuns, so many priests who are joyful, it's because they are fruitful, they give life, life, life. They give this life because they find it in Jesus! In the joy of Jesus! Joy, not sadness, pastoral fruitfulness!"

Don't be afraid to show the joy of having answered the Lord's call, of the choice to love and witness His Gospel in the service of the Church.



Authentic witness

Another source of joy in the life of a priest or religious is "authenticity" as Pope Francis explained: "To be joyful witnesses of the Gospel we must be genuine, coherent ... Jesus greatly reproached hypocrites ... those who have – to say it clearly – a double face". He exhorted us not to be like the Pharisees, about whom Our Lord said, "Do what they say, but not what they do!" (cf. Mt 23:3). Referring to St Francis' well-known dictum, "proclaim the Gospel always, and, if necessary, use words", he explained that this meant to "proclaim the Gospel with authenticity of life". In our lives "others must be able to read the Gospel", but we accomplish this "with our defects, our limitations and – I add something more – with our sins". We are all sinners, but we also have access to the remedy, the Sacrament of Reconciliation. "Be transparent with your confessor, always. Tell him everything; don't be afraid ... This transparency will do you good, because it makes one humble ... Tell the truth, without concealing, without half-words, because you are talking to Jesus in the person of the confessor", Pope Francis told us. If we make this effort to be transparent, we are rewarded: "And the Lord embraces you, kisses you!", he added.

"From sin itself grace abounds! Open the door to grace, with this transparency!" A fruitful confession is aided by the "indispensable" daily practice of the examination of conscience, "to help us grow in authenticity in our life."

Formation in community

Pope Francis then talked about the four pillars of formation, dwelling particularly on the community aspect of formation: "it's necessary that formation be in community ... the worst seminary is better than no seminary! Why? Because community life is necessary." In community, "relations of friendship and fraternity are an integral part of this formation ... So many times I've found communities ... where the most common short prayer is gossip! ... it's common: jealousy, envy, speaking badly of another." Using strong words, the Holy Father described such a community as "hell", which is why "friendship and fraternity is important." We can only develop deep friendships with a few people, but fraternity must be shown to all: "If I have something against a sister or a brother, I say it to her or his face, or I say it to someone who can help, but I don't say it to others to 'soil' him or her". "Never speak badly of another", Pope Francis said, "this is a beautiful, a beautiful path to holiness!"; fraternal love involves charity in words – "would you speak badly of your mother, of your father, of your siblings?" Pope Francis asked us, "Never!"

Encountering others, encountering Christ

The fifth theme, one which the Holy Father would re-visit at World Youth Day in Rio, was "encounter". Cultivating friendships moves us to encounter others: "Cultivate friendships: they are a precious good; however, they must educate you ... to go out of yourselves. A priest, a religious, can never be an island, but must always be a person ready for encounter". Through the two-fold encounter with Jesus and others, we proclaim the Gospel: "go out of yourselves to proclaim the Gospel", he said, "but to do this you must go out of yourselves to encounter Jesus. There are two ways out: one towards the encounter with Jesus, towards transcendence; the other towards others to proclaim Jesus. These two go together. If you just do one, it's no good". All ministry must be coupled with an encounter with Jesus, through prayer: "Don't be afraid to go out of yourselves in prayer and in pastoral action. Be courageous in praying and in going to proclaim the Gospel". In the homily Pope Francis preached the following day to us in St Peter's, he re-emphasised the necessity of prayer for ministry: "Our mission ceases to bear fruit, indeed, it is extinguished, the moment the link with its source, with the Lord, is interrupted." He also noted: "evangelisation is done on one's knees!"

A priest, a religious, can never be an island, but must always be a person ready for encounter.



Finally the Holy Father urged us to stay away from moaning and complaining: "don't learn from us that sport that we, the elderly, often engage in: the sport of lament! Don't learn from us the cult of the 'complaining goddess.'" Instead, he told us, "be positive, cultivate the spiritual life and at the same time, go out, be able to meet people, especially those most scorned and disadvantaged." Again he emphasised, apostolate and prayer are not diverse activities, but go together; we must "be contemplatives and missionaries." In this way, we avoid viewing our mission in a worldly way, but see it in a supernatural one instead; there is "discouragement that can result from trials and failures. [But] the fruitfulness of the Gospel proclamation is measured neither by success nor by failure according to the criteria of human evaluation, but by becoming conformed to the logic of the Cross of Jesus... the logic of love. It is the Cross ... which guarantees the fruitfulness of our mission."

Before the Holy Father left us to start our Marian Procession through the Vatican Gardens (sung in large part by our very own VEC cantors!), he commended us to the Blessed Virgin: "Have Our Lady always with you, pray the Rosary, please ... Don't abandon it! Always have Our Lady with you in your home, as the Apostle John had her. May she always accompany you and protect you." Before departing, the Holy Father asked us to pray for him and concluded by leading us in prayer.

The culmination of the pilgrimage, Sunday's Mass in St Peter's was, as ever, a wonderful occasion, especially as Ryan Service (now in first year theology) was asked to read at the Mass! Several discerners since have gone on to apply for vocations in both priestly and religious life, and we pray that Invocation 2014, held this year back in Oscott, has similarly borne fruit. But as well as discerners, the pilgrimage nourished those in formation too, whom Pope Francis encouragingly addressed at the opening of the Sunday's homily: "You represent the Church's youth! If the Church is the Bride of Christ, you in a certain sense represent the moment of betrothal, the spring of vocation, the season of discovery, assessment, formation. And it is a very beautiful season, in which foundations are laid for the future." May seminarians, the spring-time of vocation, be strong in hope and joy, and may Our Lord send more labourers to the harvest!



VEC students lead the singing.
Photo: Invocation UK



MARCO EGAWHARY IS A THIRD-YEAR SEMINARIAN FOR THE ARCHDIOCESE OF BIRMINGHAM STUDYING THEOLOGY.



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Piety and Patronage: *The English College, Rome, the earls of* *Worcester and links with Wales, 1578–1679*

Editor's note: From the end of January to mid-June 2013, Maurice Whitehead, Professor of History at Swansea University, held the first Schwarzenbach Fellowship at the College. During this time, he helped take the Archives into the next stage of their development, undertook informal evening seminars for students on the history of the English and Welsh Catholic community, and engaged in research on the Somerset family, earls of Worcester, and their early links with the College. On 25 May 2014, he delivered the first Schwarzenbach Lecture in the College crypt in the presence of the sponsors of the Fellowship, Mr and Mrs Urs Schwarzenbach, and their guests, together with the staff and students of the College. The following is an abridged version of his lecture.

Introduction

The well-documented tensions in 1578 between English and Welsh students at the newly founded English College in Rome, and Pope Gregory XIII's acceptance in 1579 of the resignation of the first Rector, the Welshman, Dr Morus Clynnog [or Maurice Clenock] (c.1525–1580?),



Procession Portrait of Elizabeth I, c.1600.

In the foreground is Edward Somerset (c.1550–1628), fourth earl of Worcester. The man and woman on the far right are Worcester's eldest son, Henry Somerset (c.1577–1646), the future fifth earl and first marquess of Worcester, and his wife Anne (née Russell). The portrait depicts the Somersets' three homes: Raglan and Chepstow Castles are depicted to the left and centrally and the large building on the right is Worcester House in the Strand in London. Attributed to Robert Peake the elder (1551–1619)

because of these difficulties, had repercussions far beyond Rome. In post-Reformation Wales, it left a temporary vacuum in the leadership and patronage needed to protect and foster Catholicism there. However this vacuum was quickly filled by the Somerset family, earls of Worcester, who resided at Raglan and Chepstow Castles in Monmouthshire, and at Worcester House in the Strand, in London. Over the course of the following century, the Somerset family was to develop and retain close links with the English College.

Edward Somerset (c.1550–1628), fourth earl of Worcester, and early patronage

The Somerset family's patronage of post-Reformation Catholicism in Wales began with Edward Somerset, fourth earl of Worcester (c.1550–1628), who succeeded to the earldom in 1589. By 1601, Edward Somerset was master of the horse to Elizabeth I, a member of the privy council and earl marshal of England (the most senior earl in the kingdom). In 1602, he became lord lieutenant of both Monmouthshire and Glamorgan – and, additionally, as Admiral of the Severn, enjoyed complete control over all shipping in the Bristol Channel, as well as holding his own family titles as Lord of Raglan, Chepstow and Gower: in short, he was king of south Wales in all but name.

The earl rose to even greater prominence and favour, overseeing James I's coronation in 1603, the baptism of Princess Mary in 1605, and the unique ceremony creating Prince Henry as prince of Wales in 1610. In line with Elizabeth I's view that the earl "reconciled what she believed irreconcilable, a stiff papist to a good subject", Worcester fashioned himself at court as an impeccably conformist *politique*, taking the oath of allegiance to the royal supremacy and attending sermons. He was placed on a commission for the expulsion of the Jesuits in September 1604 and, in 1605, was employed in the interrogation of the gunpowder plotters in the Tower of London. Later appointed lord privy seal, the earl's last significant public appearance was in February 1626 as lord great chamberlain at the coronation of Charles I. He died at Worcester House in London in 1628 and was buried at Raglan parish church, close to his principal seat in Wales.

Such impeccable credentials allowed Edward Somerset to lead a double life in which he was able, clandestinely, to support and foster the "old religion" – Catholicism. From 1595, despite his official duties of hunting down Catholics in general and Jesuits in particular, the earl gave protection at Raglan Castle to a priest and former student of the English College, Rome, Fr Robert Jones (c.1564–1615), a young Welsh Jesuit who was an almost exact contemporary of William Shakespeare.

Though little is known of Robert Jones's early life in north Wales, he had arrived at the English College in Rheims in 1581 and was sent to the English College in Rome in 1582, studying there for a year. In 1583 he entered the Jesuit novitiate in Rome, completed his philosophical and theological studies at the *Collegio Romano* (today the Gregorian University) and was ordained sometime in the early 1590s, shortly thereafter being appointed to the philosophical faculty of the *Collegio Romano*. In October 1594, the superior general of the Society of Jesus in Rome, Claudio Acquaviva (1543–1615), sent Jones to the English and Welsh Jesuit mission, as it was then designated: it was not to become a full province of the Society of Jesus until 1623. By late February 1595, Jones was in London. Little is known about his activities in the late 1590s, except that he appears to have worked as a missionary in Wales and along the Welsh marches, making periodic visits to London. Somewhere outside London he was professed as a fully fledged Jesuit on 18 October 1603.

By that time, Jones had established a missionary network involving Welsh and English recusant gentry, secular clergy and Jesuits – all with the discreet help and support of the

Somerset family. From a base in Monmouthshire – possibly Raglan Castle itself, where Jones is known to have been in residence for extended periods – the network extended along the Welsh Marches and over the border into England.

Robert Jones’s missionary activity soon began to bear fruit as he began sending students from Shropshire, Worcestershire, Herefordshire, and Monmouthshire to the English colleges at Valladolid, Douai and Rome. Despite increased government surveillance and vigilance after the Gunpowder Plot in 1605, Robert Jones eluded capture. Considered the most likely candidate to succeed Fr Henry Garnet as superior of the English and Welsh Jesuit mission after Garnet’s execution in May 1606, he asked to be excused. Eventually Jones received into the Catholic Church Lord Henry Somerset (c.1577–1646), the fourth earl’s son and heir, and Henry’s sisters, including Lady Frances Morgan (née Somerset). By 1609, the Somersets and the Morgans were the principal Catholics under Jones’ spiritual direction. Notwithstanding Robert Jones’ earlier reluctance to accept high office, Fr Acquaviva named him superior of the entire English and Welsh Jesuit mission in March 1609—a position that he held until his death in 1615.

The Somersets’ royal links and networks

The Somerset family’s direct Plantagenet descent from Edward III, albeit illegitimately, through John de Beaufort, eldest son of John of Gaunt, explains, at least in part, the extraordinary lengths to which the Somersets went in supporting Charles I during the Civil War.

Lord Henry Somerset succeeded his father as fifth earl of Worcester in 1628 and was made first marquess of Worcester by Charles I in 1642. Brought up in conformity to the Church of England, and educated at Magdalen College, Oxford, Henry Somerset had become attracted to Catholicism as a young man, apparently during his Grand Tour of Italy: he was received into the Catholic Church by Fr Robert Jones and remained a committed Catholic until his death. Generally reputed (according to Clarendon) “the greatest Money’d Man of the Kingdom”, during the Civil War he made available £24,000 per annum to the Royalist cause, supplying almost £100,000 by 1646.

Charles I was fully aware of Henry Somerset’s religious beliefs. After his 1645 defeat at Naseby, the king retreated to Raglan Castle to take stock of his declining political position, staying there for some time. There, he found the earl running a religiously balanced household, employing both Catholic and Anglican servants, and both a Catholic and an Anglican chaplain. The earl’s private secretary was the Anglesey-born Catholic, Hugh Owen (c.1575–1642), author of *Dilyniad Christ*, the first translation into Welsh of Thomas à Kempis’ *De Imitatione Christi*.



The Effigies of the most Hon^{ble} Earl of Worcester, Lrd Herbert, Govern^r Lord President and Lrd Marshal Lord Lieutenant of the County of Gloucester, Hereford and Monmouth, and of the Right of the most noble one of the Lords of His Ma^{ty} Henry Somerset, Marquess and Baron of Clifton Raglan and Lieutenant of Wales, and the City and County of Bristol, and of the Garter, and most Hon^{ble} Privy Councell.

Henry Somerset (1629–1700), 1st Duke of Beaufort
Artist: Robert White (1645–1704) © National Portrait Gallery, London

This work was later edited and published in 1684 by his son Hugh, better known as Fr John Hughes (1615–1686) who had studied at the English College in Rome from 1636 to 1641, subsequently becoming a Jesuit in 1648.

During the 78-day siege of Raglan Castle by the Parliamentarians in the summer of 1646, the spiritual needs of Catholics among the garrison of 800 men supporting the Royalist cause were attended to by yet another former student of the English College in Rome, Fr Charles Gwyn (c.1583–1647), *alias* Brown, who was Rector of the Jesuit community in Wales and the West Country. When surrender became inevitable on 19 August 1646, all the members of the garrison were allowed to go free – with the exception of Henry Somerset. He was taken in captivity to London, died there of unknown causes shortly before Christmas 1646, and was buried in the Beaufort Chantry at St George's Chapel, Windsor Castle.

The Somerset family's direct links with Rome

The Catholic piety of the Somerset family survived the loss of Raglan and the death of Henry Somerset in 1646 – and the family's links with the English College in Rome grew rather than diminished. Henry's son, Edward Somerset (c.1601–1677), the new second marquess of Worcester, sent his own eldest son, another Henry (1629–1700), later to become the first Duke of Beaufort, on the Grand Tour in 1648. During his time in Rome, Henry lived at the English College for nearly two months, accompanied by his private tutor, Fr John Clarke, SJ (c.1604–1672), who was later to return to the College as Rector, from 1671 until his death in office. The second marquess' brother, Lord John Somerset, also lived in the College, again for nearly two months, from December 1649 to February 1650, on the second of three recorded visits – the first being in 1647 and the third in 1651 when he stayed at the College for more than two weeks. As the College's *Pilgrim Book* records of Lord John Somerset's 1649/50 visit:

This most noble pilgrim ... afford[ed] a remarkable example to all the College for his constant habit of prayer, spiritual conversations, and humility. On leaving us, he thought of proceeding to Jerusalem.

Lord John's piety was clearly passed on to his three sons – Henry, Thomas and Charles. The latter two studied for the priesthood at the English College at Douai and became members of the secular clergy, while Henry went to Rome to study at the English College from 1651 to about 1655, but not as an ecclesiastical student. The *Liber Ruber* makes it clear that he was not seeking ordination as a priest, but simply wanted to study in Rome to complete his higher education – something otherwise impossible for a Catholic to do at Oxford or Cambridge during the Commonwealth period.

The final Somerset with Roman connections – Lord Thomas Somerset (c.1601–78), brother both of Edward, the second marquess, and of Lord John, already mentioned – is in many ways the most elusive. Leaving Raglan to live in Rome in 1640, he is recorded in the *Pilgrim Book* as dining frequently at the English College for the rest of his life. While living in the style of an English lord in Rome (where he was known as *Tommaso Somersetto*), he sought and obtained ordination as a priest, but without the fact being recorded in the usual records. However, a papal brief of 16 July 1645, referring to Thomas Somerset as a "*nobilis presbyter anglus*", granted him faculties to use a portable altar in England and "secretly in Rome". Initially, his ecclesiastical status was not widely known, certainly not to people such as the great English diarist, John Evelyn (1620–1706), who, visiting Rome, viewed him solely as an aristocrat abroad.

Lord Thomas' many purchases of property in Rome in the 1640s, 1650s and the early 1660s mark him out as a very wealthy man. Around 1665, he decided to become an Oratorian priest,



Raglan Castle today

entering the Oratory in Perugia, to which house he donated his art collection. Documents in the English College archives in Rome outline his abortive attempts in the 1660s to set up there a special fund to support the education and training of a small number of seminarians: why his plan did not materialise is unclear. While his career as an Oratorian awaits further research, the annals of the Oratory in Perugia show that in 1678 he was sent to London on a special mission as a papal pro-nuncio to the court of Charles II. Though the purpose of this mission requires investigation, it is known that Lord Thomas Somerset died at Dunkirk *en route* back to Rome and Perugia: he was then 77 years old and was presumably buried in Dunkirk. However, the mystery deepens. Another document in the College archives, dated 1710, thirty-two years after Lord Thomas' death, sought permission for his bowels to be buried in the garden of the English College in Rome – a request that was evidently agreed to: this is the only known record of such a request in the College archives.

In conclusion, this outline sketch of four successive generations of the Somerset family of Raglan, their patronage of post-Reformation Catholicism in south Wales, their piety, and their strong links with the English College hopefully demonstrates that the family is one meriting further research.



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Dulce et decorum est pro patria mori: The chaplains of the Great War in its 100th anniversary year



“IT IS SWEET and honourable to die for one’s country.” There is no doubt that many people today would find such a sentiment rather obscene. Initially viewed as a provocative yet enticing rally call, its efficacy dimmed significantly as the First World War progressed and the realities of modern warfare became apparent to those at home. They said it would be “over by Christmas” and, when it finally ended, that it would be “the war to end all wars.” How wrong were they on both counts. But for those who lived through those years, those who answered the rally call to serve their country, it was the most natural and patriotic thing to do at the time. And among those who answered that call were hundreds of priests and ministers of all denominations from Britain, Ireland and the Commonwealth. 2014 marks the 100th anniversary of the start of the conflict and affords an opportunity to remember the role played in it by military chaplains.

From the outset, the number of deployed chaplains was not sufficient to meet the spiritual and sacramental needs of the very significant number of Catholic officers and soldiers. There was only one Catholic chaplain for each of the seven divisions of the British Expeditionary Force (BEF) and every division comprised up to 20 major units, each ranging in strength from 500 to 1000 men. Several of these units contained a concentration of Catholics, and some were almost entirely Catholic in their membership. Not having their own priest with them, or indeed finding it very difficult to get a priest at all, weighed heavily on the chaplains who felt keenly their lack of effectiveness. It is however to their credit that, despite the difficulties, these men did sterling work as evidenced in a *Catholic Herald* article of 26 Dec 1914:

Fr Lane... sleeps standing up in the trenches with his blanket around him; he is a hero. Hardly recognisable as a priest – filthy, mud-covered, cold, frost-bitten.

The level of commitment and the drive shown by these men, hampered by low numbers and the challenge of physically reaching their dispersed flock, is further evidenced in an article for *The Tablet* of 26 Dec 1914 which said of Mgr Count Bickerstaffe-Drew:

He has shown an amazing amount of energy for an elderly man, but several times I have seen him sitting with the driver of one of the ambulances, nodding his head, absolutely worn out for want of sleep owing to his labours amongst the wounded.

However, despite what can only be regarded as the heroic attempts of Catholic chaplains, the lack of sacramental and Mass cover for Catholic personnel was being commented upon by commanding officers and their disgruntlement was being passed up the chain of command. In the aforementioned *Tablet* article, a chaplain commented on the lack of an appropriate priestly presence:

Regarding the want of Catholic chaplains... they have not met a priest since they left home, or heard Mass on Sundays... the arrangements are unsatisfactory and complaints are general.



In this painting by Fortunio Matania Fr Francis Gleeson gives general absolution to the Royal Munster Fusiliers on 8 May 1915 at Rue du Bois, on the eve of the battle of Aubers Ridge. The Munsters suffered very heavy casualties the next day and in his diary Fr Gleeson, from Co. Tipperary, wrote: "spent all night trying to console, aid and remove the wounded... It was ghastly to see them lying there in the cold, cheerless outhouses, on bare stretchers with no blankets to cover their freezing limbs." He survived the war becoming a chaplain to the Irish Army and died in 1959.

By November 1914, the BEF had grown: more and more troops were being deployed and the numbers on the Western Front increased exponentially. It was time for the Army to reorganize. The Adjutant General Sir Nevil Macready began improving the organisation of all the supporting Arms, starting with the Army Chaplains' Department. He tasked Mgr Keatinge with providing adequate Catholic sacramental cover for all Catholic troops throughout the Western Front. In response, Keatinge proposed a radical change: he called for four Catholic chaplains per division (one for each brigade with additional priests to cover each Irish battalion), and for Catholic chaplaincy provision in field hospitals and base camps. Surprisingly, his proposal was sanctioned by the War Office thanks to Sir Nevil Macready who, at the time and subsequently,

was a strong supporter of the Catholic Army chaplaincy cause. This reorganisation was a validation of the administrative prowess of Mgr Keatinge. He was, after all, the most senior Catholic priest in theatre, holding the equivalent rank of a full colonel. A Catholic colleague, Fr Rawlinson, wrote in his diary:

He was an inspiration to all who saw him before the altar of God. I never saw anyone say Mass with greater devotion... His prayerfulness would change the atmosphere of a canvas tent and make it seem the House of God. This was a side of his character that may be overlooked. But those who knew him well, knew that this was a life founded on prayer.

His energies were spent in touring the front, visiting priests, offering pastoral and material support to his chaplains and visiting wounded personnel in base camp hospitals. It is to the credit of the Army at the time that a subsequent posting in 1915 saw Mgr Keatinge assigned as principal chaplain to the Army in Macedonia with the equivalent rank of brigadier-general, the highest rank in the Army achieved by a Catholic priest to this day.

He left the Catholic chaplains better organised, and working to an administrative and spiritual chain of command. In consequence, they were able to immerse themselves in their work in one of the most dangerous and inhospitable environments any priest has had to minister within. Yet it is precisely within this context that some of the most valuable, appreciated and courageous acts of priestly ministry were carried out, thus establishing a paradigm model of service which would be emulated by chaplains in subsequent theatres of war.

During a recent joint British/Irish Army chaplains' battlefield tour, I had the opportunity to visit the grave of, and pray for, but one of many such dedicated Catholic priests. Fr Simon Knapp OCD volunteered his services at the start of the war. He arrived in theatre in 1914 and almost immediately achieved the admiration of men from all denominations and ranks. A rifleman wrote of his observations of Fr Knapp's ministry in the trenches during the worst winter of the war:

Our chaplain... is a saint... He is always in the trenches with the regiment. He has faced death at least forty times since we came out. No other clergyman have I seen in the front trenches but him – hearing confessions, with bullets, in showers like hailstones, passing over the heads of penitents and confessor. This is what makes soldiers fight well and die calm.



