



The
Venerabile
2017





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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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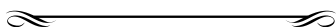


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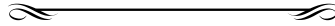
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Front cover: The map on the front cover dates from 1575, the work of Christopher Saxton, cartographer to Elizabeth I. It is reproduced from an atlas in the College Archives published in 1579, the year the College was founded. During the time of the penal laws it was a useful tool for students returning to England, showing the location of safe houses all over the country.

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

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

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Recent books on the English College

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

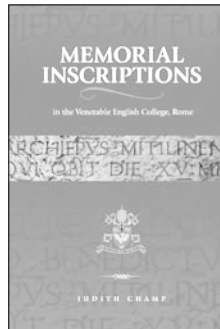
They can be purchased by callers to the College or ordered by e-mail from this address:

secrec.vec@vecrome.org

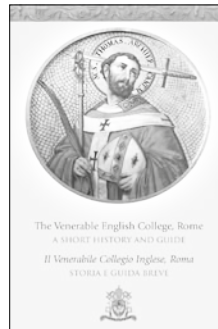
Each is a delight to read and in purchasing them you are helping to support the College.



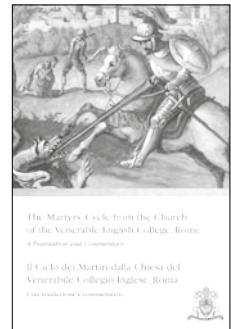
The English Hospice in Rome €20



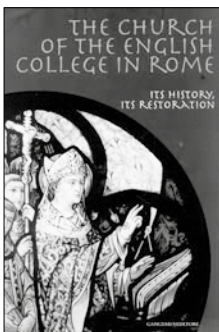
Memorial Inscriptions, Judith Champ, €10



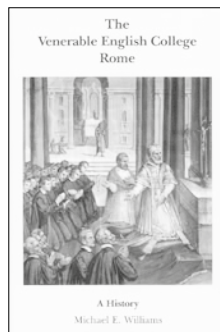
The Venerable English College, Rome: A Short History and Guide, Mark Langham, €10



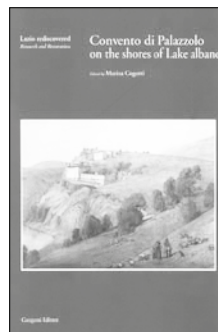
The Martyrs' Cycle from the Church of the Venerable English College, Paul Keane, €10



The Church of the English College in Rome: Its History, Its Restoration, €40



The Venerable English College Rome: A History, Michael Williams, €20



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

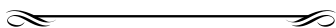
Hardbacks of the College History and Guide and The Martyrs' Cycle are available as a limited edition, both presented in a handsome slip case. The perfect gift for jubilarians and for that special birthday or Christmas gift.

€35

Some back issues of *The Venerabile* are also available at €15 per copy including postage and packing.

Welcome to the 2017 edition of *The Venerabile*

EDITORIAL - ALEXANDER BALZANELLA



"To admire the icons and the great masterpieces of Christian art in general, leads us on an inner way, a way of overcoming ourselves; thus in this purification of vision that is a purification of the heart, it reveals the beautiful to us, or at least a ray of it. In this way we are brought into contact with the power of the truth." (Joseph Ratzinger, 2002)

POPE BENEDICT XVI'S WORDS on the transcendent power of beauty to touch the human soul express a truth long known to the Church: the power of authentic beauty to call each of us out of ourselves and to reorientate our lives towards Jesus Christ. It is with this theme - the transformative power of beauty - that we have crafted this year's edition of the *Venerabile*.

Indeed, in a year so characterised by strife and conflict throughout the world I am sure I have not been alone in finding succour in the beauty of the College: the raw emotion of Alberti's *Martyrs' Picture* in the Church, the fresco recently uncovered in the garden, or the intricacies that were painstakingly sketched onto the maps of England used by the martyrs. The beauty of God is all around us, seeking to constantly inspire us anew each day.

I hope that this edition conveys something of the beauty of Christ's love to you.

The edition begins with a reflection by Lord Alton on J.R.R. Tolkien's *magnum opus*, *The Lord of the Rings*. In it Lord Alton explores the faith so evident in Tolkien's work, and considers the many different clues that he leaves in every paragraph which transmits the Christian Faith to his reader with all the subtlety and craftsmanship of a master storyteller.

In our second piece sixth-year seminarian Ryan Service has written about his first encounter with the writing of Elizabeth Jennings, whose talents have led to her recognition as a significant force in modern poetry. Ryan's article even raises the question of whether the devout Jennings might have visited and written about Palazzola and the *Villeggiatura* in her works. Poetry is a theme likewise taken up by Westminster priest and renowned exorcist Fr Jeremy Davies in our third article. The true poet to him is "one who speaks the truth to our heart", as beauty and truth are inseparable. Reflecting on 1917, a year marked by the immense brutality of war and the immeasurable self-giving of Our Lady at Fatima, Fr Davies asserts the importance of remaining faithful to the truth in the face of idolatry and relativism.

The presence of true beauty is most apparent to us in the Eucharist. With this in mind our fourth article - by Michael Vian Clark - analyses the development of the *Mysterium Fidei* in the Mass following the reforms of the Second Vatican Council. In so doing, he shows the beauty of active participation in the sacrifice of the Mass.

The renowned composer Sir James MacMillan speaks in our fifth piece of his experience of producing liturgical music in the present age, of its challenges, and of how the resonance of its beauty can reach within us. Such a transformation, one that calls for a change of heart, is one that is desired in *Unitatis Redintegratio*, a call to live closer to the Gospel and seek the

grace of unity with all Christians. On this theme Archbishop Sir David Moxon, the Archbishop of Canterbury's Representative to the Holy See and Director of the Anglican Centre in Rome, has written our sixth article, in which he reflects on the work of ARCIC III as a twin-hulled ship, seeking the landfall of reconciliation.

Through man's work in art, music, and literature, one can see beauty, yet we must never forget the beauty of our natural world, as Scripture reminds us: "Through the greatness and the beauty of creatures one comes to know by analogy their maker" (Wis. 13:5). The busyness of College life and the bustle of the city can make appreciation of Rome's wildlife difficult. With her characteristic good humour and humility Sr Margaret Atkins has, in our final article, called us to gaze heavenward, and appreciate the array of birdlife that can be found at the College and Palazzola.

Producing a publication with the historical legacy of *The Venerabile* has been a daunting task and it was only possible thanks to the help of an amazing team, whose approach to error-riddled e-mails and emergency meetings was always to respond with humour and generosity. Andrew, Matthew and Marco: thank you. Also deserving of thanks are all our contributors, both those who contribute every year and those for whom this is the first edition; it is thanks to them that it has come to fruition. A special thanks goes to our two diarists, Gary and Francis, who have made sure no moment of College life has gone unrecorded. Finally, thank you to the Rector, Mgr Whitmore, and to Fergus Mulligan, our publisher; their patience with an Editor who had a distinctly Italian approach to the words "deadline" and "immediately" seemed infinite, and it is under their guidance that this edition reached its current form.

Shortly before going to print we heard of the death of Cardinal Cormac Murphy-O'Connor, Archbishop Emeritus of Westminster and former Rector of the English College. Earlier this academic year the College was honoured to host celebrations for his sixtieth anniversary of priestly ordination, which was marked with great style. His kindness, humorous anecdotes and love of all things Roman made him a popular visitor to the College, one who will be greatly missed by students, staff and *personale*. We pray for the repose of his soul and for comfort to the many throughout the Church who mourn his passing.

May I ask our readers to keep all the Old Romans in their prayers, and to also remember the current College community and those discerning a vocation to the priesthood - that the beauty of God's message may be ever more distinctly visible in our country.

In Domino,

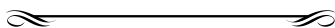
Alexander Balzanella

Editor of *The Venerabile* 2017



J.R.R Tolkien - Catholic Faith and Catholic Fiction

LORD ALTON OF LIVERPOOL



THE YEAR 2016 MARKED 50 years since the English edition of the Jerusalem Bible was published. The translation was led by the brilliant scripture scholar, Fr Alexander Jones, with one of the contributors to the edition being none other than J.R.R. Tolkien. The edition included his translation of the Book of Jonah and an acknowledgement of his contribution. Jonah is interesting as although it is among the books of the prophets, unlike them, it is made up entirely of narrative.

Fr Jones saw the book of Jonah as telling: “the story of a disobedient prophet who first struggles to evade his divine mission and then complains to God that his mission has, against his expectations, been successful”. I cannot help speculating that he may have had another reluctant hero in his mind when he asked the creator of home-loving risk-averse reluctant-hero Hobbits to collaborate in the translation of the Book of Jonah.

And like many aspects of Tolkien’s work, Fr Jones reminds us that the story of Jonah is a droll adventure, a story that takes us from the belly of Sheol to the city of Nineveh, the book is precisely that: a story, a “didactic work”, rather than a history, that is “intended to amuse and instruct” and which “proclaims an astonishingly broadminded catholicity”.

God is merciful to all, even to the rebellious Jonah. The lessons of mercy, humility and repentance are given to the Chosen People at the hands of their sworn enemies.

You can see why Tolkien would have been entirely at home with this Book and these themes.

The story of Jonah is also a dramatic prefiguring of the only story which really matters: Jonah’s three days in the belly of the great fish prepares us for Christ’s three days in the tomb. Fr Jones says that at this moment in the Old Testament “We are on the threshold of the Gospel”.

Tolkien would describe such a turn of events in a story as an eucatastrophe:

I coined the word “eucatastrophe”: the sudden happy turn in a story which pierces you with a joy that brings tears (which I argued it is the highest function of fairy-stories to produce). And I was there led to the view that it produces its peculiar effect because it is a sudden glimpse of Truth.

For Tolkien the greatest “eucatastrophe” of human history was the resurrection of Christ from the tomb. So its preconfiguration in the biblical Book of Jonah is a pretty good place to start when considering Tolkien, faith and fiction.

What does Tolkien tell us about his faith?

Tolkien, himself, said that *The Lord of the Rings* was “a fundamentally religious and Catholic work”. He knew that he was leaving himself open to inevitable scorn, writing, “I have expressed my heart to be shot at”. What did he mean by that and what was the nature of the faith that resided in his heart?

Some of these shots have come in the assessment of fellow authors. Edmund Wilson described *The Lord of the Rings* as “juvenile trash” while that angry atheist, Philip Pullman, author of *Dark Materials*, has called *The Lord of the Rings* “trivial”:

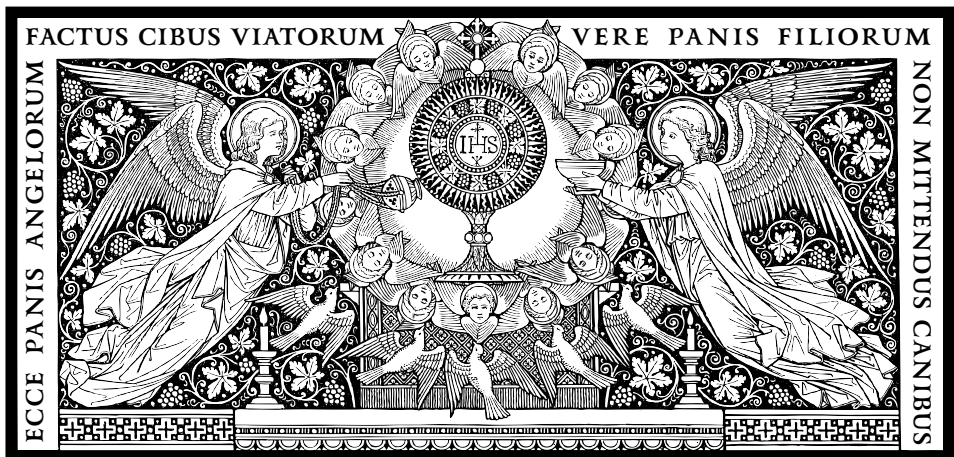
Tolkien was a Catholic, for whom the basic issues of life were not in question... So nowhere in “The Lord of the Rings” is there a moment’s doubt about those big questions. No-one is in any doubt about what’s good or bad; everyone knows where the good is, and what to do about the bad. Enormous as it is, *The Lord of the Rings* is consequently trivial.

Pullman’s assessment was wrong about the book’s deep and abiding appeal and it is far from “trivial” – quite the reverse – and he was also wrong in stating that Tolkien’s was an unquestioning faith and that he had no doubts.

Referring to his doubts during a particularly arid period in the 1920s he said it was the Blessed Sacrament that kept his then flickering faith alive.

He told his son Michael, who taught Classics at Stonyhurst College and St Mary’s Hall in Lancashire, that “The only cure for sagging or fainting faith is Communion....frequency is of the highest effect”. He described the Holy Eucharist as “the one great thing to love on earth” and that in “the Blessed Sacrament you will find romance, glory, honour, fidelity and the true way of all your loves on earth, and more than that....eternal endurance which every man’s heart desires”.

While once on his knees before the Blessed Sacrament he personally experienced in a vision the blinding presence of God: “I perceived or thought of the Light of God” and saw his own Guardian Angel as a manifestation of “God’s very attention”.



©St Edmund Campion Missal & Hymnal

That Tolkien’s faith was based on a personal encounter with God and a deep spirituality is revealed in an exchange that he had with a stranger (whom he identified with Gandalf) and who said to him: “Of course, you don’t suppose, do you, that you wrote all that book yourself?” Tolkien replied: “Pure Gandalf!...I think I said ‘No, I don’t suppose so any longer’. I have never since been able to suppose so. An alarming conclusion for an old philologist to draw concerning his private amusement. But not one that should puff up anyone who considers the imperfections of ‘chosen instruments’, and indeed what sometimes seems their lamentable unfitness for the purpose”.

Tolkien had read and was inspired by the writings of the Catholic convert G.K.Chesterton, who died in 1936, the year in which *The Hobbit* was completed. In 1922 Chesterton's last book before becoming a Catholic was *Eugenics and Other Evils* in which he stood against Margaret Sanger and the other early cheer leaders for the Nazis and who literally argued for "More Children for the Fit. Less for the Unfit". Sanger made it clear whom she considered unfit: "Hebrews, Slavs, Catholics, and Negroes".

Chesterton argued that if people dared to challenge science without ethics, such as eugenics or cloning, attempts are made to belittle them with "the same stuffy science, the same bullying bureaucracy, and the same terrorism by tenth-rate professors". Tolkien shared Chesterton's loathing of eugenics and in 1938 condemned Nazi race-doctrine as "wholly pernicious and unscientific". And, after Hiroshima and Nagasaki, he described the scientists who had created the atomic bomb as "these lunatic physicists" and "Babel-builders".

Tolkien was also influenced by Chesterton's belief in Merrie England as an antidote to the pernicious dehumanisation represented by over industrialisation and the servile state.

Victorian Anglo-Catholics and Roman Catholics saw Merrie England as representing the abundance and generosity of gifts we so easily squander or spoil. There was something here of Thomas More's Utopia and a desire to return to an idyllic pastoral way of life that had been superseded by the smoking chimneys and crushed character of 1930s Britain. Chesterton saw Merrie England in the guise of the country inn, the Sunday roast, conversation around the fireside, through the medieval guilds, arts and crafts. Tolkien captured these ideas in the people of the Shire.

Tolkien also insisted on the teaching authority of the Church and the Pope.

He said of the papacy: "I myself am convinced by the Petrine claims...for me the Church of which the Pope is the acknowledged head on earth has as chief claim that it is the one that has (and still does) ever defended the Blessed Sacrament, and given it most honour, and put it (as Christ plainly intended) in the prime place. 'Feed my sheep' was his last charge to St Peter".

Tolkien also had a deep love of the Virgin Mary, he saw Mary as the closest of all beings to Christ, as literally "full of grace" describing her as "unstained" and that "she had committed no evil deeds". He saw her as the Christ bearer who paves the way for the Incarnation: about which he says "the Incarnation of God is an infinitely greater thing than anything I would dare to write."

Tolkien loved the feasts and seasons of the Church and the ever-growing company of saints. In 1925, when Tolkien was 33, the "little flower" – the Carmelite nun, St Therese of Lisieux, was canonised. Her "little way" contradicted the elevation of power and the mobilisation of vast armies: "I only love simplicity. I have a horror of pretence" she said. "It is impossible for me to grow bigger, so I put up with myself as I am, with all my countless faults. But I will look for some means of going to heaven by a little way which is very short and very straight, a little way that is quite new".

Doubtless, all of these beliefs and ideas were the subject of discussion when the Inklings met at the *Eagle and Child* – the Bird and Baby – between the 1930s and 1949. The group was led by Tolkien and C.S. Lewis but also included Tolkien's son, Christopher, Roger Lancelyn Green, Hugo Dyson, Owen Barfield, Charles Williams and Lord David Cecil. But it was particularly the companionship of C.S. Lewis that strengthened the faith of both men.

Lewis and Tolkien did not believe Christians needed to be morose or detached. In 1944 *The Daily Telegraph* misleadingly referred to Lewis as "an ascetic". Tolkien scoffed at this in a letter to his son: "Ascetic Mr. Lewis!!! I ask you! He put away three pints in a very short session we had this morning and said he was 'going short for Lent.'"

Their friendship was based on the joy to which Lewis gave so much emphasis in his writing and captured by Tolkien in this verse from *The Lord of the Rings*:

Ho! Ho! Ho! To the bottle I go / To heal my heart and drown my woe / Rain may fall,
and wind may blow / And many miles be still to go / But under a tall tree will I lie
/ And let the clouds go sailing by.

For two men formed in the harrowing trenches of the Great War, who had seen so many of their friends pay the ultimate price, pain and suffering did not disable or incapacitate them. Both believed that beyond the pain and the suffering of today is the certainty of eternity. Both believed that through their story telling they could encourage their readers to see beyond the catastrophic and destructive effects of war and the evil in our world to a hopeful and joyous future.

How does Tolkien's faith shape the characters and story lines?

Although Tolkien despised simple allegory, he invites us to use the stories, the plots, the characters, and to examine their "applicability". He said that his objective had been to "make a body of more or less connected legend...drawing splendour from vast backcloths...The cycles should be linked to a majestic whole and yet leave scope for other minds and hands, wielding paint and music and drama". He said that his work should be "dedicated simply to England, to my country". This suggests that he wants us to explore his amazing and extraordinary landscape to discover things that are important about how we live and behave towards one another.

Tolkien insisted that notwithstanding the redemption of man, "the Christian still has to work, with mind as well as body" and that, "in Fantasy he may actually assist in the effoliation and multiple enrichment of creation".

We are being invited to decipher his elfish runes and games of riddles, leaving us scope to draw what conclusions we may but which is also an invitation to meet our Creator through legend, fantasy and story-telling. And *The Lord of the Rings* is riddled with wisdom and common sense about everything from the nature of friendship to the place of courage:

If more of us valued food and cheer and song above hoarded gold, it would be a merrier world.

I don't know half of you half as well as I should like; and I like less than half of you half as well as you deserve.

It's a dangerous business going out your front door.

But central must be an understanding of power and evil represented by the Ring itself:

The Board is set, the pieces are moving. We come to it at last, the great battle of our time.

Stratford Caldecott believed that the Ring exemplifies "the dark magic of the corrupted will, the assertion of self in disobedience to God. It appears to give freedom, but its true function is to enslave the wearer to the Fallen Angel. It corrodes the human will of the wearer, rendering him increasingly 'thin' and unreal; indeed, its gift of invisibility symbolizes this ability to destroy all natural human relationships and identity. You could say the Ring is sin itself: tempting and seemingly harmless to begin with, increasingly hard to give up and corrupting in the long run".

The Ring and the forces at work capture the endless contest between good and evil. It represents naked power and crude evil bringing with it temptation and corruption, violence and death.

As the Ringbearer struggles towards his destiny many die before the evil forces of Sauron are at last subdued; and even then Saruman remains at large in the Shire – evil and sin are still at work, waiting to ensnare us.

For the Christian, the use of evil to overcome evil is a frequent temptation. Frodo, Gandalf and the Lady Galadriel all understand that if they use the Ring to overcome the Dark Lord then they too will become enslaved by evil. This shared weakness by all reminds us that humanity is fundamentally good and all that is evil was once good - Elrond says, "Nothing was evil in the beginning. Even Sauron was not so". In this commentary and in the fallen orcs – which were themselves once elves – we can surely see the story of the Fall.

Temptation appears first in *The Hobbit* as the travellers are warned as they enter Mirkwood, "don't drink the water and don't stray from the path". How like the descendants of Adam, who when urged not to eat at the forbidden tree choose to do so anyway.

The temptation of the Serpent is reflected in Boromir's temptation by the Ring, as well as in Gollum's. In Gollum we also see the idea of a conscience – he fights with himself and with his conscience while he is being tempted.

Even getting close to evil has a subverting effect: take Bilbo's reluctance to give up the Ring; or, despite his epic and heroic journey into darkness, that Frodo ultimately fails to throw the Ring into the furnace. Here is the powerful mixture of the intoxicating allure of the forbidden with our human weakness and frailty.

Yet, despite this, in Frodo's "little way" of self-sacrifice and willingness to take on seemingly impossible odds we see a central tenet of Christian belief.

The desolation, barrenness and destruction evil brings are also stressed throughout the book. Compare the destruction of Isengard, and the brutality of the orcs, with the simple homely life of the Shire. An image that Tolkien repeatedly uses is that of dark and light. Contrast the Shire and Mordor ("where the shadows lie") – the Shire which contains so much of the England Tolkien loved, and Mordor, the dark and sinister land where Sauron and Mount Doom are to be found, and which contains so much of the England that Tolkien hated.



The Shire contains so much of the England Tolkien loved.

Compare, too, the man-eating trolls and orcs with the elves – the disfigured, fallen creatures and the beautiful and immortal elves – comparable to the angelic hosts. Recall the crucial role of the eagles and remember Isaiah 40:31 that “Those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint”.

So although we encounter evil we are encouraged never to lose sight of what is good.

In the Lady Galadriel the reader can be allowed to see something of the purity and beauty of the Virgin Mary. Galadriel bestows upon the Fellowship seven mystical gifts, which are surely analogous to the seven sacraments, and as such are real signs of grace, and not mere symbols.

In the provision of *lembas*, we can see the Holy Eucharist. Before the Fellowship depart from Lorien they have a final supper where the mystical elvish bread *lembas* is shared, and they all drink from a common cup. The immortal elves are nourished by the *lembas*, the mystical bread – the bread of angels – which both nourishes and heals. Rather “*lembas* fed the will, and it gave strength to endure”. This allusion reminds us of the manna that fed the people of Israel or the German mystic, Theresa Neumann, who survived by eating nothing other than the Holy Eucharist.

Aragorn, Gandalf, and Frodo all have Christ-like marks – with Aragorn the King entering his kingdom, the return of whom everyone is expecting.

In Gandalf we are also confronted by Resurrection – a life beyond the present is evoked as Gandalf dies after he fights the Balrog on the Bridge of Khazad-Dum; but returns – and is initially unrecognised, strengthened as Gandalf the White; recalling Gethsemane and Emmaus.

There is even a sort of papacy in the wizard Gandalf – after all, he acts as leader to the free and faithful people, and he even crowns kings, as did popes of old. And as a spiritual father to Frodo, he tells Gandalf that he wishes he had not been born into such a time as this: “All we have to decide is what to do with the time that is given to us”. There is the further thought that along with Gandalf’s papal colour of white, the name of the Pope’s summer residence, Castel Gandolfo, is translated into English as Gandolf’s Castle. Perhaps it means nothing; perhaps it is another elvish rune.

In Frodo, we see a willingness both to serve and to carry his burden. The very future of Middle Earth is at stake, and it is the Fellowship which wins salvation for Middle Earth, although not without cost, including self-sacrifice.

Elrond tells Frodo that it is his destiny to be a ring bearer; but this is no pleasurable occupation. Frodo, like Christ, takes up his cross. Throughout the quest Frodo’s strength is increasingly sapped by the burden he carries and of which he seeks to be rid. His stumbling approach to Mordor, under the Eye of Sauron, is like the faltering steps of Christ weighed down by his Cross as he repeatedly falls on the path to Golgotha; and, like Christ, Frodo is tempted by despair.

Indeed, Frodo does succumb. His free will, hitherto so strong in resisting the powers of the Ring, gives way to the power of the Ring, and he cannot bring himself to throw it down into the fires of Mount Doom. Despite all his inner strength Frodo gradually succumbs to a dark fascination with the Ring and he loses his free spirit and free will the closer he comes in proximity to Mount Doom.

Enter here the Christian foot soldier, Samwise Gamgee.

My own favourite character in *The Lord of the Rings* is based on the private soldiers Tolkien encountered at the Somme in 1916:

My Sam Gamgee is indeed a reflection of the English soldier, of the privates and batmen I knew in the 1914 War, and recognised as so far superior to myself.

He saves Frodo and ultimately the Shire. Sam is like Simon of Cyrene, sharing his Master's burden and at the climax his devoted loyalty in following Frodo to the very end is rewarded as the burden is lightened and he is transfigured.

At a crucial moment in Mordor he must carry the Ringbearer, and even the Ring itself. He moves from immature innocence to mature innocence: and finally, in his own world (that is, in Tolkien's inner world of the Shire), this "gardener" becomes a "king" or at least a Mayor. The fact is that Frodo could not have fulfilled his task without the continuing presence of Sam, and he relies utterly on him; yet Sam remains humble always and faithful to his master.

Through Sam, Tolkien also reminds us of the Christian virtue of mercy and the role of Providence. Sam would have gladly disposed of Gollum whom he sees as a threat to Frodo. Gandalf commends Frodo for showing mercy and tells us that even Gollum may one day have his moment. As the Ring is committed to the depths that Providence comes to pass.

The fight culminates on a specific date: March 25th. It is the day on which the Ring is finally destroyed at Mount Doom. Gandalf tells Frodo "the New Year will always now begin on the 25th of March when Sauron fell, and you were brought out of the fire to the King".

Tom Shippey, in *The Road to Middle Earth*, says that in "Anglo-Saxon belief, and in European popular tradition both before and after that, March 25th is the date of the Crucifixion", it is also the date of the Annunciation, days that recall both beginnings and endings.

"There and back again"

The Lord of the Rings then is a story with many stories concealed within it. Tolkien's subtlety is that he lays a trail of clues for his readers. His final hidden clue – the last elvish rune – is the word Tolkien invented to describe what he saw as a good quality in a fairy-story – and that word was eucatastrophe, this being the notion that there is a "sudden joyous turn" in the story, where everything is going well, "giving a fleeting glimpse of joy", whilst not denying the "existence of dyscatastrophe – of sorrow and failure".

Tolkien said:

I concluded by saying that the Resurrection was the greatest 'eucatastrophe' possible in the greatest Fairy Story – and produces that essential emotion: Christian joy which produces tears because it is qualitatively so like sorrow, because it comes from those places where Joy and Sorrow are at one, reconciled, as selfishness and altruism are lost in Love.

That is what shaped his life, what shaped his beliefs, where faith and fiction are joined as one – and why his work is a great spiritual adventure as well as high fantasy at its very best.

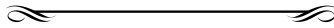


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“It is, I think, in my own poetry I meet my God. He’s a familiar there”

The poetical witness of Elizabeth Jennings (1926-2001)

RYAN SERVICE



Discovering Jennings

Thud: I heard the poetry of Elizabeth Jennings before I ever read her. Such was the weight of *The Collected Poems* dropping through the letterbox. At over 950 pages, Emma Mason’s 2012 edition is revealing of an industrious poet, with work published from 1953 until her death in 2001. Jennings’ voice spans five decades.

Hands up. I judged the book by its cover, but not just any cover. I was seduced by Raphael’s red chalked image of *An Angel*. Fittingly, Raphael’s sketch is housed in Oxford’s Ashmolean Museum, where Jennings lived for most of her life. I also knew the editor, Mason, while studying English at the University of Warwick. Mason is co-editor of *New Directions in Religion and Literature* and serves on the editorial board for the *Literature and Theology* series. I was noticing a theme: words and the Word.



Elizabeth Jennings c.1955

Reading the afterword, I realised Jennings was a devout Catholic who used the medium of poetry to articulate her experience of faith and sacramental life, establishing her, in Mason’s words, as “one of the most significant modern Christian poets to emerge from post-war Britain.” Jennings’ faith feeds her verse and I offer her as a poet to be discovered, or perhaps re-discovered. Her work is a rich example of British Catholic reflective writing and Rome, the city and the faith it represents, is a specific locus of her poetical and theological reflection. In one poem, part of “A Roman Trio”, Jennings is even closer to home, revealing an intriguing connection to the Venerable English College. More of that, later.

Poetry as prayer

Poetry and prayer are hardly strangers. Turning towards the back of the English Breviary, we find our prayer bookmarked with poetic gems, from George Herbert, John Donne, Gerard Manley Hopkins, our own St Robert Southwell, to that frequent writer “Anon”. Jennings would be a welcome female voice. She writes from a similar tradition. She, too, versifies prayer.

Take, for example, her *Prayer to Christ Suffering*, where the direct address is astonishing:

Christ, you look afraid. What is your need?
It was a painting that I saw and yet
I thought of blood not pigment, blood you shed,
And then of tears, a child's, a face still wet,
And all that history said.
O be as little as you can so I
May be sufficient comfort. Be as small
As the spent breath which dying creatures sigh...

O be the anxious longing in my head,
The whole of doubt again.

Her prayer is textured and textual. She prays before an image of the crucified Lord and sees beyond the "pigment" to Jesus' "blood...shed". The picture further comes alive as "blood" moves to "tears" of a child's "face still wet". The texture of the painting, as Jennings describes it, becomes the text of her prayer. Jennings sighs "O" twice: an aspirational prayer. This "O" almost distracts from her boldness in imploring that God be smaller: "be as little as you can...". She wants to draw nearer the dying Lord, to be of "comfort". Jennings' "O" echoes in that "spent breath" as the Lord breathes his last, through every creature's "dying...sigh". Her boldest words are the last, in which she asks Jesus to be the "whole of doubt again". Only from the strength of faith does this prayer of doubt make sense. Jennings is praying: O Lord, be thou even my doubt, the "whole" of it. There we learn a great lesson of prayer, that even doubt is expressible prayerfully and, of course, poetically.

Poetry and Eucharist

Jennings' poems give insight into the intimacy of Eucharistic devotion. Take these words as an example:

Waiting restlessly the coming event,
Hearing the three bells ringing the loud warning,
I look for the lifted moment, the lifted cup,
Feeling upon my skin the Roman morning.
I watch with a critical eye the bread raised up
And confuse aesthetics now with a sacrament.

She writes out of her restlessness for the "coming event", that "lifted moment": the Eucharistic "moment". Jennings peers up, child-like, anticipating the sights of "lifted cup" and "bread raised up". Although evidently familiar with Mass, Jennings is not sense-numbed. She knows what is coming and, still, her excitement is palpable. She hears the "moment" announced with "three bells" and draws the reader, acquainted with Catholicism or not, into this rush of expectancy.

While prayerfully present, she maintains a "critical eye", confusing "aesthetics now with a sacrament". She cannot leave her artistry behind because in her poems God "is familiar there". Poetry is also her prayer. She craves a simplicity in approach to faith but, instead, must "...endure the ecstatic pain of art / And shape from the silence all my [her] encroaching songs." I, for one, am thankful she "endured".

Her *Homage to Gerard Manley Hopkins: After Receiving Communion in Hospital* is pastorally rich. I keep her words written on a card for Communion visits. The poem is born of an all too familiar experience for Jennings, who spent frequent periods in hospital owing to mental health. Training for pastoral ministry, we are well prepared as ministers, yet it is worth reflecting on the experience of those to whom we *administer* the Sacraments. These are her words having received Holy Communion:

I feel its power immediately.
Stammering my thanks, I know my flesh behaves
Oddly, but I know also I am
Within Heaven's confines...

My thanksgiving is home
And Jesus Christ is with me where I lie.

Christ's presence "with me where I lie" renders even the hospital setting "home"-like. Note her familiarity with the Lord's body, "[m]y thanksgiving is home", contrasting to the emerging strangeness experienced in her body: "I know my flesh behaves / Oddly, but I know also I am / Within Heaven's confines...". You can sense her embarrassment at the "oddness" of her flesh. She could only "stammer her thanks", yet her thanks is re-framed in this poem-prayer of "thanksgiving". "Thanksgiving" being, of course, another word for "Eucharist".

"Confessional" poetry

Jennings' *First Confession* makes for a difficult read. She presents the Sacrament as a step in her coming-of-age: "[f]rom that day on this healing sacrament / Was hurting for me." Her "hurting" is from a frank reflection that her "childhood ceased / Upon that day" when she heard "childhood's door..." slam "shut." She admits, though, that the "priest / Was not unkind..." Perhaps this memory represents a move into a more adult world, where she "learnt something of the spirit's night." We should not too readily dismiss these challenging reflections. They reveal a tension in the spiritual life. For instance, Jennings' "hurting" is felt more keenly precisely from the conviction that the Sacrament is "healing". It is to this "healing" we turn to now.

Poetry, prayer, and place

Writing over twenty years earlier, Jennings remembers Rome. In *Happiness in Rome* Jennings makes explicit her spiritual joy experiencing the Sacrament of Reconciliation. Reading her *First Confession* alongside this "second" Confession, the change is clear: "I had come home at last, I had come home. / Home to my Faith at last through kind words spoken / In a confessional..." Visiting Rome in 1957 as part of a three month trip, she continued to live out her Roman experience poetically and spiritually for many years.

There is a healing of memories as she reflects that "[t]ime is small, is small..." because "much was mended that had long been broken..." Time certainly seems small in the eternal city and Jennings regards the Sacrament as "measureless". In *Doubts*, similarly, Jennings recalls that hearing "compassionate words" when confessing "my [her] sins" her "faith came back." She questions: "[i]s this how each return to God begins? / Perhaps to know no desert is a lack." Significantly, Jennings does not deny the "desert" and her poems enable her to be "measureless" by writing across time. She re-lives and re-writes memories in something like the "sacrament of the present moment". Let us move to a very particular memory.

Priests, pasta and Palazzola?

I thumbed my way to the curiously named poem *A Roman Trio* (1989). The first part treats "Sant'Anselmo on the Aventine Hill", the second "Ostia Antica", while the third addresses "Lake Albano Outside Rome". I could not believe my eyes. Jennings made her own lake *gita*! Reading through the poem, there is evidence to suggest Jennings visited Palazzola through a friendship with a priest she first met "[t]hirty years ago."

Her words are certainly evocative of a *pranzo* at *DOP* (dear old Palazzola):

Associated with Autumn always,
Lake Albano seems made for it. That day
After a good lunch, with Rome still almost in sight,
The sky pale blue, we trod on the crisp bronze leaves,
Talking of history, saints and visionaries,
Sometimes not speaking at all...

Jennings relishes the spirituality of the place, talking of "visionaries" and keeping Rome within her vision. Having lunch lake-side is an experience we are familiar with at Palazzola. The poem continues with a description of a post-*pranzo* walk, perhaps to the umbrella tree: "[f]or time seemed a string we wound up as we progressed, / A silken string left by the Summer." Encountering people inspires as much as the scenery because she met:

So much kindness from simple Italians and some
English priests and poets. It was as if
An unhappy childhood was handed back and altered,
An illuminated spell cast round me and on me...

While the poem speaks of a shared Roman experience, its power lies in that continuing thread, that "silken string", which "winds" throughout. This, like other poems I suggest, is a poem of sacramental reflection. Priesthood is its focus. Jennings refers to the priest as a "holy man" and "my good friend." Their shared experience of Lake Albano has somehow "handed back and altered" an "unhappy childhood". Something has healed. The "kindness" of words and actions from the Italians and English she met, reminds us of the "kindness" of the words of the confessional she describes elsewhere. Words not only have a creative power: they are restorative.

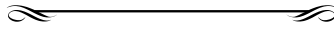
Thinking of restoration, it is fitting that Jennings is included in *The Venerable*, read by a community concerned with seminary training, that the sacramental reflection might continue. Jennings' words are like that "silken string" in my seminary formation, interweaving mystery and meaning. During a recent symposium at St Anne's College, Oxford, Mason cited me as a Jennings' "admirer", re-establishing the link between the Venerable English College and Elizabeth Jennings. Long may that link continue.



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Thoughts in the College Church on a War and the War

FR JEREMY DAVIES



THIS PAST YEAR HAS marked the centenary of 1917, a year that witnessed the third year of the First World War, which in our commemorations we strive to remember and understand its meaning. Whilst, far from the battle, amongst silent hills, God gave a message to three little children: a warning of Hell; consecration to the Immaculate Heart of Mary; and a vision of Martyrs climbing a mountain. In this vision another war is exposed, the battle between heaven and hell and the battle of our salvation.

This war is one that our Martyrs through their faith were only too aware. Their lives portrayed in the frescos of the College Church make apparent their steadfastness to this truth.

The truth known by the Martyrs and the three children of Fatima is one which the vocation of poetry strives for. Poetry, in this case, is more than finding joy amidst sorrow; a true poet is one who speaks the truth to our heart. The depth of this truth can be seen perhaps most powerfully in Shakespeare's tragedies, as when King Lear finds the peace of the resurrection through the storm of madness:

When thou dost ask me blessing, I'll kneel down
And ask of thee forgiveness: so we'll live
And pray and sing
And take upon us the mystery of things
As if we were God's spies
This feather stirs; she lives! If it be so,
It is a chance which does redeem all sorrows
That ever I have felt.
(King Lear: Act V, Scene III)

This truth is something which Shakespeare's literature is geared towards. It is also certainly a gift that a number of poets in the First World War recognised in their work:

Look down and swear by the slain of the War ... By the green of the spring that
you'll never forget (Siegfried Sassoon).

Indeed, in every deep experience God speaks the truth to us; and if we seek and pray, we begin to hear – as did another poet, David Jones, who also fought in that war and wrote: “the man who does not know this has not understood anything”. In 1921 he was received into the Church; as finally, 40 years later, was Siegfried Sassoon.

Wilfred Owen was surely one of those who died “not having received what was promised but having seen it and greeted it from afar, and having acknowledged that they were strangers and exiles on the earth” (Hebrews 11:13). There is bitterness in his poems – one of them is

entitled *Futility* – but also compassion and a glimmering intuition of an unseen dawn, as if to say, the meaning is not what we were told but in spite of this perhaps there is a meaning after all, a different war, one that is not futile. In *Strange Meeting* a strange friend seems suddenly to be Jesus himself, as on the road to Emmaus:

I mean the truth untold,
The pity of war distilled ...
None will break ranks, though nations trek from progress ...
Then, when much blood had clogged their chariot wheels,
I would go up and wash them from sweet wells,
Even with truths that lie too deep for taint ...
I am the enemy you killed, my friend.

The wells are his wounds, flowing with the Spirit and the Word and the Sacraments. By his Cross he has conquered sin and by his Cross we must conquer with him. The true soldiers, the true prophets, are the Martyrs, for “we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places” (Ephesians 6:12).

In the 16th century the Church was betrayed by all who rendered to Caesar what belongs to God. She was saved by Bishop John Fisher, the Martyrs and by fortitude under persecution for 300 years. The seal of the Martyrs’ witness, the sign of the truth of their cause, was given by the Holy Spirit. As in the Apostles after Pentecost and in the Martyrs of the first 300 years and again and again in the history of the Church all over the world, so did the love and joy and peace of the Holy Spirit shine in Thomas More, praying that he and his executioners might “merrily meet in Heaven”; in Henry Heath’s “sweet abjection, sweet mortification, by which I may suffer something for sweet Jesus”; in Roger Wrenno, who had some divine vision on the scaffold and said, “if you had seen that which I have just seen, you would be as much in haste to die as I have been”; and in Edmund Campion’s resolution “cheerfully to carry the Cross you lay upon us and never to despair your recovery, while we have a man left to enjoy your Tyburn or be racked by your torments or consumed with your prisons. The expense is reckoned, the enterprise is begun; it is of God, it cannot be withstood. So the faith was planted, so it must be restored”; and in all who have been one in spirit with them to this day.

That great river of grace, perfectly expressed in Faber’s *Faith of our Fathers*, was the inspiration of the Catholic revival in the 19th century. Thousands, led by a Bishop, joined the annual Martyrs’ Walk from Holborn to Tyburn – from which, in the 1960s, I remember receiving the risen life that has been handed down through the faithful generations. Fifty years later the number is less than a hundred. The decline of the Church in this half-century is surely not the cause of the neglect of the Martyrs but its result.

To our modern world, blinded by the idolatry of worldly pleasure, the warning of Our Lady at Fatima reminds us of what our Lord said many times: the only ultimate realities are Heaven and Hell. Consecration to the Immaculate Heart of Mary means being her children in the Body of Christ, the divine in-dwelling. The Martyrs climbing Calvary are a vision of the faithful in the great spiritual war – including the children of Fatima, martyrs in spirit, and John Paul II, the great saint given to lead us in our time. In 1978 he became Pope. In 1981 an attempt was made on his life but Our Lady, as he said, “deflected the bullet”. In 1983 he consecrated the world to the Immaculate Heart of Mary; and in 1989 came the fall of the Berlin Wall, followed by that of the Iron Curtain. His papacy was a sign of the saving power of God when the Church is faithful to her Lord. That vocation is a hard hill to climb but the Sorrowful Mysteries are

mingled with the Mysteries of Joy and Light and Glory. May the relics of the Martyrs, close to the Blessed Sacrament in the English College Church inspire a renewal of the Church in our land and in every land.

Longing for full Christian unity was one of the great inspirations of the Second Vatican Council; but the idea that this is advanced by concentrating only on what we already have in common and minimising the importance of what divides us is a deception – for what divides us is what God has given to the Church in order to unite us. The first part of Jacob’s ladder from earth to Heaven is faith in the One God, our Creator; the middle is the Divinity of Christ; and the upper is His Church. “Even as thou, Father, art in me and I in thee, that they also may be in us...The Glory which thou hast given me I have given to them that they may be one even as we are one. I in them and thou in me that they may become perfectly one” (John 17:21-23). The mutual in-dwelling love uniting the Holy Trinity is given to the Church to unite her. “He who eats my flesh and drinks my blood abides in me and I in him” (John 6:56). “If he refuses to listen even to the Church let him be to you as a Gentile” (Matthew 18:17). “They continued steadfast in the teaching of the Apostles and in the fellowship, in the Breaking of Bread and in the prayers” (Acts 2:42). To expect Christian unity to come without the authority and tradition of the Church, without the Sacraments, without the communion of Our Lady and the Saints, God in them and they in God, is to reject the whole work and way of Christ; and history is a witness to the endless divisions and sub-divisions that result. “I am the vine, you are the branches” (John 15:5). The branches need constant pruning, but if they are just chopped off there can be no fruit.

The Church must always strive to proclaim truth to all, rooted in the sacrifice of the martyrs and inspiring an authentic renewal of the faith in our country.

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love! Purify and sanctify us; Glory to God for the gift of faith, for the gift of the Cross, for the gift of love and joy and peace!



Our Lady of Fatima © Flickr/Mazur



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Embracing the Paschal Mystery by Active Participation: a second look at the *Mysterium Fidei* of the Roman Rite

MICHAEL VIAN CLARK



A GOOD EXAMPLE OF a major structural change to the liturgy of the Roman Rite following the promulgation of the Roman Missal of 1970 was the introduction of an acclamation into the Eucharistic Prayer immediately after the Institution Narrative. It is commonly called the Memorial Acclamation, but since it precedes the *anamnesis*, it could more accurately be called the *Mysterium Fidei* Acclamation, because it corresponds to the Words of Institution and not to the *anamnesis*. It is significant because hitherto the Roman *anaphora* proceeded from *Sanctus* to Doxology in a low voice and without assistance from the people of God. The insertion of an acclamation after the Institution Narrative, in tandem with the instruction that the words of the *anaphora* be proclaimed audibly (and, where circumstances permit, even sung), marks a sea change in the very experience of the Eucharist according to the Roman Rite. At every Mass the *Christifideles* themselves are to respond directly to the celebrant on their own behalf. We have become accustomed to the change so quickly that its significance is in danger of being overlooked.

The justification for any such change was – and is – *actuosa participatio*: that is, the “active participation” of the faithful. It is a concept of great importance to liturgical science, but its depths have yet to be plumbed. It is undeniably difficult to give an exhaustive account of what it entails, but it rewards closer analysis because it reveals itself to be at the heart of the liturgy: a participation in the Paschal Mystery more intense and real even than being an eyewitness to the historical events.

As a phrase, active participation was first coined by Pope St Pius X in the motu proprio *Tra le sollecitudini* of 1903, in the context of the saintly Pope’s insistence on certain standards of liturgical celebration in order to foster *la partecipazione attiva* of the faithful. From the original Italian, the phrase was subsequently translated into Latin as *actuosa participatio* and thus a fine debate has ensued as to what the adjective *actuosa*, as opposed to *activa*, implies for the sort of participation that is the very lens through which all liturgical reform must be viewed.