Fr Simon Knapp DSO, MC, MID

"He won the VC every time he went ministering to the lads in our advance." So wrote a Presbyterian chaplain with the Forces in France of Fr Simon Knapp, who was perhaps the best known padre in the British Army. He had served through the Boer War and won the medal awarded for those who served in that conflict, with seven clasps. In the present war he had already won the Military Cross (MC), with which he was decorated by the King, and the Distinguished Service Order (DSO), but he had not yet been invested with the DSO when he died; Lord de Vesci, Adjutant of the Irish Guards, laid the decoration on his coffin. A fearless man, he scorned bullets and always went with an advance to minister to the fallen. The manner in which he escaped death scores of times was often the topic of conversation in the trenches of the Irish Guards and others on many occasions. In this last advance, despite his insistent

requests, he was not permitted to go with “the boys”, so he did the next best thing: he simply followed after them. He quickly came upon a fallen Guardsman and was tending him when he himself was badly wounded in the head. The only words he uttered after being struck were: “That’s my call.” He died of his wounds on 1 August 1917 having served continuously since 1915.

The personal piety of soldiers is always difficult to gauge, but the old adage that “there are no atheists in foxholes” still rings true for chaplains serving currently. While it is clear that there are many devout and practicing Catholics in the Army and that these certainly do avail themselves of the ministry of Catholic Army chaplains while on operational duty, vast numbers of soldiers do not. Yet when in situations of threat or perceived danger, they do express sentiments of spiritual need, albeit inarticulate and unformed ones. A recent survey undertaken by Rev. Peter King in Afghanistan more than adequately showed that the British soldier, either professing the Christian faith or none, still relied on the ministrations of chaplains of all denominations for comfort and surety in an environment which could seriously maim or claim the lives of many of their colleagues. It is as if something innate yet unstructured, un-catechised and un-evangelised is stirred from its dormant phase and wants to connect with the transcendent.

This religious dynamic was also evident in the First World War, when many Catholics were eager to receive the sacraments, particularly the Eucharist and Confirmation, and many others were received into the Church: in 1918 *The Tablet* recorded that 40,000 officers and soldiers converted to Catholicism over the four long years of the war in France alone. The experience of war, the privations, the danger, the relentless anxiety and fear and the continuous presence of the smells and sights of death created conflicting emotions in many. It was as Milton wrote in *Paradise Lost*: “The mind is its own place, and in itself can make a heaven of hell, a hell of heaven.” For many, the experiences of the war did as much to destroy faith as it did to reinforce it. It was within this tension that many Catholic chaplains laboured. Cynicism, atheism and



A Catholic chaplain tending to an injured man in Ypres

prejudice abounded in some elements of the chain of command, making it difficult sometimes for the chaplain to exercise his ministry. Very often it was only the example and the perseverance of the chaplain which won the day. Many a chaplain encountered an obdurate commanding officer who would take it upon himself to determine whether or not his men attended church services or Mass. On several occasions, it was the up-front and no-prisoner-taking attitude of the priest which assured that those in situations of impending danger and death received the support and encouragement they needed to be at rights with God. Often the response of the men and the manner in which they welcomed the much sought-after priest, seemed to calm the chastened CO, leading him to have a veiled fondness for the "troublesome" priest.

The focus of the ministry of Catholic chaplains was always to present Christ on the battlefield of man's folly, to bring comfort and the surety of faith to those caught up in unimaginable horror, the like of which few were adequately prepared to endure. War at the front broke men's minds, bodies and spirits. There was nothing glorious about the experience. It was for many, quite simply, hell on earth. Constantly being expected to bring redemption, healing, strength and fortitude into such an unforgiving and hostile situation took its toll on many chaplains. For some the task was too demanding and as a consequence some were sent home with minds and faith shattered forever. For others however, it was like being tested "as silver is tried" (Psalm 66:10), an experience in which some chaplains realized previously unknown reserves of strength, purpose and courage.

While the Irish Church rightly holds in high regard Fr Willie Doyle SJ MC – who was on two occasions put forward for a Victoria Cross and a Distinguished Service Order and, killed in action, has no final resting place other than his name inscribed upon the Tyne Cot Memorial Cemetery Wall – the English Church may also hold in high esteem the ministry of many other Catholic Army chaplains given their exemplary priestly service. Among these, was Fr Francis Devas SJ DSO OBE MC. In his spiritual ministrations he was profoundly reasonable, sane, sympathetic and understanding. Without having any technical knowledge of medical psychology, he realized the importance of treatment for those souls whose doubts and difficulties called for psychological help as well as the grace derived from the Sacraments. His wisdom and his sympathy kept many souls from losing their grip on religion. His guidance in the Confessional was very human, full of common sense, and truly spiritual.

His wisdom and his sympathy kept many souls from losing their grip on religion. His guidance in the Confessional was very human, full of common sense, and truly spiritual.



Another impressive chaplain was Rt Rev Mgr James Dey DSO CBE (later to become Bishop of the Forces). When the First World War broke out he went to France with the 2nd Division as chaplain to the Connaught Rangers. After the retreat from Mons, which he always spoke of as "the best retreat he had ever made in his life," when the war had settled down to the stalemate of trench warfare, Fr Dey spent some time in charge of the base hospitals at Wimereux. Then he was sent as senior RC chaplain to General Smuts' force which conquered German East Africa. Returning to England after this expedition, he was made Principal Staff Chaplain and Vicar-General to the Army Bishop, Bishop Keatinge. He was granted the DSO, and was mentioned in dispatches. Bishop Keatinge was further honoured by being made a Companion in the Order of St Michael & George (CMG) and a Commander in the Most Excellent Order of the British Empire (CBE).

Another contemporary was Rev. Robert Nash DSO, an alumnus of the Venerable English College. From 1898 until 1920 he served as Chaplain to the Forces, first of all in South Africa and afterwards successively in Bermuda, France and Egypt. In 1919 he was senior chaplain at Gibraltar. For his bravery and dedicated service, Nash was twice mentioned in dispatches in the Great War, and was awarded the DSO in 1918. He retired from the Service in 1921.

These are but a few of the many, many, Catholic priests who served during the First World War. Of the others who came and went, little is known other than what has been written about them in regimental histories and personal diaries. They brought to the horrors of war the comfort of faith and the sacraments. Their willingness to empathise with those they served earned sentiments of respect and admiration. In total, 179 chaplains of all denominations, who endured the risks of bringing Christ to those in most immediate danger, succumbed to the violence of the front and died serving the men whose lives they shared. For many there is a Commonwealth gravestone marking their mortal remains. For others there is no marked resting place, and they remain undiscovered in the ground of what was then no-man's land; that quagmire of dirt, mud and unidentifiable bodies blown apart by barrage after barrage. There they lie until the Resurrection, undisturbed under the green fields, safe from the horrors which took them from life. May they Rest in Peace.



FR IAN A. EVANS CSF, ASSISTANT CHAPLAIN GENERAL AND REGIMENTAL COLONEL OF THE ROYAL ARMY CHAPLAINS' DEPARTMENT, PROVIDED THE PHOTOS IN THE ARTICLE AND BASED HIS RESEARCH ON *THE CROSS ON THE SWORD - CATHOLIC CHAPLAINS IN THE FORCES* BY T. JOHNSTONE & J HAGERTY; GEOFFREY CHAPMAN, 1996.

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“I was in prison and you visited me”: pastoral work at Regina Coeli prison

FOR OVER FOUR years, a group of us from the College have been regularly visiting the prisoners at Regina Coeli prison in Trastevere. I suspect that most of us who have done this work at some point would agree that it can be challenging and difficult, but also grace-filled. Naturally there are the bureaucratic hurdles of getting an initial stamp of approval (copious paperwork, meetings and a lecture course before even stepping foot inside) and the challenges of dealing with the



Regina Coeli prison. Photo: Wikimedia Commons

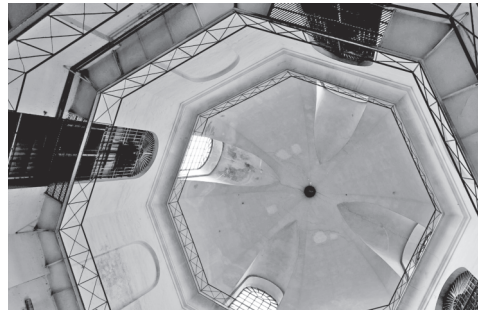
guards on duty at reception and the various wings. The guards display attitudes which cross the whole human character spectrum but one thing is true: it helps if they know you! Beyond that the more profound and difficult challenges are the life-situations, histories, and circumstances with which and in which the residents find themselves living. The gospel message of hope can be difficult to comprehend, alien perhaps, at least on the surface, and can appear rather abstract pitted against the situations that they live in. It's also true that many of the people that we see aren't Catholic or even Christian: some are Muslim and perhaps even agnostic or atheist. They also come from all over the world: Italy and Europe, Africa and South America being the most common locations.

The seeds of hope are there if you know where to look. *But you do have to look.* Certainly the difficulties of life and suffering are concentrated and palpable within its atmosphere. On the one hand I'm sure that all of them feel the Lord's call: "I will say to the prisoners, 'Come out'; to those who are in darkness, 'Show yourselves'" (Is 49:9). In fact, a large statue of Our Lady stands in the main rotunda of the prison, as a sign of this. But faced with a stretch of seven years or more, the prospect of having no contact with their children, of having one shower a week, having no hot water, having no money for toilet paper, of living in overcrowded cells, of having no say over their lives, the call to hope can seem empty. Whatever they might or might not have done, whatever their guilt, their dignity as a person isn't lost and arguably a sign of civilisation is found in how a society treats those most marginalised, particularly those who transgress its laws. A few weeks ago I casually asked one of the guards how he was, not expecting much of a response. I was taken by surprise when he said "*sto male*". He said to me that it's always "*male*" – bad – within these walls: the only time he feels anything else is when he has left the building. So how does one maintain contact with God when living in such an environment?

One of the people that we see – Gianni – has written some reflections on his experience in prison and the following is a translation of one of them from his Italian:

When I entered prison on the 23rd May 2012, I was 40 years old and had two children: nine and six. The first months were absolutely infernal. I had continual panic attacks, my self-esteem was destroyed, and a horrible thought entered my mind: my life had ended. I had no longer any care of my own self – I was closed in a corner waiting for who knows what... Many times I looked at myself in the mirror but I didn't recognise myself. And yet, even though it seemed impossible, the Lord came to me. He gave me some signs that I would never have imagined. Thanks to him my journey begins again... One day I was going to the courtyard for the hour in the afternoon that we're allowed outside and I noticed that the chapel of our prison section was open and the chaplain was preparing for the 4pm celebration. In front of that open door I felt the strong desire to go in... Behind the altar there was a painting that reproduced a scene from the passion of Jesus – precisely the moment he was pierced by the lance. At the sight of this work I knelt down and I started to weep. I said "My Lord help me to find my way again. Send me a sign of your closeness." In that very same instant the chaplain came over and touched my shoulder and invited me to speak to him. For me, that was the tangible proof that it was not the case that Jesus wasn't talking to me – it was simply that I hadn't been listening. From that moment until today I abandoned myself in his arms and it is he that carries the heaviest part of my cross. Remember God loves you and will always love you. My life begins again.

The power of God's love was felt in Gianni's life by the experience of desolation countered by an act of tangible kindness on the part of the chaplain, if only in a touch and a listening ear. Listening non-judgementally, which is part of serving, can help lighten the burden of the cross: through that, God reaches those most in need, the seeds of the kingdom enlighten that darkness in order that hope may be *felt*. Part of our ministry in the prison therefore is simply to listen to people like Gianni. Our sessions in the prison are normally



Regina Coeli prison. Photo: Wikimedia Commons

group-based and focus on the upcoming Sunday's Mass readings. Often the readings will spark a thought that is preoccupying one of the members of the group. The tone of the conversation can take many unexpected turns, and often it's difficult to know what to say. Questions common across the various groups in the various sections of the prison centre on suffering: "Why is this happening to me?" "Why is God doing this to me?" Most of us have learnt that there is no simple theological answer that can straightforwardly answer the question of suffering for them in a way that has concrete application. But the fact of simply being there and giving them a chance to express those feelings, for them to talk and for us to listen, can be a start.

Listening is one aspect. But there are more active ways that the people we see can be encouraged. Often they feel helpless to do any good. Emphasis therefore on what the residents can do positively from even within the confinement of the prison walls becomes important. For example, we can highlight to them the friendships that have developed within the groups, we can ask them to talk about the ways they have displayed concern for other residents within the

prison, we sometimes go around the section and bless individual cells and involve them in that celebration and, in a big way, we can utilise prayer. As well as introducing them to different types of prayer, we often ask the people in the group to pray for us during the week, to pray for each other in prison and, in particular, to pray for those they find most difficult. This can be a way to break – even if only briefly – the vicious cycle: the simple request for prayer draws the individual out from an inward-looking negativity

to a positive act of doing something for someone else. There was an occasion in which one of the residents was listing the people he had prayed for: his family, his friends, his lawyer and the judges sitting at his appeal hearing. So I ventured to ask if he had prayed for the original trial judge who had convicted him. "No way" he responded, in a rather disdainful tone. The following week he told me that he had prayed for that judge. That for me was a sign of grace working in that man's life. Ministry in the prison can also have an outreach which goes beyond the confines of the actual walls. If we are able to, we attend the trials of those that are in our groups. We have been in court when the people we work with have been convicted or found innocent of the charges made against them, or released on appeal. Sometimes this can happen quite dramatically. There was one instance when we had to help a distraught wife out of the court (on the orders of a rather unsympathetic police officer) after her husband had been found guilty and given eleven years: the wife had collapsed on the floor in the corridor outside the courtroom and we were told to escort her out. On other occasions we have had more sober conversations with the families of those on trial. In all cases they – and those on trial – always seem very grateful to see us. Indeed, perhaps the words that have remained with me most from my time in this ministry were from a man who was convicted with a group of Africans and given a long prison sentence: the week after his conviction we saw him one last time and he said: "You'll never know how much it meant for us to see you there."

I would hope that our service in the prison is one of non-judgemental listening, and that somewhere in all that the presence of Jesus has been felt. It's true that the prison chaplain is one of the few individuals within the walls who takes each person for who they are and not through the "criminal" or "prisoner" lens. I hope that somewhere along the line some seeds of hope – of "the favourable time" (2 Cor 6:2) – have been experienced even in a place like Regina Coeli. Whether or not they actually have been is something we may never know this side of eternal life. For my part, I can say that engaging with those most marginalised brings into stark reality the hope and the life that Christ offers. And for me that is a grace.

I would hope that our service in the prison is one of non-judgemental listening, and that somewhere in all that the presence of Jesus has been felt.



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St John XXIII, St John Paul II and Gaudium et Spes in historical context

ST JOHN XXIII died in June 1963, some eight months after the commencement of the Second Vatican Council. In his opening address to the Council he spoke of the need for renewal, or in Italian, *aggiornamento*. The salient point of the Council was not to be “a discussion of one article or another of the fundamental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians, and which is presumed to be well known and familiar to all”. Rather, he suggested that “the substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another” and he thereby called for a more pastorally effective presentation of the ancient doctrines. He didn’t however offer any guidelines on how this might be achieved. As the Vatican II historian John O’Malley wrote, “at the time of the Council we did not think to ask from it any consistent theoretical foundation for *aggiornamento*, because most of us were not aware of the importance of having one”.¹



St John XXIII Photo: adapted from manhhai

Since St John XXIII left no statements about how he saw the process of *aggiornamento* unfolding, his project was, in O’Malley’s words, “transformed from a practical norm for reform into an explosive problematic”.

The idea of transposing Church teaching from one academic dialect to another is a highly complex operation, fraught with dangers. In his doctoral dissertation on the topic of culture in the thought of St John Paul II, Cardinal Francis George noted that in the “light of linguistic sciences and anthropological analyses of culture current today, the distinction made by John XXIII in his opening address to the Council could be criticised as rationalistic”.² Fergus Kerr made a similar point about the linguistic philosophy of Karl Rahner, who was arguably the most influential of the Council’s *periti*. Kerr described Rahner’s belief that communication comes after language, and that language comes after having concepts, as Cartesian.³ The theory which currently holds the greatest academic respectability is that concepts and language in general are always mediated through a culture.

Contrary to these implicitly Cartesian or rationalistic approaches to linguistic transposition, Cardinal George argued:

Cultural forms and linguistic expressions are, in fact, not distinguished from the thoughts and message they carry as accidents are distinguished from substance in classical philosophy. A change in form inevitably entails also some change in content. A change in words changes in some fashion the way that we think.⁴

The way that the word “partner” in preference to “spouse” has changed social attitudes about marriage and fidelity is a good illustration of this principle. If almost all the world sends invitations to “x and partner” it seems as though having a “partner” is the norm, and having a “spouse” is the special case.

The document of the Council which is most closely associated with the project of *aggiornamento* is *Gaudium et spes*, promulgated well after John XXIII's death on the last day of the Council in 1965. It was sub-titled "the Pastoral Constitution on the Church in the Modern World".

Some theologians (predominantly those located in Belgium and Holland) interpreted this document as a call to correlate the Catholic faith to the culture of modernity. The idea was that one should search for elements of contemporary culture that were popular and relate the faith to them. It was this outlook that ultimately gave rise to the folk liturgy movement and the abandonment of social practices that had a distinctly Catholic theological significance.

In order to understand how the events unfolded, it helps to take one's mind back to the period of the early 1960s. At the time of St John XXIII's death the Beatles had just had their first number one hit, *Love me Do*, but a popular youth culture based on rock music and rebellion from parental authority had yet to fully arrive. In 1960 a Catholic had been elected President of the United States, suggesting that a thaw had begun in Catholic-Protestant relations and the world had survived the Cuban missile crisis of October 1962, suggesting that things might improve on the Cold War front as well. The war in Vietnam had not yet begun, and though the contraceptive pill had been developed its distribution was still subject to numerous restrictions. This was the state of the world when St John XXIII made his optimistic declarations in his Opening Address.

Within a few short months however, President Kennedy had been assassinated, the South Vietnamese President, Ngo Dinh Diem, had also been assassinated, Beatlemania was out of control and the Western world was on the brink of a cultural revolution.

The year 1968 is now synonymous with social turmoil. This was due to the coming of age of a new generation who did not want to make the sacrifices of the World War I and II generations, and in particular, who did not want to die in the Vietnam War. It was also related to the expansion of tertiary education to the middle classes, to the development of the contraceptive pill, and to the influence of Freudian psychology and varieties of atheistic, existentialist and feminist philosophy. The latter were combined in Simone de Beauvoir's 1949 best-seller, *The Second Sex*.

In May of 1968 priests distributed Communion to Marxist students who were picketing the lecture theatres of the Sorbonne while in Tübingen student demonstrators denigrated Christ as a sadomasochist who found the crucifixion sexually arousing. In Berkeley, California, student radicals came together in the hippie movement, whose hallmarks included experimentation with mind-altering drugs and multiple sexual partners, New Age psycho-therapies, the cult of the celebrity rock star, life on social security benefits and poor personal hygiene.

Throughout the western world an ever-expanding number of universities got taken over by academics of the "New Left". Unlike the "Old Left", the hard-core working-class Stalinists who believed in dialectical materialism and were often found fighting the class war through the trade union movement, the "New Left" were middle-class intellectuals primarily interested in the battle of the sexes and the war against Christian morality.

Tragically, in the 1960s and 70s, many religious men and women were caught up in this zeitgeist and defended their behaviour by reference to St John XXIII's concept of *aggiornamento*.⁵ With reference to these times, a Scottish blogger recently remarked: "Is it any surprise, given the surrounding culture, that Vatican II produced some odd results? If the Council of Trent, once completed, had been left to the interpretations of some drug crazed hippies we'd be picking up the pieces of that instead".⁶

The Protestant theologian Karl Barth was aware of the intellectual problem as early as 1966. In an interview with Pope Paul VI he asked the question: What does *aggiornamento* mean? Accommodation to what?⁷

The answer given by St John Paul II was, in effect, "we don't want to accommodate to anything,

we want to re-center on Christ". As Fr Robert Barron has expressed the idea, "philosophy, ethics and cultural forms do not position [Christ], rather he positions them. To understand that reversal is to grasp the nettle of the Christian thing".⁸ A young Joseph Ratzinger made the same point when he remarked that the Church is not a haberdashery shop that changes the fashions in its windows with the arrival of a new season.

St John Paul II had himself contributed to the drafting of *Gaudium et spes* and he was enthusiastic about the document's incorporation of the language of personalism. The hallmark of his own brand of Thomism (known as Lublin Thomism) was his interest in developing the Thomist tradition with reference to personalist language and ideas. The concept of the person had been used by the scholastics but confined to the area of Trinitarian theology. Classical Thomism was interested in universal human nature, not the individual person's unique characteristics. St John Paul II was interested in both. He was therefore particularly keen on the document's adoption of personalist language in the context of the sacrament of marriage. He did not, however, interpret the document as a call to accommodate or even correlate the Church's teachings to whatever the contemporary zeitgeist happened to be. His favourite paragraph in the entire document was paragraph 22, according to which:



St John Paul II. Photo: adapted from Iberia Airlines

The Truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father, and His Love, fully reveals man to man himself and makes his supreme calling clear.

The central point of the paragraph is that the human person only achieves self-understanding to the extent that he or she is open to a relationship with Christ. Christology is deemed necessary for any adequate anthropology. By emphasising this paragraph St John Paul II effectively undercut any secularist potential of the document which was notorious for being loosely drafted, alternating as it did between theological statements and sociological generalisations.

According to this reading, the point of *Gaudium et spes* was not for the Church to adopt the strategies of marketing agencies and present the faith as something fashionable, or to find something fashionable in the contemporary culture and try to tie the faith to it. Rather, it was to affirm certain human aspirations (for example, the desire for freedom and personal development) and then to offer a relationship with the Trinitarian God as the solution to these legitimate aspirations.

The Trinitarian Christocentric anthropology of paragraph 22 of *Gaudium et spes* reverberated through the many homilies and encyclicals of St John Paul II, especially his Trinitarian encyclicals: *Redemptor Hominis* (1979), *Dives in Misericordia* (1980) and *Dominum et vivificantem* (1986).

In *Redemptor hominis* St John Paul II stated that the man who wishes to understand himself thoroughly must draw near to Christ and appropriate and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. In *Dives in misericordia* he stated that God the Father does not merely remain closely linked with the world as the Creator and the ultimate source of existence, but He remains linked to the human person in a bond still more intimate than that of creation. In *Dominum et vivificantem* he emphasised that this divine filiation planted in the human soul is the work of the Holy Spirit who liberates human persons from various forms of social determinism.⁹

In effect, these encyclicals took up the topic of deification which Blessed John Henry Newman encountered in his studies of St Athanasius, and which Matthias Joseph Scheeben linked to the idea of a nuptial union between God and the human person. They offered what Joseph Ratzinger called a “daring new theological anthropology”.

However, the task of presenting that anthropology to the world remains a work in progress. It forms part of the core curriculum of the international network of John Paul II Institutes and it is starting to feature in doctoral dissertations, but in many parts of the Church it is yet to filter down to the level of parish life.

My guess is that when St John XXIII looks down on the world from his vantage point in heaven he is baffled by what some clerical members of the generation of '68 made of his opening address. I imagine him looking embarrassed and saying: “How could they possibly think I was promoting rock Masses? Didn't they read my Apostolic Constitution *Veterum Sapientia* on the importance of Latin? Why did they think I wanted classrooms in Catholic schools to be covered in posters with silly slogans?”

But I also imagine St John Paul II sending him a consoling smile and saying: “Don't worry, there were other effects. We did start speaking the language of personalism. We did become more Christocentric and Scriptural. By speaking more about the Trinity, especially Christ, and directly referencing our ideas to the Scriptures, we at least started to heal the wounds of the sixteenth century. Best of all we killed off the idea of Catholicism as a kind of duty parade, a series of social practices performed so as to avoid eternal damnation. Instead we helped the faithful to understand that it is – for those humble enough to be open to the work of grace - all about participation in the life and love of the Trinity as a foretaste of heaven.”

In the end *aggiornamento* came to mean not merely “open the windows” but “open wide the doors to Christ”, so that human beings may respond to the offer of divine filiation.