Bearing this in mind, the *Mysterium Fidei* Acclamation is a good example of the sort of change active participation requires. It is arguable that this kind of transformation is the logical consequence of the demands made at the Council of Trent, whose spirit of unity led to the very first typical edition of the Roman Missal in 1570 for the Latin Church, as well as to some rather radical reforms of liturgical space including the removal of screens and the insistence on the visibility of the sanctuary to the faithful gathered at Mass. The changes to the Roman *anaphora* therefore may (and arguably should) be viewed in a much wider context of renewal, with structural amendments to enhance active participation seen as the fruit of a process set in train in the sixteenth century.

The time was opportune to revisit the requirements of liturgical renewal precisely 400 years later in the wake of *Sacrosanctum Concilium*. The task of preparing new sacramental formulas was assigned to a *consilium* of liturgists who proposed successive drafts of what became the Roman

Missal of 1970. When considering the Words of Institution of the Roman Canon it was noted that the phrase *Mysterium Fidei* seemed to interrupt the words over the chalice, importing an element that detracted from the narrative. These words are a paraphrase synthesizing both Synoptic and Pauline strands of the Last Supper discourse, but the phrase *Mysterium Fidei* does not itself appear in any scriptural text. Many of the bishops consulted requested that the phrase be deleted entirely, but instead of being expunged, it was transformed into an acclamation: “[this is] the Mystery of Faith”. The statement carries an implicit challenge: “what do you say about it?”

But who makes the invitation?

One of the finer points of detail in considering any prayer is to ask to whom it is addressed, and by whom it is made? Fundamentally, an *anaphora* is addressed to the Father. It is a prayer that the propitiatory sacrifice of Christ may irrupt into our time and space so that we may participate in it by *repraesentatio*. Through that sacrifice we are saved, and by our participation we are made co-workers with Christ in his salvific act, which gives glory to God and sanctifies us.

The Words of Institution are an intrinsic component of almost all *anaphorae*. They pose an intriguing question, because a prayer addressed to the Father flowers into quotation of the Lord’s words at the Last Supper. The mood changes, from indicative to imperative and the person changes, from third to second. The mode of Christ’s presence in the person of the priest is somehow refocused, as through a prism, so that in the *repraesentatio*, we are witnesses to the Lord speaking the same words He spoke imperatively to the Apostles in the Upper Room. Through them, he speaks imperatively to us. So, what does he ask?

<i>Accipite</i>	Take
<i>Manducate</i>	Eat (or, even better, Chew)
<i>Bibite</i>	Drink
<i>Facite</i>	Do

These commands are now followed directly by the indicative statement:

Mysterium Fidei.

Thus, rooted in the imperative context of the Institution Narrative, and having been extracted from the chalice formula, the *Mysterium Fidei* has been transfigured into a stimulus for an acclamation from the *Christifideles*. Acclamation is one of the most important ways to manifest the kind of participation essential to a mature and fruitful engagement with the liturgy. Indeed, in the list of ways to foster active participation given in *Sacrosanctum Concilium* §30, acclamation has first place.

But a further question is raised: who is prompting? There are two possibilities: either the priest, configured to Christ the head, in his role as head of the assembly, is prompting a reply, like he does at other parts of the Mass; or, the Lord himself is prompting an acclamation, through the ministry of His priest, in a different and wholly new way.

Which of these it is, is demonstrated by the acclamations themselves, which are:

- (i) “We proclaim your Death O Lord, and profess your Resurrection, until you come again.”
- (ii) “When we eat this Bread and drink this Cup, we proclaim your Death O Lord, until you come again.”
- (iii) “Save us, Saviour of the world, for by your Cross and Resurrection, you have set us free.”

They have subtly different emphases. They are all rooted in the Paschal Mystery: this much is common to all three. The Lord's saving Death (or Cross) and Resurrection is the central element. However (i) and (ii) share a more eschatological outlook on this proclamation, noting that the mystery is to be made present until the Lord returns. Acclamations (ii) and (iii) add two distinctive nuances: (ii) links this theme of proclamation to the anticipated act of consuming the Lord's Body and Blood, whereas (iii) engages a soteriological seam, linking the Lord's saving act to our need for salvation in the here and now.

In terms of source, acclamations (i) and (ii) paraphrase 1 Corinthians 11:26, but in doing so alter the text from the second person plural ("you") to the first person plural ("we"). This is logical: after giving the Institution Narrative, St Paul is exhorting the Corinthians as to what happens when they eat and drink the Eucharist, whereas in the acclamation we are actively manifesting what we are doing at the same time the very Eucharist we proclaim is made visible before us. The third acclamation is adapted from an antiphon composed for the Feast of the Holy Cross and is in fact a "*Hosanna!*" – "save us!" – the Messianic cry for deliverance heard most poignantly on Palm Sunday. In this context it serves as recognition of the intrinsic and indissoluble link between kingship and sacrifice.

It is important to understand that all three acclamations are directly addressed to the Second Person of the Trinity; they are not a response to the priest *in persona Christi capitis* in the same manner as, "The Lord be with you" – "And with your spirit". They are a direct acclamation to the Lord himself. This change in register, addressing the Son directly, has for a long time been misunderstood. It is no mistake that the acclamations are not addressed in a passive way to the Father (e.g. "we proclaim the Lord's death, and profess His resurrection..."). They are deliberately addressed to the Son as a response to the change in gear that the *anaphora* itself demonstrates at the Institution Narrative.

In these acclamations, the Church signals her readiness to obey the imperative command of her Lord to perpetuate his saving act until the end of time. This is what is happening: in concrete form the *Christifideles* demonstrate their true Christian spirit by means of an acclamation prompted by the drama of the Paschal Mystery. The people of God are called upon to give an account for their hope: they are invited to show that they understand what is happening and to demonstrate that they have incarnated their own baptismal call to be conformed to Christ - to offer their bodies alongside Christ as the holy, living sacrifice of Romans 12, which is their reasonable (*logike*) worship. The *Mysterium Fidei* Acclamation has consequently been given an extraordinary dignity, which must never be downplayed.

With this in mind, a practical observation may be helpful: the *Mysterium Fidei* Acclamation is specifically noted as the people's response, but by necessity either the first few words of the response are prompted by the priest, or the priest recites it in its entirety along with the faithful. Both of these scenarios are not ideal, but the need arises from the Missal itself. Since there is a choice, there needs to be consensus as to which acclamation to begin if the *Christifideles* are to respond confidently. They need to know in advance which of the three choices it is to be. The rubrics give no assistance as to which to choose, but since it is demonstrably clear that the third response has a different source and a particular poignancy due to the imperative response, *salva nos*, in the present writer's view it suggests it may be particularly suitable for penitential seasons. Of the first two responses, a satisfying distinction might then be made between festal and ferial occasions; perhaps the first for Sundays, Solemnities and Feasts and the second for all other occasions. These are, of course, merely practical suggestions to solve the issue of a certain hiatus which otherwise affects this crucial moment.

Eucharistic acclamations have a rich tradition: in other rites the *anaphora* is frequently punctuated by acclamations from the *Christifideles* signifying the uniting of their hearts and

minds to the sacrifice made present before their eyes - both *for them*, on the part of the priest, and *by them*, on their own part. For its own part, the Roman liturgy has implicitly held this creative tension dear from the very beginning, as evidenced by the Commemoration of the Living in the Roman Canon. That prayer begins with a prayer that the Father accept the holy and unblemished sacrifices *quae tibi offerimus* ('which we are offering') with and through the priest on behalf of the whole Church. In the next section, the celebrant makes explicit commemoration of the faithful gathered at the place of sacrifice, noting that *they are* [simultaneously] *offering* this sacrifice of praise: *qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus*. They are offering it, literally, "for them and all of theirs". In a real sense, the new acclamations are simply making explicit what was implied in the Canon, which is the real meaning of the fostering and nurturing of the Rite mandated by *Sacrosanctum Concilium*: bringing out what was already there in favour of active participation.

Whatever the nuance of its meaning, active participation was considered so important for the Council Fathers that it outweighed the native Catholic instinct to conserve, to be wary of change for fear of losing what tradition has entrusted. Instead, the Fathers embraced the concept and boldly commissioned revisions to the rites to ensure its centrality: they realized that active participation is no less than what the universal call to holiness looks and sounds like. Liturgy is not the activity of the professionally religious; it provides us with the very purpose of our existence – to be in an intimate and eternal relationship with the Holy Trinity – by being both point of departure and destination at the same time. Through our active participation in the sacred mysteries, we already are what we are and at the same time becoming. We have a foretaste of heaven in the here and now.

While the aim of this article is to show the beauty of active participation in one notable example, there are many other instances which demonstrate its significance to Christian liturgical identity. The Council Fathers realized that our vocation to participate in the liturgy is nothing less than a call to take part in our own sanctification. The magnificence of the reform is thus measured by the quality of the active participation it elicits, because the *Christifideles* are called to become consciously involved in the Lord's salvific activity in a much deeper way by the rites themselves. They are asked to manifest this involvement with their own bodies so that they are in no way strangers or spectators, but rather indispensable cooperators with Christ. Through the lens of active participation we are able to see how the liturgical reforms opened up the possibility of a profound and life-giving engagement with the Paschal Mystery to all the baptised, precisely because the essential elements involve the whole assembly.

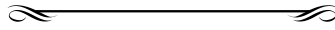
Though the renewal of the rites was focused on promoting this active participation in the texts themselves, its fullness must be lived out by the way in which they are used. The task of revising the rites was entrusted to a previous generation; the task of embracing them is ours.



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A Language Like no Other: the Evangelising Power of Music

SIR JAMES MACMILLAN



TO SOME OF MY secular musical friends my involvement in liturgical music can be a bit baffling. In some significant corners of the arts there is something ranging from indifference to disdain when it comes to the lingering presence of religious ideas in artistic expression. Some feel that the “cutting edge” of cultural endeavour should have put all that old fashioned mumbo-jumbo aside. With music, of course, it is difficult to sustain that argument, as some of the greatest composers of the modern age have been religious men and women, in one way or another – Stravinsky, Poulenc, Messiaen, Gorecki, Pärt, Tavener, Schnittke and many others.

But the world of liturgy can seem very far away, even from composers who are Christian. Yes, we would all expect to be asked to set traditional religious texts, but these would mostly be performed in concerts. Arvo Pärt’s and John Tavener’s choral music is known to a concert audience and only occasionally used in liturgy. Some of the great cathedrals and collegiate churches maintain choirs of the highest level, of course, and it is always a delight to be invited to write for King’s College, Cambridge or St Paul’s Cathedral. These works usually have a dual existence, both for divine worship and choral concert.

Most, but not all, concert goers really have no grasp on why liturgical music was written and continues to be written. Many have rarely, if ever, been in a church. They have no idea what Mass is, for example. The interesting thing is that attendance at Anglican cathedral services is rising sharply - not on Sunday mornings, but rather at sung evensong. Why? They come for the beautiful music. Music evangelises. A church which forgets about the central place of beauty in our faith might forget that, too.

In a way, those of us who have written for these choirs carry on a centuries-long tradition of providing music to help carry the prayers of the assembly to the altar of God. But, being an active and involved Catholic, I have also taken part in the ongoing discussion on what constitutes viable congregational music, through which the non-specialist can sing his or her prayers. I have written a number of congregational Mass settings, for example, including the *Mass for Blessed John Henry Newman* which was used for the Papal Visit to the UK in 2010. For a while, I was also a jobbing parish musician, producing responsorial psalms, as well as searching out English plainsong propers which could work for schola and congregation alike. I suppose that in a piece for a seminary journal, one might expect me to dwell on what makes for a good parish liturgical-musical programme. Many have written, spoken, advised, organised and worked hard at this for decades – striving to fulfil the guidance of Vatican documents. The fact that this is a battle at times, when many have ignored the arguments and even sought to subvert them, makes it feel like everything falls on deaf ears. The endless dominance of liturgical kitsch in the UK points to the mountainous struggle ahead for the new generation of liturgical optimists.



Mass for the Beatification of John Henry Newman © Papal Vlsit

My involvement in parish liturgy and my work on chant has ceased, mainly through pressure of work, but also due to a sense of apathy about these things at an official level. No matter! I still feel that the act of writing music has a prayerful dimension and my “abstract” music continues to be shaped and inspired by theology and liturgy.

Music has an infinite ability to tell the same story over and over again. This is part of its tradition, but even individual composers can be drawn back to the same models in attempts to re-clothe and reinterpret musical forms and structures and settings of classic texts. This is especially the case with the Crucifixion narrative. Bach is revered for his two Passions – St Matthew and St John - but there have been other ways for composers to relate this story in sound. *The Seven Last Words from the Cross* is a now defunct liturgical form which attracted the attention of Lassus, Schütz, Haydn, Gounod and César Franck.

The liturgy of Tenebrae has given rise to settings of the *Lamentations* by Tallis, Charpentier and Stravinsky (Threni) as well as the *Tenebrae Responsories* by Victoria and Gesualdo. Allegri’s famous *Miserere* is also associated with Good Friday, as well as the incredibly powerful settings of the *Stabat Mater*. This text is a 13th century Marian hymn, meditating on the suffering of Mary, the Mother of God, as she stands at the foot of the Cross. *Stabat Mater Dolorosa* (“the grieving mother stood...at the foot of the Cross”) – these are the first words of a long poem, some twenty stanzas in full, whose subject is the Virgin Mary as she beholds her dying Son. For devout Catholics, and the many great composers who set these words, this is a kind of ultimate, spiritual *Kindertotenlied*. The poem goes beyond mere description and invites the reader and the listener to partake in the Mother’s grief as a path to grace, and as part of a believer’s spiritual journey.

The authorship of the hymn has been variously ascribed to St Gregory the Great (d. 604), St Bernard of Clairvaux (d. 1153), Innocent III (d. 1216), St Bonaventure (d. 1274), Pope John XXII (d. 1334), Gregory XI (d. 1378), but most probably Jacopone da Todi (d.1306), a Franciscan friar. It is a tricky text to set to music. It is difficult to sustain a persistent tone of pathos, and

there are challenging repetitious rhythmic issues in the text. But, just as the image has inspired countless painters and sculptors through the centuries, it has also attracted generations of wonderful composers.

There are many great musical settings from history by Josquin, Palestrina, Pergolesi, the two Scarlattis, Vivaldi, Haydn, Rossini and Dvořák. In the 20th century, there are beautiful settings by Szymanowski, Poulenc and Arvo Pärt. Pergolesi's setting is one of the longest, but one of the most popular works of sacred music. Liszt created some of his noblest music in his setting, which is part of a larger oratorio, *Christus*. Szymanowski's is fragrant and compelling – a work that is simultaneously atmospheric and colourful. Dvořák wrote his *Stabat Mater* as a grieving father and devout Catholic. The work turned out to be a landmark in his life, spreading his fame and reputation far, not just in central Europe, but also in the United States where the piece was widely performed.

The great 19th century Swiss theologian, Philip Schaff, wrote about this poem. In his *Literature and Poetry* he says "The secret of the power (of the *Stabat Mater*) lies in the intensity of feeling which the poet identifies himself with his theme, and in the soft, plaintive melody of its Latin rhythm and rhyme, which cannot be transferred to any other language." The usual Protestant objections to the poem's "Mariolatry" have been muted due to the great beauty and pathos that can touch even the hardest heart. Schaff reminds his readers that Catholics "do not pray to Mary as the giver of the mercies desired, but only as the intercessor, thinking that she is more likely to prevail with her Son than any poor, unaided sinner on earth".

I have also repeated myself as a composer. I've written two Passion settings (St John and St Luke), a *Seven Last Words*, some *Tenebrae Responsories*, a *Miserere* and even a response to the Stations of the Cross. Some people say that God intervened in human history. That is, he interfered with our story, to become one of us, to know what it means to be human, and for us to know him and to discover that he loves us, with all the implications that has.

It feels as I have been circling around these few days in history for some years. It can be done in purely abstract instrumental music too, but a composer enters into a mysterious collaboration with the word (and The Word) whenever a setting of a text like this is involved. And with the *Stabat Mater* a composer enters into a particularly painful world of loss, violence and spiritual desolation. I seem to have grown up with the *Stabat Mater*, singing it as a hymn at school and in the local Catholic parish in Scotland as a boy, and having my early perception of the crucifixion (and indeed the world) coloured by its beauty and sadness. It was a great delight and honour to respond to The Sixteen to write my own *Stabat Mater* for them. Its composition has engrossed me for the last few years.

Harry Christophers' choir is one of the great choirs of the world and their standards of vocal brilliance and blend are unsurpassed. I remember conducting them in the *Concertgebouw* in Amsterdam a few years ago and encountering astonishment and wonder from the Dutch audience at their unique beauty. I have written a few smaller things for them in the past, but my *Stabat Mater*, with string orchestra accompaniment (the Britten Sinfonia in the first performances) is a big piece. I feel very close to this choir. The recording of this work has just been released (on Coro) and I hear rumours of a possible performance in Rome!

An old story is being told in this piece – and that many others have been here before me, feeling the tread of history and tradition. And that's the way it will continue to be for me in my concert work. The moment to reclaim the liturgy for the palpably sacral, aided by Catholic music, might have passed for now, especially with those of us who were excited by Pope Benedict's encouragement now feeling bereft.

Still, the love of God is taking me on a musical journey – into the world at large. Within the wider musical community there is an understanding and respect for the sacral traditions which have impacted so deeply on the art of music. Yet in our own Church there are those who do not have the same respect. Benedict was a prophetic pope and his particular legacy will re-emerge in the future. Some day, composers and musicians who love the sound of our Catholic traditions will work in close cohesion with the Church again, *Deo volente*.



SIR JAMES MACMILLAN is a renowned composer, known especially for his sacred works. As well as his Scottish roots, his Catholicism is a strong influence on his music, and he has composed a number of Mass settings designed for parish use.

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How are Anglican-Roman Catholic relations developing? An overview of the work content of the Anglican-Roman Catholic International Commission's third phase: ARCIC III

ARCHBISHOP SIR DAVID MOXON



I THINK ONE OF the best metaphors for our work on the ARCIC III commission and Anglican-Roman Catholic relations in general, at this time, comes from my part of the world: a large twin hulled canoe used for long and arduous seagoing voyages in the South Pacific. This was the way in which much of the Pacific was explored and discovered by Polynesian explorers millennia ago. The twin hulls with a large platform between provided the stability and space for people to live and sail into the wide unknown, for months at a time. The great single sail above the platform caught the breezes that gave the canoe propulsion. These vessels could endure storms and uncertain landfall in this way.

The two hulls are of course the Anglican and Catholic members of our shared commission, the platform between is our meetings, and the sail is our openness to the momentum of the Spirit of God, moving us forward towards our goal.

To borrow from a biblical metaphor for this ARCIC voyage, it is as if this canoe sends out a bird every now and then, to seek out safe landfall which is beyond the visible horizon. Sometimes the bird comes back with foliage in its beak, which is a sign of harbour and of hope. So it is with the reception process of ARCIC documents, sent out to our respective communions, seeking response, feedback and perhaps a sense of direction towards the harbour we seek, which is a home together, full visible, organic union. This harbour is not visible on our horizon at this time, but we keep sending out birds of hope, winging their way to what lies beyond.

Taking the reception process as a whole - including the work of ARCIC I and II - we can say that we have received encouraging signs of landfall, of a sense of direction on the essentials of many of the following theological themes, including: Belief in God as Trinity, Communion in mission. The Bible as the living word of God, Baptism, Eucharist and Ministry and Authority in the Church, discipleship and holiness and the Blessed Virgin Mary. The last two themes are half way through a process of response and editing, as outlined in ARCIC III's new book by SPCK in 2016: *Looking towards a Church fully reconciled: the final report of the Anglican-Roman Catholic International Commission 1983-2005 (ARCIC II)*, which explores what we now need to do to further agreement in these two areas, with a view to new reception of texts, as well as responses and further work on all the documents outlined above.

It is interesting to note that both our communions agree already that we do not worship Mary, but venerate and revere her, which means we have a common basis for developing a mutual understanding of Mary's role for Christians today. We have also seen how the two main thrusts of the Authority document are actually being realised to some extent in our communion's governance arrangements. The Catholic Church has now experimented with a significant synod, as Anglicans hoped they might, and the Anglican Communion has begun to work more successfully at international communality at the Primate's meeting last January, as the Catholic Church hoped we might. It is as if we are moving towards each other at a distance, but moving towards each other nevertheless: synodality reaching out to international unity in diversity.

ARCIC III's mandate, outlined by Archbishop Bernard Longley, also involves the exploration of the theme: "Church as Communion, local and Universal", that we are exploring in three levels of oversight: local, regional and universal.

We will be presenting a bird's-eye view of these levels as we understand them for both our communions and will seek to outline what we have in common, what we each have that is different, and where we can learn from each other's experience in all three levels with a view to growing in communion with each other. This process involves a high degree of receptive ecumenism. In this way, we will learn to gain from each other's wisdom and adapt with each other's processes in mind. This can only bring us closer together in the long run, while allowing for variation to a degree.

A key aspect of the three level process of communion building is the kind of unity in diversity that we see emerging in Acts 15. Here three of the Mediterranean's universal apostles meet with a large group of regional leaders and locals to listen to each other very carefully. They are in crisis with the threat of division, and need to seek the beginnings of an overall consensus. From this process the apostles offer a discernment that seeks to include the Christian integrity of just about everyone. A circumcision of the heart is called for all as well as common food hygiene observance, but Christian Greeks and Jews are given the freedom to be who they are with their roots and their identity, in Christ. There is an essential unity emerging from the highly diverse group, but there is also local freedom in subsidiarity on non-essentials. Working out which in detail is which, is the long-term challenge of ARCIC.

Our quest for a new level of agreement on communion and local, regional and universal communion in terms of oversight and decision making must be witness to the dynamics of Acts 15. For us as two communions we search for what organic reunion will look like, as above, where we will have essential agreement on the creeds for example and the first four councils, but will also acknowledge the need for a hierarchy of truth together with local subsidiarity, where for example the marriage of clergy is allowed, as well as the call of celibacy.

This is a vision of two integrities seeking high common ground. We will achieve a full and organic unity when we find a way of describing in detail how this principle can work for us both, with the Christian integrity we each bring to one, holy, catholic and apostolic church: *Ut Unum Sint*. May we all be one, this way, one day. And we remember that God walks through history a decade at a stride...our timing is not God's timing.

We already share, in my view, substantial and essential agreement on around 90% of core doctrine. We are not out of communion with each other in this sense; we share a degree of communion, by virtue of a shared triune baptism, even if that communion is impaired. We are called to increase the degree of our communion. We are already one in the life of the triune God, essentially. We are ransomed, healed, restored and forgiven together already: one Lord, one faith, one baptism. This reality will come through to a greater degree, to a fullness in God's good time, in the midst of God's own people. Maybe, as has been said, unity will come to us in its fullness on our knees. Praying together will inevitably bring us closer to each other in spirit and in truth.