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Endnotes

- ¹ J. O'Malley, *Tradition and Transition: Historical Perspectives on Vatican II* (Wilmington: M. Glazier, 1989), 45
- ² F. George, *Inculturation and Ecclesial Communion: Culture and Church in the Teaching of John Paul II* (Rome: Urbanian University Press, 1990), 47
- ³ F. Kerr, *Theology after Wittgenstein* (Oxford: Basil Blackwell, 1986), 11
- ⁴ *Ibid*, 47
- ⁵ Two excellent histories of this period are by Mark S Massa, *Catholics and American Culture: Fulton Sheen, Dorothy Day and the Notre Dame Football Team* (Crossroad Publishing 2001) and *The American Catholic Revolution: How the Sixties Changed the Church Forever* (Oxford University Press, 2010). Massa makes the point that some aspects of the Hippie movement were actually anticipated by the theatrical “happenings” of religious women in Catholic girls' schools in California in the early 1960s. Although both books are focused on the situation in the United States, similar histories could be written of the Conciliar generation of clergy in other countries.
- ⁶ 'Cum Lazaro: The Pope and LSD' at cumlazaro.blogspot.com/2012/03/pope-and-lsd.html.
- ⁷ K. Barth, *Ad Limina Apostolorum* (Edinburgh: St. Andrew's Press, 1969), 20
- ⁸ R. Barron, *The Priority of Christ: Toward a Post-Liberal Catholicism* (Grand Rapids: Brazos Press, 2007), 341
- ⁹ John Paul II, *Dominum et vivificantem*, 52.2

“A mist confusing the sundial”: faith and reason at prayer in the poetry of St John Paul II

The distant shores of silence begin
at the door. You cannot fly there
like a bird. You must stop, look deeper,
still deeper, until nothing deflects the soul
from the deepest deep.¹

“IS THE POET-priest more vulnerable than other poets because of his dual vocation?”² Hidden in the clandestine Krakow seminary in the cellars of the episcopal palace, mired with fellow workers amidst the rubble of the Borek Fatęcki stone quarry, anxious about his future ministry in a Poland on the brink of destruction, the young Karol Wojtyła must have asked himself this question.³ Champion of Polish culture and beacon of national resistance, sportsman, playwright, philosopher, priest, Pope and now saint, John Paul II stands in the imagination as a giant wielding the might of so many personal gifts, all mysteriously combined and given over to the service of the gospel, that to some his entire personal history may seem strangely changed into allegory, the story of a mythical being and no man at all.⁴ Will such a great edifice then remain standing if we add another weighty title to it, that of “poet”, as well?

St John Paul II wrote poetry throughout every stage of his life, both before and after ordination. This fact was unknown to the general public until his election as Pope in 1978, as he had previously always published anonymously, or else under the pseudonyms “Andrzej Jawien” and “Gruda” (which in Polish means “clod of earth”).⁵ But the title “poet” is a supremely apt one for this newly created saint.⁶ Indeed, understanding John Paul II as first and foremost an artist helps us to understand his work as philosopher and pastor, by giving us a vivid insight not only into his thought but into his prayer, that stammering world of half-formed sentences disclosing half-grasped images, that engulfed Karol Wojtyła, flesh and blood, as he knelt before the reality of our God, who is Love beyond description.

A poet of reason and experience

Wojtyła’s poetry shows the diverse but complementary powers of faith and reason in action, beating together, as he puts it in *Fides et Ratio*, as “two wings on which the human spirit rises to the contemplation of truth.”⁷ His aim is to present that strange experience of human contemplation, both of the self and the world around, in a struggle to tell his own story. But this, he writes, is no “mere wrestling with images/carried in our thoughts”; rather “we fight with the likeness of all things/that inwardly constitute man”⁸; we are led to the realisation of the wonder that is man, he who has been given an immense vocation by God to be in His own image. The poems that best express this are those he wrote about his time as a seminarian, working in the quarry. As muscles tighten to wield the hammer and smash stone into shape, the poet-philosopher’s eyes penetrate into what has been called the “inscape” of the rock, the “form-giving essence of things.”⁹ As he hammers, “thought informing his work”, his shoulders and veins are “vaulted” making his whole person seem like a Gothic building.¹⁰

In reading the poems, we must always be aware of that tension between the abstract and concrete, the experience of the poet and the experience of the reader which never quite intersect. This is due to the very nature of language, which can never quite capture lived experience without distorting it, packaging and neatly intellectualising it, a phenomenon of which Wojtyła was well aware: “I don’t know those ancient words. When I turn to the written record/I am still far from the living words, which/a man in history filled with his breath and sound.”¹¹

John Paul II cited the recognition that language is a mystery itself as being a step on the road to his priestly vocation, the burgeoning love of the Polish tongue as drawing him into a greater relationship with the Son, who is Word.¹² It is the task of philosophy to explore and articulate that troubled relationship between words and experience but poetry can do something at once simpler and, more fundamental – it can *present* it:

Like a light filled with green,
like green with no shade,
an ineffable green that rests on drops of blood.

That leaning gesture, both cool and hot,
slides into me, yet stays overhead,
it passes close by, yet turns to faith
and fullness.¹³

Each image falters and gives way to another; it is up to the reader to “feel” what connection there may be between colour, gesture, temperature, movement and, ultimately, faith. In the reader, the senses are activated, the intellect explores and somehow there emerges a feeling of trust and love which suffuses what has gone before. As a proponent of phenomenology, Wojtyła’s philosophical method has been described as consisting of, first, grasping the essential elements of an object and the important relations between them and, second, illuminating the essence of the object in the context of the whole human person, and relations with other persons.¹⁴ We can detect the traces left by the cogs turning in such a way engraved lightly on paper in his poetry. We can also see the influence of his favourite poet and compatriot Cyprian Norwid (1821-1883), who “uses subdued colours, a chiaroscuro transfixed with shafts of light ... but this is not art for art’s sake. Every line served to bring the reader closer to the philosophical goal of the poem ... the most ‘intellectual’ poet ever to write in Polish.”¹⁵

A poet of faith and memory

However, merely to describe the workings of the intellect is not Wojtyła’s intention. And so to faith. We find that the movements, experienced in the intellect and the emotions, in the act of reading (and writing) poetry, are also typical of those involved in prayer. All artistic endeavour, as St John Paul II stated as Pope, should be seen as a participation in the divine act of creation, noting the similarity in the Polish language between *stwórcą* (“creator” – the title of God whose art brings things, *ex nihilo*, into being) and *twórcą* (“craftsman” – the one whose art transforms



St John Paul II working in the Borek Fałęcki quarry near Krakow in 1941.
Photo: Getty images

already existing matter to give it form and meaning).¹⁶ So what for Norwid is a philosophical activity represented in art will be consciously for Wojtyła both this and an ordering of the matter of language to present the inward stirrings of the heart at prayer. One of Wojtyła's favourite techniques is to assume the persona of an ecclesiastical figure from the past or a character from the Bible and let their encounter with Christ inform his own, sharing in the experience of John the Apostle turning to see the Lord for the first time: "I feel that I am still on that lake shore/gravel



St John Paul II. Photo: adapted from Beyond Forgetting

crunching under my feet –/and, suddenly – Him"¹⁷, or Our Lady holding her baby son for the first time: "then brightness flared, too huge for simple days,/and hands clasped when the words lost their space."¹⁸ The men and women of Scripture thus become the keys to interpreting the story of every Christian. Wojtyła is aware that this close identification with the saints is possible because of the nature of history, that created flow of which God Himself has become part. Drawing again on the imagery of quarrying and rocks, Wojtyła describes history as having "seams" which connect us with those who have gone before in the life of faith. We walk on these seams, they are carried in us in human language and they impress themselves on the heart and soul. They flow together and are disentangled in the unity of the Church, built on Peter, the rock. The future Pope, aware of this when entering St Peter's Basilica a few days before the opening of the Second Vatican Council wrote: "There are so many walls, so many colonnades/yet we are not lost ... Peter, you are the floor, that others may walk over you ... you want to serve their feet that pass/as rock serves the hooves of sheep."¹⁹

This daily *anamnesis* that the Christian must make, remembering and contemplating the mysteries handed onto us in prayer, allows the mysteries to "enlighten the eyes of the heart" (Eph 1:18) and see clearly the true nature and meaning of the world. Here, not words, but vision is key: something we see best in Wojtyła's cycle "Song of the Brightness of Water" (1950), a meditation on the Samaritan woman at the well at Sychar (Jn 4:1-39). The persona is the woman herself, sitting again at the well and gazing into its depths, remembering her encounter with the mysterious Nazarene:

From this depth – I came only to draw water
in a jug – so long ago, this brightness
still clings to my eyes – the perception I found,
and so much empty space, my own,
reflected in the well.

Yet it is good. I can never take all of you
into me. Stay then as a mirror in the well.
Leaves and flowers remain, and each astonished gaze
brings them down
to my eyes transfixed more by light
than by sorrow.²⁰

The Christian feels the tension between seeing and not seeing, comprehension and mystery, the concrete and the abstract, that reminds him of the experience of prayer and his own relationship with Christ, the light; as this light, mediated by faith, falls on the reason, the vision is clarified, reflected in the Samaritan's story, which becomes part of his own memory. Yet the light is not comprehended fully; it is not drawn from the well and possessed, but must be accepted as an astonishing gift whose bestowal can never be fully understood. This does not mean to say that our eyes are not capable of full comprehension, for they receive a foretaste of that full, beatific vision for which we have been called into being, a share in the gaze by which the Father and Son regard one another in the Most Blessed Trinity: "When You created these poor eyes of mine ... You were thinking of that eternal gaze enraptured by the endless deep."²¹

A poet at prayer

Perhaps the most beautiful insight we receive into the constantly moving procession of faith and reason in prayer in Wojtyła's poetry is the humility that his personae express faced with the limitations of their own inward vision. An inescapable intellectualising risks petrifying the flowing conversation of love into which one enters: "My love is so mind-manacled, forgive that Lord;/it subtracts You from thought, leaving it cool as a stream, where you want an embrace of fire".²² Thirteen years later, another verse offers the sage advice: "Love and move inwards, discover your will, shed heart's evasions and the mind's harsh control".²³

The greatest clarity in the early, abstract poems of his early twenties, is when the poet's attention turns to the Blessed Sacrament, where images cease to swirl and cohere into something clear and substantial:

I adore you, fragrant hay, because in you
no pride ripens as in ears of corn;
I adore you, fragrant hay, because you cuddled
a barefoot baby, manger-born.

I adore you, rough wood, because I find
no complaint in your fallen leaves;
I adore you, rough wood: you covered His shoulders
with blood-drenched twigs.

And you, pale light of wheat bread, I adore.
In you eternity dwells but for a while,
flowing in to our shore
along a secret path.²⁴

The repetition of St Thomas' phrase "*Adoro te*" shows the slow gaze of the man at prayer moving over the physical objects that came in contact with the God-man, no longer mere physical phenomena to be studied by philosophy, nor mere verbal objects to be pressed into the servitude of metaphor to describe the indescribable, but real things that are the focus of veneration. The rhythm is slow and measured, and draws us in the third stanza to weigh the final "I adore", placed now, weighed heavily, in final position and no longer to be repeated, allowing us to pause to ponder the Host Itself, described, typically, as "light". Later in the poem, Wojtyła will describe the Host as "a mist confusing the sundial", an image that surely makes us think of the hopelessness of seeing reason as an instrument that alone can measure the truth of what it encounters here.

A poet and priest

We began by asking with Wojtyła whether a poet-priest is more vulnerable than other poets. Reading his work we can certainly see that its key aspect is a constant awareness of the divine source of all beauty and artistic inspiration. One commentator notes: "Wojtyła's poetry does not exhort; it does not blame; it does not praise. It simply describes."²⁵ We see that such a description is not a limitation for the poet-priest, but in fact does something very important; it becomes a way of sharing with others not so much the ongoing story of salvation, but the initial movements of the soul, the stirrings of God's love within the poet. The fruits of this personal love affair can be seen in the Christian's actions, analysed in study and recommended to others in preaching, but the affair itself cannot be communicated directly, just as it is experienced, because it is unique to each person. But, as Wojtyła found, poetry is a means of pointing to this inner experience and recreating it to some extent in the hearts of the reader, holding up a mirror in which to perceive our own depths, where God speaks to us first, before the need for human language, in "this drawing in by the Word/by silence rather than speech."²⁶



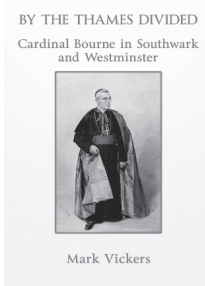
TRISTAN CRANFIELD IS A FOURTH-YEAR SEMINARIAN FOR THE DIOCESE OF ARUNDEL AND BRIGHTON STUDYING THEOLOGY AT THE GREGORIAN UNIVERSITY.

Endnotes

- ¹ K. Wojtyła, "Shores of silence" (1944), in *Karol Wojtyła: Collected Poems*, trans. J. Peterkiewicz, (London: Hutchinson, 1979), 24
- ² Peterkiewicz, 9
- ³ cf. A. Vircondelet, *John Paul II: The Life of Karol Wojtyła*, trans. L. Davidson (Paris: Flammarion, 2004), 27; cf. John Paul II, *Gift and Mystery*, (London: Doubleday, 1997), 20-21
- ⁴ cf. G. O'Connor, *Universal Father: A Life of Pope John Paul II*, (London: Bloomsbury, 2005), 103
- ⁵ Peterkiewicz, 9
- ⁶ cf. J. Kupczak, O.P., *Destined for Liberty: The Human Person in the Philosophy of Karol Wojtyła/John Paul II*, (Washington, D.C.: Catholic University of America, 2000), xii
- ⁷ John Paul II, *Fides et Ratio*, prol.
- ⁸ "Thought's resistance to words", *Collected Poems*, 70
- ⁹ Peterkiewicz, 13
- ¹⁰ "Material" (1956), *Collected Poems*, 82
- ¹¹ "Development of language" (1966), *Collected Poems*, 141
- ¹² cf. John Paul II, *Gift and Mystery*, 7
- ¹³ "Shores of silence" (1944), *Collected Poems*, 27
- ¹⁴ cf. Kupczak, 63
- ¹⁵ C. Mitosz, *The History of Polish Literature*, (Los Angeles: UCLA, 1983), 271
- ¹⁶ John Paul II, "Letter to Artists", 4th April 1999, 1
- ¹⁷ "John beseeches her" (1950), *Collected Poems*, 64
- ¹⁸ "Her amazement at her only child" (1950), *Collected Poems*, 62
- ¹⁹ "Marble floor" (1962), *Collected Poems*, 116
- ²⁰ "Song of the brightness of water" (1950), *Collected Poems*, 58
- ²¹ "Song of the inexhaustible sun" (1944), *Collected Poems*, 38
- ²² *ibid.*, 46
- ²³ "Man of emotion", *Collected Poems*, 116
- ²⁴ "Shores of silence" (1944), *Collected Poems*, 30
- ²⁵ R. Buttiglione, *Il pensiero di Karol Wojtyła*, (Milan: Jaca Books, 1982), 276 [my translation]
- ²⁶ "Seams" (1966), *Collected Poems*, 140

Nova et Vetera

OLD ROMANS CONTINUE to produce work on a wide range of topics, and the following are some of the items which have come to *The Venerable's* attention in the course of the past year. Details have been drawn from a range of sources, including review copies and publishers' promotional materials.



By the Thames Divided: Cardinal Bourne in Southwark and Westminster (Gracewing, Leominster) by Mark Vickers

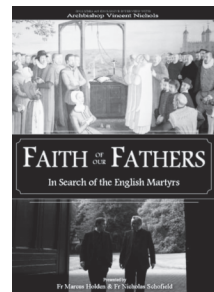
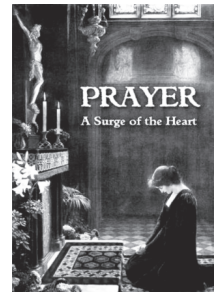
More than a decade's worth of research and writing lies behind Fr Mark Vickers' meticulous biography of Francis Cardinal Bourne, whose time serving as fourth archbishop of Westminster (1903-35) spanned some of the most dramatic events of the twentieth century. Though it constitutes the first such biographical treatment in the last seventy years, Vickers makes the case for revisiting Bourne's tenure; the longest of any archbishop of Westminster, it saw the prelate bringing his influence to bear in combating Modernism, engaging with the Irish Question, defending Catholic education, promoting better labour relations, and responding to the pastoral challenges raised by the events of the First World War. Vickers' work is not restricted in focus to Bourne's time at Westminster, and provides a wealth of detail relating to Bourne's earlier period as bishop of Southwark. In an age marked by political extremes and imposing personalities, Bourne emerges from Vickers' treatment as a quiet and moderating force who nonetheless helped to shape the events of his day and warrants renewed attention.

Prayer: A Surge of the Heart & Faith of our Fathers: In Search of the English Martyrs

(Saint Anthony's Communications)

Appealing to St Thérèse of Lisieux's memorable description of prayer as a "surge of the heart", and born as a series of interviews conducted at the 2013 Evangelium Conference, *Prayer: A Surge of the Heart* provides a concise introduction (39 minutes) to prayer's nature and value. Bishop Mark Davies, Fr Andrew Pinsent and Sr Mary Trinity are just a few of the compelling speakers who appear in the film to explain why prayer is important, drawing inspiration from the Church's liturgy and the lives of the saints while also seeking to dispel common misconceptions.

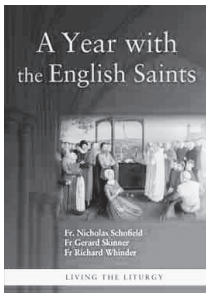
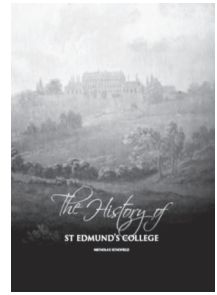
The same production company has also released *Faith of our Fathers: In Search of the English Martyrs*, a two-part film in which Frs Marcus Holden and Nicholas Schofield explore the terrain and history of England, visiting some of the most important sites of the English Reformation while relating the lives of the martyrs it produced. As well as Sts Thomas More, Edmund Campion and Margaret Clitherow, a number of lesser-known figures are also featured in a work that runs just under 2 hours. Contemporary churchmen and lay faithful, including Cardinal Nichols, Bishop Brain, and Lord Camoys, assist in the recounting of achievements which served to secure the continuing presence in England of the "faith of our fathers".



The History of St Edmund's College

(Edmundian Association) by Nicholas Schofield

With an institutional history tracking the fortunes of post-Reformation English Catholicism, and a host of notable Catholic alumni (including Cardinal Bourne, see above), there is much in the story of St Edmund's College, Ware to command interest even among readers who have no personal connection to the school. From Cardinal Allen's original seminary foundation to the fully coeducational reality of the present day, via lengthy periods when schoolboys and seminarians were educated in the same establishment, the history of St Edmund's is recounted by Father Nicholas Schofield in this handsomely-produced volume, which marries an engaging text to a large and well-selected collection of attractive illustrations.



A Year with the English Saints

(Catholic Truth Society, London) by Marcus Holden, Gerard Skinner and Richard Whinder

Visitors to the Venerable who have examined the English College's Martyrs' Cycle may have experienced firsthand the frustration of finding themselves unfamiliar with the stories of some of the English Church's great saints, especially those predating the Reformation. Yet as Archbishop Peter Smith observes in his Foreword to *A Year with the English Saints*: "These are not distant heroes and heroines of faith but those who walked our same streets, breathed the same air and spoke the same language as ourselves." Immersion in their histories is essential to a better understanding of the present situation of English Catholicism. In this compact but informative volume, Frs Holden, Skinner and Whinder have produced a guide to some of the most notable of the English saints, ordered according to the structure of the revised liturgical calendar and taking into account developments such as the beatification of John Henry Newman. With potential to serve both as a devotional aid and an educational tool, casting light on holy men and women from Saint Aelred to Saint Wulstan, *A Year with the English Saints* reminds us of the great cloud of witnesses our country has produced and whose assistance we may seek.



FRANCIS MURPHY IS A THIRD-YEAR SEMINARIAN FOR THE ARCHDIOCESE OF SOUTHWARK, STUDYING THEOLOGY AT THE GREGORIAN UNIVERSITY.

Schola Notes

THE SCHOLA CANTORUM has had a good year, with some fine performances. For that I feel I must pay tribute, both to the Rector for the sterling work done with the Schola in recent years, and to the members themselves who have never been lacking in commitment, talent and generosity.

The number of singers in the Schola inevitably fluctuates as people come and go, and sometimes as a result of clashes with lectures or other time commitments.

I was delighted when all seven of our new men, including the Anglican exchange student, signed up at the start of the year. During the run up to Christmas we had a total of 24 regular members, falling to 19 by the end of the year.

Our first performance was a short piece after Communion on Martyrs' Day, a beautiful three-part setting of the "Benedictus qui venit" from Tomas Luis de Victoria's "Missa Quarti Toni".

The theme of the Advent Meditation, chosen this year by David Howell, was St Joseph, Spouse and Guardian. The Schola began with one of the great Advent O-Antiphons, "O clavis David", followed by Wesley's hymn "Lo, He Comes with Clouds Descending" sung by Schola and congregation. The reading of the "Proto-Gospel" in Genesis 3 led into Boris Ord's fine setting of the mediaeval English text "Adam lay bounden". The prophecy of II Samuel 7 was then followed by the Victoria "Benedictus" which we had sung on Martyrs' Day, picking up the theme of the expectation of the Messiah. The account of the Annunciation in Luke 1 gave us the opportunity to sing the delightful and energetic carol "Angelus ad Virginem", using Sir David Willcocks' sparkling organ accompaniment for most of the verses (played by Tristan Cranfield) but also including one verse in a very early three-part setting enhancing the mediaeval flavour. The account of St Joseph's dream in Matthew 1 was followed by a rendition of Harold Darke's hauntingly-beautiful setting of Rossetti's "In the Bleak Midwinter", in a very simple arrangement which broke into parts only at the climax in the last line of the fourth verse. A final reading from Pope St John Paul II's Apostolic Exhortation *Redemptoris custos* was followed by an arrangement of Peter Warlock's beautiful setting of Bruce Blunt's poem "Bethlehem Down". The Meditation concluded after the Rector's address and blessing with the congregational hymn "A Noble Flower of Judah", the second verse being sung in unaccompanied harmony by the Schola before processing out of the Church.

It has long been traditional for the Schola to sing at the Lenten Station Mass at San Lorenzo in Damaso, which this year fell on Tuesday 1 April. We sang after Communion the lovely motet "Si iniquitates" by Samuel Wesley.

We maintained the immemorial tradition of singing the Byrd setting of the Crowd voices during the Passion on Good Friday. The three-part narration was done with great aplomb by three of our deacons, Stefan Kaminski (narrator), Marc Homsey (Jesus) and John Poland (Synagoga). The choir was a small group of voices: David Irwin, Peter Taylor and Ben Woodley on the Tenor line, Tristan Cranfield and Michael Vian Clark on the Baritone part, and David Howell and Matthew O'Gorman as Bass.



The Advent Meditation. Photo: Antonio Pineda

We learnt a new piece for Easter this year, a rather tricky setting in three parts of the Easter Sunday Communion antiphon "Pascha nostrum" from a mediaeval Bavarian manuscript. We also revived Byrd's "Haec dies" and took the two pieces to St Peter's Square on Easter Sunday morning along with our usual hymns "Jesus Christ is risen today" and "This Joyful Eastertide". The *Schola* was once more augmented for this occasion by a number of visitors from the Beda, Scots College and elsewhere. As usual, there were some surprises at St Peter's. The plan had been for us to sing in alternation with several other choirs between 8.30 and about 9.10, when the rosary was due to begin as a preparation for Mass. In fact, only one of the other choirs was in place by 8.30, so for some time the two of us alternated performances of our pieces, with the result that we had had two goes at a couple of them before the rosary began. We were then invited to support the *coro guida* which leads the congregational singing throughout the rest of the Mass.

Another opportunity for a *Schola* performance sprang up soon after Easter when a special Papal Audience was called for the Roman Ecclesiastical Colleges. We and eight other Colleges were invited to take a turn at performing. We sang the Byrd "Haec dies", and then had an opportunity to add a rendition of "This joyful Eastertide" when a little more "fill" was required at short notice.

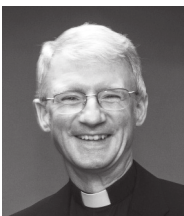
A small group of singers represented the *Schola* for a most unusual performance in the Crypt on Sunday 25 May. The occasion was the "Schwarzenbach Lecture" by Professor Maurice Whitehead. Professor Whitehead's colleague Peter Leech had transcribed the music from a Latin play "Sanctus Tewdricus sive Bonus Pastor" which had been hastily written at St Omer's Jesuit College in Northern France on receiving the news of the martyrdom of St David Lewis and St Philip Evans in 1679. The performers were Tristan Cranfield, Michael Vian Clark and Benjamin Woodley (not to mention the audience joining in a refrain!), with myself on the digital harpsichord and adding the fourth part of the unaccompanied chorus sections.

The following day, the full *Schola* sang Casciolini's "Panis angelicus" after Communion at the evening Mass for St Philip Neri at the Chiesa Nuova.

The following Saturday a small representation of the *Schola* (those not too weighed down by the prospect of exams) sang the Casciolini once more as a Communion motet at a special Mass at Palazzola to commemorate Mgr Anthony Wilcox's Golden Jubilee of Priesthood and 75th Birthday. Those involved were Michael Vian Clark, John Waters, David Irwin, Peter Taylor and the emeritus *Schola* Master, Fr Rector.

The year seemed to end in a crescendo, with four events within the span of three weeks. I hope I speak not just for myself when I say that the *Schola's* performances have given much joy and beauty to our prayer during the year. As far as I know at the time of writing, we have at the end of the year only one leaver, Kasper Baadsgaard, although others leaving the College this summer have sung with the *Schola* at some stage, including Jan Hansen who was still singing with us in the first part of this year. To them we say a big "Thank you" and wish them well.

*I speak not just for myself
when I say that the Schola's
performances have given
much joy and beauty to our
prayer during the year.*



FR BRUCE BURBIDGE IS SCHOLA MASTER, ACADEMIC TUTOR AND AN EAST ANGLIA OLD ROMAN.

Sports Report

HI, I'M MICHAEL Deas. You may remember me from such Sports Reports as the 2012 issue of *The Venerabile*. After a year leading the sacristy team, I have been back as Sports Man for another year. Two years ago I ended my article with the hope that I could write, "We came, we saw, we conquered", and I am glad to report that this is true this year!

Despite an apparent decrease in general interest in sport in the College, seven of us went to the annual Irish College football tournament held in honour of the Iraqi martyr, Fr Ragheed Ganni, slightly the underdogs, and with very little expectation of victory. Captain Richard Marsden set up the team in a tactically astute way, so that we were organised in defence and clinical in front of goal, winning three of the group games: 2-1 vs the Beda, 1-0 vs the NAC, and 2-0 vs the Marists, as well as drawing with the hosts 1-1. This gave us great encouragement for the final where we once again faced the hosts, the Irish College, and we prevailed as 1-0 winners. The Sports Man was the tournament's top scorer with three goals despite playing in defence. The day was rounded off, as it is every year, with pizza supplied by the Irish College before praying Vespers together, where the Rector of the Irish College delivered a rousing reflection about Fr Ganni.

This victory was even more unexpected than usual, especially since we did not manage to play any other fixtures all season – so maybe the rustiness and lack of practice helps us! However, we still manage to play amongst ourselves fairly regularly at the Beda, and in fact some of the Beda players have now joined us to make up the numbers.



Irish College Champions

The gym is as popular as ever, and with hopes of new equipment in the pipeline, the students could soon be fit enough to run marathons! We have already made two new additions to the gym. First, we now have a Spin Bike, and this has proved to be very popular among both serious and occasional cyclists, and second, a punch bag has been installed in the basement, which has also been used by more students than expected.

A new sport on the College agenda is golf, as the passion and expertise of Richard Howard about this game coincided with the current Sports Man's desire to learn how to play. And so there have been regular Saturday morning trips to the driving range with a small group, most notably our new Norwegian student, Tao, whose infectious enthusiasm to learn new things has made these mornings great fun.

And of course, the band of committed College cyclists is still passionate about exploring the roads of the beautiful Italian countryside.

Many of those living in the College attended a few of the Rugby Six Nations games at the Stadio Olimpico this season, and there was also the annual trip to watch the athletics. More *gitas* to watch Roma play in Serie A are planned for next season. And I think the least said about England at the World Cup the better!

As usual, a lot of sport was played during the *Villeggiatura*, including table tennis, darts and pool tournaments, as well as volleyball and croquet. But the highlight, of course, was the annual North vs South (a.k.a. the Rest of the World) 5-a-side football match, where once again the North emerged triumphant, winning 6-2. Ryan Day and Richard Howard scored two apiece for the North, while Sports Man scored the pick of the goals with a left-foot screamer into the top corner from his own half. It was encouraging to see many members of the house giving it a go and this added to the pleasant atmosphere.

So although it seems like a sparse year in terms of sporting activity, it has been a very successful one. Once again we pray that God blesses us with another intake of New Men next year who will continue the sporting tradition of the College. And then hopefully we can defend our title!



MICHAEL DEAS IS A SIXTH-YEAR SEMINARIAN FOR THE DIOCESE OF SALFORD STUDYING FOR A LICENCE IN SACRED SCRIPTURE AT THE BIBLICUM.

The Year in Pictures 2013-2014



The New Men on their first Easter Sunday in Rome. Photo: Ryan Day



Students celebrate with Jubilarian priests.
Photo: Antonio Pineda



Benjamin Woodley and Tristan Cranfield sing with gusto despite the heat with the Invocation 2013 group. Photo: Ryan Day



Fr Rector and Jubilarians from England and Wales gather for Mass in the College Church. Photo: Antonio Pineda



The previous Rector's portrait is revealed in the First Library. Photo: Antonio Pineda



Above: "Don" Guido Amari, Fr Joe McLoughlin and Tony Rosso in the Christmas Show.
Photo: Antonio Pineda



Left: Marc Homsey, Michael Vian Clark and Tom Cunnah try out their best French accents in the Christmas Show.
Photo: Antonio Pineda

Below: Peter Stoddart interviews the Rev. Marc Homsey and John Waters (disguised) in the Christmas Show.
Photo: Antonio Pineda





Cardinal Murphy-O'Connor celebrates Mass on Martyrs' Day. Photo: Antonio Pineda



Left: New Candidates instituted by Bishop John Arnold. Photo: Antonio Pineda

Below: Cardinal Vincent Nichols addresses the College for the first time in red. Photo: Ryan Day



Right: Fr Chris Willis and Fr Mark Harold enjoy the Consistory celebrations in February. Photo: Ryan Day



Below: Benjamin Woodley and Mgr Keith Newton spotted at the Consistory celebrations. Photo: Ryan Day



Francis Murphy and Tom Cunnah serve for Pope Francis at the Mass with new cardinals in February. Photo: Fotografia Felici



Cardinal Vincent Nichols greets the students who have served for the Mass with the new cardinals celebrated by Pope Francis. Photo: Fotografia Felici



Students' parents join the community for Holy Week festivities – here Benjamin Hilton and his parents. Photo: Ryan Day



Students from the College Schola are joined by those at the Bede to sing at St Peter's on Easter Sunday, led by Fr Bruce Burbridge. (Photo, Ryan Day)



Left: Peter Stoddart, Kasper Baardsgaard and Rev. Stefan Kaminski enjoy the sunshine in St Peter's Square, Easter Sunday. Photo: Francis Murphy

Below: New Lectors instituted by Bishop Paul Hendricks. Photo: Ryan Day





New Acolytes instituted by Bishop Paul Hendricks. Photo: Rev. Stefan Kaminski



New Deacons ordained by Archbishop Arthur Roche. Photo: Ryan Day



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

College Diary 2013-2014

29 September

Returning students join the New Men at College. Over the summer, the College received the news that Sandy MacDonald had discerned to leave the VEC. Although missing his presence around the house, the students were fortunate to see him regularly in Rome while he completed his licence at the Alphonsianum during the course of the year.

30 September

Rain scuppers any chance of the *Ben Tornati* party being held on the roof. Instead, returning students get to meet and chat with the New Men in the common room.

1-6 October

Former Rector Mgr Pat Kilgarriff leads the annual retreat, giving a mixture of Scriptural reflections, wise advice and amusing stories from his priestly ministry. On one evening, a horrible stench in the chapel has people scratching their heads as to its source until the diarist looks on the bottom of his shoe and finds it is in fact he who has stepped in something.

6 October

At Palazzola, the retreat ends with Mass and students enjoy an entertaining talk by the new Rector during DBLs. Arriving back in Rome, the retreatants find that those who have been on extended pastoral placement have begun to return to the College. By evening prayer, all but one student has returned. Peter Stoddart asked the diarist to pick him and his impressive new bicycle up from Fiumicino. The diarist, having never driven to this airport before, left after evening prayer but took a wrong turn on the Via Aurelia, ending up at the Stadio

Olimpico! After a major panic, lots of prayers, even more expletives and a little help from petrol station staff – he finally arrived at the airport in an electrical storm, at least 90 minutes after the plane landed. After eventually getting the bike and luggage in the car, another panic ensued – where was the ticket to get out of the car park? It was eventually found on the floor, outside the car, soaked and in a smaller shape. Despite this, the diarist attempted to feed the slop of paper through the machine. But showing mercy, a woman who answered the information button opened the barrier. Beer was needed upon arrival at the College.

13 October

The annual pilgrimage to Divino Amore is replaced with a trip to St Mary Major's Basilica, where the College community recites the rosary.

17 October

Students without afternoon lectures and classes join the members of ICEL for a Mass at the Altar of the Chair in St Peter's Basilica to celebrate the organisation's 50th year. Afterwards, there is an impressive spread of food in the garden back at College.

18 October

Bleary-eyed seminarians, getting used to the new arrangement of morning prayer and Mass celebrated separately, come down to church for the feast of St Luke. The Gospel is the sending out of the 72 disciples. But they are left confused by the message as Rev. Stefan Kaminski reads the words of Our Lord as: "Curse those who are sick." Think that might have been "cure".

20 October

A large group from the Diocese of Portsmouth are treated to a Fr Chris Willis classic at Sunday Mass. Fr Chris arrives at the lectern, closes the Book of the Gospels, but unfortunately not the metal cover as well. A grand panic ensues with the shuffling of hands and a search of the close vicinity of the lectern: "Where's my homily?" Several students shout out: "Under the cover." Panic over.

21 October

With lectures now in full swing, a 2nd theology professor asks English College students to perform some Shakespeare. Elliott Wright enlists the help of a special guest. The aula roof is lifted as Prof. Norman Tanner walks into the room to act out the part. The students' cheers reverberate around the Greg.

22 October

Cans of Heineken beer are a welcome but surprising addition to the evening meal thanks to the Armed Forces chaplains, who later give a talk about their ministry.

23 October

After joining a two-day pilgrimage to Assisi with his diocese, Peter Stoddart returns with his north-eastern folk and goes to the Wednesday Papal Audience with them. His bishop meets the Pope but then the Pontiff comes over to the barrier. Peter spots a gap between people, takes it and sure enough, meets Pope Francis.

Evening – Members of the Apostolic Camera, of which Fr Rector is still a member, come for an evening meal. The Rector explains what the Camera actually is, saying it really comes into action when the Pope dies. Following the brief speech, there is a debut for the singing of the *Oremus pro Pontifice* for Pope Francis.

28 October

The new men go on "R&R" to the Villa and are spiritually challenged with things such as Stations of the Cross on the Solemnity of all Saints.

5 November

This Tuesday evening commences a mammoth week of festivities, with the visit of the diocesan Vocations Directors who are present in Rome for their annual meeting. Mass changes to the evening, followed by a meal where students get the chance to catch up with their directors. Speeches are made by Fr Rector and Fr Stephen Langridge.

6 November

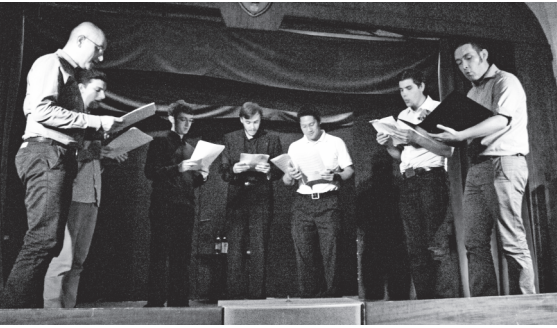
More than 60 priests celebrating their jubilees who trained at more than a dozen different seminaries descend on the College after attending the morning audience with Pope Francis. They all concelebrate Mass, celebrated by Bishop Howard Tripp. A second festive dinner in as many days is enjoyed in the refectory. Beforehand at drinks, *The Venerabile* is launched and Elliott Wright is revealed as my predecessor.

7 November

Many of the Vocations Directors return to College from their base at the Domus Australia to take their students out for meals.

8 November

Students enjoy a taste of home tonight (fish and chips) as the New Men are formally welcomed. The after-dinner show reveals some hidden talents including an array of satire, musical talent and drama. Fr Andrew Chase, a student priest from Australia, perhaps gives the most reflective performance in a song about his beloved country.



New men perform their final act at the New Man Show.
Photo: Antonio Pineda

9 November

A sweet victory is secured by the football team in the Fr Ragheed Ganni Cup at the Irish College. The English triumph over the North American College, considered the most difficult team to beat. The nine-strong-squad also picks up wins against the Beda College and the Marists and earns a deserved 1-1 draw with the Irish College, whom they meet in the final. It is a tight game, but a single goal is enough to seal the tournament.

10 November

The community walks over to San Silvestro for Mass on Remembrance Sunday. Upon return,

Mgr Hudson's portrait is revealed in the library, but not before the Rector congratulates the football team. As well as the artist, Michael Noakes, Sr Amadeus Bulger comes over for the occasion as does the outgoing Friends of the Venerable Chairman, Jo Barnacle. As it turns out, the meal following the unveiling ends in a tribute to Jo's service and friendship to the College. Archbishop Arthur Roche presents her with a Pro Ecclesia et Pontifice medal from Pope Francis and several gifts are given by students and staff alike. She receives a rendition of *Ad Multos Annos*. Mike Lang takes on the role of Chairman.

11 November

The early mornings prove too much for Guido Amari as he pours orange juice on his cereal instead of milk.

21 November

The Ashes series begins, prompting score updates at breakfast and banter with Albert Lawes and Fr Andrew, who are rooting for the Aussies.

23-24 November

The House recollection for Advent is given by Dom David Foster OSB from Downside.



Jo Barnacle is given a copy of the Martyrs' Picture at her farewell lunch.
Photo: Antonio Pineda



Adam Dore, Daniel Etienne and Fr Chris Willis enjoy a Martyrs' Day drink. Photo: Antonio Pineda

23 November

Mariagrazia Sangineto, who had cooked at the College for 31 years, passes away unexpectedly after a routine operation, to the shock and sadness of current and past students. Two days later, Archbishop Roche is the principal celebrant at her funeral and the Rector preaches with many students in attendance. Requiescat in pace.

2 December

As 1 December is a Sunday this year, Martyrs' Day is moved to the Monday. Cardinal Cormac Murphy-O'Connor is the main celebrant for the Mass. In a rowdy refectory, he also gives an after dinner speech following the Rector. Seminarians are in hysterics as the Cardinal again recalls his meeting with the late Queen Mother and their singing of the 1914 hit "Take me in a Taxi, Joe". Later, the Veneration of the Relics is, as ever, a moving experience.

6-8 December

The priestly ordination of John Carlisle, now returned to the Leeds Diocese from the College, falls within this free weekend. Some staff and about a dozen students make the trip to Yorkshire. No sooner has John been ordained, one or two of the VEC contingent take advantage of the dodgems which have been set up outside Leeds Cathedral. Among those not travelling home, some opt for the annual trip to the villa to pick holly.

14-15 December

After a frantic week of rehearsals, a bumper Advent meditation and show delights friends of the College. It's the first year without Mgr Whitmore as *Schola* Master and so Fr Bruce Burbidge has taken on the role. Adam lay y bounden (how do you pronounce that?), Bethlehem Down, and O Noble Flower of Judah, were some of the pieces prayed by the *Schola* in a service themed on St Joseph. There

were a whopping 18 acts for the show on each evening, from a split Italian/English weather forecast, to an English lesson in *Teologia Pastorale*, to an interview with the speaking gorilla Gerald, to the outrageously French antics of Voltaire. On a more serious note, a collection was taken for Aid to the Church in Need to help persecuted Christians, a cause being supported by the student body.

20 December

Six students receive candidacy from Bishop John Arnold, in a grand finale to the College's calendar year. Among the guests are various parents of the new candidates and Phil Cunnah, an Oscott seminarian, who provided his brother Tom with a big surprise by flying out to Rome for the occasion. Following the Mass, it's quite clear by the atmosphere that students are looking forward to going home for Christmas.

During the meal, the College bids a fond farewell to Luke de Pulford who has discerned not to continue with formation after Christmas. He is assured of the community's prayers. He plans to find work hopefully in the field of political consultancy. God bless you Luke. The Rector also announces that thanks to the generous donation of the Coote family, the House will be going on pilgrimage to the Holy Land in late September – a perfect Christmas present for the student body!



Jan Hansen, Peter Stoddart, Matthew O'Gorman and Anthony McGrath celebrate Jan's candidacy.
Photo: Richard Marsden

7 January 2014

The New Year party in the *Salone* is a day later than usual as the community does not have to return until the Epiphany, which falls on a Monday. Chunks of chocolate and wine are enjoyed.

12 January

While the community is on a human development weekend at Palazzola, the Holy Father at the Angelus announces that Archbishop Vincent Nichols is among those to be made a cardinal in February.

22-23 January

Christian Unity Week brings the usual double header of a Votive Mass, followed by some input on the next evening by a non-Catholic speaker. Fr Keith Pecklers celebrates the Wednesday Mass while the relatively new representative of the Archbishop of Canterbury to the Holy See, Sir David Moxon, gives a conference and invites questions. A party is held later that evening for Ben Drury, this year's Anglican exchange student, who is returning to St Stephen's House.



Fr Joe McLoughlin and Guido Amari about to make you an offer you can't refuse at the Christmas show.
Photo: Jan Hansen

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27 January-14 February

Students go into a busy period of exams.

11 February

A flat-capped David Suchet, better known as the fictional TV character Hercule Poirot, visits the College with a film crew to interview three seminarians for his latest documentary on St Peter. Ryan Day, Peter Stoddart and Tom Cunnah are asked numerous questions about their vocation stories, studies in Rome and views on St Peter. They all did very well but afterwards, there are hopes that particular parts of interviews are not aired! Meanwhile, Sr Mary Joseph is star-struck, particularly after receiving a kiss on both cheeks from the actor.

18 February

Matthew O’Gorman is elected as the new Senior Student. The other two candidates, Sean Crawley and Tony Rosso, agree to share the responsibility of Deputy Senior Student. The following day, students get to know their new house jobs. Perhaps the major headlines are that Richard Howard steps up to the MC role and there’s a tough regime in store in the sacristy as Elliott Wright is put in charge of it. The team selection is, shall we say, intriguing.

22 February

Cardinal Vincent Nichols receives his red biretta from Pope Francis at the consistory. A handful of seminarians get into the basilica for the ceremony, some of whom went to Mass in the College beforehand to celebrate with Mgr Tony Wilcox his 50th anniversary of priesthood. Cardinal Nichols receives Sant’Alfonso, the home of the original icon of Our Lady of Perpetual Succour, as his titular church. Cardinal Nichols’ family and friends, seminarians, staff and numerous bishops enjoy a lunch in the refectory. Her Majesty’s Government is represented by Lord Patten and Baroness Stowell. The new cardinal returns to Vatican City for the public courtesy visits, which some students also attend.

23 February

It’s an unforgettable day for 15 seminarians who are serving for the Holy Father at the Sunday Mass with the new cardinals. They each get to greet the Pope in the sacristy before Mass. There are some great photographs and personal stories about the experience. An even larger crowd come through the College doors for a buffet across the Garden Room, refectory and bottom corridor to celebrate with Cardinal Nichols, who hosts a press conference in the Garden Room the day after.



Marco Egawhary and Tom Cunnah serve for the Pope at the Consistory Mass. Photo: Richard Marsden

24 February

At the student house meeting, the philosophical John Poland hands over the Senior Student role to Matthew O’Gorman by summing up his time in the job with the words of Ludwig Wittgenstein: “Whereof I cannot speak, thereof I must remain silent”. There are no major objections expressed to the suggestion of more frequent student meetings, although the diarist gets the impression that some are not so keen on the idea!

3 March

An amusing moment comes at *Schola* practice when Fr Bruce goes through the first few parts of *Cantique de Jean Racine* and asks: “Do you like it?” After a few moments of silence, southerner Ben Woodley reacts in his put-on northern accent: “It’s bloody beautiful.”

6-9 March

Centro Tau, a few miles away from Assisi, is the destination for the pre-ministries retreat. It is an interesting place. The “chapel” includes similar chairs to the Garden Room in College, with foldable tables attached to the arms. Sitting in the Blessed Sacrament chapel feels like being on a ferry, as the centre’s power room is obviously nearby and results in a whirring noise and a shaking sensation. The surroundings are beautiful, however. In one homily, Fr Chris Willis recalls his pastoral visit to Railway Street in Langley Park to see people with an alternative lifestyle. “I drank what I think was tea,” he remembered. Those in the congregation did their best to pull themselves together for the rest of Mass.

15 March

About 15 from the College cheer on England at the Stadio Olimpico for their Six Nations match against Italy. England win 52-11, but the victory is not enough to seal the championship as Ireland beat France later in the day to lift the trophy.

19 March

The College is sad to bid farewell to Fr John Paul Leonard who has been suffering from depression. All students and staff show their affection and promise their prayers and look forward to his restoration to full health.

31 March

Previous Rector, Mgr Nicholas Hudson, is appointed by Pope Francis as an auxiliary bishop of Westminster.



Tony McGrath and Elliott Wright enjoy the Pope’s audience for Gregorian students. Photo: Richard Marsden

10 April

Students at the Gregorian University go to the Paul VI Hall for a brief audience with the Holy Father.

12-15 April

An excellent Holy Week retreat is given at Palazzola by Fr Jeremy Driscoll OSB. He speaks on the significance of the Easter Triduum for the whole Church and the importance of priests and seminarians immersing themselves into it.

17 April

Archbishop Arthur Roche kicks off the Triduum in College with Mass of the Lord’s Supper. Unfortunately, half way through his homily, hayfever strikes. Despite several cups of water, his voice is virtually lost and two or three concelebrating priests have to take over parts of the Mass. The archbishop is able to laugh about it in the sacristy afterwards.

19 April

As the community prepares to celebrate the holy night of the Lord's Resurrection the heavens open in an apocalyptic fashion. Michael Rakowski and Adam Dora prepare the fire near the door, which is opened when the Vigil begins. Fumes from the fire engulf the corridor, people's eyes stream and they cough and splutter. Some take some fresh air out of the side door. Thank God the fire alarm didn't go off! Everyone recovers quickly and processes to acclaim the Lord's Resurrection.

20 April

After a late night, the *Schola* gathers on the steps of St Peter's for Easter Sunday morning Mass. The skies have cleared. This year, the

Schola and guests are placed on the left hand side and help with singing the congregation responses and Mass parts. Before Mass, the *Schola* sings its three pieces twice over. Ryan Day makes the announcements in English for the rosary and to quiet everyone down before Mass. There is a great view of the Holy Father and of the whole Mass. Later, people either stay in Rome or go their separate ways for the Easter holiday.

27 April

As the Easter holiday draws to a close, a handful brave the crowds for the Canonisation of Popes John Paul II and John XXIII at the ungodly hour of 3am. There's lots of pushing and shoving, but eventually three get a decent way down the Via della Conciliazione. Some others get to the back of the road later, while those lucky enough to get clergy tickets enjoy a better view of the historic moment.