The third aspect of our work lies in the area of how the Church as communion, discerns right ethical teaching, in which we identify three levels of experience between our two communions: the ethics we agree on, those we don't agree on yet but are capable of doing so and those that we seem unlikely to agree on as far as we can see.

In terms of what ethics we do agree on, there are the understandings we appear to share, for example on apartheid, modern slavery and human trafficking, the care of creation, poverty, political, economic and military oppression, human aid and development, as well as a very similar approach to the methods of hermeneutics and exegesis, even when we sometimes reach different conclusions. The first third of the 2004 Anglican *Windsor Report* which outlines Anglican hermeneutics for example, reads very similarly to the Council Document *Dei Verbum* in 1965.

In terms of what we don't yet appear to agree on but are probably capable of formal agreement, there are the areas for example of euthanasia, the death sentence and certain forms of bioethics.

In terms of what we seem unlikely to agree on, there are the areas for example of artificial contraception from the papal encyclical *Humanae Vitae* in 1968, and the best process for acknowledging divorce for Christians; the issue of annulment.

We hope to discern what helped us develop common understandings in the first area, and apply them to the second area, with a view to seeing if they can help at all with an approach to the third area.

And so we move forward in hope scanning the horizon for the winging in of the Holy Spirit of God. In this voyage of discovery we are called to visible expressions of our shared faith, to joint study of our Christian belief, to cooperation in ministry and to shared witness in the world. In this voyage, this quest, none of us are as strong as all of us, and what unites us is so much greater than what divides us.

We are blessed with a Pope and an Archbishop of Canterbury who see each other as friends and partners in mission and we are blessed that there are so many signs of cooperation. Just last October 18 pairs of Catholic and Anglican bishops from all over the world, as partners in Christ, pledged in front of Pope Francis and Archbishop Justin to work together wherever they can. Each received a Lampedusa cross the next day at the Caravita Jesuit oratory in the presence of the Archbishop and Cardinal Parolin. This cross from Lampedusa, made from the debris of refugee boats that sank on the way to freedom, is a spur and challenge to us all to look for safe landing, better vessels and greater solidarity as we seek to pursue the righteousness and justice of God together in the world, to bring in the Kingdom of God together.



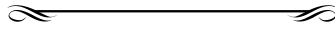
The Archbishop of Canterbury gives Pope Francis his own pectoral cross as a symbol of their shared mission at Ecumenical Vespers in Rome



ARCHBISHOP SIR DAVID MOXON is an Anglican bishop from New Zealand and was, until June 2017, Director of the Anglican Centre in Rome, and the Archbishop of Canterbury's representative to the Holy See.

A Bird's-eye view on the Eternal City: Experiences of Birding in Rome

SR MARGARET ATKINS CRSA



ALL RESIDENTS OF THE College community, old and new, know all about the Herring Gulls. Some of you have even forgiven their loutish manners - rowdier and more unsociable in their hours than even the customers of Bar Peru! - and are able to enjoy observing close at hand their cycle of family life, as the clumsy grey teenagers totter over the roofs, or shelter from the midday sun. Most of the interesting bird life at the College, though, is much more discreet; it requires attentiveness and a little bit of knowledge. But it is worth the effort - a world of surprising beauty and fascination is there, if only we take the trouble to notice it.



A Herring Gull looking out on Piazza Venezia.

Begin with the sounds. Most people don't realise this, but songs and calls are at least as important as looks for birding - the hobby observation of birds in their natural habitat - and is often easier to identify. I could hear a wealth of sounds in the early hours without even getting out of bed. Most of you will recognise the cawing of the Crow. The rich fluting of the Blackbird is a regular around dawn in spring and early summer. The Collared Doves gently *coo-coooo-coo!* The Feral Pigeons burble to themselves. The Sparrows chirp away, as they do in England. In early spring there were Blackcaps warbling sweetly in the garden (their song often a short version of the one familiar in England) as well as the Goldfinches - a lovely bell-like twitter - and the high-pitched churr of Blue Tits. If you are lucky you might hear the almost laughing cry of the Kestrel. Finally, perhaps the most familiar sound of all, the unison screaming of the Swifts, as they form their spectacular squadrons to circle the garden with phenomenal speed and coordination. They seem to use the call just when they are flying in formation, or preparing to do so - perhaps it functions as a rallying call and an aid to keeping their shape. The young ones sadly aren't as skilled at flying as their parents, who almost never land and sleep on the wing. With the help of a visiting bishop I rescued a juvenile that was stranded on the ground in the garden, with a predatory kitten nearby. I took it to the terrace, in the hope that higher up would be safer and nearer the parents, but I fear that it may not have survived.

Often enough you can't even see a bird: only the sound tells you it is there. My best example of this was a call I heard in the very early hours, too early even for the Gulls - a long simple flutey call, varying slightly over two notes. At that time it was unlikely to be anything except an Owl - and indeed, the call of the Scops Owl, a neat little bird you won't see or hear in Britain, fits exactly that description. If you are really lucky you might spot one roosting somewhere in the middle of Rome.

Sometimes the sound can lead to a sighting. I was being tantalised in the early mornings by a sweet whistling song, short and regular, sometimes very loud and near, which seemed to initiate the dawn chorus. Even if I'd got out of bed to look for it it would have been too dark to see.

I had my suspicions, but no chance to confirm them. Then one day, when I was teaching on the *terrazza*, he (the singers are always male) began again. I restrained my impatience until we had finished with the metaphysics of substance, then grabbed my binoculars and headed for the roof. There indeed he was, like a slim, elegant Blackbird, slightly curved beak, in profile on the roof of the Palazzo Farnese. He flew across to another chimney, very directly, like a Starling. And then he began the display - a parachuting song-flight, with his wings and tail curving together as he floated down, whistling his song at the top of his voice - a Blue Rock Thrush. I could just glimpse his cobalt colouring. Another sight you will never see in Britain, and are very lucky indeed to see in the middle of a city.

Most of you will recognise the common birds by their looks. But take a second look at the Sparrows. The Italian Sparrow is a slightly different species, the male sporting a chestnut head and clean white cheeks, rather more dapper than his British cousin. The crows, with their pinky-grey waistcoats, are Hooded Crows, common north of the border, but not in England or Wales. Even the Parakeets, instantly recognisable, contain a hidden challenge: there are two sorts, Ring-Necked and Monk. I'm still trying to sort them out, and haven't yet discovered whether the latter are indeed more prayerful.

Some birds only appear at certain times of the year. For example, at the beginning of the year a small bird is often very easy to see flitting around the rooftops and gutters, flicking its red tail. This is a Black Redstart, though when you see it, it won't be black, but still in its greyish brown winter plumage. It is already singing its short twittery song on its winter passage through. Spring is the proper time to learn birdsongs, which are at their height in May, with the singing season nearly over by July.

You may be lucky enough to catch other birds who are just passing through: Italy is on the migration route of millions of birds. One pair briefly called by in mid-June, again distracting me from a session on the *terrazza* (this time Greek with Fr John Metcalfe). When I headed for the roof with my binoculars this time, I saw the husband of the grey lady I had briefly spotted: a handsome black-headed Sardinian Warbler, flitting around the olive trees above the bourgainvillea. The Italian name, *occhiocotto*, presumably refers to the red ring around its eye. It was a surprise visit from a country bird, as I haven't seen any even in the parks around Rome.

Finally, it's worth double-checking the Kestrels, who circle elegantly above the city and are often seen over the College itself. One or two of them have looked bigger, more powerful, darker, faster-flying - quite probably Peregrine Falcons.

All that, without leaving the College grounds. At the Villa, you can often see the majestic peregrine, easy to compare there with the Kestrels. Even better for me was a marvellous view of a Honey Buzzard soaring just below the far end of the terrace - a real rarity in England. At the other end of the scale, the tiny Firecrests are worth searching out. They busy themselves in the fir trees, giving themselves away by their song, a repeated series of very high-pitched notes, a monotone with a slight crescendo. If you get to see them, they have a bold black-and-white eye-stripe and a flame-coloured cap, which distinguish them from their English cousin, the Goldcrest. The brightly coloured Jays confidently strutting on the lawn are a familiar sight, and in spring and summer Swallows swoop and soar over the terrace (compare them with the more urban Swifts), while the Blackcaps sing. The two Woodpeckers make plenty of noise, the Green with its echoing laugh and the Greater Spotted with its drill-like drumming. The woods around the tennis court would be a great place to learn basic birdsong: Wrens, Willow Warblers, Robins, Chaffinches all join in the chorus.

As cities go, Rome is excellent for birds, with its huge wild parks and bits of greenery on the *terrazze* and roofs, and some fine national parks not too far away. In the city itself you might

look out for Serins, a small green finch, whose jangly song you will have heard even if you took no notice. In agricultural areas, such as the Via Appia Antica, it is easy to see the spectacular Hoopoe, with its floppy zebra-striped wings and salmon-pink head and crest. In fact, you may even see one at Palazzola - they are on record as having nested there in the past.

Why birds? Because they look and sound beautiful. Because learning to birdwatch is like learning to pray, demanding silence, stillness, attentiveness, and ever-expectant patience. Because you gain a privileged glimpse of other lives and other worlds, totally hidden from most people. Because there is always more to learn, so you are never bored. Because it's free and outdoors and will take you to some glorious countryside. Because you can do it all the time, without even leaving your bed.

Because birds have been loved by artists for their beauty and their symbolism. Goldfinches, for example, love eating thorns and thistles and have scarlet faces. The legend arose that one of them, out of pity, tried to remove the thorns from Our Lord's head and was stained with his blood. Thus they often appear in Renaissance paintings, associated with Christ and evoking his Passion and Resurrection. Because birds have inspired some of the finest poetry written in our language. If you want to hear a Nightingale sing, you'd be very very lucky to hear one nowadays in England. But they are easy enough to find in Rome: in the Parco della Caffarella, for example, down by the Church of Domine, Quo Vadis.

Talking of literature, even our friend the Herring Gull has played a starring role in intellectual life. Niko Tinbergen, a Dutchman, won the Nobel Prize as one of the founders of the science of ethology, the study of animals in the wild. An important part of his early work was on our friend the *Larus Argentatus*. He observed the chicks eliciting food from their parents by pecking at the red spots on their beaks, and thus greatly advanced our understanding of instinct. Those of you who are eager to know more can read all about it in his book, *The Herring Gull's World* (Collins, 1953). Since then, Herring Gull numbers have dropped dramatically in their natural habitat and many of them have settled as refugees in the towns. Their diet and their behaviour have almost certainly changed since Tinbergen's day. A seminarian with free time on his hands would be in the perfect location to update Tinbergen's research!



The exotic-looking Hoopoe. © Flickr/ Michele Lamberti



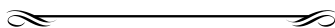
A Goldfinch, these birds are often recalled in Renaissance art evoking the Resurrection.



SR MARGARET ATKINS CRSA is an Augustinian canoness of the community at Boarbank Hall, Cumbria. From January until June 2017, she served as the Academic Tutor at the Venerable English College.

News from the College Archives 2016-17

MAURICE WHITEHEAD



THE PAST TWELVE MONTHS of the current three-year project (2015–18) to take the College Archives into the next stage of their development have witnessed a great deal of activity and much welcome help and support from many people.

Developing a new electronic catalogue

A key aim of the project is to develop an easily usable electronic catalogue and this process is now well under way. During the autumn of 2016, we began using *SHADES (Ecclesia)* [*Software for Historical Archives Description (Ecclesia)*], successfully developed in Rome over the past fifteen years by the Archives of the Congregation for the Doctrine of the Faith and today used by more than eighty ecclesiastical archives around the world. The software is built around ISAD(G) – the General International Standard Archival Description parameters developed by the International Council on Archives in the late 1990s. This is the standard to which any archive today must adhere if it is to have any status as a serious repository of material.

As my archivist colleague, Dr Orietta Filippini, daily adds fresh data to the new electronic catalogue, using the new virtual thematic archival series described in last year's edition of *The Venerabile*, an increasingly clearer picture of the valuable information held within the Archives is emerging.

By way of illustration, the new virtual category entitled *Constitutions* is now bringing together electronically (but not physically) for the first time all references to documents, scattered throughout the Archives, concerning the development of the constitutions of the Venerable English College (VEC) and those of the English Colleges founded at Douai (1568), Valladolid (1589), Seville (1592), Saint-Omer (1593) and Madrid (1622).

This facility is transforming the use of the Archives, making searches very much easier than they have ever been and revealing thematic links between documents which were not previously apparent. In due course, it is hoped to add into the catalogue digital images of the more significant or more fragile documents in the Archives.

Protection and conservation of the Archives

The top priority over the past year, in terms of the protection of documents, has been the provision of climatically controlled conditions in the Archives storage area. This matter, envisaged as part of the archival restoration project in 2007, was strangely never carried through to completion.

In July 2016, following extensive research and considerable help from the archives at the Jesuit curia in Rome, climatic controls were installed by the Rome-based firm, *Tecnoroma srl*. The Archives are now preserved year-round at a steady 20° Celsius and at 50% relative

humidity (RH). This is fully within the current parameters for library and archival preservation advised by the British Standards Institute in PD 5454: 2012, *The Guide for the storage and exhibition of archival materials*, which recommends storage temperatures of between 13°C and 20°C, and RH between 35% and 60%.

Conservation of the most fragile documents in the Archives remains an important part of the project. Over the past year, we have concentrated on conserving our important material relating to the Stuart court in exile in Rome in the eighteenth century and, happily, all of this is now in good condition following much careful work. The College has been able to contribute to the major exhibition, *Bonnie Prince Charlie and the Jacobites*, organized by the National Museum of Scotland in Edinburgh from 23 June to 12 November 2017.

Thanks to excellent technical help from the *Bibliotheca Hertziana* in Rome, we have been able to supply the exhibition with high-grade digital images of two very rare and newly conserved Jacobite posters from 1735 and 1766: these ordered the clearance of the streets of Rome of coaches to allow the safe passage of the funeral cortèges of Maria Clementina Sobieska Stuart (1702–1735) and her husband, the Old Pretender, James Francis Edward Stuart (1688–1766), respectively, *en route* for burial in the crypt of St Peter's Basilica.

Much conservational work remains to be done. The 400 parchment scrolls in the *Membrane* section of the Archives include many medieval records relating to the English Hospice, from its foundation in 1362 on the site of the present College, though there are a number of earlier documents dating from 1280 onwards. These documents, which have become desiccated and increasingly brittle over the centuries, can be saved and conserved through a process of gentle, gradual rehydration and flattening in a specialist laboratory, followed by rehousing in acid-free folders. They have all been surveyed by a professional conservator – and €40,000 is needed to assure their long-term preservation.



Part of the *Membrane* collection awaiting conservation

Student archival work placement

From 20 March to 7 April 2017, the College welcomed William Jolleys, a gap-year student, for a work placement on a specific archival project – the preliminary sorting of the personal papers of Fr Henry Rope (1880–1978), a priest of the Diocese of Shrewsbury, who was Archivist of the VEC from 1936 to 1957.

William, who has recently completed his secondary education at Stonyhurst College and who embarked on a History degree at the University of Edinburgh in September 2017, relished the challenge. Fr Rope's papers, comprising many hundreds of documents, including incoming letters, diaries, notebooks, scrapbooks, financial records, photographs and newscuttings, had been stored in two leather suitcases in the Rare Books Room at the College for the past sixty years and had hitherto lain untouched and unexplored.

We were prompted to begin work on this collection following the very successful exhibition, *Heavenly Lights*, staged at Shrewsbury Museum and Art Gallery from September 2016 to January 2017. This focussed on the life and work of Fr Rope's sister, Margaret Agnes Rope (1882–1953), a Carmelite nun at Quidenham, Norfolk, whose stained glass windows can be found all over the world – including on the staircase of the VEC in the form of the window, installed in 1934, commemorating the College's proto-martyr, St Ralph Sherwin.

The preliminary sorting of the Rope papers at the VEC required a good deal of space. Accordingly, for three weeks, the ground-floor *Salotto*, adjoining the main entrance to the College, was turned into a temporary sorting office. Close examination of the papers revealed much about the Rope family's social and intellectual circles, but a great deal of work remains to catalogue the collection and to make it available to researchers. We are immensely grateful to William Jolleys for his tremendous hard work, his infectious enthusiasm and the personal links that he has made with the Rope family, all of which has helped greatly in better understanding the importance of the collection. We hope that he may find the time and the opportunity to come back and work further on the Rope collection in the future.



William Jolleys working on the Rope Papers in the *Salotto*

Donations of archival material and artefacts relating to the VEC

Donations of pertinent archival material and artefacts relating directly to the history of the VEC are always welcome. Donations over the past year include, in summary, the following:

July 2016

- VEC annual reports, 1921/22–1935/36; 1937/38–1938/39; 1946/47; 1948/49–1952/53
- VEC balance sheets, 1924/25; 1925/26
- *The Association of the Venerable College of St Thomas de Urbe*, reports, 1943, 1944 and 1949; financial statements, 1949

Donated by Southwark Diocesan Archives, *per* Jenny Delves, Archivist, through the good offices of the Reverend Brin Dunsire and Mr Hugh Davies, member of the VEC Finance and General Purposes Committee.

November 2016

- A pectoral cross presented in 1938 by the staff and students of the Venerable English College to the Rector of the College, Mgr William Godfrey, on his appointment as Apostolic Delegate to Great Britain. As the College chronicler recorded in *The Venerabile* for 1939 (p. 137), "A pectoral cross, the token of our esteem and gratitude, was our consecration present; and his Grace has promised that he will keep it for workaday wear, to be a constant reminder to him of the Venerabile and Palazzola, and of that Roman life which he has always lived so well".

Donated by the Right Reverend Ralph Heskett, CSsR, Bishop of Hallam.

December 2016

- Correspondence, including with members of the Hierarchy of England and Wales, concerning the future of Palazzola, 1974–1986

Donated by Chris Larkman and Canon Michael Cooley.

January 2017

- VEC student hat and *soprana* (student gown with "wings") from the early 1960s

Donated by Chris Larkman.

January 2017

- A framed illustrated manuscript of the poem, *The Burning Babe* (1595), by St Robert Southwell, SJ (1561–1595). The undated 20th century coloured illustration contains an image of the clock-tower of the Venerable English College – and the motto from the College coat-of-arms, *Ignem Veni Mittere in Terram*.

Donated anonymously.

March 2017

- VEC student photographs of the early 1970s.

Donated by Dr Fergus Mulligan.

April 2017

- VEC photographs circa 1974.

Donated by Bishop Kieran Conry.

June 2017

- The *saturno* or red *capello romano* of Cardinal William Theodore Heard (1884–1973), the last cardinal protector of the VEC (1961–1973).

Donated by Canon Anthony Churchill.

The College is most grateful to all the above-mentioned donors.

Archival displays

A rolling programme of displays of material from the College Archives has continued over the past twelve months in cabinets located on the Cardinals' Corridor outside the College Library. These have included the following:

- **May–June 2016** *The Vatican stamp collection of Bishop Brian Charles Foley (1910–1999)*
- **September 2016** *Anglican-Roman Catholic relations: celebrating the 50th anniversary of the first post-Reformation official visit of an Archbishop of Canterbury to the Pope in 1966*

This display, drawing on previously unseen material from the Archives, largely relating to the visit of Dr Michael Ramsey, Archbishop of Canterbury, to Pope Paul VI in 1966, was timed to coincide with the 50th anniversary visit of the present Archbishop of Canterbury, the Most Reverend and Right Honourable Justin Welby, to Pope Francis. It was much appreciated by the Archbishop and his senior Anglican colleagues during their stay at the VEC, as well as by Archbishop Bernard Longley, co-Chair of the Anglican-Roman Catholic International Commission (ARCIC), and a number of ARCIC members.

- **October 2016** *1956–2016: Celebrating the 60th anniversary of the ordination to the priesthood of His Eminence Cardinal Cormac Murphy-O'Connor*
- **December 2016** *In Nativitate Domini: a selection of documents from the College Library and Archives relating to the liturgy for Christmas*
- **December 2016** *Recent conservation work in the College Archives*
- **January 2017** *Some recent donations to the College Archives*
- **June 2017** *Ordination cards of College students through the ages*

Further development of an archival research collection of reference books

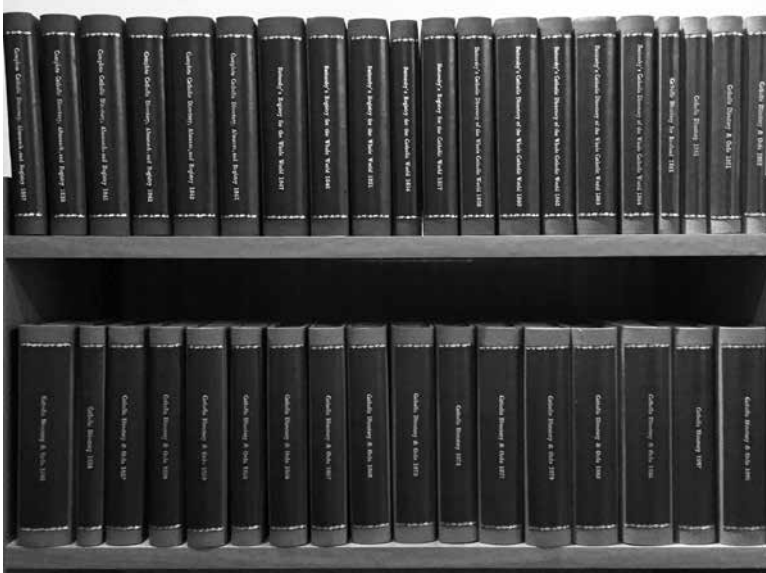
The Trustees of the College have continued to take a close interest in the archival project and are currently exploring ways to assure the long-term survival of the collections beyond the present project which comes to an end in February 2018. They are particularly keen that the archive should be associated with a first-class research collection of reference books, for members of the College and future external users of the Archives, both celebrating more than 650 years of English and Welsh Catholic presence in Rome and reflecting the long history of the Catholic community in England and Wales down to the present day.

With help from the College Librarian, Sr Mary Joseph, OSB, much work has been done in this area over the past twelve months, with more than 1,000 books in this field having been added to the collections by a series of generous donations from individuals and Catholic libraries and archives in England, Wales and Ireland.

In last year's report, I mentioned that we were particularly keen to build up our collection of the *Catholic Directory*, as the Archives did not possess any copies prior to 1948 and was also missing many later volumes. Fortunately, through a series of donations of volumes, most of the post-1948 gaps have now been filled.