4 May

Fr Mervyn Tower comes to give a sneak preview of the community's Holy Land retreat at the start of October. We will go to Nazareth, Bethlehem, and Jerusalem among other places. Fr Tower reminds us this is a Catholic pilgrimage and therefore there will be the opportunity for a drink or two!

10 May

The destination for the College *gita* turns out to be Orvieto and Bolsena because of the Eucharistic jubilee year called by Pope Benedict XVI to commemorate the 750th anniversary of the Eucharistic miracle in the second town. Mass is celebrated by the Rector at Orvieto Cathedral and then the coach goes on to Bolsena. There is a nice lunch by the lake and afterwards, some visit the church of the miracle, or go for a swim in the lake.



Ryan Day says his prayers before Easter Sunday Mass.
Photo: Richard Marsden



Haris Roberts and David Irwin serve drinks on Founders' Day. Photo: Antonio Pineda

11 May

Seminarians are assigned guests to look after for the Founders' Day lunch, which ends with drinks in the garden.

11 May

Tom Cunnah asks on the noticeboard if anyone has a hacksaw he can borrow.

12 May

The *Schola* sings in the build up to Pope Francis' entrance at an audience for all seminarians in Rome. Among the other choirs, there is one from Africa, which has priests and seminarians dancing in the aisles. The Holy Father answers questions on various aspects of Roman seminary life. Some from the College stand on chairs and touch his hand, while others get lucky when Pope Francis ditches the car outside the Paul VI Hall and decides to walk right through a crowd of seminarians back to the Casa Santa Marta.

12 May

A CTS pamphlet bonanza is launched by the Charities' Committee. They are old booklets that are taking up space in the library. People are asked to make a donation to the Missionaries of Charity. However, some decide to make jokes by putting various pamphlets in pigeon holes. Colin Mason is given one called "Coping with Retirement".

19 May

The Jan Hansen inquisition begins, involving a cull of books in the library, mostly dated from the 60s, 70s and 80s. Stacks of books appear on the throw-out table, including titles on the spirituality of yoga.

25 May

Prof. Maurice Whitehead, the popular research fellow of the College, returns to give the Schwarzenbach lecture on the links between the English College, the Earls of Worcester, and Wales from 1578-1679. The insightful



Ben Theobald looks forward to the Schwarzenbach lecture and dinner. Photo: Ryan Day

lecture concludes with the singing of a piece from a St Omers play (c.1679) by some members of the *Schola*, followed by a buffet in the garden.

26 May

Students sing, deacon and serve at the Mass on the feast of St Philip Neri at Chiesa Nuova.

27 May

John Poland proclaims the Gospel for the feast of St Augustine of Canterbury from Luke 10:14 where Christ gives instructions for the apostles when they go into a town. He slips into the same mistake made earlier in the year. "Curse those in it who are sick," he says, before quickly correcting himself.

31 May

Burgers and sausages are tucked into at the annual College barbecue.

4 June

The Rt Rev Nicholas Gilbert Erskine Hudson is ordained an auxiliary bishop of Westminster. A small delegation from the College attend.

9 June onwards

Exam season is in full swing. As is usual, the name tags of the former Rectors' portraits get moved around. Bishop Nick Hudson becomes "Baggs 1840-44" and Cardinal Cormac Murphy-O'Connor is renamed "Tickle 1952-64".

13-14 June

The union flag is raised outside the College door for the visit of the Archbishop of Canterbury. Concerns are raised that this is not a good idea, given England play Italy in the World Cup the next day, leaving the possibility open for the College to be attacked. As it happens, Italy win anyway and the building is still intact the next morning. In the early evening on Saturday, some attend a drinks reception for the archbishop, which is dubbed "Welbyfest".

16 June

The World Cup dominates conversation in the refectory. Fr Mark Harold at lunch: "I am optimistic about the next match after England's performance against Italy."

Ben Hilton "Did you say you were Thomistic about England's chances?"

Fr Mark: "No, optimistic."

Ben Hilton: "Too much philosophy at the Ange for me I think."

24 June

Jan Hansen's censored library books appear in a box near the throw-out table entitled "Books for the Beda".

29 June

The new Archbishop of Liverpool, Malcolm McMahon, receives the pallium from Pope Francis at Mass for the Solemnity of SS Peter and Paul in the Vatican. The College hosts a celebratory lunch. Fr Rector announces the College is now going up to Palazzola for two years, before quickly correcting himself saying "two weeks".

The community moves up to Palazzola for the *Villeggiatura*. Tom Cunnah, Ryan Day and the Villa Man, Richard Marsden, only make it to the Villa at midnight because of a five and a half hour delay at Birmingham airport. They were given permission to attend the Oscott diaconate ordinations but their original plane had an engine problem.

30 June

The second year, along with Andrew Bowden, are instituted as lectors by Bishop Paul Hendricks, known as the "ipad Bishop" because of his use of the electronic device to preach his homily.

1-4 July

Pastoral classes begin at the *Villeggiatura*. There is one on communications, which includes a tour of the Vatican Radio studios. Ryan Service and Ben Hilton are interviewed by the English Section. Leadership course leader Richard Varey is entertaining. He says how amazing it is to think that we will be like God when, we hope, we go to heaven. "I am a Buddha", replies Daniel Etienne.

2 July

The International Folk Festival doesn't disappoint. Tristan Cranfield is witty as compère. Four acts are pop songs sung to different tunes, the highlight of which is Ben Woodley's "Gangster's Paradise" set to "Rule Britannia". The night ends with Fr Chris Willis' legendary "Delaney's Donkey" rendition.

6 July

The third year and Richard Howard are instituted as acolytes by Bishop Hendricks.

7 July

The north are again victorious in the north/south football match. Guido Amari's gelled back hairstyle makes him look like a Serie A player, while Elliott Wright contests some of the Vice-Rector's refereeing decisions.



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

9 July

Fr Rector pays tribute to all those due to depart the College at the leavers' meal in an entertaining speech. He wishes Fr Joe McLoughlin well in ministering to the chavs of Erdington. Fr Ben Theobald responds by looking back at how formative his years at the VEC have been and assures prayers for the community on behalf of all the leavers. The meal is followed by the photo review of the year, at which a slightly less formal farewell of those leaving takes place. Colin Mason's eating habits will be missed, while the piece of advice to Fr Javier Ruiz's future parishioners is: "Don't mention Gibraltar".

10 July

Elliott Wright completes the 36 mile Castelli Walk, joined for most of it by Fr Martin Kelly and Fr Andrew Chase who are in need of a beer when they limp back through the Villa's doors.

11 July

Following the epic walk, Elliott stumbles when going to sit down for lunch. Fr Martin responds to him: "So you're physically unstable as well then."

12 July

Archbishop Roche ordains Tony Rosso, Sean Crawley and Matt O'Gorman as deacons in a joyful end to the College year. *Deo gratias!*

Leavers' Profiles

Fr John Paul Leonard

Fr John Paul Leonard was a student at the College from 1990 -97; his leaving note at the end of that time highlighted “an exemplary desire to foster high ideals in seminary life” and went on to comment, “he has proved – if it needs proving yet again – that Rome is not short of pastoral opportunities”. With this endorsement it was not surprising that he returned to join the College formation staff as Pastoral Director in 2010.



Fr John Paul always championed the value of formation both pre and post ordination and gained so much from embracing all the opportunities which the College and life in Rome have to offer. He carried this attitude into his work as a member of staff, keen to encourage students to be open to the breadth of diversity which makes up the unity of the people of God. As comfortable with a devotional rosary as with a gathering of charismatic praise and worship, a sample of his DNA would surely return results saying “Catholic”; little more needs to be added to define Fr John Paul. He is instinctively and undeniably Catholic in its fullest and most wonderful sense.

He has a remarkable thirst for reading, often sharing his discovery of a novel, newspaper article, or periodical with great eagerness. During a period of several weeks the staff breakfast table was treated to a rather unexpected and thorough insight to the *Daily Mail* gossip column; when being challenged about his allegiance to the said journal, his excuse was he had somehow subscribed to an online bulletin which he had no idea how to cancel. Given his limited knowledge of things technological his excuse was just about accepted by his colleagues who were nonetheless relieved when he eventually managed to put an end to the offending subscription.

There is an often used phrase, attributed to Karl Barth, that a preacher should prepare his words with a Bible in one hand and a newspaper in the other. This is a maxim which Fr John Paul lives out fully through his interest in current affairs, daily goes on in the locality and trips to the cinema (or even the opera!) which are always opportunities to stimulate the imagination and to apply the gospel with great skill, craft and creativity in his homilies. A Christmas present of an Amazon reading tablet was a gift in more ways than one when preaching about the *fire* being *enkindled!*

As a fine sportsman, he continued to turn out for the College football team, often still the man of the match despite the aging back ... and hip ... and knee... etc! This year he played his part in helping the College to win the Father Ragheed Ganni Trophy, a five-a-side tournament, hosted by the Irish College, between some of the English speaking colleges in Rome. Fr John Paul now hangs up his boots in the same summer as Ryan Giggs, their relative careers having spanned the same quarter century. However, while the Manchester United winger puts his longevity down to yoga exercises, for Fr John Paul it is down to the evident practice of regular spiritual exercises which are a great witness to one and all.

Never one to waste much time without good reason, the pace of his gentle stroll left others running to keep up: his house group meal was invariably to a restaurant which would bring the antipasti, primi and secondi all at the same time, grabbing coffee and liquori at a bar on the way

home; if presiding at morning Mass there was never any danger of being too late for breakfast. A master of the concise, pithy comment, summing things up without need of embellishment, he also always seemed to know the time for a kind, well-judged and supportive word when somebody needed it.

He undertook further studies whilst on the staff, first in family life at the John Paul II Institute and then in spirituality at the Angelicum, constantly seeking the opportunity of developing his faith for the support of his ministry. His thirst for enquiry and acceptance of his need for constant sustenance at all the levels of ongoing formation have been a great example to us all during his four years on the staff: intellectually, taking on the challenge of further study; spiritually, being visibly a man of prayer; pastorally, exhibiting a love of God's people and a compassion for those in need; humanly, enjoying and celebrating life while being honest enough to display and speak of personal frailty.

His relationships with all those who come across his path is a profound and lasting witness of pastoral zeal and ministry: his care for the students; his support of colleagues; his interest in the lives of the administration and domestic staff; his welcome to guests and visitors and his interaction with the poor on the streets of Rome. Fr John Paul has been a fine pastoral and priestly presence in the College community for the past four years. He now returns to the Diocese of Middlesbrough with our sincere thanks for his selfless generosity and many prayers and blessings for his future. *Ad multos annos.*

Fr Mark Harold

Fr Michael Coughlan

What do Obikà, Spanish Bar, Bar Peru, and Michael Coughlan all have in common? They're close to the English College and dedicate themselves to the pleasure of coffee drinking. Michael is a dedicated follower of coffee and his leaving sees the end of a famous coffee drinking era in the College's venerable history. Michael, together with Javier Ruiz, James McAuley, and Neil Brett, were the original Starbucks and many have been honoured to receive an invite to join him on one of his pleasure outings. Many I'm sure will try to emulate the model. But many will also fail. Michael's coffees were never just about keeping the local bars in business or providing a much needed caffeine fix (these being happy if secondary effects): the cappuccino cup encompassed a reality that hit on something deeper, namely, Michael's sociable and generous nature. I was asking some individuals in this particular portion of the people of God that is Palazzola (after a postprandial coffee during the *Villeggiatura*) to describe Michael in one or two words that could be printed in *The Venerabile*. After having to emphasise the last condition again, we tried a second time and I was given: *enigma, liberal, Cough-tastic, own man, trad, hellraiser, field hockey expert, role model, Martin Kelly, Irish, Roland, naughty* and finally *available*. "He's always available if you need to talk, he'll drop anything to help" said one seminarian, and what a fantastic compliment.



Michael came to the VEC in July 2006 after completing a year at the English College in Valladolid, and to which Michael retains close links. As a Vallisoletan he has made several return trips to Valladolid and impresses with his Spanish ability and knowledge of *El Corte Ingles*. Indeed, Michael's extensive knowledge of this well-known Spanish department store makes me wonder: does Michael have a similar love of the real English Court? If Michael has a secret stash of Princess Diana china then it's well hidden. And for an Irishman from Manchester, so it should be.

After completing degrees in philosophy, theology, and a licence in Biblical Theology at the Greg, and after commitment to prayer and spiritual direction with a Jesuit priest, Michael is well-placed to preach the word in Shrewsbury. But what word? Michael experienced a significant conversion that led our sadly departed Mariagrazia to worry for his health: in April 2010 Michael announced he was becoming vegetarian with immediate effect, to which Mariagrazia insisted that he obtain a doctor's note before she would cook a meatless dish for him. But Michael is nothing if not diplomatic and managed to persuade her to dispense him from this requirement. Despite chasing him around the kitchen with a wet tea towel for claims of over-frying the vegetarian food, Mariagrazia and Michael grew to respect each other (his meal of choice incidentally would be stuffed tomatoes, possibly with the "interesting" addition of an egg). Michael's diplomatic skills helped when he took over as Senior Student in February 2012. In fact, Michael cemented the vegetarian-SS tradition, with his predecessor and successor both being animal-friendly. Future vegetarians watch out!

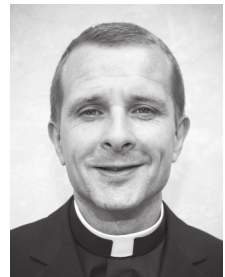
Michael is known for his administration skills and practicality. As MC he streamlined the liturgy for practical purposes leading one bemused deacon to ask: "What happened to the incense?" He has administered admirably pastoral work at Regina Coeli prison, has been a faithful visitor there, and a well-known face at the Centro San Lorenzo.

So how would I describe Michael? A *mellow bird* (coffee lovers of a certain socio-economic class should get the reference). Michael is cool, calm, collected (even in dangerous driving situations) and an all round great guy. Shrewsbury diocese is lucky to have him.

Fr John Poland

Fr Joseph McLoughlin

When I met Joe, and he found out I'm from the United States, the first thing he said was, "I love America!" Of course I couldn't agree more. This started our friendship and I have been grateful for that friendship ever since. Joe has been a good friend to many of the students in the College over the years and he is admired for his friendly demeanour and his great generosity. Throughout his time in Rome, Joe has taken part in College life to the fullest - such as going on the Seven Basilicas walk or leading a house group. He always made sure to look after the Birmingham lads in the house as well, which I'm sure they greatly appreciated. One of the things I admire most about Joe is that he is



a good listener and has a special gift in being able to cheer one up if they're feeling down. I know that he will be missed by everyone here. For me personally, I have enjoyed having someone to celebrate American holidays with, such as Thanksgiving. I look forward to continuing our Thanksgiving tradition when I go back to England next year!

While those of us who remain here to continue our studies are sad to see him go, the Archdiocese of Birmingham is lucky to have him home. He can be assured of our prayers and good wishes!

Rev. Anthony Rosso

Fr Javier Ruiz

During my propaedeutic year at the other English College, that is, St Alban's in Spain, I was bemused by the fact of cars queuing to get *into* a car park at midnight. I discovered during that year that Spanish life in general is nocturnal. It was the only place I've come across where restaurants won't open before 10pm. Javier, the VEC's own Spaniard, is no different in this regard. "The Spaniard" as he is more commonly known was a rarely sighted creature for much of the past eight years.



Javier's time here has fallen into two distinct parts in two institutions divided by the Piazza della Pilotta. Javier started doing his licence in Sacred Scripture at the Biblicum. During his first year he was seen frequently in the library and at meal times. However, this was not to last long. The Spaniard quickly discovered the joys of the Biblicum library, where he would happily spend long days working among the scrolls of texts in long forgotten languages. Similarities between Mordor and the Biblicum were soon forgotten.

Javier's appearances at community Mass and Morning Prayer however could never be forgotten. Each year a new group of first years would arrive and, having settled in for a week, would be greeted on the first morning of the university term with a hooded figure emerging from the sacristy into the dimly-lit church. Neither will anyone forget in a hurry Javier's participation in the divine office nor his style of presiding at Mass. An unsuspecting sacristan once said to him, "I'm sorry father, the radio mic is broken today, will you be ok without it?", at which the gathered concelebrants burst into uncontrollable laughter.

A word needs to be said about Javier's night time activities. Being a member of the Neocatechumenal Way, Javier spent many of his evenings doing pastoral work. After a couple of years with one community, its young people had decided to begin their own community. As ever a community needs a chaplain; having asked Javier, who said, "Oh God, no!" as he was ever inclined to do, they thanked him for agreeing and the whole matter was settled. Javier spent evenings going to Tor Bella Monica working with drug users and those under house arrest, sharing the faith with them. He also went as part of a chaplaincy team visiting the prison at Rebibbia. This was in addition to Saturday evening Mass with his new community, weekly meetings for prayer and Scripture sharing which he led and another such meeting he simply attended. He also spent some Sunday evenings as well leading *Lectio Divina* in the parish of Our Lady of the Blessed Sacrament and the Canadian Martyrs, where the community was based.

Javier's pastoral work was all in addition to his daytime activities which, in the second half of his time here, was work on his doctorate, which he named, "his woman". In year 5 Javier crossed the Piazza della Pilotta and became a doctoral student at the Gregorian University. His doctorate was on the subject of violence in the book of Esther. Despite many trials and difficulties in the process, Javier leaves with a completed thesis and awaiting a date for his defence.

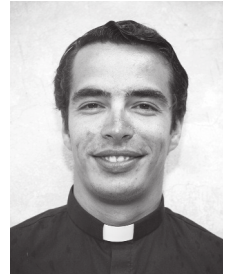
Next year, the seminarians of Allen Hall will be gaining a talented and hard working priest with a heart on fire with the love of God and zeal for the pastoral life. Despite being rarely sighted, his impact cannot be underestimated and he will be missed. Buen Viaje Javier!

Fr Michael Coughlan

Fr Benjamin Theobald

Benjamin and I first met in Valladolid at Easter 2008. Reflecting on that week some years later, he confessed, "I couldn't stand you from the moment I met you." The fact that I interpreted this as a great mark of affection says much about the nature of the friendship we have enjoyed these last years, not to mention the quality of his dry sense of humour, most unexpected from a proud southerner. On the surface, Benjamin seems to be quite a reserved and studious man who exudes dignity – the perfect canonist! Whilst these qualities may be true, I interpret his asking me to write this note as an invitation to reveal the more hidden side of Benjamin, not to mention the occasional lapses in the aristocratic exterior. Benjamin's dark secrets include a liking for that well-known, high-class restaurant *McDonald's* and an unfortunate experience of the strength of the jets at the water-park *Hydromania*. Benjamin is very easily amused, bursting into laughter at the slightest mishap, usually during offices and retreats, with the writer of this note finding it very difficult to resist following suit. No less is he prepared to allow himself to be the source of amusement to others, as he showed when he so willingly allowed himself to be thrown into the Palazzola pool after his diaconal ordination, thus reinstating a noble tradition. I'm sure Benjamin will have been a major protagonist in the same happening to me before this note is published. Many are the times when Benjamin has cast aside his natural reserve to entertain the house both in singing, most notably *The Lamentations of Jeremiah* by Palestrina, and on stage. Indeed, he didn't even allow the fact that he had shredded his own hand on a knife which he was presenting as a murder weapon in a production of *Twelve Angry Men* to detract him from delighting the crowds. Benjamin has revealed that he does, in fact, have a heart by his regular visits to the prisoners at Regina Coeli prison and has given us all a great example of devotion in his almost daily visits to the tomb of St Peter. In short, it has been a privilege to know this fine example of humble self-deprecation, commitment and quiet, unassuming devotion.

Rev. Sean Crawley



Rev. Marc Homsey

Marc Homsey arrived at the Venerabile in 2007 after completing a propaedeutic year in Valladolid. Originally from Folkestone, he made Leeds his home and diocese. Content as a primary school teacher and with no thoughts directed to the ministry, a priest asked Marc, only five months before he in fact started seminary, if he had ever considered the priesthood; never doubt the influence of inviting a man to discern this vocation!

Marc is well known for two particular characteristics. First, he has managed to make the effort and find the time to be involved in Roman life beyond the College walls mainly through six years of pastoral work in the San Lorenzo youth centre. He has developed lasting friendships with many of the people involved, frequently inviting them to participate in the wider life of the College community. This has helped Marc to develop his natural gift for learning languages. In addition he has taught theology to the students of the Emmanuel School of Mission. The second characteristic is Marc's infamous sense of timing. True enough, Marc is almost never *late* for any house activity but he is consistently last minute.com. Occasionally you can observe students setting their watches as he enters the College Church for Morning Prayer or spiritual conferences.



Marc is an avid rugby union fan and has taken full advantage of the opportunity to watch Six Nations rugby in Rome over the past seven years. The whole community is alerted to the fact that something sporty is happening when he dons his Persil white England top on match days. Marc's involvement in the College's sporting calendar, however, reads more like a hospital medical card. Being a seminarian has been a hazardous occupation resulting in numerous colourful injuries which include a 9 cm rip in his leg muscle and knee haemorrhage, a fractured shoulder and ankle, twice breaking ribs, and contracting bronchitis on more than one occasion. Let us hope that his insurers are not reading this! While on crutches, Marc had the privilege of meeting Pope Benedict. He greeted the Holy Father with an unexpected and casual, "Hello Father." Rumours that this lack of etiquette was the reason why Benedict XVI didn't visit the College are entirely false.

Marc's first-rate Roman driving skills were put to the test upon returning from the Scots College after one particular Burns Night. Being his helpful self by giving two Franciscans a lift home, Marc's Sat Nav led him unexpectedly to the Trevi fountain where the police reacted as if they had won the *totocalcio*. Thirty minutes and €60 later all those present in the car thought it was good value for such a magnificent midnight view of this famous landmark.

Marc has studied for a licence in Ecumenism at the Angelicum University after completing philosophy and theology studies at the Gregorian. It is no secret that Marc is not the keenest of students, but he certainly thrives when engaging with others about the Catholic faith. This desire to want to live and preach the Gospel will serve the Church well in the future.

Fr Anthony McGrath

Rev. Stefan Kaminski

It is difficult to put into a few words the rich, dynamic, fun-loving, and devout character that God gave to us in his creation of Stefan Kaminski. Throughout the many years that I and the College have had the pleasure of knowing him, he has always been rich in kindness and generosity. He is the one to volunteer, to lend and to give assistance, whether it be carrying heavy suitcases for heavily-laden new-comers and arrivals or trying to break into locked cars when the keys are still in the ignition. He is dynamic in his approach both to life and to people and often gives a slightly different and nuanced view in any given situation. He has certainly enriched the community with



his knowledge and passion for all things moral and ethical as is evidenced by his commitment and enthusiasm for his studies (and parties) at the John Paul II Institute. Rarely did a day pass without an illuminating comment or factoid concerning morality within family life and society at large. His fun-loving spirit has, for most of the time, been a welcome respite from the rigours and studiousness that characterises seminary life. I say "almost" as April 1st was always awaited with some trepidation by the majority of the students and staff. One never knew when pots and pans would be placed on one's door handles, or large statues of saints placed in lifts to greet the passenger. This commitment to practical jokes is beautifully balanced by his devotion to God, to God's service and the vocation to which he has patently been called. He has always been a presence of prayer, and his ministry as a deacon has been a valuable example to both seminarians and priests alike. It will be a blessing for anybody in Westminster diocese to be able to say they have Fr Stefan Kaminski as a pastor and friend. His dedication to God, commitment to the good of the human person and his capacity for raising peoples' spirits will be a wonderful gift to the people whom God sends him to serve.

Fr Benjamin Theobald

Rev. Colin Mason

Having spent his childhood in Leeds, Colin moved to the south of England early on in his life, although he would never really forget his true northern roots. After his conversion from Anglicanism when he was a student, he entered the Monastery of Mount St Bernard, but eventually discovered that a monastic vocation seemed far from what the Lord intended with the life of Colin. One of Colin's major interests is theology, in which he completed a doctoral dissertation on *The Levellers* at the University of Durham. Having spent years working in various fields, including as publisher for *Family Publications*, and upon the tragic loss of his cat Valya, Colin finally decided to follow the Lord's calling to become a priest for the Diocese of Clifton.



Upon his arrival at the VEC in September 2010, Colin quickly became a prized and popular member of the College. Initially he was accused of being a Dane, due to his very Scandinavian looks. He managed to advance the social life within the College remarkably, and had a great ability to bring together students. Many qualities can be found in Colin's life, and perhaps one need only mention a few of the more obvious ones, such as his eloquence and ability to master the English language, which anyone who has met him would undoubtedly have noticed.

With the great increase of students in the College, the staff decided one year to resurrect the house job of gardener which Colin was entrusted with. Alas, Colin's zeal in keeping the garden and pond clean eventually brought about the ire of the College administrator, Barbara Donovan, when one day she discovered that a few seagulls had been feasting by the pond, which had till that day been the home of the College fish. Needless to say, the house job was discontinued the following year.

Colin, the great scholar will leave being perhaps the first student ever, of this Venerable institution, to have never set so much as one foot inside the Gregorian University, a gesture which seems to be a rupture rather than in continuity with English College history and tradition.

The Diocese of Clifton will be greatly blessed with Colin's pastoral zeal and his desire to both serve and care for others, and although Colin will be surely missed, the loss of this Venerable English College will be the Diocese of Clifton's gain. We wish him all the best as he begins this new chapter of his life.

Jan Hansen

Kasper Baadsgaard

Kasper, born in 1988, hails from Denmark, but we don't hold that against him, well not all of us. He has been a seminarian at the Venerable English College for the past four years, after previously having been at the Roman Seminary for one. He arrived in 2010, with Jan Hansen, his fellow diocesan brother who has been discerning along the same path, with excellent linguistic talents, already honed through the Italian community at the Roman Seminary and his extensive collection of comics. The language of music has also been one of his fortes and he has always been a loyal and appreciated member of the *Schola*. Kasper has frequently lamented that his vocal timbre and charisma have not been graced by that crucial providential solo debut opportunity. Whatever our personal thoughts regarding this musical conundrum, we can be sure and have no doubt that, in the words of Blessed John Henry Cardinal Newman, "He knows what He is about".



A keen athlete, Kasper has been frequently seen and heard on the volleyball court at Villa Palazzola and in the pool at both College and Villa. His ability to hit a "target" with a beach ball, whilst swimming, has produced fear and admiration in equal measure. Kasper also hits the mark with his honest, unassuming and kind manner. He is man worthy of trust and this is felt by all who meet him, regardless of age or persuasion. Whether he is involved with catechetical work, as he was at San Giovanni dei Fiorentini, assisting at World Youth Days or speaking to visitors at the College, Kasper remains a man true to his vocation: he is unashamed to acknowledge Christ in all and to constantly seek his presence within himself. I am sure that he will be a blessing wherever he is sent. Kasper departs with our prayers, our thanks and the knowledge that he will always have a special place within the community that constitutes the Venerable English College.

Benjamin Woodley

Jan Hansen

Jan Hansen arrived at the VEC having already spent a year at the Roman Seminary. He was thus able to add fluent Italian to his existing languages: English, French, German and, of course, his native Danish. He was also able to hold conversations with people from Iceland, Sweden and Norway. Nevertheless, it was the fluency of his English which amazed many here.

He put up stoically with the ignorance of the British – with a student once seriously asking him if there were any universities in Denmark. He is long-suffering, putting up with being forever lumped into "the Danes" at the College. Yet he fully entered into community life in the English College, becoming well-known for hosting drinks in his room. This room was itself famous, being known as "The Fourth Library" for its vast collection of new books. The more perceptive students noticed that most of these books were pristine and had never been read.

Jan is a former Lutheran, having been baptised in the Danish Lutheran Church as a baby by a pastor called Linda. Like all converts he has explored his faith deeply: he is intellectually curious, widely-read, and hard working. As a result, he has taken his philosophy and theology studies at the Greg seriously, aided by his fluency in Italian.

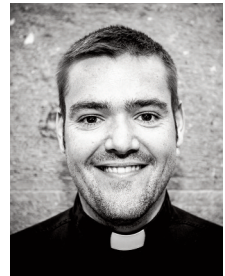
If the College divides between those who uncritically love all things Italian and Roman, and those who do not, then Jan was very much one of those who saw the inefficiencies in Italian practices. This was to be both the strength of the man in his house jobs but also a source of some frustration. Nevertheless, he enjoyed driving around Rome and visiting the Villa.

A keynote of Jan is his fidelity – whether it has been his fidelity to his pastoral work or being faithful to his studies, his house job, and his friends. A lot of this has been hidden: much of what he has done for the community has gone unacknowledged, as he himself would wish it.

He will be especially remembered for his ability to mimic just about any voice, even down to getting the exact regional accent right. While walking down the corridors of the College one would often hear him before seeing him, as he voiced a catch-phrase or sang the opening words of the *Te Deum* or the chorus from "Take me in a taxi Joe".

Having completed his STB, Jan returns to Denmark, where he will undertake pastoral work in a parish, before being ordained deacon for the Diocese of Copenhagen.

Rev. Colin Mason



The Council of the Roman Association



Chairman (no longer President): Mgr Anthony Wilcox (until 2015)

Secretary: Rev. Paul Keane (until 2018)

No Assistant Secretary

Treasurer: Mr Peter Purdue (until 2018)

No Assistant Treasurer

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: Bishop Christopher Budd (until 2017)

Rector: Mgr Philip Whitmore

and the following elected for three years:

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

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

until 2017 Rev. Christopher Lough, Rev. Patrick Mileham, Mr Peter Purdue

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

Trustees (with year of election): Rev. Paul Daly (2002), Rev. David Bulmer (2004), Most Rev. Paul Gallagher (2007); Secretary: *ex officio*; Treasurer: *ex officio*.

Roman Association Trust

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

The present Trustees (with year of retirement) are: Canon Stephen Coonan (2015), Mgr Anthony Wilcox (2016), Rev. Paul Daly (2017), Rev. Gerard Skinner (2018), Canon Michael Cooley (2019), Rev. Thomas Wood (2020).

The Roman Association Diocesan Representatives

Arundel and Brighton: Rev. Aaron Spinelli, The Presbytery, 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, Archbishop's House, 41-43 Cathedral Road, Cardiff, CF11 9HD, rreardon76@gmail.com

Clifton: Canon Thomas Atthill, Stoneleigh Cottage, Pound Lane, Oakhill, Radstock, BA3 58G, thomasatthill@btinternet.com

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Gibraltar: Mgr John Pardo, Colegio de Ingleses, Calle Don Sancho 22, 47002, Valladolid, Spain, rector@valladolid.org

Hallam: Rev. John Metcalfe, Our Lady & St Thomas's Presbytery, Meadowhead, Sheffield, S8 7UD, olstsheffield@btinternet.com

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Lancaster: Rev. Michael Murphy, St Mary's Presbytery, 34 Kemp St, 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

Malta: Rev. Brendan Gatt, 427 Main Street, Mosta MST1016, Malta, brendissimo@gmail.com

Menevia: Rev. Liam Bradley, 9 Fountain Row, Haverfordwest, Pembrokeshire, SA61 1SX, revliambradley@gmail.com

Middlesbrough: Canon Alan Sheridan, St George's Rectory, 7 Peel Street, York, YO1 9PZ, alan.sheridan1@btinternet.com

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Plymouth: Rev. Michael Koppel, The Priest's House, Lyme Road, Axminster, Devon, EX13 5BE, rcpriest@tiscali.co.uk

Portsmouth: Rev. Phillip Harris, English Martyrs, 15 Manor Crescent, Didcot, Oxfordshire, OX11 7AJ, 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: Canon Michael Cooley, 14 Melior Street, London, SE1 3QP, lasalette.melior@gmail.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, antonyjones23@gmail.com

The Minutes of the 145th Annual General Meeting of The Association of the Venerable College of St Thomas de Urbe - The Roman Association

Stonyhurst, Wednesday 23 April 2014

Forty-four members of the Association gathered on 23 April 2014 at Stonyhurst. The Council agreed that the next AGM would take place at Palazzola on Tuesday 12 May 2015.

Annual General Meeting, 23 April 2014

The meeting began at 10.30 am, with Rt Rev Bishop Christopher Budd, Hon. President, in the Chair.

1. Prayer to the Holy Spirit

Bishop Christopher Budd welcomed all in attendance and led the meeting in the Prayer to the Holy Spirit.

2. Apologies

David Barnes, Austin Bennett, Michael Bowen, Liam Bradley, Mark Brentnall, Michael Brockie, David Bulmer, Peter Burke, Adrian Chatterton, Tony Churchill, Antony Conlon, Bernard Connelly, Stephen Coonan, Paul Crowe, John Deehan, Paul Donovan, Frank Fallon, P. J. FitzPatrick, Michael Garnett, Paul Grogan, George Hay, Sean Healy, Michael Jackson, Clyde Johnson, Archbishop Patrick Kelly, Michael Kirkham, Edward Koroway, Archbishop Bernard Longley, John Marsland, Shaun Middleton, Paul Moss, Tony Myers, Kieron O'Brien, John Pardo, Anthony Pateman, Terry Phipps, Steve Porter, Michael Quinlan, Kevin Rea, Robert Reardon, Alexander Sherbrooke, Andrew Sumersgill, Simon Thomson, Adrian Towers, John Wilson, Mark Woods.

3. Minutes of 144th AGM

Accepted

4. Matters arising (those not dealt with elsewhere)

None

5. Deceased Members

The *De Profundis* was prayed for the repose of the souls of Peter Corbishley, Luke Dumbill, Michael St Aubyn, Brendan Stone, Terry Walsh, Bernard Woods 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, Tim Firth, Anthony Jones, Terry Rogers, Michael Smith, Jim Ward and Michael Williams.

7. President's Remarks

Bishop Christopher Budd 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 the Association. 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 their brethren and making them aware of up-coming events.

The Secretary's report was accepted by the meeting.

Paul Keane was re-elected as Secretary for a second term of office.

9. The Treasurer's Report

The Treasurer presented the accounts. Subscription income is up.

The Treasurer's report was accepted by the meeting.

Aidan Prescott stood down as Treasurer having completed his term of office. Peter Purdue was elected as the new Treasurer.

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

Anthony Wilcox informed the AGM that the Trustees have decided to move their funds from their present investment managers (Smith & Williamson) to Rathbones as soon as is possible.

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 – Marc Homsey (Leeds), Stefan Kaminski (Westminster), Colin Mason (Clifton), Tony McGrath (Shrewsbury) and John Poland (Liverpool) – were elected members of the Roman Association.

As were Kasper Baadsgaard-Jensen (Copenhagen), Jan Hansen (Copenhagen), Michael Coughlan (Shrewsbury), Benjamin Theobald (Portsmouth), Joseph McLoughlin (Birmingham) and Javier Ruiz (Westminster), who after various studies are leaving the College this year.

12. Election of Officers and Councillors

It was proposed that the current post of President be divided in two:

1. Chairman of the Roman Association – a hands-on appointment for one year or more, elected at the AGM and eligible for re-election, to direct, with its officers, the business of the Roman Association.
2. Episcopal President – a one year appointment, usually from the hierarchy of England & Wales, to act as the episcopal figurehead of the Association and as a liaison with the Hierarchy.

This proposal was accepted by the meeting and replaces the first sentence of Rule 11 of the Roman Association.

- a). Mgr Anthony Wilcox was elected to the new post of Chairman.
- b). Christopher Lough, Patrick Mileham and Peter Purdue were elected as Councillors for three years.
- c). Thomas Wood was elected to serve as a Trustee of the Roman Association Trust until 2020.

13. 146th AGM

Tuesday 12 May 2015 at Palazzola

14. 2014 Martyrs' Day gatherings

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

15. Any other business

Archbishop Paul Gallagher proposed that next year's Top Year be invited to the AGM at Palazzola.

This proposal was accepted by the meeting. Bishop Budd thanked the Secretary for organising the AGM with the other Council members.

The members of the Association who attended the AGM were the Bishop Christopher Budd, Archbishop Paul Gallagher, The Rector, John

Ainslie, John Allen, Thomas Atthill, Michael Burke, Michael Cooley, Francis Coveney, Gerald Creasey, Thomas Dakin, Tony Dearman, Kevin Firth, Peter Fleetwood, David Forrester, Anthony Grimshaw, Nicholas Hudson, Paul Keane, Pat Kilgarriff, Chris Lightbound, Christopher Lough, Denis Marmion, Patrick Mileham, John Morris, Fergus Mulligan, Michael Murphy, Gerard Murray, Aidan Prescott, Peter Purdue, John Rafferty, Francis Rice, Nicholas Schofield, Gerard Skinner, Andrew Stringfellow, Adrian Toffolo, Mervyn Tower, Francis Wahle, Anthony Wilcox, Thomas Wood, William Young.

Appendix

It should be noted that the evening before the AGM, Prof Maurice Whitehead gave an excellent talk to the Roman Association on the archives of the English College and a number of things that have been discovered in it. He was assisted by Jan Graffius, Curator of the Collection at Stonyhurst. His talk was very well received.

Bishop Terence Brain of Salford joined the Association for lunch after the AGM.

Rector's Report to the Roman Association

WE WERE ENCOURAGED to have 6 new seminarians at the start of the year. They came from Middlesbrough, Nottingham, Oslo, Plymouth (2) and Westminster. This meant that we began the year with 47 students in residence – the same number as the previous year. 41 of these were seminarians, 38 of them for England & Wales.

One new priest arrived, from Rockhampton, Australia, bringing the number of student priests in the seminary up to 6. The other 5 are all from dioceses in England, namely Birmingham, Leeds, Portsmouth, Shrewsbury and Westminster. The Portsmouth and Shrewsbury priests had been seminarians at the College. They were ordained to the priesthood during the summer of 2013 in England and returned to Rome for one more year in order to complete their licences. One seminarian was ordained for the Diocese of Leeds in December 2013, having served there as a deacon since the summer.

The full complement of English & Welsh seminarians at the start of the year was as follows: 1 from Arundel & Brighton, 3 from Birmingham, 1 from Brentwood, 1 from Clifton, 1 from Hexham & Newcastle, 1 from Lancaster, 5 from Leeds, 1 from Liverpool, 3 from Middlesbrough, 1 from Northampton, 1 from Nottingham, 2 from Plymouth, 2 from Salford, 3 from Shrewsbury, 5 from Southwark and 7 from Westminster. The other 3 seminarians came from Copenhagen (2) and Oslo. The mean age of the 41 seminarians is 29.5 years, the median 28 years; with two modes – of 25 years (5 seminarians) and 30 years (5 seminarians).

Five men are to be ordained priest in the summer of 2013 – Deacon Marc Homsey for

Leeds, Deacon Stefan Kaminski for Westminster, Deacon Colin Mason for Clifton, Deacon Anthony McGrath for Shrewsbury and Deacon John Poland for Liverpool. Three men are to be ordained Deacon at the end of the *Villeggiatura* in 2014 – Sean Crawley and Anthony Rosso for Leeds, Matthew O’Gorman for Southwark.

I am still in my first year as Rector, having been appointed in August 2013. Fr Mark Harold of Salford Diocese is in his fourth year as Vice-Rector. Fr Christopher Willis of Leeds is in his third year as Spiritual Director. Fr Bruce Burbidge of the Diocese of East Anglia is in his first year as Academic Tutor, having returned to us last summer after serving for five years as a parish priest in Peterborough. Fr John Paul Leonard of Middlesbrough Diocese began the year as Pastoral Director. He was due to complete a four-year term of office in the summer of 2014, but sadly he has had to leave prematurely owing to illness.

We began the year with 18 seminarians in 1st Cycle Theology at the Gregorian University; 2 in 2nd Cycle Theology; 1 in 2nd Cycle Canon Law and 1 in 2nd Cycle Philosophy. At the Angelicum we had 11 seminarians in 1st Cycle Philosophy; 3 in 1st Cycle Theology; and 4 in 2nd Cycle Theology. We had 1 seminarian in 2nd Cycle Theology at the *Lateran*.

The year began with a five-day preached retreat at Palazzola, led by former Rector, Mgr Pat Kilgarriff. There was a retreat in preparation for Advent led by Fr David Foster, OSB, Fr Jeremy Driscoll, OSB, from Sant’Anselmo, came to lead the Holy Week retreat at Palazzola. Those seminarians

preparing for ministries or orders had an opportunity for a further retreat in early March with their 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 sixth year. I give conferences from time to time, as do the other staff members, with the occasional visiting speaker contributing as well. Next autumn, the house retreat will take the form of a pilgrimage to the Holy Land, led by Fr Mervyn Tower.

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 led 2 residential Human Development weekends in the first semester, while in the second semester Mgr Steve Rossetti led workshops on a variety of topics. With effect from next October, we will be expanding the Human Development programme in two respects. Firstly, there will be a team of four psychologists available for accompanying students on a one-to-one basis. After their first year the students will be free to choose whom they wish to see. Secondly, the house will be split up into three groups for the Human Development weekends, so that the input can be tailored more closely to the stage of formation that the students have reached.

For Pastoral Formation, we continue the pattern of four-day courses during the *Villeggiatura*, so that students are able to devote the whole of September to pastoral placements. The courses 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 resident 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 have had some distinguished guest speakers in the course of the year: Archbishop Sir David Moxon, Director of the Anglican Centre in Rome, and Professor Maurice Whitehead, the College's first Schwarzenbach Fellow, who delivered the first Schwarzenbach Lecture at the end of May.

For their pastoral work, some students are engaged at the College in helping with marriage preparation and First Communion preparation, others help with an adult Scripture-sharing group. Outside the College, some students give tours of the *Scavi* under St Peter's, some work at the Sant'Egidio soup kitchen. A significant group of seminarians visits 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. Every effort was made to visit students on their summer placements in England. Meanwhile, Ms Tish Nichol keeps coming faithfully each year for two separate weeks to work with each student on voice production and Joseph Cullen comes to assist with liturgical singing.

Financially, the College is currently meeting its running costs thanks to some sound management and budgeting in recent years with good relationships between the administration team in Rome and the Trustees' Finance and General Purposes Committee, which meets 3 times a year. The steady increase in the number of students over the past 5 years has helped the financial situation, but we have to be aware that student numbers are not guaranteed to remain high and we are aware of the need to be prudent in the healthy years.

With regard to the College's income in the year 2012-13: 53% came from student fees; 39% from rental properties; 8% from "Other Sources". "Other Sources" include VEC Trust income, Roman Association Trust income, Friends of the Venerable income, Coote Trust income, Harold Hood Trust income and "Other Donations". A significant element of "Other Donations" has been the Schwarzenbach funding which has enabled major restoration works to be carried out.

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 major project of refurbishing the *Portineria* and the development of the *Salotto* as a Welcome Area.

We were delighted in 2012 when the Roman Association agreed that the next 4 years of grants to the College should be used for the total refurbishment and rendering en suite of the Monserrà corridor. Having received the Association's donations of £40,000 in 2012 and in 2013 we decided to go ahead with the project, in anticipation of receiving the two subsequent donations. This project was carried out last summer, beginning the day after the students left for the *Villeggiatura* and coming to completion a few days before the arrival of the new men on 20 September. The traditional *ferragosto* holiday for the team of builders involved was little more than the day of the Assumption itself.

Formerly comprising 15 single rooms and 5 communal bathrooms, the corridor was reconfigured to include 13 ensuite rooms and 1 communal bathroom; all rooms and the corridor as far as the lift were totally refloored in terracotta tiling; the whole corridor was rewired with new channeling and completely redecorated. The total cost of the project was €220,000 (approx. £185,000).

It has been warmly received by all the students; at a stroke, the Monserrà has moved from being arguably the least desirable corridor to being the most popular in the building. We are most indebted to the Roman Association for the continuing generosity that has made this possible.

We are often asked how many students we are able to accommodate: we currently have 55 student rooms available; only 8 of these, on the 44 corridor, are still without ensuite facilities. We do, however, have the option of reclaiming areas that have been converted into apartments, such as the remainder of the 44 corridor or the Old Nuns' Corridor, should we ever need to accommodate more than 55 students in the future.

The Friends of the Venerable have been similarly generous in recent years. Among other things, they have funded: 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 provided the funding to replace one of the small cars for student use.

In the recent past, we launched a number of projects which are being funded by Mr and Mrs Urs Schwarzenbach as part of a five-year plan:

- The Schwarzenbach Fellowship, awarded to Professor Maurice Whitehead for a semester, for the exploration and development of the College Archives;
- A bronze bust of Pope Benedict XVI to commemorate the Audience that he granted to the College in December 2012. The sculptor was Nigel Boonham whose other work includes the statue of Cardinal Hume outside Hexham & Newcastle Cathedral and a statue of St Benedict, commissioned by Cardinal George Pell, for the Pastoral Centre of the Archdiocese of Sydney.

- The Demolition of overhanging bathrooms at the end of the 3 floors above the Martyrs' Chapel. A new emergency staircase has been incorporated into the structure, providing an escape route from the Heard Corridor, the tea room corridor (behind the stage) and New St Joe's. In that same *cortile* a lift has been installed alongside the *scala nobile* for the use of tenants.
- Work has begun on a long-term project to restore all the facades, roofs and guttering of the College property. Work has begun on the Via di Monserrato from the College front door to the corner of Via Montoro. We hope to begin work on the *cortile* in the autumn.

Other works which have been carried in the past year include:

- Repainting and reguttering the façade of the College Church facing the "Queen Mary" cortile.
- Creation of a new public bathroom/laundry facility on the first floor beside the lift.
- Installation of air conditioning units in the First Library.

Meanwhile, at Palazzola, the situation remains encouraging. Income in the year 2013 showed an increase on previous years. Occupancy levels were as high as they have ever been. We have developed a range of special offers during the seasons when bookings are low. These have proved very popular. In this regard, we introduced a special offer this winter for clergy and religious and we plan to do something similar in January, February and March of next year; so if you are considering a post-Christmas break, why not come to Palazzola? The first three months of the year are the leanest period, but bookings for the rest of the year have been excellent.

Palazzola continues to cover all its own operating costs and in the high season it often reaches its maximum legal capacity of 69 paying guests. St Edward's Terrace and the

adjacent Conference Room have proved significant additions to Palazzola's many attractions.

Other works carried out at Palazzola this year include:

- A new drainage system and preventative support work below the wall of the drive in front of the Piacentini apartment to minimize the risk of damage from heavy rainfall. A pavement has been added alongside the wall in this area.
- Refitted and remodelled public bathrooms on the ground floor beside the tea room, including baby changing facilities.
- New furniture in much of the new wing, plus a rolling programme to upgrade shower cabinets.

There was a serious landslide in February below the garden wall, which took away a 20-yard section of the path below the wall, rendering it impassable. Several engineers have been to investigate and all are of the opinion that the garden wall is secure, as it is built on rock with supporting arches. Further structural tests are being undertaken. The task of rebuilding the path apparently falls to the *Parco dei Castelli Romani* and they are in the process of seeking the necessary funding. In the meantime, during the recent Holy Week retreat, some students were investigating other routes to get on to the Albano path via the Sforza.

Palazzola continues to play an important part in the formation of our students and the College makes good use of it throughout the year: for the *Villeggiatura*; for the annual College Retreat; for Human Development weekends; and increasingly for revision, for the weekly day off and for free weekends. Happily, many others are able to come at other times of year to enjoy this most wonderful resource for the Church in England and Wales, Italy and beyond.