In June 2016, the visit to the College Archives of a former librarian of All Hallows' College, Dublin, Rachel O'Flanagan, providentially led to a significant donation in December 2016: the Trustees of All Hallows' presented to the VEC an invaluable collection of more than 40 early Catholic directories of England and Wales, and other parts of the world, principally covering the period from 1837 to 1895, which became available when the seminary, founded in Dublin in 1842, closed on 30 November 2016.

No material of this type previously existed in the collections at the VEC. This recent donation, secured through the good offices of Dr Andrew O'Regan, Registrar of All Hallows' College, is duly recorded by means of a bookplate in each volume: it provides a very useful research resource which is already in active use following the recent rebinding of the entire collection.



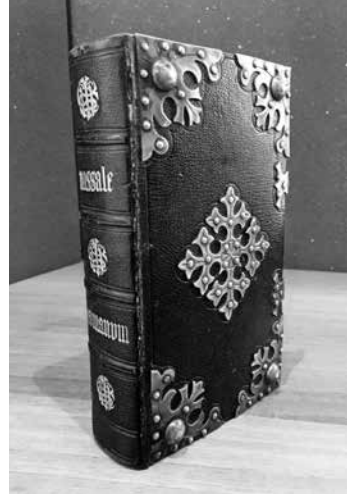
The All Hallows' College donation of Catholic directories following rebinding

The donation also included a very fine *Missale Romanum* (London, 1838), in Latin and English, signed in Rome and presented by Nicholas Wiseman, the future cardinal, to his mother in 1839 during his time as Rector of the VEC. This missal had been in the All Hallows' College collections in Dublin since 1892 and the Trustees of All Hallows' have been delighted to return it to the VEC.

In March 2017, Leeds Diocesan Archives (LDA), through the good offices of Mr Robert Finnigan, Archivist, and Dr James Hagerty, donated a collection of approximately 250 books and 100 pamphlets on post-Reformation English Catholic history, largely from the private library of the late Mgr George Bradley (1930–2008), former Leeds Diocesan Archivist. These duplicates of publications already held by LDA have been supplemented by a similar, but larger and most welcome donation of more than 800 volumes from Salford Diocesan Archives through the good offices of the Rev. Dr David Lannon and Rev. Dr Martin John Broadley.

The College is also very grateful to numerous individual donors of books, including Dr Gianfranco Armando (*Archivio Segreto Vaticano*); the Rev. A. Bailey, per the Rev. Aldo Tapparo; Dr Giovan Battista Fidanza; Dr James Hagerty; Daniel Huws; Dr James Kelly; Dr Alexander Koller; Anthony Laird; the Rev. Dr David Lannon; and Southwark Diocesan Archives, per Jenny Delves.

Any reader who may be able to help with any further donations is kindly asked to contact me in the Archives in the first instance (schwarzenbachfellow@vecrome.org).



The Wiseman Missal

Addressing the digital present for the archival future

Over the past year, an informal, student-led working party has done much to address the challenge of how to preserve contemporary digital photographs for the future. During this time, Antonio Pineda, the student College Photographer, has taken many thousands of digital images of the full spectrum of College events, from the sacred to the secular. After much discussion, the working party, comprising Antonio Pineda, Josef Ottersen, Joshua Dixon the current student archivist, and Maurice Whitehead, agreed that it is impossible and unrealistic to preserve every image, but that a selection of the best images merit long-term preservation.

To facilitate this, members of the working party have worked hard sifting through the mass of digital material and identifying a range of high-quality images which best portray the life of the College in all its diversity. In March 2017, the final touches were given to an album of photographs illustrating the academic year 2015–16 which has now been printed in several copies, with one copy preserved for posterity in the Archives. Electronic copies of these images will be retained in a new, secure digital repository which is currently being developed for modern College records on a special server in the Archives.

Contributing to the University of Oxford's Reading Euclid project

Over the past year, drawing on archival evidence and the rare book resources of the College Library, the VEC has been able to contribute significantly to *Reading Euclid: Euclid's Elements of Geometry in Early Modern Britain* (see: <http://readingeuclid.org/>).

This current research project, funded by the UK Arts and Humanities Research Council, based at the History Faculty at the University of Oxford, and affiliated with the Centre for the Study of the Book in the Bodleian Library, is tracking the usage of editions of Euclid's *Geometry* in British institutions at home and abroad in the seventeenth century.

When, in December 2016, the VEC was approached by the Oxford research team, we were able to demonstrate that study of Euclid formed a significant part of the philosophical education of students at the College, and at the *Collegio Romano*, in the seventeenth century: indeed no fewer than eight early modern editions of Euclid's *Geometry* survive in the rare books section of the College Library. This one illustration helps underline the international significance of the College's collections.

The 2017 Cambridge resurrection of a VEC drama, *Blame not our Author*, of 1635

Such was the importance of mathematical education for VEC students studying philosophy at the *Collegio Romano* in the seventeenth century that, in 1635, they dedicated a whole VEC Shrovetide drama to the subject of Euclidian geometry. The manuscript of the play, which survives in the VEC Archives (Scr. 35/1) has lost its original title and is simply known today by its opening line – *Blame not our Author*. Transcribed in the late 1970s by Professor Suzanne Gossett of Loyola University, Chicago, and published in 1983 by the Malone Society, the play, as far as is known, has long remained unperformed since its original staging in 1635. On 17 January 2017, however, an adapted version by Frances Hughes and Ben Martineau, both currently postgraduate students at Peterhouse, Cambridge, was staged for five nights by the ADC Theatre at the Corpus Playroom in Cambridge – and I was fortunate to attend on closing night.

The comedy, set in a Euclidean world, is populated by shapes and ruled over by Regulus, the Ruler. A melancholic young square, Quadro, dreams of becoming the perfect circle, whilst his dastardly friend, Rectangulum, decides to seek revenge on the entire shape-world, turning his fellows – Quadro, Line and Circulus – against their weary creator, the Compass. Geometric chaos ensues as the characters in an overused textbook are finally given the chance to rebel against their lot in life.

The humorous play, while reflecting the heavy emphasis on geometrical learning by VEC students following the Jesuit curriculum at the *Collegio Romano* in the 1630s, also includes darker references to religious persecution. When Quadro is bound in a circular contraption called the "Squarenigher's Daughter", the anonymous author directly alludes to the torture instrument known as the "Scavenger's Daughter", used on Catholics in late Elizabethan England.



Quadro and Rectangulum in *Blame not our Author*, directed by Frances Hughes and Ben Martineau, at the Corpus Playroom, University of Cambridge, January 2017. © Frances Hughes

The original, now fragile, manuscript of the play is currently undergoing conservation work in Rome and Frances Hughes and Ben Martineau have generously donated a copy of their adapted version of the play to the VEC Archives. It is satisfying to see a VEC archival item being brought back to life, both in the conservation laboratory and on stage, and one hopes that *Blame not our Author* will be resurrected on stage in Rome before too long.

Developing external links

Over the past year, professional contacts have been established or further developed between the College Archives and the following institutions and organisations:

- *Archivio Segreto Vaticano*
- *Biblioteca Conventuale Sant' Antonio, Afragola, Naples*
- *Bibliotheca Hertziana, Rome*
- British School at Rome
- Catholic Archives Society
- Centre for Catholic Studies, Durham University
- *École des Chartes, Sorbonne, Paris*
- *École française de Rome*
- *Musei Vaticani*
- Network of Archives of the Catholic Church (NALCC)
- St Isidore's College, Rome
- Stonyhurst College
- *Università di Roma Tor Vergata*
- University of Notre Dame Library, South Bend, Indiana
- University of Notre Dame, Rome Gateway
- Westminster Abbey Muniments.

From the Vatican Archives, the College has welcomed Dr Gianfranco Armando, one of the senior archivists there. The newly appointed director of the Vatican Museums, Dr Barbara Jatta, the first woman to hold this post, visited the College for the first time during the autumn of 2016 and offered the College Archives very helpful professional advice.

As an Honorary Fellow at the Centre for Catholic Studies at Durham University, I was invited to give an Ushaw Lecture in February 2017. Entitled *Maps, Meridians and Missions: Christopher Maire, SJ (1697–1767), a Durham cartographer in Enlightenment Italy*, the lecture dealt with the life and work of a mid-eighteenth century Rector of the VEC who was commissioned by Pope Benedict XIV in 1750 to undertake a two-year survey to measure the meridian from Rome to Rimini. Christopher Maire calculated the meridional circumference of the earth with tremendous accuracy, and, in 1755, published a new map of the Papal States which helped shape the future of Italian cartography. The lecture was given at Ushaw College on 22 February 2017 – the 250th anniversary of Maire's death.



Dr Barbara Jatta. Director of the Vatican Museums, who visited the College Archives on 3 October 2016.

Excellent relations have been developed over the past year both with the University of Notre Dame in Indiana and with its new Rome Gateway, located near the Colosseum. The university's Visual Arts Librarian, Marsha Stevenson, based at the main campus at South Bend, Indiana, has used the College Archives for her personal research, and Dr Matteo Binasco, the Postdoctoral Fellow at the university's Rome Gateway, has been a regular visitor to the Archives over the past year.

I was invited to give a paper at the university's conference, entitled *North Atlantic Catholic Communities in Rome, 1622–1939*, held in Rome on 5–7 June 2017. This conference brought together a group of international scholars working on aspects of the presence in Rome of individuals or communities originating from England, Wales, Scotland, Ireland, Canada, and the United States who looked to Rome as their spiritual metropolis and as a unique cultural and religious crossroads.

My contribution was entitled “‘Reluctance to accept of more business’: the rectors of the Venerable English College, Rome, as agents for the dioceses of Baltimore, Philadelphia and Quebec, 1821–1835”. This dealt with the VEC's important archival holdings, known as the North American Agency Papers, which concern the early development of the dioceses of Baltimore, Philadelphia and Quebec in which two Rectors of the VEC, Dr Robert Gradwell and Dr Nicholas Wiseman, were heavily involved, acting as links between the growing dioceses in North America and the Curia in Rome. Surprisingly, the existence of the papers at the VEC was unknown, even to seasoned scholars of the early Church in North America present at the conference, and the paper generated a great deal of interest.

Since its inception in 1979, I have been a member of the Catholic Archives Society (CAS) in the UK. The annual conference of the CAS was this year held in Torquay, in May 2017, on the theme of *The Pastoral Function of Church Archives*. I accepted an invitation to give the opening keynote lecture on this theme, illustrating my presentation with many examples drawn from the current archival project.

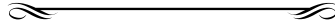
Taken together, all of these contacts are steadily raising the international profile of the College Archives and, hopefully, providing a sound platform for future development. The College is immensely grateful to the many students, former students, members of staff and friends who have helped the archival project in so many ways during the past year and particularly to Urs and Francesca Schwarzenbach, without whose generous financial support the present archival project would not have been possible.



MAURICE WHITEHEAD is the current Schwarzenbach Research Fellow at the Venerable English College. He is also a Research Fellow at the British School at Rome, Honorary Professor of Catholic Studies at Durham University and Emeritus Professor of History at Swansea University.

Nova et Vetera

MATTHEW KING

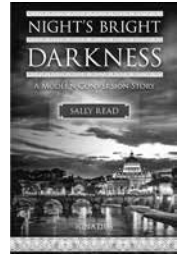


OLD ROMANS AND FRIENDS of the College have recently produced some fascinating resources. These short reviews draw on promotional material provided by the publishers.

Night's Bright Darkness

A Modern Conversion Story - Sally Read

Staunchly atheist Sally Read converted to Catholicism in the space of nine electric months. In 2010, Read was heralded as one of the bright young writers of the British poetry scene. Feminist and deeply anti-Catholic, she was writing a book about female sexuality when, during her research, she spoke with a Catholic priest. The interview led her on a dramatic spiritual quest that ended up at the Vatican itself, where she was received into the Catholic Church.



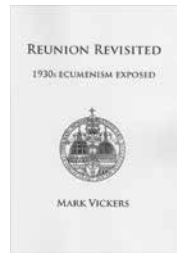
Unsurprisingly, this story is written in the vivid language of poetry. Read relates her encounters with the Father, the Spirit and then the Son exactly in the way they were given to her—timely, revelatory and compelling. These transforming events threw new light onto the experiences of her past—her father's death, her work as a psychiatric nurse and her single years in London—while they illumined the challenges of marriage and motherhood in a foreign country. As she developed a close intimacy with the new love that erupted into her life, Christ himself, she found herself coming to embrace a faith she had previously rejected as bigoted and stifling.

Sally Read is the author of three books of poetry published by Bloodaxe Books. She has an MA in Creative Writing from the University of South Dakota. Sally is poet in residence of the Hermitage of the Three Holy Hierarchs, and lives near Rome. She is a fellow of the Institute of Creative and Critical Writing at Birmingham City University, UK.

Reunion Revisited

1930s Ecumenism Exposed - Mark Vickers

The received wisdom is that no friendly contact between Anglicans and Roman Catholics existed from the Reformation until the Second Vatican Council - with the exception of the Malines Conversations hosted by Cardinal Mercier in Belgium in the 1920s. This work conclusively rebuts that assumption.



Based on recently discovered archival material, it describes in detail highly confidential conversations on the subject of reunion which took place in London in the early 1930s between an impressive team of officially-sanctioned Catholic prelates and scholarly, if somewhat eccentric, Anglicans disturbed as much by moral as doctrinal concerns.

The conversations explode the myth that the English Catholic hierarchy of the period was uniformly hostile to ecumenical contact.

These ground-breaking discussions challenge us today to re-examine the nature of the Church and authority, and to re-assess the objectives of ecumenism. At a time when the endeavour appears to have lost impetus, this book is an incentive for us to regain the imperative of Christ that all his disciples might be one.

Mark Vickers was born in Lincolnshire in 1966. He read History at Durham University and practised with one of the City law firms. Having studied for the priesthood at the English College in Rome, he was ordained for the Diocese of Westminster in 2003. He is currently a parish priest in West London. He has previously published two biographies, *St Eustace White: Elizabethan Priest and Martyr* and *By the Thames Divided: Cardinal Bourne in Southwark and Westminster*.



MATTHEW KING is a fourth year seminarian for the Diocese of Portsmouth studying theology at the the Pontifical University of St Thomas Aquinas in Urbe.

The image shows a CD cover for 'Te Deum Laudamus' by the Schola Cantorum of the Venerable English College, Rome. The cover features a black and white photograph of the choir performing in a grand, ornate church interior. The title 'Te Deum Laudamus' is written in a large, elegant script. Below the title is a smaller image of the CD case, which also features the choir and the title. The text on the CD case includes 'Schola Cantorum of the Venerable English College, Rome'.

Te Deum
Laudamus

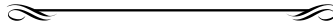
A CD released by the Schola Cantorum
of the Venerable English College, Rome

Price 10 euros (or €10 inclusive of postage and packing)

It may be obtained from the portineria of the College or by writing to
The Schola Master, Venerable English College, Via di Monserrato 45, 00186 Roma, Italy

Schola Report 2017

TRISTAN CRANFIELD



PREPARATIONS FOR THIS YEAR'S round of singing began in subterranean secrecy – no Bond villain's lair, but the College crypt, to which the Schola was temporarily relocated, to avoid disturbing the rest of the House during the autumn afternoons. Once our eyes had become accustomed to the gloom, everyone quickly adapted to the new environment, just as they did to the new composition of the choir. The loss of several voices from last year (and, indeed, throughout the course of this year, too) justified a new structure: the division of the Schola into three voice parts, rather than the previous four which had prevailed. However, it was a pleasure to welcome new singers to the fold: Toby Duckworth, Joakim Breeding and Anthony Fyk. The contribution of these New Men to swell our ranks, along with those returning to the Schola after many years of faithful service, was greatly appreciated.

The overarching theme of the Advent Meditation was Marian, devised by first year theology student, Matthew King. Matthew proposed a selection of readings to take us through the prophecies of the Old Testament, to the account of the Annunciation, culminating in a reflection on the humility of Our Lady written by St John Paul II. This homily was paired with Cavazzoni's 16th century version of the *Magnificat Quarti Toni* for portative organ, masterfully executed by Andrew Coy, with alternate verses chanted most beautifully by Albert Lawes. Sean Elliott was our organist in the Tribune for the congregational singing of the always rousing *Wake! O Wake! With Tidings Thrilling* set to Bach's *Wachet auf*, as well as *Of The Father's Heart Begotten*.

Regarding choral pieces, the three-part division proved challenging in terms of finding engaging and technically appropriate music to sing. However, it was found to lend itself to the late medieval choral writing, which, happily, is so well represented by our native English Advent repertoire. Drawing on this tradition, it was a pleasure to be able to offer the traditional carols *There Is No Rose Of Swych Virtu*, *The Truth Sent From Above* and *Blessed Be That Maid Mary* (the latter two being arranged by the Schola Master and Fr Rector, respectively). *There is No Rose* and *Blessed Be* provide examples of that curious habit of English song men to mix the vernacular and Latin phrases, creating the effect of a response at once local and homely to a mystery universal. Thus the anonymous poet sings, in that first carol: "For in this rose conteynèd was/heven and erthe in lytlyl space./*Res miranda!*"



Schola Master Tristan Cranfield conducts the Schola for the Advent Meditation ©Antonio Pineda

There is No Rose and *Blessed Be* provide examples of that curious habit of English song men to mix the vernacular and Latin phrases, creating the effect of a response at once local and homely to a mystery universal. Thus the anonymous poet sings, in that first carol: "For in this rose conteynèd was/heven and erthe in lytlyl space./*Res miranda!*"

14th century England was also represented by the performance of John Dunstable's *Quam Pulchra Es*. This beautiful work, the most challenging attempted by the Schola this year, is a fascinating example of word-painting in music: here staccato; there melismatic; all over lush in harmony as it joyfully depicts the text of the seventh chapter of the Canticle of Solomon. In the first part, the Man calls to his bride:

How beautiful art thou, and how comely, my dearest in delights! Thy stature is like to a palm tree and thy breasts to clusters of grapes. Thy head is like Carmel; thy neck as a tower of ivory...

The second half, taken up ably by a trio formed of Piotr Wygnanski, Andrew Coy and Sean Elliott, responds to the first with the words of the Woman replying to her mate. As the two depart in company, as it were, the motet fades quietly in a softly flowing, but also syncopated, "Alleluia!" The piece worked well paired with its reading Isaiah 35:1-6 ("The wilderness and the dry land shall be glad, the desert shall rejoice and blossom...") read as a foreshadowing of the fruitfulness of the New Eve: looked on in her lowliness, to be made beautiful and bring forth, by the power of God, the Saviour.

Moving into Lent and Easter, the Schola provided music again this year for the Station Mass at San Lorenzo in Damaso. Here, we sang a motet by contemporary American composer Kevin Allen, entitled *Ave Sacer Christi Sanguis*. This came off extremely well, as a video shot by the parish priest, and screened during pudding at the annual Schola Meal, attested! Similarly successful was our annual *gita* to St Peter's Square on Easter Sunday morning, to sing before the Papal liturgy began. It was gratifying to hear our rendition of Alessandro Constantini's *Confitemini Domino* reverberate around the piazza, eliciting the compliments of the other *maestri* there present. Even the weather, our usual nemesis, behaved itself for a time at least: the now customary soaking did not occur during the period in which we had to sing, but held off until the end of the Holy Father's homily!

The Schola year ended fittingly at the Chiesa Nuova, where we had the privilege of singing for Mass offered by Cardinal Robert Sarah, on the solemnity of St Philip Neri. To celebrate the saint "of gentleness and kindness" this year, we performed a version of a hymn composed in his honour by Blessed John Henry Newman, set to the Eastertide tune of *O Filii et Filiae*, topped off with a brilliant improvisation on that theme by organist Sean Elliott. Toby Duckworth and Piotr Wygnanski assisted with the chants of the Mass, and the whole thing ended with usual *O Filippo, amabil santo* sung during the final procession to his altar.

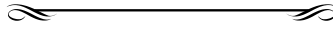
Once again, it has been a great privilege for me to lead the Schola. The quality of the performances that the men have been able to give is testimony to the amount of hard work that they put in throughout the year. I would like to take this opportunity to thank each one for his service (and for the patience he has shown with the Schola Master). It has been rewarding to know, as Cardinal Sarah said to us, that our music-making has lifted hearts and minds to the worship of Almighty God, because we have worked together to sing, as he put it, "*con competenza*": with the Spirit, and with understanding, too (cf. 1 Cor 14:15).



TRISTAN CRANFIELD is a deacon for the Diocese of Arundel and Brighton, studying for a licence in Thomistic Studies at the Pontifical University of St Thomas Aquinas in Urbe (the Angelicum) and is currently Schola Master.

Sports Report

JOSHUA DIXON



THERE ARE A FEW brief, but nonetheless tantalisingly intriguing, pieces of news regarding sports to report this year.

The first concerns the annual Ragheed Ganni tournament, held in honour of the martyred Iraqi priest and former seminarian of the Collegio Irlandese. After facing a tough seeding, in which the English College was pitted against such hardened players as the North American College and the Irish, we were forced to relinquish our championship to the Irish.

While we successfully saw off our first opponent, the Irish managed to hold us to a draw. They subsequently demonstrated their famous tenacity and class in winning their second game, proceeding to the final and, eventually, the cup. Like true English gentlemen, the cup, which remained in polished and perfect condition throughout the year, was returned to our worthy hosts. As always, the Irish College showed not only eye watering competitiveness on the pitch, but also their traditional, heart melting hospitality afterwards. So, until next year at least, congratulations to the worthy winners.

The annual North vs South football tournament took place during this year's *Villeggiatura* and, as usual, a gladiatorial spirit hung over the game. Despite heroic levels of resilience and a novel pre-match training session, the South came off worse this year with the score standing at 8-0 to the North. Nevertheless, man of the match must certainly be awarded to Mike Rakowski, Northampton's newest deacon, for his agility and dynamism in goal for the South, Mike was awarded the title two years previously for his defence against the northern attack, and this year once again saw him literally diving all over the goal to keep the North disappointed on many occasions. An interesting development is the idea of developing the competition to an East vs West game in the future, but the case remains open...

Another tit-bit of information is the purchasing of two new machines for the College gym. An excellent running machine was acquired, leaving no excuse for those who complain of the baking Roman heat preventing their running progression. Not only does the gym boast air-conditioning, but the machine possesses its own inbuilt fan for all one's sweat preventing needs. A new spin bike also joined the ranks of other, more well-used machines. Though rumours often abound, there is a hidden hope that the gym may well experience a reinigorating overhaul in the not too distant future, so watch this space!