Mgr Philip Whitmore
Rector

News of Old Romans

Arundel & Brighton

As I am writing this report I am glancing at the diocesan directory and the list of names under ordination years of Old Romans. Naturally, these include the ordination of those who were ordained from seminaries in England, who came to the College as priests doing post-graduate studies. The oldest or rather, senior in years of ordination is Bryan Chestle (1962) who is at St George's Park, Ditchling in retirement. We jump nine years to the next man Tony Churchill (1971) who remains PP at Bognor Regis. Bishop Kieran Conry remains at the helm (1975). Mgr Michael Jackson (1976) is living at Hove. Canon Bill Davern (1981) is PP at Epsom. Tony Bridson (1985) is on full time ministry to priests. Canon Kieron O'Brien (1987) is PP at St Joseph's Brighton. Rob Esdaile (1991) is PP at Thames Ditton. Jonathan How (1993) is at Wonersh. Tony Milner, (1993) is living at Dorking with Dominic Rolls (1993) who is PP. Kevin Dring (1993) is PP at Sacred Heart, Hove. Stephen Dingley (1999) is on the staff at Wonersh. Stephen Hardaker (1999) is PP at Uckfield. Terry Martin (1999) is full time Vocations Director living in Crawley. Chris Bergin (1999) is PP at Haslemere. Simon Hall (2003) is at Epsom. David Parmiter (2003) is PP at Bexhill-on-Sea. Andrew Pinsent (2005) is teaching at Oxford. Bruno Witchalls (2006) is PP at St Mary's Preston Park, Brighton. Aaron Spinelli (2008) is assistant at Redhill, Reigate and Merstham. Andrew Moss (2010) is assistant at Chichester. Mark Woods (2005) is a permanent deacon in Worthing. Finally, we keep in our prayers our student in Rome, Tristan, who God willing will be ordained a priest in 2018!

Fr Aaron Spinelli

Birmingham

Last summer saw a larger than usual number of moves in the diocese and this is reflected in the changed positions of some of the Old Romans. There are 31 priests who have spent all or some of their time of formation pre- and post-ordination at the VEC.

In order of ordination, youngest first:

David Doran is serving at Mount Carmel, Redditch. Christopher Miller is at St Anne's, Chelmsley Wood in East Birmingham. Paul Moss teaches and lives at Oscott College and is diocesan Vocations Director. David Gnosill is at Corpus Christi in Coventry. Joe McLoughlin will be returning from Rome to work in the marriage tribunal and serve at Pype Hayes in North Birmingham. Patrick Mileham is chaplain at Birmingham University. Robert Murphy works in the Secretariat of State in Rome. Richard Walker is leaving Oscott to be parish priest of St John's, Banbury. Stephen Wright is Parish Priest at Burton on Trent. Eddie Clare has recently become the director of the Maryvale Institute.

Timothy Menezes is Vicar General and lives in Sutton Coldfield. Gerardo Fabrizio is parish priest of Our Lady of the Wayside, Shirley and heads up the marriage tribunal. Mark Crisp has settled at St Peter and Paul's in the centre of Wolverhampton. Patrick Broun is parish priest at Witney, Oxfordshire. Marcus Stock is secretary general to the Bishops' Conference and looking forward to returning to the diocese later in the year. John O'Brien is in charge of two parishes in East Birmingham: Guardian Angels and St John the Baptist. Harry Curtis is chaplain at Warwick University and parish priest at nearby St Joseph the Worker, Canley. Bruce Harbert is at Wednesbury in the Black Country. David Evans

is finishing some studies and looking after St John's Banbury till the summer.

Mervyn Tower previously at Banbury is on sabbatical and will return to Chipping Norton, also in Oxfordshire. John Osman is at Dorchester on Thames. Gerard Murray is at Sacred Heart, Bilton, Rugby. David Mc Gough continues as auxiliary bishop with care of the north of the diocese. Danny Mc Hugh is parish priest at St George and Teresa's, Dorridge. Patrick Kilgarriff continues at Malvern. Dominic Round is nearby at Upton on Severn. Anthony Wilcox has been celebrating his Golden Jubilee with great style and is at Henley on Thames – *ad multos annos!* Petroc Howell the doyen of the Birmingham Old Romans leads a very active retirement based in Stafford. We recall the death of James Ward, retired priest of the diocese, a very loyal and faithful Old Roman. May he rest in peace.

Fr Gerard Murray

Cardiff

Liam Hennessy is parish priest of Abertillery and Brynmawr and Bob Reardon takes up a new appointment in September as parish priest of Bridgend.

Canon Bob Reardon

Clifton

Canon Brian McEvoy (1960 – 1967) died on 27 July 2013. His funeral on 12 August was in his last parish church, St Mary's, Julian Road, Bath, where he had grown up in the house that was later his presbytery. Present, besides members of his own family who contributed movingly to the liturgy, were people from far and wide - as far afield as Australia - representing most stages of Brian's life since he left the College in 1967: curate at St Theresa's, Filton, Bristol and St Peter's, Gloucester; the CMS/CEC, London; Bristol University Chaplaincy, Clifton, while chaplain of St Brendan's 6th form college, Brislington, and member of the La Retraite Sisters' Emmaus Centre team; Bath, as University

Chaplain and PP of St Mary's. He is much missed – Bath can feel empty without him. RIP.

The other Clifton Old Romans continue to live where they were living and be occupied more or less as they were occupied in 2013: Canon Tony Harding, Bishop Crispian (Sam) Hollis, Canon Thomas Atthill, Michael Healy, Michael Robertson, Philip Beisly, and Alex Redman.

We look forward, after his ordination in Clifton Cathedral on 26 July, to having Colin Mason as another Clifton Old Roman priest - in time for 1 December 2014!

Canon Thomas Atthill

East Anglia

There are a good few changes to report among East Anglian Old Romans this year. Mgr Tony Philpot has now taken up residence at the home of the Little Sisters of the Poor in Stoke Newington where he lives alongside another Old Roman, Canon Digby Samuels. Michael Griffin retired in September whilst remaining resident next to the church in Kirtling (Newmarket parish) but has recently begun a three-month period looking after the parish of North Walsham, Norfolk. Simon Blakesley has become the new parish priest of Newmarket. Eugene Harkness continues as parish priest at St Philip Howard in Cambridge, and Martin Hardy remains at St Patrick's in Leicester. Sean Connolly has recently moved to St George's in Norwich. Mark Hackeson is on a well-deserved sabbatical after many years as bishop's secretary and parish priest of Poringland. I have now completed a very happy year as Academic Tutor at the VEC.

Fr Bruce Burbidge

Gibraltar

Unfortunately, again this year I have no news to report. Although not an Old Boy, it may be of interest to our readers to know that Bishop Ralph Heskett C.Ss.R. of Gibraltar, was appointed by the Holy Father as Bishop of

Hallam. He took possession on 10 July this summer, the anniversary of his episcopal ordination. Our diocese was celebrating its 100th anniversary when Bishop Ralph became our 7th bishop in 2010. By coincidence, the first Bishop of Gibraltar had also been a religious! Mgr John Pardo

Hallam

I began last year's report stating that nothing has changed in Hallam and that we were awaiting a new bishop. Well, still nothing has changed, but we do (just) have a new bishop, Mgr Ralph Heskett, formerly Bishop of Gibraltar. Let us pray for his ministry in our diocese and pray that he brings some spare sunshine with him!

Peter Kirkham (1966) is now driving a specially adapted car and is enjoying it. If you ever go to Worksop, take care ... to call on him. John Ryan (1978) at St Bede's, Rotherham has embarked on an interesting and challenging venture in taking groups of fifth-formers to South Africa, to build water supplies and that sort of thing in remote villages – as good a reason as any to go back to South Africa! Kevan Grady (1990) (and Helena) now have both their children at school, though not yet the school where Kevan teaches. Ant Towey (1986) is at a still higher level of education, St Mary's, Twickenham, and writing books on theology, well, one book so far. Mark McManus (1988) at the Annunciation, Chesterfield has a newly-ordained assistant and a retired priest next door, and keeps an eye on Craig Fitzpatrick up the road at St Hugh's. So he is quite busy. The latter is slowly introducing himself to the tribunal - or is it the other way round? Adrian Tomlinson (2003) at Handsworth, St Joseph's with St Theresa's, smiles and does not change, but we like him that way. I have known for a long time and have never registered the fact that Tom Clarke (left in 1967), a contemporary of Brendan Stone, is also an Old Roman. He retired a few years ago as a primary school headmaster. He

(and Bernadette) have four sons, one of whom lives in this parish with three delightful, of course, children. And there is Pat Mitchell (left in 1962) with his wife Margaret living in this parish, Our Lady and St Thomas, Sheffield, where your correspondent has laid down another year. Actually by the time you read this Pat Mitchell will be living in Filey, so I must pass him over to my brother in Middlesbrough.

Fr John Metcalfe (1973)

Hexham and Newcastle

There is not much Old Romans news from H&N beyond the fact that I myself have moved to be Priest in Charge (temp.) at St Cuthbert's, Chester-le-Street & St Bede's, Sacriston and of course Fr Tony Currer's ecumenical cricketing skills in his role heading the desk for Anglican and Methodist relations at the Pontifical Council for Christian Unity.

Fr Lee Barrett

Lancaster

Joseph Callaghan and his wife, Gillian, are now the proud parents of two children. Last time I saw them, at a deanery talk towards the end of Lent, Joe and Gillian were flourishing.

Thomas Dakin – replied this year in an even more succinct manner: "Thomas Dakin still continues"!

Terry Rodgers' health is often a matter for concern. When he had a spell in hospital early in the year, I visited him a couple of times. He continues to live in St Winifride's House in Blackpool which is a retirement home for priests.

Luiz Ruscillo replied: "Luiz is still parish priest at Hornby and Head of the Lancaster Diocesan Education Service."

Michael Smith still resides at 11, Saintagnesgate, Ripon. I do hear that, during the last year, he made it to a year reunion in London to meet up with Alan Griffiths, Kevin McDonald and Gerry Murray.

Adrian Towers replied: "Adrian Towers is still parish priest of St Andrew and Blessed George Haydock, Cottam, Preston, as well as priest-in-charge of St Mary's, Lea Town. He is also engaged in work for the Diocesan Tribunal."

Michael Tully responded: "After celebrating fifty years of priesthood in October, 2013, Michael is greatly enjoying retirement in the parish of Bolton-le-Sands, three miles north of Lancaster, where he gives help by celebrating public Masses. Kept active also with requests for supply, he is still involved in canonical work as a Defender of the Bond for the National Tribunal of Wales."

Peter Clarke – after seven years in Thornton-le-Fylde, near Blackpool, Peter has now moved to the north end of Blackpool to the parish of St Bernadette, Bispham.

Michael Docherty continues to be parish priest of Christ the King, and priest-in-charge of St Margaret Mary, Carlisle. He is also assistant to Luiz in the Diocesan Education Service.

Emmanuel ("Manny") Gribben is parish priest of Our Lady of Furness, Barrow-in-Furness. I last saw Manny when he gave a session here, in Lent, on liturgical music in the Easter Triduum. He was his usual charming, talented and effective self!

Hugh Pollock replied: "Getting used to rural life (in Kendal) and Christmas cattle market carol services and the burden of being on the edge of the Lakes! People are welcome to drop by."

Stephen Shield is presently not in active ministry. Hopefully, this will not be a permanent situation. Please keep him in your prayers.

John Watson is now parish priest of the newly created parish of Our Lady of Eden and resides at Our Lady & St Joseph, Warwick Square, Carlisle. Last time I saw John was at my Dad's Funeral Mass in late February. His health could be better.

Michael Murphy: I am enjoying life back in my home town of Fleetwood, Lancashire,

although this year has been saddened by a number of deaths in the family including, of course, my Dad.

Fr Michael Murphy

Leeds

Bishop David Konstant, Bishop of Leeds 1985-2004, celebrated his Diamond Jubilee of Priestly Ordination on 12 June. Cardinal Cormac Murphy-O'Connor was the principal celebrant and preacher at the annual Mass of Celebration of the Priesthood in the Cathedral which honoured all our Jubilarians. Our hard-working Bishop's (Diocesan Administrator's) Secretary, Malachy Larkin, has his Silver Jubilee on 11 November. *Ad multos annos!*

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

- Archbishop Arthur Roche, Bishop Emeritus of Leeds: 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.
- 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. **Diocesan Trustee.**
- Russell Wright (1988): **Church of the Incarnation, 2929 Bee Ridge Road, Sarasota, FL 34239, USA.**
- 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.
- Dennis Cassidy (1992; further studies at VEC): **St Joseph's, Keighley.**
- 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): **English Martyrs, Huddersfield** (Parish of the Immaculate Heart).
- Martin Kelly (2001): Further Studies in Canon Law, VEC. **Pastoral Tutor, 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 (2013): St Robert's, Harrogate and chaplain to St John Fisher Catholic High School. **Ordained Priest on 7 December 2013 by Archbishop Arthur Roche.**
- **Marc Homsey** is to be ordained Priest on 26 July in St Anne's Cathedral, Leeds.

Fr David Bulmer

Liverpool

All has been quiet for the majority of the Old Romans. We have had the sadness of the death of Luke Dumbill but look forward to the joy of welcoming John Poland to the priesthood in July. We have also seen Patrick Kelly finally hand over the crozier of Liverpool and we wish him well in his retirement to the coast of Southport. He is joined, nearby, by Peter Fleetwood who has gone to serve in the parish of Holy Family, Southport. The smell of cigars still lingers there from the days when Jack Kennedy was the incumbent.

Fr Thomas Wood

Malta

The list of Maltese Old Romans remains 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 M. Gatt, Fr Kevin Schembri, Fr Jonathan Farrugia, and Fr Nicholas Doublet. Their ministries remain basically unchanged from previous editions of *The Venerabile*: family ministry, media, university lecturing, priestly formation, Ecclesiastical tribunal and parish work.

The last four names on the above list are still in Rome as students, although residing in another college. They remain, however, frequent and welcome visitors to the English College for the occasional Sunday Mass (and to watch the odd football match in a friendly environment!). The Auxiliary Bishop of Malta (and old friend of the VEC), Mgr Charles J. Scicluna, is likewise a guest of the College whenever he travels to the Eternal City on official business.

Fr Brendan Gatt

Menevia

Congratulations are due to Fr Michael Burke who this year celebrates thirty years of priestly ministry. Congratulations and *ad multos annos!* Fr Michael continues as dean of St Joseph's Cathedral while maintaining his roles of Vice-Chancellor, Canon Lawyer, MC and Diocesan Communications Officer.

Mgr Canon Clyde Hughes Johnson continues to enjoy retirement in Leominster.

Fr Liam Bradley, after a year in the Cathedral parish, has moved and is now the assistant priest in St David and St Patrick's parish in Haverfordwest. In addition to parish responsibilities he is the diocesan Vocations Director and Catholic chaplain to Withybush Hospital. He also maintains a chaplaincy presence to Dyfed-Powys Police Force and the 14th Signal Regt (Electronic Warfare) at Brawdy.

Fr Liam Bradley

Middlesbrough

Mgr Tony Bickerstaffe holds on with customary good humour but increasingly frail health. He is much in our prayers.

Mgr David Hogan continues in St Bernadette's, Nunthorpe. A few health worries aside he is flourishing. He continues to provide a great canonical service to many dioceses in some troubling cases and is a great resource for the Church in England.

Fr William Massie continues his service as parish priest in Scarborough, aided by Fr Anthony Amadi, a Nigerian priest. He also continues in his role as Vocations Director and does great work promoting all kinds of vocations throughout the diocese.

Fr John Paul Leonard has returned to the diocese from his tenure in Rome. He is settling back into life in the diocese and is presently residing and helping at the Cathedral.

Fr Stephen Maughan is now parish priest at the Sacred Heart, Middlesbrough and is loving the parish. He is also flourishing as Chancellor and Judicial Vicar.

I am still at St George's in York and still loving it. We are now beginning to face the challenge of a York re-organisation of pastoral provision. As dean of the Central Area of the diocese this is going to take up more of my time very soon.

Canon Alan Sheridan

Northampton

In May, more than thirty clergy of the diocese enjoyed a five day retreat at Palazzola. During the week, they made a tour of the College, kindly given by Northampton seminarian Michael Rakowski.

Old Romans are represented in the following towns of our diocese: Milton Keynes, Marlow, Chesham Bois, Luton, Bedford, Daventry, Kettering, and Northampton itself. Owing to the sad loss of a number of our brother priests, one or two of us may find ourselves on the move soon. More details will be provided in next year's edition of *The Venerabile!*

Fr Michael Patey

Nottingham

There is little to report this year on the Old Roman front except for the appointment of Fr Christopher Thomas, until recently Moderator of the Curia and Episcopal Vicar for Finance, to the post of General Secretary to the Episcopal Conference - to which we all wish him well.

Fr Mark Brentnall

Plymouth

After some 28 years in office, our former bishop, Rt Rev. Christopher Budd, is now enjoying a very well deserved retirement. He's spending the time from Advent to Pentecost on the Isles of Scilly, and the summer and autumn at Lyme Regis, which is his principal address. He seems to be thriving in both his new environments.

While most Old Romans in the diocese are continuing to show their customary stability, Kevin Rea has also retired – this time from an office he has exercised with distinction for years, that of diocesan Chancellor. We wish him, too, every happiness in retirement.

Meanwhile, rumour has it that George Hay is working as hard as ever.

One can only salute these labourers in the harvest!

Fr Michael Koppel

Portsmouth

Your prayers are requested for the repose of the soul of Canon Terence Walsh, who died on Friday 21 March 2014. May he rest in peace.

Canon Walsh was born on 2 May 1922 in Portsmouth. He studied at Mungret College (Co. Limerick, Ireland) from 1938 to 1940 and the Venerable English College (in exile at Stonyhurst, Lancashire) from 1940 to 1944. He was ordained to the Sacred Priesthood on 30 July 1944 at St John's Cathedral, Portsmouth. His first parish appointment was as assistant priest in Didcot from September 1944 to September 1946. From 1946 to 1949 he was at the Venerable English College,

Rome whilst pursuing further studies leading to a doctorate in Canon Law. On his return to England he was successively assistant priest at St Boniface, Southampton (1949 to 1952), Fleet (1952 to 1953) and St Peter, Winchester (1953 to 1955). In November 1955 he became parish priest of Fleet and in November 1966 he became parish priest of Waterlooville. In 1972 he began a yearlong postgraduate course at Christ's College, Liverpool. He became a lecturer in Divinity at L.S.U., Southampton in 1973, a post he held until his retirement in July 1988. In retirement he assisted at the Diocesan Tribunal. His Requiem Mass was celebrated on 31 March at St Boniface, Southampton by Bishop Philip Egan and Fr David Sillince gave the homily.

Current Old Romans' appointments or places of residence are:

- Bruce Barnes (1997): Director of Religious; 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), Hampshire
- Paul Haffner (1981): Via Mosca, 3/B 00055 Ladispoli (RM), Rome
- Phillip Pennington Harris (2010): English Martyrs' Didcot

- Peter Hart (1980): Coordinating Pastor of Alton-Petersfield, St Mary, Alton, Hampshire
- +Crispian Hollis (1965): retired, Mells, Somerset
- Mgr James Joyce (1971): Corpus Christi, Wokingham, Berkshire
- James McAuley (2010): Bishop's Secretary; Cathedral of St John, Portsmouth
- Mgr Cyril Murtagh (1957): The Immaculate Conception, Liphook, Hampshire
- Mgr John Nelson (1984): English Martyrs, Reading, Berkshire
- Benjamin Theobald (2013): St Joseph's, Basingstoke
- Simon Thomson (1994): Judicial Vicar; St Withun with Our Lady of Lourdes, Southsea, Hampshire

Fr Phillip Harris

Salford

The last year has been one in which the Roman Association was welcomed to its war-time home in the Diocese of Salford.

In terms of changes of ministry, Fr John Flynn has exchanged university chaplaincy and the role of Diocesan Communications Officer for that of Professor of Philosophy at Oscott. Fr David Quiligotti has moved house but is still working in the parish of Urmston and Davyhulme, Fr Tony Dearman celebrated his Golden Jubilee, still happily in his first appointment at St Bede's College. Mgr Michael Quinlan retired as Chair of Governors at St Bede's after many years on the Governing Body and Fr Paul Daly, who approaches his Silver Jubilee next year, has assumed the Chairmanship of his alma mater.

Beyond the above, relative stability has befallen most of the Old Romans in the Diocese of Salford. For any errors or omissions, the scribe asks pardon of Salford Old Romans.

Fr Paul Daly

Shrewsbury

Beautifully sunny day here in Chester today, last week in June, High School Prom on Friday, First Holy Communion Thanksgiving Mass last Sunday, Parish Pilgrimage to Palazzola and Assisi just five weeks away, and that annual and very pleasant duty of reporting on Shrewsbury Old Romans over the past twelve months. Last year, we based our report on the changeover of Rectors from Nick to Philip, and the various regimes our twenty or so Shrewsbury Old Romans would have studied under, going back to the Johnny Mac and Jock Tickle days of the 1940s and 50s. That report provoked a wonderful and very welcome letter from Jack Kennedy, gleefully putting me right on a couple of details: Jock's post-siesta perambulations would have taken him to Via Pellegrini or the Via Cappellari, certainly not the Via Giulia; and Leo Alston's reading material while waiting in the Paddock at Deepdale prior to Tom Finney & Co running onto the pitch wouldn't have been Ovid (too dense!) but probably Virgil or possibly Horace. "I can verify this", Jack adds, "for I stood alongside him!" Thanks, Jack – and best wishes from all of us in Shrewsbury for a speedy recovery!

So what news of our Old Romans since this time last year? Frank Rice retired last autumn and is now living at 53, Talbot Court, Oxton, Wirral, CH43 6UG. Chris McCurry continues to make good progress from his heart surgery of last autumn, now back in his parish (St Anne's, Cheadle Hulme). Peter Burke has taken on the extra responsibility of St Paul's, Poynton in addition to St Alban's, Macclesfield. In the summer moves announced this week, Stephen Coonan goes from the Cathedral to Our Lady & St John's, Heswall and Holy Family, Pensby, and Michael Coughlan receives his first appointment, from the Monserrato to Holy Apostles & Martyrs, Wallasey. Great joy to see Michael a month

or so ago, who was able to help me out with one of our High School Masses here in Chester, my first acquaintance with him being twenty years ago when he was the altar server at High School Weekly Mass at Blessed Thomas Holford, Altrincham. And he hasn't aged a day!

Two of our Shrewsbury Old Romans celebrate jubilees this year: Frank Rice's Diamond (8 December 1954) and Simon O'Connor's Silver (23 July 1989). Saturday 19 July saw the ordination to the priesthood of Anthony McGrath at St Joseph's, Sale. Tony's mum was the school secretary in that parish (my very first), where her office walls were covered with pictures of Cliff Richard. She also hasn't aged a day.

Great to have these ordinations, Michael last year and Tony this. Jonathan Brandon takes on a new responsibility as Director and Co-ordinator for Promotion of Vocations, part of an exciting new initiative which sees the establishment of a House of Discernment down in Shrewsbury near the Cathedral. All this work on Vocations is definitely paying off, and a great pleasure to meet at the University of Chester's Freshers' Fair last September a cheery lad who's on the books for Nottingham Diocese, ordered to come and say hello by his Vocations Director. "He says you know him – Fr John Cahill..." Know him? We were inseparables a lifetime ago, trudging to the Greg and back every day for six years.

If you want to know what's going on in the Church, ask an enclosed contemplative. Picking up our usual consignment of Hosts from Carmel in Birkenhead last month, I had a cheery chat through the grille in the parlour with Mother, who told me she'd just been speaking to David Charters, has completed his doctorate (on Justification in Newman) and be given his first appointment in the Accademia. So, where better to end this report than with Newman's stirring words from his "Second Spring" sermon preached at Oscott in 1852? "The Church

lives again," he said. "Westminster and Nottingham, Beverley and Hexham, Northampton and Shrewsbury, if the world lasts, shall be names as musical to the ear, as stirring to the heart, as the glories we have lost; and saints shall rise out of them, if God so will, and Doctors once again shall give the law to Israel, and preachers call to penance and justice, as at the beginning." Apart from unnecessary references to Westminster, Nottingham, Beverley, Hexham and Northampton, nothing to argue with there?

Fr Paul Shaw

Southwark

As I surveyed the episcopal and semi-episcopal line-up of concelebrants during the Mass of Chrism in St George's Cathedral my mind began to form a picture of the active presence of the Venerable in the Archdiocese of Southwark. Although Archbishop **Peter Smith** describes himself as a lodger at the College during his post-graduate studies, emeritus Archbishop **Kevin McDonald** must surely be an adopted son of Southwark for the six years in which he gently but irreversibly led us into the vision of the Second Vatican Council. **John Hine** has with great joy returned to being a parish priest in his former episcopal area of Kent, at Tenterden, while **Paul Hendricks** continues to oversee the deaneries in the South-West of London. **Paul Mason** has taken up the mantle of Kent as (for now?) episcopal vicar. At the conclusion of the Mass of Chrism **Nicholas Hudson** was presented to the assembled congregation as our missionary gift to the Archdiocese over the river having spent a very short time as parish priest in Wimbledon.

It was a pity that our other emeritus Archbishop, **Michael Bowen**, could not attend but **Leo Mooney** of the same year was there all the way from Southborough. **Bryan Chestle**, from the same year as John Hine, is of course being kindly looked after

nearer the south coast. **Tim Galligan** has moved back into Central London to the parish at Clapham Common recently vacated by **David Standley**, now living in active retirement in South Norwood.

Paul Mason used to run the Ongoing Formation programme and two of his assistants were and still are contributing in that field: **Michael O'Dea**, recently transferred to Putney, and **Thomas Creagh-Fuller**, still at Forest Hill and still very much involved with the Marriage and Family Life ministry. **Stephen Langridge** has left his parish in Balham for full-time vocations work based at a residential house in Whitstable. Others come to mind with their teaching and dissemination of ideas in several different ways: **Marcus Holden** from his parish in Ramsgate working on Evangelisation in cross-border collaboration; **Tim Finigan** reaching out from his parish in Blackfen both electronically and in person; **Simon Peat**, although not in the best of health, looking after his parish in South Wimbledon and teaching at Wonersh; **Dominic Allain**, away from parish involvement due to ill health, but still working as a school chaplain, writer and promoter of pastoral programmes; **Charles Briggs**, still at the ancient parish of Chislehurst and still diocesan archivist, has not been too well either; while **Paul Connelly** is currently away from his parish of Birchington on account of his health.

Neither can I overlook **Richard Whinder** and the good people of Mortlake; nor **David Gummatt** similarly at Roehampton; nor **Victor Vella** at Orpington; nor **Stephen Boyle** at Dartford, also keeping an eye on the welfare of altar servers throughout the diocese; nor **Martin Edwards** at Wandsworth with special care for Aid to the Church in Need. Even further afield we bear in mind **Bill Agley** at the Vatican and **Anthony Barratt** bringing the fruits of the College and the archdiocese to the people of God in the diocese of Albany in the United States.

Michael Plommer died in June last year, quietly and affectionately keeping contact. Paul Hendricks officiated at his Requiem Mass at Tooting. Speaking of funerals, it was nice to meet **Danny Wade** - still teaching philosophy and still having letters printed in the *Tablet* - at the funeral of Michael St Aubyn at Westminster Cathedral. **Chris Larkman** and **Jim Finn** keep in contact. Unfortunately we seem to have lost touch for the moment with a number of other Old Romans from Southwark. Any news would be welcome.

For myself I am into my thirty-first year as parish priest at London Bridge, a place of infinite variety and change. Apart from a major re-development of the site of the former parish school, the rebuilding of London Bridge station is already bringing the church, formerly in an industrial back street, into the business, tourist and commuter bustle of the heart of London.

Canon Michael Cooley

Westminster

Recent changes in **bold** print

- + **Vincent Nichols: Cardinal Archbishop of Westminster**
- + Cormac Murphy O'Connor: Cardinal Archbishop Emeritus
- + John Arnold: Auxiliary Bishop: resident at Vaughan House
- + **Nicholas Hudson: Auxiliary Bishop: resident at Vaughan House**
- Seamus O'Boyle: 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 Barltrop: PP, St Mary of the Angels, Bayswater
- David Barnes: PP, SS Anselm & Cecilia, Lincoln's Inn Fields
- 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
- Michael Garnett: Santa Apolonia, Cajamarca, Peru
- **Stefan Kaminski: Newly ordained: to be assistant priest, St Paul the Apostle, Wood Green**
- Roger Kirinich: PP, Our Lady, Stephendale 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: Assistant priest, St Thomas's, Fulham; and lecturer at Allen Hall**
- Paschal Ryan: PP, Our Lady of Good Counsel, Stoke Newington
- 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 & Episcopal Vicar
- Frank Wahle: Retired, Baker Street
- Stephen Wang: Senior University Chaplain in the Diocese of Westminster
- Philip Whitmore: Rector of the Venerable

Fr Philip Miller

Obituaries

Fr Brian McNamara, 1932-2013

Joseph Brian McNamara was born in Durham City in 1932. He went to school at St Cuthbert's in Old Elvet before beginning his secondary education at St Mary's Grammar School, Darlington. He was there for only one year before transferring to Ushaw College. Having completed his A-levels in 1952 he was selected to continue his training for the priesthood at the Venerable English College in Rome where he was ordained in 1958.

Returning to England in 1959 he served for a short time in St Thomas's, Darlington, then two longer periods, first at St Joseph's, Gateshead, and later in St Matthew's, Ponteland. Before becoming parish priest of St Andrew's in Newcastle in 1978 there was a short spell at St Patrick's, Dipton, and after six years in the city centre he moved to St Cuthbert's in the suburb of Throckley from which he retired in 2007.

Life as a priest centred round Newcastle because from his time as a curate in Gateshead he was a member of the diocesan tribunal, processing applications for annulments. He did this sympathetically and with thoroughness over a period of forty years. As the tribunal offices were in Newcastle it was convenient to have his parish ministry centred on Tyneside.

Although Brian was reserved by nature he made lifelong friends. It was noticeable that at his funeral in Throckley on 23rd October 2013 there were priests from the south of England who had been his friends since seminary; Father Tony Burke, a friend from Ushaw, spoke at the Mass. From his time in Rome he was closest to Canon Frank Kearney, with whom he lunched most Saturdays. They remained friends even though, with lunch over, Frank would leave for Roker Park (later the Stadium of Light) while he would head for St James's!

As well as clerical friends he could rely on his sister and her family in Durham, and also on Joe and Win Pope who became his adopted family in Ponteland. He was very appreciative of their support. At the end of his life he was pleased to be cared for by the Little Sisters at St Joseph's Home.

Brian appreciated enormously his seven years in Rome, and was in the city for the funeral of Pius XII and the coronation of John XXIII. Those experiences of change and the international life of the Church influenced his early priesthood. Many in Gateshead still remember with fondness how he introduced them - using the techniques of the Young Christian Workers' movement - to the wider Church.

As his sister, Margaret, wrote in a note: "[It] was not always easy, but he always said that he considered he had had a privileged life, for which we can only thank God and pray that he has eternal rest."

Alec Barrass (1 June 2014)

Mariagrazia Sangineto

A shroud of sadness and grief has hung over the life of the College community during this year following the sudden death, at the age of 64, of Mariagrazia Sangineto who had worked in the College kitchen for the past 31 years.

Mariagrazia knew the College from an early age, living nearby, and married Bruno, a barber who worked just down the Via di Monserrato. She began working in the kitchen on 13 October 1982.

She worked alongside the Elisabettine sisters and learned much from them in caring as a true “Mamma” for the seminarians a long way from home. When the sisters left the College in 1996 she helped to fill a void by sustaining that spirit of familial support amongst the staff for the College and its students; working in the College was so much more than just a job for her, it was integral to her whole life.

Mariagrazia prepared not only meals in the College, but helped our students with great loyalty and love to prepare for the priesthood. She knew the importance of the College being a family rather than an institution; she often said that the College became a family more than ever when the parents of students were with us each Easter. She learned from the Elisabettine sisters that there is an undeniable need for a feminine intuition in a community of celibate males; she was the presence of a “Mamma” for many years. As Pope Francis says in *Evangelii Gaudium*, “The Church acknowledges the indispensable contribution



which women make to society through the sensitivity, intuition and other distinctive skill sets which they, more than men, tend to possess. I think, for example, of the special concern which women show to others, which finds a particular, even if not exclusive, expression in motherhood”.

Her love of the College *gita* was legendary. She would prepare the picnic with enough food to feed an army; lead the singing or dancing on a boat in the middle of Lake Bolsena or wherever we might be; encourage even the most timid of students to get up and join in a conga; take great pride in proclaiming a reading at Mass, hardly pausing for breath until she reached “Parola di Dio”!

Many former students and staff have contacted the College since learning of her death expressing their sympathy and memories. One of them, Joe Coughlan, the former College administrator shared the following very moving tribute:

My recollections of Mariagrazia are many - and all very colourful! The College meant so much to her - and the College, via the generations of students and staff she worked with, also provided her with a dimension to her life which she loved... almost as much as her family and her beloved Roma soccer club.

I saw Mariagrazia grow in her time at the College - and many was the time we clashed swords over work but never was there any rancour. I can truly say that M-G never held a grudge, however she may have battled - and boy did we battle! All through those years of change from in-house to outsourced domestic services, there were (thankfully fleeting!) periods of difference but never enmity - and also, *Deo gratias*, periods where we all got to learn more about each other to the ultimate benefit of the College and all involved.

Mariagrazia was not a small person, she was larger than life. I remember her cooking Fr Eddie Clare a KILO of carbonara... and watching him eat every mouthful... or Fr Simon Thomson wading into a conversation about the difference between English and Italian sausages... little realising the hilarity - and lifelong affection - he was creating. I remember too discussions about family, the Church, the Incarnation... and why Gazza was better off at Lazio... I remember too her exhortation the day after Marjorie and I got engaged, "*Finalmente! Hai fatto bene! La ragazza giusta! Forza Giuse' e figli maschi!*"

Well, there you go... Our thoughts and prayers are so very much with Bruno and her family - as well as the College. M-G loved the College, it changed her life. Church, family... ? As M-G's beloved AS Roma says in its motto, "*Roma, non si discute, si ama! Tifare è un dovere di tutti, riuscirci un onore di pochi!*"

Her death was sudden and unexpected: the result of an infection following a routine operation. Upon visiting her in hospital, I was privileged to anoint her and pray with her. It is perhaps no small irony that when I received a call to tell me of her death at lunchtime on 23 November 2013, I was tucking into a plate of spaghetti alla carbonara – I could see her laughing amidst the bitter sadness!

In that very Roman way, her funeral was just 2 days later in her home parish of Santa Maria Addolorata, in the suburbs just off the via Prenestina. It was presided over by Archbishop Arthur Roche with the Rector delivering the homily. There was a great presence of the College community, past and present, even at such short notice, including Suor Pia representing the Elisabettine sisters and a former Rector, Mgr Jack Kennedy, who was visiting Rome at that time. Three weeks later, just before the Christmas holiday, a memorial Mass was held in the College church with her family and friends present.

In the months that have passed, I still go into the College kitchen expecting to see her there – the memories will linger there for a very long time. It was good to welcome her husband, Bruno, her sons Gianluca and Alessandro and their families as guests of the College on Founders' Day in May. I assured them of the gratitude of many generations of the College and our continued prayers for her and for them. *Requiescat in Pace.*

Fr Mark Harold

Carlo Benvenuti

As *The Venerabile* goes to press, we are sad to record the death of College porter, Carlo Benvenuti, who died on 20 September 2014. His wife Simonetta died on 28 April 2013. Carlo's funeral was in the College on 22 September. May he rest in peace.

Report of the Friends of the Venerabile

THE ANNUAL MEETING and AGM of the Friends of the Venerabile took place on Saturday 14 September 2013, at the Church of St Mary Moorfields, London. For the second time we were guests of Canon Peter Newby.

The event was memorable for a number of reasons. First, we were delighted to welcome our President, Cardinal Cormac Murphy-O'Connor; second, the meeting marked the close of Mgr Nicholas Hudson's term as Rector of the English College and last, but not least, the AGM marked Jo Barnacle's retirement as Chairman of the Friends after 20 years' distinguished service.

The gathering started with Mass concelebrated by Cardinal Murphy-O'Connor, Canon Newby, Fr Mark Harold (Vice-Rector of the College), and Mgr Timothy Menezes, all Old Romans. In his homily the Cardinal reflected on the recent conclave, and the election of his friend Cardinal Bergoglio as Pope. He had been in St Peter's Square when the election was announced and Pope Francis started by asking the multitude to pray for him, a very moving occasion.

The Cardinal asked the Friends to continue to pray for Pope Francis and his mission.

After Mass we adjourned to the Parish Conference Centre under the church where the Vice-Rector reported on the past year at the English College.

A highlight of the College's year had been the concluding celebrations in December 2012 of the 650th anniversary of the foundation of the English Hospice on the site of the Venerabile. On Martyrs' Day itself the College received a visit from the Duke and Duchess of Gloucester, representing the Queen. Two days later the College staff and students had an audience with Pope Benedict, at the Vatican.

The Friends of the Venerabile had commissioned Mgr Hudson's portrait which would soon be on permanent display in the College's First Library. The Cardinal officially unveiled the portrait and we were very pleased that its painter Michael Noakes was able to join us for the occasion, and that he agreed to say a few words about it.

The donations from the Friends for the coming year are earmarked for a new car, for use by the students. The Vice-Rector warmly thanked the Friends for their continuing generosity.

The afternoon began with a tribute by Mgr Tim Menezes to our outgoing Chairman Jo Barnacle. Jo became Chairman of the Friends in 1994 and for 20 years had worked tirelessly to promote the Friends and to support the College. Many generations of students would fondly remember her visits to the College when she would often be found in the sacristy repairing the College vestments!

Jo's final task was to chair our AGM. Our Treasurer Hamish Keith presented the Accounts which, due to the Committee's decision to alter the accounting year-end from 31 August to 31 March, covered a 7-month period only. Income for that period amounted to £11,302 while expenses came to £3,677. After donations to the College our total funds stood at £12,921.

We then elected a new Committee, as follows: Chairman Mike Lang, Secretary Jim Holroyd, Treasurer Hamish Keith, and Members: Louise Bradley, Mary Ewing, Sarah Gough, Jeremy Hudson, Louise Sage, and Barbara Smith.

After my election, I paid tribute to Jo Barnacle, and expressed my thanks to Hamish Keith and Jeremy Hudson, who had served on the Committee for many years. I pledged to work to increase

membership of the Friends, and to encourage donations via the gift aid scheme in order to maximise the funds available to support the College.

Our reunion concluded with a presentation given by the Senior Student, John Poland. The focus of his excellent talk was the very special month for all at the College during which Pope Benedict resigned, and Pope Francis was elected.

Another momentous event for the College community was the announcement in early June of the end of Mgr Nicholas Hudson's lengthy term as Rector of the English College, and the appointment of Mgr Philip Whitmore as his successor.

John concluded his presentation with his own tribute to Jo Barnacle, on behalf of the past and present students of the Venerabile.

As I sit writing this report it is eight months since the members entrusted me with the Chairmanship of the Friends in succession to the much loved and long serving Jo Barnacle.

It has been a tremendous privilege to be able to represent the Friends at the numerous events which have marked this year. First, it was the visit to the College to be present when the past Rector's portrait was officially unveiled, then there was the "Towards Advent" Festival in Westminster Cathedral Hall. It was good to see the ladies of the Committee present with their golden FOV sashes.

And then in the spring of this year it was back to Rome to be present at the Consistory and the associated celebrations when Archbishop Nichols was made a Cardinal. When I was able to speak to the Cardinal he thanked the Friends for the tremendous support which we give to the College. This was a weekend of joy and celebration starting with a Mass celebrated by Cardinal Cormac and finishing with a Mass celebrated by Cardinal Vincent.

Finally, in June, it was a wonderful experience to be present in Westminster Cathedral at the Episcopal Ordination of Bishop Nicholas Hudson. It was most touching to hear the Cardinal stress the importance of the Venerable English College and to note the presence of the Rector and staff from Rome. Incidentally among the 300 plus priests in attendance there were four former Rectors of the College.

Meanwhile we have had some success in raising our membership. We have crept over the 500 mark and the number of memberships is now 510. I would like to continue my appeal for more members – please ask your friends and relations to support the College.

May I draw your attention to the Friends website: www.friendsofenglishcollegerome.org.uk.



MICHAEL LANG IS CHAIRMAN OF THE FRIENDS OF THE VENERABILE.

Friends of the Venerabile

(The Venerable English College, Rome)



Join us To help the College Students By Prayer, Support and Funding

Benefits of membership

You will:

- Receive a copy of *The Venerabile*, the annual College journal.
- Receive the *Venerabile View Newsletter* with news and items of interest about the College and Palazzola.
- Be able to take part in our highly enjoyable outings, pilgrimages and annual gatherings held in different locations round the UK.
- Be kept in touch with the College and its students, helping them in their formation as priests.

What we do

We contribute towards additional facilities at the College and Palazzola. Recently we have provided a new Wi-Fi system and a new car for the students and this year we will be renovating the furniture in the Student Common Room.

For further information

Please visit our website: www.friendsoftheenglishcollegerome.org.uk

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Tribute to Jo Barnacle

IN SEPTEMBER 2013 at the Friends of the Venerable AGM Jo Barnacle stood down as *Chairman* (a title I've been told she insists on!) after 20 years in the role. Mike Lang took up the reins and they both came to the College in November for the unveiling of the portrait of Bishop Nicholas Hudson in the College library. The College decided that it would surprise Jo at the festive meal following the unveiling. Mgr Philip presented Jo with two pictures, the first a small copy of the Martyrs' picture and the second a photo of the College community with Pope Benedict XVI, and a CD of the *Schola* called "Te Deum laudamus", and Archbishop Arthur Roche presented her with the *Pro Ecclesia et Pontifice* medal. The student body also presented Jo with an icon and I, as the then Senior Student, addressed Jo with the following few words:

Jo, I mentioned back in September that I didn't feel that the AGM was the most appropriate environment to say "thank you" for all your dedication and hard work for this College over many years in your position as Chairman of the Friends. The most appropriate environment, it seems to me, is from within the body for which you have given so much of your time – yes for the College as a whole but in a particular way for the students of the College – and it's from the student body now that we say a huge "thank you" to you. Generations have benefited from your work and support: from your prayers and your friendship to the more practical things such as mending the amices (a ministry that I felt the benefit of when I was in the sacristy – "just leave them out and I'll do them" was a regular instruction when visiting!) and leaving sweets, chocolates, and other such confectionery in the common room! In a particular way the student body has benefited enormously from the money you have raised to help us. We only have to think of the cars, the student kitchen and most recently the College-wide internet that was installed last year, among many other things. I'm sure all of us would testify that these things make a real difference to daily life – for relaxation and for work – and not just for today's students but for students in the future. This is a true service, a true commitment to formation and therefore a service and commitment to the wider Church. I'm also sure that many priests from across England, Wales, and beyond could testify to that as well. It's an example that all of us in formation for priesthood would do well to follow.

In recognition of your commitment to priesthood and in a particular way to formation at this institution in Rome, we'd like to present you with this Italian icon of a lady and a priest enkindling a fire, on which is inscribed the following passage (taken in translation from the Italian): "The priest therefore feeds the fire putting wood on it every day, in other words every faithful person continues to collect in his heart the examples of the fathers and the witness of sacred scripture so that the flame of love is not extinguished in him." (Gregory the Great, Job 5, 25, 15)

Jo, your ministry to this College has been a real grace from God. Thank you and know that you'll always have a welcome home amongst all of us here.



Jo receives her present from Fr Rector.
Photo: Antonio Pineda



VEC 2014. Photo: Ryan Day

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Fr Mark Harold, Vice-Rector
Fr Chris Willis, Spiritual Director
Fr Bruce Burbidge, Academic Tutor
Fr John Paul Leonard, Pastoral Tutor

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Fr Joseph McLoughlin, Birmingham
Fr. Benjamin Theobald, Portsmouth
Rev. John Poland, Liverpool

2nd Cycle (Year II)

Fr Martin Kelly, Leeds
Rev. Marc Homsey, Leeds
Rev. Stefan Kaminski, Westminster
Rev. Colin Mason, Clifton
Francis Murphy, Southwark

2nd Cycle (Year I)

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Rev. Anthony McGrath, Shrewsbury
Sean Crawley, Leeds
Matthew O’Gorman, Southwark
Anthony Rosso, Leeds

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Kasper Baadsgaard, Copenhagen
Thomas Cunnah, Shrewsbury
Michael Deas, Salford
Jan Hansen, Copenhagen
David Howell, Southwark
Tao Quoc Bjørn Nguyen, Oslo

1st Cycle Theology (Year II)

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

1st Cycle Theology (Year I)

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 II)

James Barber, Westminster
Michael Vian Clark, Plymouth
Marco Egawhary, Birmingham
Benjamin Hilton, Leeds
Richard Howard, Salford
David Irwin, Shrewsbury
Ryan Service, Birmingham
John Waters, Birmingham

1st Cycle Philosophy (Year I)

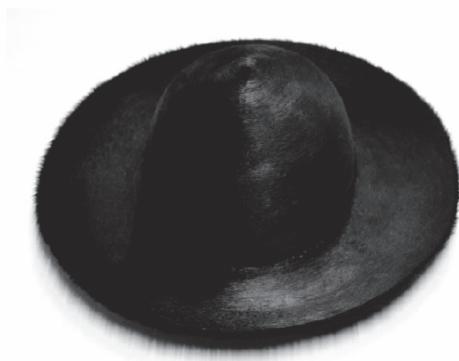
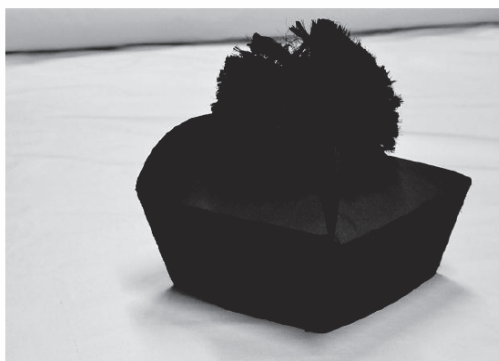
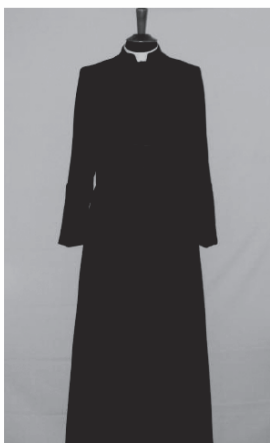
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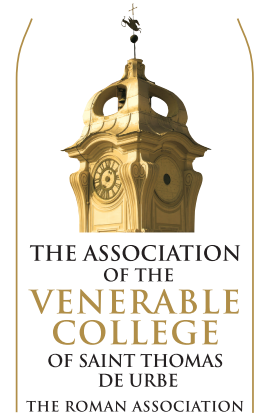


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What has it done?

Since 2000 the Trust has given over £415,000 to the College for such projects as the complete refurbishment of the Monserrà corridor to create 13 ensuite student bedrooms, the Gradwell Room, now a superb gym and further ensuite rooms on the Common Room and St Joseph's corridors. The Trust has also funded the refurbishment of the *portineria*.



One of the ensuite Monserrà rooms refurbished by the Trust.

Photo: Mark Harold

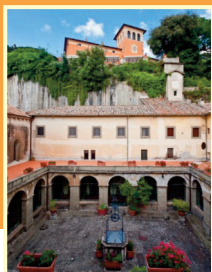
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- Remember the Trust when making your will.
- Join the Roman Association to keep up to date with College news and developments and encourage other Old Romans to do likewise.
- In gratitude for what the College has given you, remember the Roman Association Trust in your will, as many others have. In the past year legacies have added more than £100,000 to the Trust portfolio.

Further information from:

Mgr Anthony Wilcox, 31 Vicarage Road, Henley-on-Thames, Oxon, RG9 1HT
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