JOSHUA DIXON is a third year seminarian for the Archdiocese of Liverpool, studying philosophy at the Pontifical University of St Thomas Aquinas in Urbe (the "Angelicum").

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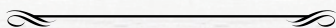
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The Year in Pictures 2016-17

ANDREW COY



Cardinal James Michael Harvey preaches at Mass on Martyrs' Day. © Antonio Pineda.



The New Men along with Fr John Metcalfe, Fr John Flynn and Fr Rector meet the Holy Father.



New Men: Seminarians Toby Duckworth, Daniel Ferguson and Joakim Breeding, Anglican exchange students, Nicholas Walters and Scott Coleman, along with Fr John Metcalfe in Siena during their summer language course. © Joakim Breeding.



A large group gather to collect holly during the "HollyCam".



Relics of the martyrs on display during Mass on Martyrs' Day. © Antonio Pineda.



Francis Murphy, Josef Ottersen, Fr Andrew Chase and Nicholas Walters take some time after exams to enjoy some winter sport. © Francis Murphy.



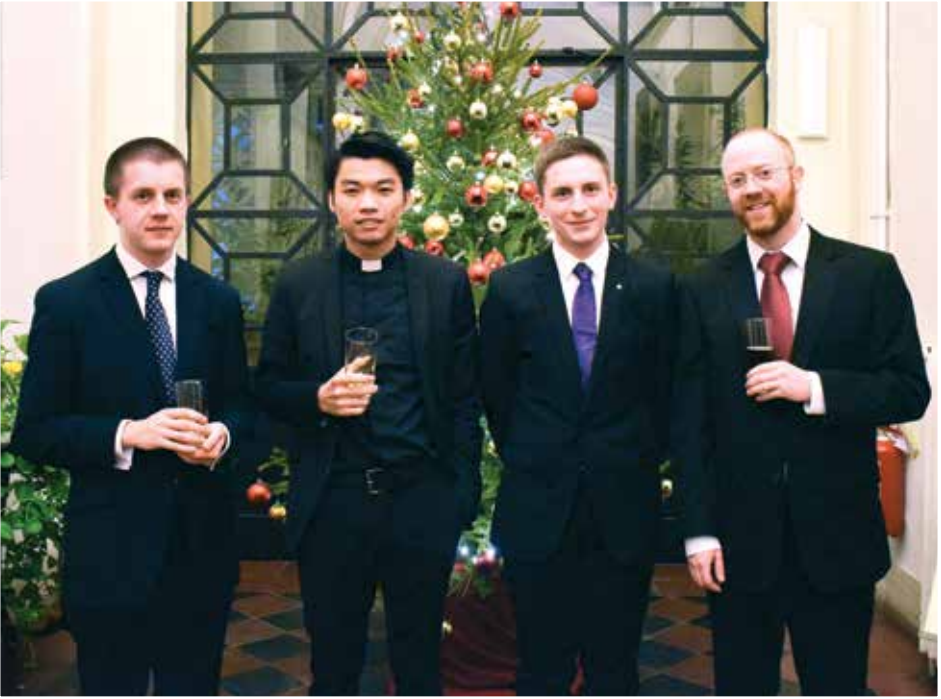
Tristan Cranfield leads the Schola during Mass on Martyrs' Day. © Antonio Pineda.



The College hosts a lunch for men and women from the Archdiocese of Birmingham who have recently faced homelessness or been in precarious accommodation. © Antonio Pineda.



Fr Rector addresses the audience after the grand finale of the Advent Show. © Antonio Pineda.



Andrew Coy, Hai Nguyen, Alan Wasowski and Matthew King enjoy the celebrations following Candidacy.
© Antonio Pineda.



Ryan Service, Benjamin Hilton, Marco Egawhary, Francis Murphy and John Waters are presented as candidates.
© Antonio Pineda.



Students enjoy the Beda gardens after lunch during the Beda Oasis . © Antonio Pineda.



Fr Rector shows Prince Charles the College Church with Cardinal Vincent Nichols.



Prince Charles is shown items from the College archive by archivist, Professor Maurice Whitehead.



An informal gathering in the Common Room to conclude the attempted Seven Churches Walk. © Francis Murphy.



Fr John Metcalfe blesses the congregation with Deacon Peter Stoddart during the Easter Vigil Mass.
© Antonio Pineda.



Birmingham seminarians Ryan Service, John Waters and Marco Egawhary enjoy the lakeside on the College gita.
© Alexander Balzanella



Josef Ottersen leads the Palm Sunday procession through the Villa gardens. © Antonio Pineda.



Vice-Rector, Fr John Flynn, shows members of the Roman Association the first *Liber Ruber* with the entries of the earliest College martyrs. © Antonio Pineda.



Old Romans gather after Mass during the visit of the Roman Association to the College. © Antonio Pineda.



Cardinal Vincent Nichols celebrates his 25th anniversary of episcopal ordination with Mass in the College church. © Antonio Pineda.



The restoration of the fresco in the College garden ensures its beauty can continue to be appreciated by future generations. © Piotr Wygnanski.

Fr Tom Cunah and Fr William Agley enjoy the College gardens before lunch on Founders' Day.
© Alexander Balzanella.



The Altar of Repose in the Martyrs' Chapel awaits the Blessed Sacrament on Maundy Thursday.
© Antonio Pineda.



Seminarians from the College serve for the Holy Father at the Consistory.



Senior Student Richard Marsden and Deputy Senior Student Francis Murphy meeting the Holy Father.



Six new lectors are instituted by Bishop Peter Doyle of Northampton. Left to right: Joshua Dixon, Sean Elliott, Andrew Coy, Bishop Doyle, Fr Rector, Alan Wasowski, Oliver Welsford and Henry Woodhouse. © Antonio Pineda



Bishop Alan Hopes of East Anglia with newly instituted acolytes: Piotr Wygnanski, Matthew King, Alex Balzanella and Dominic Jenkinson. © Antonio Pineda



From left to right: Richard Marsden, Antonio Pineda, Michael Rakowski, Joakim Breeding, Francis Murphy and Tristan Cranfield are ordained deacons by Bishop Terence Drainey of Middlesbrough. © Alexander Balzanella.



The new deacons gather with members of staff and guests after Mass. © Alexander Balzanella.



ANDREW COY is a third year seminarian for the Diocese of Northampton, studying theology at the Pontifical Gregorian University.

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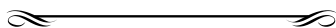
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The Venerable Diary 2016-17

GARY DENCH AND FRANCIS MURPHY



THE COLLEGE DIARY MARKING the year 1945 records the Editor withdrawing several volumes of *The Venerable* from the folds of his cassock and dropping them on the desk of your scribe's apprehensive predecessor. The change in styles of dress would make it almost impossible for anything but the thinnest of mobile telephones to be in the pockets of the present Editor. His determination and encouragement won through and so I agreed and endeavoured to keep a record of the events of 2016-17. My departure brought my own notes on the progress of the year to an end but they have been ably taken up by Francis Murphy.

Please consider my contribution a farewell gift, written in the spirit of much affection, recording a little something of the lives of the men of the College who, in my own time here, I came to see as brothers. Gary Dench

Sunday 26th September

Students return to a surprisingly cool Rome evening. The constant sound of suitcases being dragged across the cobbles is an aid to those early birds who would otherwise have taken a long *riposo* after lunch.

Monday 27th September

What Andrew Bowden describes as the Ben Tomato party is a great success as returning students are welcomed back. It also gives the rest of the student body a chance to meet the New Men. We welcome to our number Daniel Ferguson from Portsmouth, Toby Duckworth from Birmingham and Joakim Breeding from Sweden. The community

is also joined by two Anglican exchange students from St Stephen's House, Scott Coleman and Nicholas Walters. It has been claimed that St Stephen's House, or "Staggers" as it is sometimes known, has trained almost as many Catholic priests as our own dear *Venerabile*.

Along with the New Men, the students also get the chance to size up the new Vice-Rector, Fr John Flynn; his willingness to take charge with organisation, and help with clearing up, meets with great approval.

Tuesday 28th – Sunday 2nd October

The College begins its annual retreat with the customary stomach-churning ride to Palazzola. The difficulty of navigating the Palazzola drive has not improved and concerns that we may end up at the bottom of Lake Albano merely add to the travel sickness of some.

The retreat is led by Bishop Hugh Gilbert, sometime Abbot of Pluscarden, who speaks powerfully about a range of different themes connected with diocesan priesthood. He speaks about our spiritual journey to the heart of Jesus - the interior life of Our Lord - as well as the challenge we face as men preparing for ministry in a world satisfied with the material and the finite. Challenging and yet encouraging. His skill in knitting together Weetabix, cows and a leadership of fools won't be forgotten soon.

The community also get the opportunity to meet the temporary academic tutor Mgr McLean Cummings from the Archdiocese of Baltimore and currently at the Congregation for Oriental

Churches and whose previous appointment was to the Catholic seminary in Russia.

Monday 3rd October

A shock to the system for some with the first 6.45am start this academic year. Students at the Gregorian are given a lie-in on the condition they attend the Mass to mark the beginning of the academic year at the Church of Sant'Ignazio. After the 90-minute liturgy at the aforementioned church a number question whether they really chose the better path.

Malicious rumours regarding English College attendance rates at the pontifical universities continue to circulate. Fr Jan Nowotnik entertains his table at lunch by joking about his intention to show at least one of his faces at the Angelicum.

Tuesday 4th October

The first choir practice of the year, led by none other than the Diarist. He notes that, despite the thrills involved in practising Mass settings, the continuing popularity of evening classes at the Angelicum means a number of students are unable to attend. The Diarist wonders whether these classes would be so popular were they to be held on a Friday evening?

Wednesday 5th October

The College community is joined by the Archbishop of Canterbury for Lauds and breakfast. The Archbishop is in Rome to mark 50 years of closer ties between the Catholic Church and the Anglican Communion; on the agenda is a visit to the Anglican Centre and Ecumenical Vespers with Pope Francis. Fr John Metcalfe seems a little surprised at the idea of a speech being given at the *prima colazione*.

Thursday 6th October

Those without the misfortune to have evening classes don their linen collars or silk ties to troop down to *Caravita* for ecumenical Evensong with Archbishop

Welby and Cardinal Parolin. Many other guests from Rome and across the world are also in attendance. Sean Elliott is less than impressed by the Giles Swayne Magnificat.



John Waters, Piotr Wygnanski, Ryan Service and Alan Wasowski with Archbishop Justin Welby.

Sunday 9th October

A longer than usual post-*pranzo* constitutional walk as the community toddle down to the church of Sant' Alfonso, Cardinal Vincent's titular Church, to dedicate the year to Our Lady in front of the icon of Our Lady of Perpetual Succour.

Wednesday 12th October

The launch of *The Venerabile* is announced at the evening Mass. Like nuns at a papal audience, students elbow their way to the front of the queue, eager to discover the identity of last year's Diarist.

Friday 14th October

The first Italian Mass of the year is made somewhat more memorable by the preaching of the deacon. Andrew Bowden preaches on the hairs of his head being counted by the Lord. Probably a more impressive claim 20 years ago.

Saturday 15th October

Fr John Metcalfe starts as he means to go on by organising a day gita. Other students head off to the Dominican vault at Campo Verano for a Mass in memory of the great philosopher-theologian Reginald Garrigou-Lagrange.

Sunday 16th October

One student mischievously asks Alan Wasowski how he felt about singing the melody of the German national anthem this morning. He quickly responds that he hadn't even noticed, as he was watching the deacons to make sure they were doing their job properly.

After Mass, a small contingent of the student body stroll over to St Peter's Square as Pope Francis canonises seven new saints, including Jose Sanchez del Rio, the young Mexican who paid the ultimate price for his belief in the saving power of Christ the King. That evening, Francis Murphy opens the series of Vespers reflections with a discourse which certainly captures the spirit of the Cristeros. It's not that time of year, yet, but *Viva Cristo Re!*

Tuesday 18th October - the Feast of St Luke

The College screeches out yet another rendition of *By all your saints still striving* sung from a hymn book which sets music far too high for any time of day, let alone the hour the students of this Venerable English College have to contemplate a recitation.

Wednesday 19th October

Serenhedd James, not to be confused for a knight of the realm, joins the community for Mass and supper. His talk to the Wiseman Society last year is remembered with great fondness. The usual hospitality follows in the bar.

Thursday 20th October

Those on Extended Pastoral Placements over the summer begin their retreat at San Vito Romano.

The College is also graced by the visit of a former Rector, Cardinal Cormac Murphy-O'Connor. The Cardinal is visiting Rome as part of the celebrations for his 60th anniversary of priesthood. Perhaps another rendition of the College's hit, *Ad Multos Annos*, will soon be upon us?

Friday 21st October

Fr Jan Nowotnik celebrates the Friday morning Latin Mass (OF) in honour of San Gaspere del Bufalo. The traditional tactic of turning up the water temperature when a Cardinal is visiting has, alas, not been employed.

Sunday 23rd October

Cardinal Cormac presides at Mass for the College, and the community is joined by many of his friends and family who have come to celebrate his anniversary of priesthood. At lunch the Cardinal reflects on the election of Pope Benedict and the celebration that followed, although claims of the champagne at the *Casa Santa Marta* being lesser than the College *prosecco* are met with some suspicion. Nonetheless a glass is raised to the health of Cardinal Cormac: *Ad multos annos!*

Friday 28th October

With the free weekend having finally arrived, a group of students head up to the villa accompanied by a mysterious "+1" from the Scots College.

Monday 31st October

The wildest of rumours reach Rome from Palazzola. How did the Editor and Andrew Coy manage to get chased by a wild boar in the forest around Palazzola? How did somebody's shoes end up on the fire?

Tuesday 1st November

A free day for most of the house, although students in the top two years have a full 6 hours of safeguarding talks from Dawn Lundergan and Colette Morris. *Buona festa!*

Wednesday 2nd November

The College keeps the Commemoration of all the Faithful Departed at the usual community evening Mass. Fr Hugh Logan treats the house to a rendition of *He's got the whole world in his hands* during his homily.

Friday 4th November

The annual humiliation of the *nuovi* comes by very quickly and the first year students certainly prove themselves up to the task. The evening also provides a great opportunity for the other students to put their amateur psychology skills to the test. Joakim introduces the house to a Swedish dance, which is the basis of the extremely popular finale. Toby reads out an amusing poem of his own devising. Even the College's visiting Anglicans manage something along the lines of *Everyone's a little bit papist!*

Saturday 5th November

The Diarist is at pains to understand why everyone is still in bed well past noon.

Sunday 6th November

The students of the Pontifical Scots College brave the long and winding road down from the Via Cassia to join us for lunch. A joyful occasion which has certainly proven to the Diarist that life is Better Together. The enduring words of the day are surely those of the Scots Rector to our own Fr Rector: "Scotch? We call it whisky!"

In an unrelated incident the Bell Tower of the College is struck by lightning, blowing out the Wifi system. The scream of Haris

Roberts is almost certainly louder than the thunder which prompted it.

Monday 7th November

Although not experienced by the Diarist, judging by some of the outfits seen at Morning Prayer, there may have been an electricity outage on some corridors: Michael Vian Clark and Elliott Wright come down in coordinating outfits. Jan Nowotnik celebrates eighteen years of priestly ministry. *Ad multos annos!*

Wednesday 9th November

A morning which Trumps all others.

Friday 11th November

An unseasonably early bout of festive cheer? Mid-morning coffee in St Joseph's Mews is marked by Christmas music blaring down the corridor. This is followed by a Christmas party on the Monserra'.

Sunday 13th November

Continuing the College tour of the city of Rome, the community joins the Beda, Scots and Irish Colleges for a Remembrance Sunday Mass at San Silvestro in Capite. The music and liturgy are organised by the Beda College, some of whom may have served in the First or Second World War. The large-print booklets cause some amusement.



Joshua Dixon shares a joke with students of the Pontifical Scots College during their visit to the College for lunch.
© Antonio Pineda.

Friday 18th November

Some students head up to Palazzola early for the Human Development weekend. Sean Elliott frantically makes calls back to the College to request a fresh pair of trousers.

Thursday 24th November

The shuffling to be heard throughout the corridors can only mean that the Jubilarians have arrived. The evening Mass means a half-hour lie-in, so no wonder the occasion is popular all-round. Fr John Flynn seems bemused by Fr Tom Cunnah's efforts to calculate the total number of years served right back to Christ.

Rumours of one of the Jubilarians locking himself in a cupboard have not been exaggerated.

Saturday 26th November

The House begins the Advent recollection, led by Fr Gerry Sheehan OD whose reflections on the Lord's openness to us in the Blessed Sacrament provided much food for thought in the following Quarant'ore. Although the House goes into silence for twenty-four hours such news does not filter through to the revellers on the Via di Monserrato.

Wednesday 30th November

The Office of Readings in the Martyrs' Chapel kicks off Martyrs' Day. There is even a vested cantor in the grand personage of Sean Elliott.

Thursday 1st December

Buonafesta! With Mass celebrated by Cardinal Harvey, the Diarist thinks it would be fair to remark on how "Roman" the style of Martyrs' Day was this year. His Eminence and the two Deacons are resplendent in red damask and the sound of *O English Hearts* thunders out from the organ. What better way to celebrate the great heroes of our faith who have gone before us?

Thursday 8th December

Buonafesta di nuovo! A group of students departed after Wednesday evening's supper



Oliver Welsford and James Barber belt out a few carols during the 'HollyCam' celebrations. © Alexander Balzanella.

for the Villa in order to pick some holly. Not everybody actually makes it to the holly-picking, but the Diarist is certain that they were all there in spirit. Another Solemn Mass and another big *pranzone* mean that Our Lady is suitably honoured. Toby Duckworth takes the students in hand with the singing of carols after lunch. Fr Jan Nowotnik entertains everybody at charades.

Saturday and Sunday 10th/11th December

The wafting of cinnamon, brandy and mulled wine throughout the *rione* lets everyone know that it's time for the Annual Advent Entertainment. The meditation, devised by Matthew King, took on a Marian theme culminating in a reflection written by St John Paul II.

With a large international contingent the students make a real effort to explain life on the Via di Monserrato. Fr Tom Cunnah and Andrew Bowden try to comprehend the logic of the Fahrenheit system that endures amongst the Americans whilst Peter Taylor explains the meaning of Brexit, or was it breakfast? Meanwhile Fr Hugh Logan gives a rendition of *No Woman, No Cry* and Piotr Wagnanski performs *Silent Night* in a new medium for the digital age.

Sunday 18th December

Congratulations to Josef and Hai who were both instituted as Acolytes this morning. In the



Rev. Kasper Baadsgaard, Joakim Breeding and Andrew Bowden celebrate with new candidate, Benjamin Hilton, second from the right. © Joakim Breeding.

words of Bishop Paul Tighe, Adjunct Secretary of the Pontifical Council for Culture, who instituted the new Acolytes: "May the road ever rise up to meet you. . ."

Tuesday 20th December

The College is filled with excitable shouts and rushes of activity. Could it be Christmas? No, it's pre-candidacy excitement! The clothes, the liturgy and the meal have all been meticulously planned for months and the day has finally arrived. Congratulations to Marco Egawhary, Benjamin Hilton, Francis Murphy, Ryan Service and John Waters! The day also witnesses the departure of Albert Lawes, who leaves with all of our prayers and best wishes.

Wednesday 21st December

Candidacy suitably celebrated, the *cortile* is filled with the rumble of suitcases being dragged across the cobbles for the start of the Christmas holidays.

Monday 9th January

After returning the night before from Christmas holidays, the students are hosted by the Formation staff in the Salone. The evening also provides the chance for most students to meet the new Academic Tutor, Sr Margaret Atkins CRSA of Boarbank Hall in Cumbria. Sr Margaret will be in the post until the end of the Academic Year.

Wednesday 18th January

With deadlines looming a number of students seem to be making their first tentative steps

into the library, whilst with the flurry of notes from Sr Mary Joseph on the noticeboard some seem to have forgotten the check-out system altogether.

Wednesday 25th January

Burns' Night is celebrated at the Pontifical Scots College, with a number of the English College in attendance. It seems that the accents get thicker each year, although that might just be a consequence of the generosity of the hosts!

Thursday 2nd February

Business is back up again for the bars in the Campo as everyone gathers to say goodbye to our two Anglican-exchange students, Scott Coleman and Nicholas Walters.

Saturday 11th February

The free weekend is particularly quiet as so many are away for post-exam breaks. The cold snap in Rome has made the *isole* popular, with Dominic Jenkinson, Josef Ottersen, Piotr Wygnanski heading to Sardinia for a road trip. Alan Wasowski explained his multi-country holiday itinerary to the Diarist who felt he needed a lie-down afterwards.

Wednesday 15th February

Cardinal Nichols offered the Wednesday evening community Mass, celebrating twenty-five years of being a bishop. Given the first reading about Noah and the Ark, the Cardinal quipped that being a bishop did not always feel like being locked in a boat trying to avoid being drowned by the flood! He did, however, preach movingly about missionary discipleship in the context of the western world. The College was also joined by the drafting team from ARCIC.

Monday 20th February

The Editor surprises a few at Vespers after producing a note-perfect tone of the Canticle. Sadly his decision to intone the *Benedictus* rather than the *Magnificat* means that few are able to join in.

Tuesday 21st February

As the UK prepares for the two by-elections which may determine the future of the leadership of the Labour Party, the Venerabile is busy with the election of the Senior Student. It was announced at supper that Richard Marsden would take over from Mark Paver as Senior Student. Richard's active commitment to the College and community has been proven over many different roles as a member of the house. *Floreat Riccardus!*

Wednesday 22nd February

The Feast of the Chair of St Peter and who better to preach on this subject than Andrew Bowden? In the refectory afterwards it is announced that Francis Murphy replaces Peter Stoddart as the Deputy Senior Student. Francis is known for his discretion, but anybody not doing their house job had better watch out because Murphy's about!

Thursday 23rd February

The queue outside the Rector's office reaches its annual height as students await their fate in the house job changeover. The Diarist is relieved to have avoided a second term as choirmaster, the baton of which is handed on to Piotr Wygnanski. Other notable appointments include Marco Egawhary as MC, Peter Taylor as Head Sacristan and John Waters as Capo of Common Room team.

Saturday 25th February

The College crypt plays host to the launch of Night's Bright Darkness by Sally Read that explores the renowned poet's spiritual transformation from staunch atheist to reception into the Catholic Church.

Sunday 26th February

House meeting, the Rector announces the potential for renovation and addition of public spaces, which leads to a rush of excitement amongst the budding Laurence Lewelyn-Bowens of the College.

Thursday 2nd March - Sunday 5th March

Ministries retreat. The coach drops the

students in the middle of Bagnoregio, fine in normal circumstances, except that the coach was carrying the extra luggage from the six students who took the car. The Diarist is sure the students offered it up.

Friday 10th March

Friday morning, and once again College members gather to celebrate Lauds and Mass in Italian. During the breakfast that follows, Dominic Jenkinson demonstrates that sycophancy is not without its hazards as he gives the morning's celebrant - Fr Rector - warm thanks for a splendid homily; only to be reminded by Elliott Wright that it was the morning's deacon, Peter Stoddart, who preached. An awkward silence ensues.

Sunday 12th March

The Bishops' Visitation begins, with students welcoming Archbishop Longley, Bishop Draine, and Bishop Campbell to Rome. The coming days will grant seminarians many opportunities to discuss various aspects of seminary life with the visiting bishops.

Monday 13th March

In an ecumenical first, a cohort of Anglicans from Rome's Anglican Centre and Oxford's Merton College celebrate Evensong at the Altar of the Chair in St Peter's Basilica. Fr Jan Nowotnik and Peter Taylor make up the VEC contingent in attendance.

News reaches the College that Scott Coleman is to be received into the Catholic Church later in the year, having departed as an Anglican visiting student just over a month ago. Alan Wasowski, overcome with emotion, smashes 37 glasses while setting up the evening drinks reception for our episcopal visitors.

Tuesday 14th March

Alan Wasowski's crusade against College drinking vessels continues as he attempts, this time unsuccessfully, to destroy a number of cups while wheeling the coffee trolley back to the kitchen.

Haris Roberts and Gary Dench depart for England, seen off by a crowd of waving students.

After a respectful pause of a few milliseconds' duration, vultures descend on Gary and Haris' vacated rooms. The old principle of swapping "like for like" when removing items from empty rooms is observed with customary scrupulosity, and soon both rooms contain impressive concentrations of the very worst furniture to be found on the *Via di Monserrato*. Later in the afternoon, Sean Elliott and Ben Hilton are spied hauling extravagant chairs and sofas up and down various corridors, all the while fretting over the challenge posed by grease stains on damask.

Friday 17- Sunday 19th March

The arrival of a free weekend is always cause for celebration, and following an eventful few weeks this one proves especially welcome. The community scatters across Italy, but not all travels are without their trials. Tristan Cranfield heads to Ancona, only to find himself in an apartment full of "provocative" artwork; stopping short of a full-scale bonfire of the vanities, he secures peace of mind by stripping the walls of all offending items for the duration of his stay.

Over in Florence, Andrew Bowden experiences minor difficulties trying to check into a luxury hotel. Updates are provided to concerned friends and relations via Facebook, with all marvelling at his stoicism in the face of such hardship.

Monday 20th March

Archbishop Patrón Wong, Secretary for Seminaries of the Congregation for the Clergy, visits the College. After acting as principal celebrant at Mass for the Feast of St Joseph, he gives a warm, paternal talk to the seminarians, and takes questions from various students.

Steven Leightell, having discerned that the Lord is calling him to a different path, is celebrated by his peers as he prepares to leave for England the following day.

Tuesday 21st March

With several highly desirable rooms now unoccupied, a room ballot is announced and those looking for a change of scenery are invited to participate. Sean Elliott, having spent months perfecting his lounge-cum-boudoir on the Common Room corridor, decides it is time to move and throws his name into the mix.

Fr Jan Nowotnik and Peter Taylor's adventures in ecumenism continue, as they head over to the Anglican Centre to attend a service commemorating Archbishop Cranmer.

Friday 24th March

A 40 Days for Life gathering - one of the first in Rome - takes place outside the hospital of San Giovanni Addolorata, with attendees lay and clerical coming from various professions and a number of seminaries. Among those from the English College joining the prayers to end abortion are Tristan Cranfield, Richard Marsden, Dominic Jenkinson, and Andrew Bowden.

Sunday 26th March

The room ballot results are posted on the noticeboard, and there now begins the painfully slow process of selecting new rooms in the decreed order.

The College celebrates Laetare Sunday by decamping to the Beda for Mass, at which Bishop Mark Davies presides. The traditional "Lenten Oasis" lunch follows; tables are served with striking displays of dexterity and agility by the venerable members of that institution. Outside, a senescent terrapin suns herself in the Beda pond, winning a gaggle of admirers while post-prandial coffees and liqueurs are consumed.

In the evening, James Barber's impassioned Vespers reflection gives rise to major theological controversy. Arguments break out at supper as to whether God's love can really be described as a "raging Inferno"; with no consensus in sight, it is suggested that a *dubium* be submitted to the CDF.

Monday 27th March

The slow outworking of the room ballot continues, proving a source of increasing irritation to those not minded to view corridor nomadism with indulgence. Andrew Coy's indecision over whether to move into the Editor's recently vacated room is a case in point: polite expressions of feigned interest soon give way to franker forms of speech, as Andrew insists on broadcasting his half-hourly changes of mind.

Tuesday 28th March

The Station Mass at San Lorenzo sees the English College's musical-liturgical complex swing into action. Marco Egawhary acts as MC with his usual diligence and efficiency, while Michael Rakowski and Piotr Wygnanski read with due solemnity. Mark Paver's proclamation of the Gospel is followed by Bishop Mark Davies preaching, focusing on the day's Mass text from Ezekiel as he calls us to acknowledge our need to turn to the river of divine grace for refreshment.

At the breakfast that follows in the College refectory, there is a back-to-the-'50s feel to proceedings as members of the Schola and altar servers wolf down a few morsels in their cassocks before racing upstairs to get changed for lectures.

Wednesday 29th March

On the day that sees the Prime Minister invoking Article 50, a collection of MPs and peers - among them Stephen Pound, Mark Menzies, and Sir Edward Leigh - come to the College for Mass and supper. The visit is part of the Rome itinerary of the All-Party Parliamentary Group on the Holy See; also present is the British Ambassador to the Holy See, Sally Axworthy, who is making her first official visit to the VEC. By happy coincidence, the Georgian Ambassador to the Holy See joins us as a personal guest of Fr Jan Nowotnik.

Vegetarians and those refraining from meat for Lent are reminded of the

place afforded them in the Italian culinary landscape when they find themselves confronted by the *senza carne* main course: a fried egg.

Thursday 30th March

Sr Margaret Atkins, our temporary Academic Tutor, gives a spiritual conference on the nature and value of community life, with a number of insights drawn both from experience as a religious and as a recent observer of the ways of the VEC. The Diarist shifts uncomfortably in his chair as the question of how we speak of others is raised, but is relieved when the conference moves on to other matters.

Saturday 1 April

Clambering into the coach to Palazzola, students chatter excitedly as they contemplate the prospect of another Human Development weekend. It does not take long for things to deteriorate: soon after arrival Dominic Jenkinson is witnessed roaming the Villa's grounds, barking at the unwary while waving a pint glass filled with unwrapped Twix bars. Meanwhile, Andrews Coy and Bowden flaunt their shared bad taste as they sport identical outfits. Up at the restaurant that VEC seminarians still insist on calling "the Kiosk", Ben Hilton stages a rather late - but possibly apt, given the date - birthday celebration.

Sunday 2 April

Everyone being deemed to have matured somewhat, the Human Development sessions draw to a close. Stormy weather through Mass and Sunday lunch lead the Editor to abandon his reckless plan to run back to the College from Palazzola, and so he settles for enjoying a leisurely Villa lunch. At the end of the meal, Fr Rector informs the College community that we are to receive a visit from the Prince of Wales in a couple of days' time, and requests that advance notice of the visit not be shared beyond the confines of the College for security reasons.

In the evening, a wide-eyed congregation listens attentively as Josef Ottersen's Vespers reflection veers into Agatha Christie territory. Youthful experiences are recalled in such a way as to suggest that beneath Josef's placid Scandinavian exterior there lies a killer instinct.

Tuesday 4th April

The Prince of Wales arrives at the English College, the first such visit to the seminary by an heir to the throne. After being greeted by Fr Rector, he proceeds to tour the church and other parts of the College in the company of the Rector and Cardinal Vincent Nichols. They then proceed to the *Salone*, where dignitaries, guests, staff, and a collection of students await, ready to bow and make well-mannered conversation. Ryan Service proves a master of royal chit-chat, while resident Australian Fr Andrew Chase seems almost overcome by emotion when given the opportunity to show due deference to his future king. (Well done, Fr Chase.) Barbara Donovan ensures that hot tea is kept flowing at all times.

Later in the day, some leading British Muslims - personal guests of Cardinal Nichols - meet the staff and seminarians as they prepare for a papal audience set to take place the following morning. A lecture titled "The Ontological Mercy and its Divine Reflections" is delivered to an audience of College members and other guests by Sayed Ali Abbas Razawi, Director-General of the Scottish Ahlul Bayt Society.



Prince Charles greets students during his visit to the College.

Wednesday 5th April

Older seminarians feel the weight of their years when they express surprise at a breakfast appearance by Martin Bashir, who is accompanying Cardinal Nichols' Muslim guests; younger seminarians, for whom Princess Diana and Michael Jackson barely register as childhood memories, seem unstirred.

Friday 7th April

Alarm! A fire drill is held during breakfast, punishing those who had decided to forgo cereal in the hope of securing a more restful sequel to morning Mass. Sean Elliott eventually emerges after putting the finishing touches to his coiffure, but it is Henry Woodhouse who wins the trophy for most delayed escape, making an indignant late appearance at the designated meeting point outside.

Saturday 8th - Tuesday 11th April

The Holy Week retreat begins up at the Villa, with Fr Allan White OP acting as retreat-giver. As ever, this is a retreat conducted according to the peculiar rules of VEC silence, meaning wild gesticulation at the table, hushed reminders of liturgical duties, and occasional unexpected queries from members of staff. While Fr Allan gives enlightening and frequently entertaining talks on themes of conversion, vocation, and mission, Sr Margaret Atkins takes the opportunity to do a bit of bird-watching in the grounds of Palazzola. Fr Anthony Doe celebrates the 36th anniversary of his priestly ordination, and the Palm Sunday liturgy begins - as is now English College custom - with the blessing of palms on the Villa volleyball court.

Wednesday 12th April

Having returned to Rome, the VEC prepares for the busiest days in the liturgical year. Sr Mary Joseph McManamon ensures that various guests are accommodated in

accordance with the latest draft of the room list, while sacristans agonise over tarnished candlesticks and musicians rehearse for the various liturgies looming. MC Marco Egawhary maintains his habitual serenity.

Thursday 13th April

Fr John Flynn presides at the Maundy Thursday evening liturgy, preaching a message of inclusion to those who have felt wounded or alienated by the behaviour of the Church's members. Joshua Dixon, Daniel Ferguson, Alan Wasowski, and the Editor are among the seminarians and guests chosen to have their feet washed during the Mandatum.

The Mass of the Lord's Supper concludes with a procession to this year's extremely impressive altar of repose, fruit of Michael Vian Clark and Sean Elliott's considerable efforts throughout the day. Various visitors tell students during the course of the evening that the College's altar of repose is the best in the area. Not, of course, that anyone regards it as a competition...

Friday 14th April

Peter Stoddart leads seminarians and guests around the College garden for the Good Friday Stations of the Cross, employing St Josemaría Escrivá's meditations. At the afternoon liturgy, Andrew Bowden proves an extremely able narrator, while Mark Paver and the Vice-Rector sing as Pilate and Christ respectively. Such is the standard of the singing that Andrew's accidental prayer for "Pope Benedict" almost passes without comment.

In the evening, while some students and guests head over to the Colosseum for the papal Stations of the Cross, others gather in the Common Room for a screening of Mel Gibson's *Passion of the Christ*.

Saturday 15th April

After a quiet day of prayer, contemplation, and careful preparation, the Easter Vigil begins. Dominic Jenkinson is this year's jealous guardian of the fire, and performs the task to

perfection. Once the gathered faithful have processed from the garden to the College church, Elliott Wright sings the *Exultet* with brio. Marco Egawhary is once again on hand to oversee liturgical coordination, but celebrant Fr John Metcalfe's vigorous *asperges* notwithstanding, the only major challenge comes later when the wick of the paschal candle must be reached; fortunately, server Mike Rakowski is able to deploy his stature to good effect when Marco's straining falls short. The candle itself - painted by Ben Hilton - is admired by many at the Vigil's conclusion, though not for too long; cake and prosecco are waiting in the Garden Room.

Sunday 16th April

Having snatched a few hours' sleep before rising, those hoping to enjoy the Easter Sunday liturgy in St Peter's Square head down the Via Giulia. The Schola, as in previous years, sing for their seats, and in so doing endure an especially trying morning of hot weather alternating with extreme rainfall; those who have come unprepared have to make do with what protection they can muster, which may explain why Josef Ottersen ends up with a leather satchel on his head. Back at the VEC, Fr Anthony Doe enjoys more predictable conditions as he presides in the College church.

Before the usual Easter Sunday lunch, John Waters dazzles as VEC mixologist, serving up some rather large Vesper Martinis which would likely have floored even 007; Fr Andrew Chase ponders his with an expression suggesting concern, but sees it away all the same. After lunch, coffee and liqueurs are served in the garden where, not entering into the spirit of the day, one of the pond's goldfish dies. Dominic Jenkinson offers the corpse to various seminarians as a post-prandial snack, and seems surprised by the absence of takers. More appetising, and much better received, is the selection of Fortnum's chocolates, which have been delivered courtesy of Old Roman Fr Tom Creagh-Fuller.

Stomachs filled, bags packed, and farewells exchanged, seminarians head in their various directions - some staying to enjoy Easter Week around Italy, while others fly back to Britain.

Sunday 23rd April

Having had a week to celebrate Easter and dwell on how much they are missing one another's company, students pile back into the College.

Monday 24th April

The Easter Octave concluded, the College takes the opportunity to celebrate St George's Day; at the evening Mass it seems only fitting that Fr Jorge Jesús López should preside. The Common Room team decorate the refectory with the flags of England and the Vatican, while giving the College statue of Our Lady of Walsingham pride of place. Some bunting supplied by John Waters completes the parish fête effect. There follows an English feast of sorts, with a prawn cocktail starter, a main course of beef and Yorkshire puddings, apple crumble for dessert, and then a selection of cheeses for those still wanting more. If no-one seems quite sure about the relevance of the mountains of gorgonzola, they are well-received nonetheless - as are the bottles of port donated by Fr Rector. The meal ends with Piotr Wygnanski providing a boisterous introduction to the singing of the national anthem, and then it's upstairs to the Common Room for a screening of *The Life and Death of Colonel Blimp*.

Wednesday 26th April

Enjoying freedom of movement between our peoples while it lasts, the seminarians of the Irish College visit the VEC for Wednesday evening Mass and supper. Bolstering the Hibernian ranks is a group of American seminarians, who are staying with the Irish on short-term study programmes. Andrew Bowden, preaching at Mass, opens with a risqué gag about Englishmen, Irishmen, and Scotsmen, before concentrating on less controversial material.

Sunday 30th April

The College community comes together before Vespers for a House Meeting, this being a chance for concerns to be shared, information relayed, and hobbyhorses ridden. The major topic of discussion this evening is that of creating new social spaces. Sean Elliott speaks up for those keen that any arrangement should involve easy access to "fresh air" (i.e. smokers), and receives assurance that this will not be denied. Peter Stoddart makes the helpful proposal that the new communal space be named after Senior Student Richard Marsden, which suggestion the student body - with the exception of Richard - greets with enthusiasm. John Waters expresses concern for the fate of some items removed from the public fridge; sniffer dogs are set loose and helicopters scrambled.

Monday 1st May

For the feast of St Joseph the Worker, the denizens of St Joseph's Corridor make up for their failure to mark their patron's March feast. Lilies flank his statue, a candle appears before him, and the table below gains a lace covering donated by Alan Wasowski. Meanwhile Fr Andrew Chase, insistent that the distinct character of today's feast be acknowledged, places a collection of DIY equipment at his feet.

Tuesday 2nd May

Following gruesome health woes borne with tremendous grace, Michael Vian Clark reappears in the College after a short stay in hospital. It transpires that an overzealous medic has provided him with a zimmer frame. To everyone's disappointment, Michael declines to make public use of it. It later disappears entirely, presumably having been donated to our good friends at the Beda.

Wednesday 3rd May

The evening sees a visit to the College by members of the Monastic Formators' Programme, meeting under the tutelage of

Fr Mark Butlin OSB. A lively supper follows Mass, and the first volume of the VEC *Liber Ruber* is placed on the altar of the Martyrs' Chapel so that guests may venerate the entries of some of the College's martyrs. Fr Jorge Jesús López provides a welcome gift of *torrone* to accompany the coffee served on the ground floor corridor by the Common Room team.

Thursday 4th May

A small delegation from the VEC heads over to the Scots College with a view to dazzling the competition with their extensive knowledge of matters insignificant. As it happens, the Scots are not to be outdone in this area, and so we have to settle for celebrating a British rather than English victory. The Sassenachs will have their revenge next year.

Saturday 6th May

In every Senior Student's life, there are a few defining moments: episodes that serve to define the tenure of an SS as either wonderfully successful or entirely hopeless. (There can be no middle ground.) Perhaps none is so important as that which Richard Marsden faces on this day, which sees the unveiling of the College *gita*. Not until we are all on the coach, students, staff, and *personale* alike, are we to learn our destination. With all the élan of a master showman, Richard finally announces where we are heading: Villa Farnese, in Caprarola, to be followed by a lakeside barbecue. Initial reaction suggests



Josef Ottersen, Tristan Cranfield and Francis Murphy admire the beauty of the Villa Farnese during the College *gita*. © Alexander Balzanella



Joakim Breeding (left) and Benjamin Hilton (right) take cover under Andrew Bowden's umbrella during the College *gita*. © Alexander Balzanella

that expectations have been exceeded. That said, not everyone seems to have boarded the coach on the same business. Some outfits indicate confusion as to the nature of the trip; while Joakim Breeding comes dressed as a yeoman farmer, Ryan Service looks to be auditioning for a bit part in a television revival of *Happy Days*.

We arrive at Villa Farnese, and are introduced to the tour guide. As Dominic Jenkinson bewails the pagan excesses of the Renaissance prelates responsible for the glorious interiors - complaints which acquire some force given the niches apparently dedicated to busts of Nero and Caligula - the rest of the community are consumed by a more mundane concern: is rain about to kill off the barbecue lunch? A sigh of relief goes up as the Senior Student confirms the existence of a Plan B, which involves eating in a lakeside restaurant.

The heavens open, confirming the wisdom of opting for the latter course of action. Several courses later, a few intrepid students - the Editor, Ryan Service, Andrew Coy, and John Waters - go for a swim in the icy lake, where they are joined by Fr Kurt Priem. Italian bystanders tut and roll their eyes at the silly *inglesi*, swimming so soon after lunch. The coach journey back is uneventful, but for occasional wails from frozen swimmers and an emergency stop at Piazza Cavour so that Tristan Cranfield can descend and attend to a pressing personal situation.

Sunday 7th May

The College community are joined for Mass and Sunday lunch by a group of Catholic parliamentary interns, who are being introduced to Rome by the General Secretary of the Bishops' Conference, Fr Chris Thomas. With the internship scheme having incubated two of our current seminarians, might there be another in the ranks of our visitors? Only time will tell.

Monday 8th May

It is with surprise that the Schola this week finds itself hosting a surprise guest: a bird has lodged itself behind some heavy furniture in the Garden Room. While Tristan Cranfield struggles to retain the attention of his charges, the bird makes a game attempt to join in the singing. The session draws to a close, and the bird is finally released.

In the evening, Adrian Abel from the St Vincent de Paul Society gives an overview of the organisation's work and the opportunities that exist for collaboration in the context of parish ministry. The Senior Student offers a vote of thanks from the students before presenting a contribution on their behalf, though his failure to employ a jumbo-sized cheque is a source of widespread dismay.

Saturday 13th May

One hundred years to the day after Our Lady first appeared to the three shepherd children at Fatima, a good number of students participate in a local street procession commemorating the event. It culminates in a solid display of Mediterranean piety: hymns ascend, fireworks explode, confetti showers down, and all go home edified.

Sunday 14th May

Birmingham's Canon Mervyn Tower, who guided the College so ably during its October 2014 visit to the Holy Land, comes to address us on the tour scheduled for late September 2017: a pilgrimage to the Churches of the Apocalypse. Whetting appetites by

identifying some of the highlights of the trip ahead, Canon Tower also draws attention to various practical considerations and some recommended preparation.

Monday 15th May

Late in the evening, Fr James McAuley - destined to be the next Academic Tutor - arrives at the VEC. Sr Margaret Atkins greets him on arrival, having just spent the last ninety minutes discussing - but not, one hopes, enduring - "near death experiences" with members of her weekly book club.

Wednesday 17th May

Members of the Roman Association join the College community for supper, at the end of which Mgr Bruce Harbert gives a remarkable speech toasting the hierarchy. Mike Lang's work for the Friends of the Venerabile is celebrated, and news of the Friends' intention to sponsor two students for next year's trip to the Churches of the Apocalypse meets with resounding applause.

Thursday 18th May

Fr Anthony Doe presides over the annual Marian devotions, giving a moving reflection touching on the role of the Blessed Virgin in our spiritual lives. Prayers are said in the College crypt, where students are able to meditate on the 15th century fresco of Our Lady at the foot of the Cross. The Rosary is prayed, directed by Marco Egawhary and led in turn by Daniel Ferguson, Henry Woodhouse, Joakim Breeding, Anthony Fyk, and Richard Marsden.

Saturday 20th May

The Seven Churches' Walk begins on a promising note. A clear sky seems to augur a pleasant day's pilgrimage, as students finish the Office of Readings and proceed to St Peter's Basilica for Mass. Lauds in St Peter's Square follows, and conversation is light and cheerful as we head down to the riverside and begin the walk towards St

Paul Outside the Walls. It is hard to imagine how anything could go...

*"Blow, winds, and crack your cheeks!
rage! blow!"*

Rain pours down - unexpectedly, constantly, pitilessly, lashing faces and soaking clothes. Hail batters hats and umbrellas, and soon all that can be heard through the heavy rainfall are cries of horror and near-hysterical laughter. The group divides, as some race for cover and others plough on. Joakim Breeding, never one to miss a photographic opportunity, pulls out his phone and risks its destruction. Josef Ottersen gambols off to seek refuge in a bar. Sr Margaret Atkins and Fr Jan Nowotnik huddle under a tree and pray for deliverance. But there is no escaping this deluge.

*"You cataracts and hurricanoes, spout
till you have drench'd our steeples..."*

Piotr Wygnanski makes contact with a friend at the Beda, and obtains admission. The rest of the group proceed, sodden but not despairing, to St Paul Outside the Walls, where James Barber is able to give an inspiring reflection; just as well, since it is the only one we are to hear today. The walk is abandoned, and - after a few moments' confusion - the group are offered asylum at the Beda, joining Piotr and expressing gratitude as the Vice-Rector of that seminary provides refreshments to a thoroughly miserable-looking band of VEC pilgrims before they head home.

In the evening, the survivors of the rechristened Two Churches' Walk gather for a Common Room meal prepared by Hai Nguyen and his team of capable cooks. There they are joined by a smattering of hungry interlopers, who marvel at the walkers' tales.

Sunday 21st May

Founders' Day sees the Vice-Rector welcoming the College's Italian friends and employees to Sunday Mass and lunch. After a homily in which Fr Flynn considers the art of "spiritual birdwatching", lunch ends with



Fr John Flynn preaches at Mass on Founders' Day.
© Alexander Balzanella.

a speech celebrating Italian healthcare, complete with a dubious piece of medical equipment serving as a visual aid.

In the evening, those due to be ordained to the diaconate and priesthood in the coming months make the Profession of Faith and Oath of Fidelity.

Monday 22nd May

Oliver Welsford chairs his first meeting as President of the Wiseman Society, hosting Dr Stephen Morgan from the Diocese of Portsmouth. After an address examining the influence of Cardinal Wiseman on Bl. John Henry Newman's conversion, Dr Morgan invites questions; there follows a wide-ranging and lively discussion of points raised.

Thursday 25th May

Tristan Cranfield, appearing to have lost patience with the week, decides to fast-forward to Friday while on cantor duty at Lauds, leaving hebdomadary Andrew Bowden looking a little flustered. After Lauds

but before Mass begins, there is a sacristy discussion between Fr Hugh Logan and Andrew about the correct pronunciation of "Bede"; unfortunately, standard usage wins out, and the community is denied a chance to hear about St "Beady".

Friday 26th May

With Mass for the feast of St Philip Neri set to occur in the evening at the Chiesa Nuova, the students enjoy a brief lie-in. The Mass itself, often cited by students as numbering among their favourite occasions of the year, goes well; Sean Elliott excels on the organ, and after Mass the members of the Schola are given lavish praise for their efforts by the evening's principal celebrant, Cardinal Sarah.

Saturday 27th- Sunday 28th May

Another free weekend sees many scrambling to take advantage of the last window of freedom before exam preparation must begin in earnest. Tristan Cranfield and Andrew Bowden take a "study trip" to Montefiascone, centre of the *Est! Est!! Est!!!* wine region. There they enjoy relaxing in front of a roaring log fire, as one does in Lazio in late May. Alan Wasowski and Marco Egawhary head to Ostia for some cycling fun. The Editor remains in Rome to sweat in essay hell.

Tuesday 30th May

Having already undergone a lightning strike and several earthquakes in recent months, the College is put to a further test: this time the sounding of the fire alarm does not indicate a drill. Bar Peru staff are the early responders as a blaze begins - of all places - at the bottom of the College fire escape adjoining the *cortile's* main entrance. Smoke and flames do some damage to the staircase and connected apartments, but with extinguishers on hand and the fire brigade arriving thereafter, the situation is soon under control. Students who were evacuated as they got ready to pray Vespers are told to head out for their evening meal, and the Vice-Rector keeps all informed of developments via text message. Fr Hugh

Logan, Fr Michael Deas, and Ryan Service are all moved out of their smoke-filled accommodation for the night. In Fr Hugh's case, a more permanent relocation looks likely.

Friday 2nd June

Joakim Breeding's journey to a Canon Law exam is interrupted by a stray *motorino*, which hits and injures him. Not one to be deterred by a trifling road traffic accident, Joakim proceeds to attend the exam, gain a perfect score, and then head to hospital to receive stitches without anaesthetic. An awestruck community asks itself: is this Swedish seminarian man or machine?

In the evening, the Schola meal gives the College's elite singing corps - along with the rest of the Schola - a chance to unwind and celebrate the year's achievements. A splendid, Friday abstinence-compliant meal is prepared and served by Andrew Bowden, Fr Jan Nowotnik, and Anthony Fyk. Later that night, Andrew Coy is spotted wandering around the kitchen with a saucepan on his head - no doubt his way of offering tribute to the chefs' achievement.

Saturday 3rd June

It is the night of the College barbecue, and students descend to the garden to be greeted by the familiar sight of Andrew Bowden flipping burgers. Music wars break out between Ben Hilton, Fr Andrew Chase, and several others, as competing tastes wrestle for control of a single loudspeaker. The Editor serves up a selection of homemade brownies, while Tristan Cranfield proves himself a man of many salads. Toby Duckworth, in his eagerness to load his plate with sausages, demonstrates that a year is sufficient time in which to master the Italian attitude to queuing.

Sunday 4th June

Examtime begins, with the consequence that the College timetable is relaxed; those who find early mornings challenging walk

about with grins, their happiness tempered only by the knowledge that soon they will be expected to demonstrate flawless recall of lectures long forgotten and courses undigested.

Thursday 8th June

Lunchtime conversation is dominated by talk of polls, polls, polls, as exam preparation gives way to the obsessive refreshing of news websites. In the evening a select few gather in the snug to watch the news of Mrs May's anticipated landslide victory.

The exit polls are released. The anticipated landslide victory is not in evidence. The Editor, whose political opinions are not widely considered opaque, is heard expressing a certain degree of displeasure. Rumours of his wailing while splashing around in the fountains of Piazza Navona remain unconfirmed.

Friday 9th June

Fr Jan Nowotnik looks remarkably chipper in the refectory, as lunchtime conversation continues to be dominated by recent political developments in the United Kingdom. Fr Jorge Jesús López brings some friends to the refectory; their baby finds Dominic Jenkinson's company so stimulating that it is a matter of minutes before it has been violently sick and is weeping furiously.

Sunday 11th June

Trinity Sunday, and it falls to Fr Kurt Priem to preach on this most theologically challenging of feasts - a test which he seems to embrace with relish. The door to the College church is opened in accordance with tradition, and Assistant Guestmaster Matthew King does an admirable job of shepherding curious passers-by into seats for the duration of the Mass.

Monday 12th June

John Waters, writing as *capo* of the Common Room, posts a fierce warning on the noticeboard. Those hoping to find

milk in the student kitchen are denounced for their attempts to summon "magic milk fairies", and a thrashing "both public and imaginatively violent" is threatened. Only a month until we all go home...

Saturday 17th June

The much-awaited results of the *villeggiatura* room ballot are posted. Anthony Fyk is this year's winner, having first pick of the room in which he is to spend a fortnight in July. Unfortunately, he has already departed for an Austrian holiday/retreat (accounts vary), and so it falls to Fr Jan Nowotnik to make Anthony's selection on his behalf.

Deacons-to-be Michael Rakowski, Richard Marsden, Tristan Cranfield, Joakim Breeding, Josef Ottersen, Antonio Pineda, and the Diarist, as well as one priest-to-be (Andrew Bowden) head to the monastery of Fonte Avellana, taking a route complicated by a satnav apparently unaware of the existence of several major roads. The monastery, mentioned in Canto XXI of Dante's *Paradiso*, provides a suitable setting for an excellent, challenging retreat led by Fr Gerard Sheehan.

Thursday 22nd June

The deacons-and-priest-to-be return from their retreat, spiritually refreshed and - it is alleged by some - slightly rounder.

Wednesday 28th June

The consistory for the creation of five new cardinals provides a lucky few from the VEC the opportunity to serve for Pope Francis. Dominic Jenkinson finds himself bearing a tray of cardinalatial birettas, while Michael Vian Clark carries a tray of rings with gravitas. Book-bearer Andrew Coy outdoes everyone else in his manifestation of devotion to the Successor of Peter, going so far as to melt in his presence; a sympathetic bystander provides a bottle of water and some handkerchiefs by way of relief. Joshua Dixon wields the papal microphone with assurance, and Joakim Breeding beams with delight to find himself assisting at the elevation of his



Servers gather before the altar at St Peter's before the Consistory with Pope Francis. © Joshua Dixon.

ordinary (+Arborelius of Stockholm) to the College of Cardinals.

The consistory causes a change to the usual timetable, one consequence being that the coach for the Villa leaves at the later time of 9pm. Eager not to miss the start of the *villeggiatura*, Josef Ottersen jets in all the way from a youth summit in Norway, racing up to Rocca di Papa from Fiumicino. Joshua Dixon, this year's Villa Man, posts notices of the coming weeks' attractions.

Thursday 29th June

Duty choirmaster Alan Wasowski begins Mass for the Feast of Ss Peter and Paul with a rousing "Faith of our Fathers". Fr Peter Scott, who is at the Villa to provide one of the various pastoral courses which will be given today and tomorrow, presides on this the anniversary of his priestly ordination; in his homily he details his experience of a dramatic last-minute maternal intervention before ordination.

As well as hospital chaplaincy, other topics covered in the various pastoral classes include youth ministry (with Fr Stephen Wang), and family life (with Kerry Urdzik).

Saturday 1st July

After a Saturday morning given over to safeguarding training, the evening allows for lighter fare, with Peter Stoddart serving one last time as VEC quizmaster. The competition reaches a nail-biting climax when two teams, having achieved equal scores, are presented with a tie-breaker concerning the obelisk in St Peter's Square. Fr Bill Agley's squad - featuring

Leeds trio Elliott Wright, Ben Hilton, and Sean Elliott - win the round, the glory, and €50 behind the bar.

Sunday 2nd July

The first Sunday Mass of the *villeggiatura* sees the institution of a fresh set of lectors by Bishop Peter Doyle of Northampton. Josef Ottersen having tamed an unruly thurible seemingly intent on igniting the sanctuary, the ministry of lector is conferred on all the members of the second year: Andrew Coy, Joshua Dixon, Sean Elliott, Alan Wasowski, Oliver Welsford, and Henry Woodhouse. Following Mass, Henry disappears to parts unknown just before the group photo is due to be taken, but Antonio Pineda's technical wizardry sees to it that no such absence is recorded in the photo posted on Facebook. Let it be noted that where the Soviets falsified history by having people airbrushed out of pictures, we at the English College favour a more inclusive approach.

Following a hearty lunch, Joshua Dixon (of Liverpool) spends the afternoon striving to confirm the worst regional stereotypes; the Diarist arrives at the swimming pool to find his trunks among those to have been "borrowed" for use by Joshua's guests. One slightly tense conversation and several machine washes later, all is forgiven. Almost.

Tuesday 4th July

A few brave souls venture out on the annual official Lake *Gita*, risking sunburn and heartburn as they paddle about in kayaks before enjoying a considerable packed lunch. A lazier - and slightly larger - contingent drive down to a sheltered beach for a bit of unofficial lake swimming. Oliver Welsford's impression of a kraken at play amuses and alarms in equal measure, as does Josef Ottersen's willingness to sunbathe on what looks to be a local rubbish dump.

In the evening, Tristan Cranfield astounds the brethren with his skills at Ciampino's premier bowling venue, even if

some question the orthopraxy of a technique involving pirouettes and the kissing of sporting equipment.

Wednesday 5th July

Mass is celebrated for those leaving the College this year. Fr Rector wonders aloud whether the day's Gospel - St Matthew's account of the exorcism of the Gadarene demoniacs - might bear any relevance, culminating as it does in a herd of swine committing mass suicide. Supper afterwards throws up yet more weighty questions: there being so many leaving this year, we are treated to a Rector-led quiz to determine the extent of our knowledge of those departing. Where did Fr John Poland take his first degree? Where did Fr Michael Deas go to school? Does anyone believe that Joshua Dixon actually knew seven out of nine answers? These are among the questions that occupy us. The excitement of the quiz over, Peter Stoddart speaks on behalf of the leavers as he looks forward to becoming an Old Roman, going on to sketch what that might entail.

The evening ends with the Photo Review of the Year: a montage of amusing, edifying, and frequently appalling photographs taken during the last twelve months, stitched together and set to music by computer guru Antonio Pineda. Peter Taylor and Dominic Jenkinson provide an amusing commentary, though some query the prudence of handing Dominic a microphone.

Friday 7th July

The last few days having been marked by an atmosphere of good cheer and general concord, it seems the ideal time to stage the North-South football match, in which Southerners try to scratch together a team and feign interest in winning, while Northerners play at 25% of their ability and still achieve a double-digit goal lead. After Fr Tom Cunnah has opened proceedings with a brief *fervorino*, some prayers, and

a reading from an allocution by St John Paul II, the participants are blessed and play commences. To everyone's surprise, the South contrive to keep the North from more than eight goals, while themselves managing an impressive zero. Josef Ottersen, following in the footsteps of previous years' distinguished casualties, ends the evening in hospital with a broken elbow.

Sunday 9th July

The second Sunday Mass of the *villeggiatura* witnesses the institution as acolytes of the Editor, Piotr Wygnanski, Dominic Jenkinson, and Matthew King, with Bishop Alan Hopes of East Anglia presiding. Resplendent in their pristine albs, two of the new acolytes assist in the distribution of Holy Communion. After Mass, lunch is enjoyed on the terrace, during which Andrew Coy is announced as next year's *Venerabile* editor. The meal over, Fr John Metcalfe marshals the inhabitants of the Monserra' corridor for a group photograph at the end of the garden.

Monday 10th July

While most of the deacons-to-be head to Rome to greet arriving friends and family, the community gathers to hear one of the most widely anticipated addresses of the College calendar: the Rector's end-of-year talk. In the course of his remarks, Fr Rector indicates that henceforth candidacy will be conferred at the end of the fourth year of studies (as opposed to before Christmas in the fifth year), and gives details of those who are expected to join us in September.

Tuesday 11th July

The annual Villa barbecue, which as ever involves students pretending to cook food on an outdoor grill after it has already been prepared in the kitchen, constitutes the last event of this year's *villeggiatura* before tomorrow's ordinations. Joshua Dixon's achievements as Villa Man are celebrated, and the assembled enjoy a moment of relaxation before...

Wednesday 12th July

The last day of the College year has arrived. The deacons-to-be - Richard Marsden, Tristan Cranfield, Joakim Breeding, Michael Rakowski, Antonio Pineda, and the Diarist - pace the corridors of the Villa looking anxious after a final rehearsal of the ordination liturgy led by a preternaturally calm Marco Egawhary. Prayers are said, guests are greeted, albs are donned, and then the Mass of Ordination begins, with Bishop Terence Draine of Middlesbrough presiding. Despite the best efforts of a fly to distract several of those being ordained, the solemnity of the liturgy and Bishop Draine's compelling homily keep minds focused. Andrew Coy once again shines on the organ, while Sean Elliott sings the litany with aplomb - no mean feat given some

of the challenging saints' names included. The candidates having been ordained, and the Mass concluded, they process out to the *cortile*, where the Editor - who is filling in for Antonio Pineda as photographer - attempts to herd clergy into various shots, praying all the while that none will collapse from heat exhaustion.

Lunch follows, at which the Senior Student gives a speech both witty and earnest on behalf of the newly ordained, thanking staff, fellow students, and *personale* for all they have contributed to the freshly-minted deacons' formation journeys. And with that, the year is over, and all prepare to head home: to see others become priests, to enjoy rest earned, and to learn fresh lessons in the course of pastoral placements.



GARY DENCH is a seminarian for the Diocese of Brentwood. After completing his STB he has been continuing his formation in the diocese whilst studying for a licence in Canon Law.



FRANCIS MURPHY is a deacon for the Archdiocese of Southwark, studying for the third cycle of philosophy at the Pontifical Gregorian University.

Leavers' Profiles



Andrew Bowden

Andrew: Ever ancient, ever new. Andrew's term at the VEC has been comparatively short – a mere four years – but it seems eternal. A true design classic, no-one now remembers when he first came to be here, or can really comprehend the idea that one day he will not be. He is generally held to be very old; he transcends the petty counting of the days. Nonetheless, like a venerable tree in the changing seasons, he has his different aspects: when necessary, patrician; by turns, avuncular; time and again, the "life and soul of the party"; always, amicable and ready to help.



Andrew's bones are Catholic. His love of Christ runs like a current deep in him, showing itself in his commitment to contemplative prayer. Passing the fruits of this prayer to others, in a way that it is attractive and easy to grasp, will be one of his principal gifts as a priest, a natural talent nurtured by his continued study of Dogmatic Theology, and especially of the Thomistic synthesis, which has represented a great personal enrichment for him during his time in Rome. Even when the choices he makes are bad, it is Christ's love that saves him every time. In this way, it would be fair to say that he is a man of discernment; the only measure he will use for evaluating his actions is Truth Himself. Not for him the masks that others sometimes wear – nor even a wig, ("Even the hairs on your head are all counted" [Mt 10:30] being one of the more challenging texts on which he based one of his homilies, which are always first-class).

Andrew's relationship with the rest of his body is studied and complex. He revels in hypochondria and even on short journeys carries with him a baffling array of pills and potions to assuage the various conditions from which he claims to suffer. He is also a bit of a "life hack" guru, always on the look-out for any new-fangled (or old-fangled) device, or any item of clothing or accessory that might be capable of enhancing the way we spend these tedious waking hours. As he has often had a somewhat strained relationship with the shopkeepers of Rome, the internet has proved an important outlet for retail therapy for him; indeed, Amazon have recently set up a dedicated department for dealing with his orders of devotional books and assorted ephemera, some of which is useful.

While his room has at times resembled a library-cum-souk, Andrew has often left it, in order to take an active part in the life of the rest of the House. In fact, he has been an indispensable cog in the machinery of the College almost from the first moments of his arrival, bringing his famous wit and wisdom in equal measure to the exercise of various offices, including the chairing of the Entertainments Committee. The College community has been nourished by him, both spiritually – in the noteworthy expertise and eye for detail he brought to the organisation of the liturgy as MC – and physically, in the many meals he has planned and barbeques manned. He has sung (for the Schola, his favourite carol being the traditional ditty "Andrew Lay-a-Bown-den"). He has acted. Fortunately, he has not danced. He is always the first to sign up for anything, and often the last to leave. He likes to eat in the Ref more often than he would care to admit, and his energy is enormous. He is a good counsel in times of

trial: always ready to listen if you knock at the door, having bid you through with his imperious trademark "Come in!" He makes a difference.

This place will miss you, then, Andrew. As you go, I long to shout after you a favourite phrase you've often used of those bustling Italian types on the way to the Ange: "Wherever it is you're going, I wouldn't bother running – you'll be no use when you get there!" But, as your future parishioners will no doubt attest, that just wouldn't be true.

Tristan Cranfield

Joakim Breeding

The sight of anyone leaping around a stage, clad in bright red knee-length socks and singing in Swedish, is as baffling as it is unwelcome. But such was the way in which Joakim chose to (un)officially introduce himself to the community here, attempting to recreate a traditional Swedish costume with limited resources in a musical number during the New Men's Show. What previously had been taken to be a quiet, gentle and well-mannered individual suddenly burst forth in his true colours, and what an alarming shade of red it was! My first encounter with Joakim was on the College roof terrace during the *Ben Tornati* party. Gazing out toward the illuminated dome of St Peter's, we discussed many things - primarily Joakim's love of art. A bond was soon established when it became apparent we shared a birthday. I soon came to learn, however, that Joakim had a particular fascination with the English sense of humour: something which he had been warned about before his arrival. Joakim related to me with confidence his understanding that "it is only when people start mocking you that you know you are accepted". I knew that he would swiftly find his place within the community here. Indeed, there is much about English culture which Joakim has seemed to pick up with remarkable ease. The process of inculturation developed steadily over the course of the year - as in, for instance, the subtle, yet cutting one-liners Joakim so often launched from across the breakfast table. Joakim's love of football is also something which has been indulged during his time here. A die-hard supporter of Manchester United, cries of dismay and/or jubilation could often be heard from the Snug during the various football matches shown on the television there.

A steady development has also been seen in Joakim's patience, as in the polite smiles with which he responds to my frequent ridiculing of his *hurdy gurdy* language and my repeated requests that he appear to Morning Prayer dressed as a traditional Swedish meatball. Joakim's patience also manifests itself in the great care he takes over his personal appearance. The colourful array of jumpers that are donned over his clericals led him to swiftly and mercilessly "out-vicar" several keen contestants in the community. It soon became widely known that Joakim has a particular fondness for shoes. Knowing that he would remain in Rome for only a year, Joakim arrived with few possessions, and his room maintained an almost monastic sparseness throughout the year. Yet, somehow a quality collection of shoes, shoe bags, shoe creams and wooden shoe supports managed to find its way to Rome. In fact, as well as an interest in maintaining his own collection of excellent shoes, Joakim has also expressed an interest in those of his brother seminarians. I recall with gratitude the occasion on which I suffered a full half-hour of hearing how ashamed I should be for the way in which I keep my brogues, all the while Joakim applying numerous creams and buffing them into a state good as new. As I retorted with accusations of his being pre-occupied with material trifles, Joakim explained that one should treat all things with the utmost care: small as well as great.



This attitude is certainly one which Joakim has adopted in community living. Always careful in his speech, his impeccable manners and inimitable charm are one of the reasons he is so well-loved and well-respected. It is also very telling of Joakim's charity and warm-hearted nature that he is never to be found speaking ill of another. Joakim has always been very engaged in the life here, in his own gentle and unobtrusive way. From singing lustily in the Schola each week, or battling fellow seminarians on the football field, Joakim has played an active role within the community here. Further afield, he has lived *la bella vita italiana* to the full. The numerous trips to churches and art galleries throughout the city, as well as the excursions to various Italian towns and cities throughout the year, are testament to the fact that Joakim has really made the most of his time here and will return to Sweden enriched by his cultural explorations. At the same time, I like to think that he has been moulded somehow by his time with the English. Initially very strict on early nights, as the year progressed, Joakim was increasingly seen gracing the bar with his presence for (just one) brandy to ease him to sleep. His mastery of the English language is impressive, indeed, with his understanding of its pronunciation exceeding that of a good number of native-speakers - though it is a relief to now hear "justice" instead of "yustice" during the readings at Mass. His calm and composed manner is surely the fruit of his deep and dedicated prayer life. His prayerful and stabilising presence in the College will be greatly missed. We wish you all the very best in the coming year as a deacon in Sweden, and assure you of our prayers as you prepare for your ministry as a priest. *Ad multos annos!*

Andrew Coy

Fr Tom Cunnah

"On my tombstone please write: 'Not appreciating my puns when I was alive was a grave mistake.'" It seems only fitting to begin this note about Tom with a bad pun because of his great love for them! However, this is not actually the aspect of Tom's character that truly epitomises him. If you have ever been asked by Tom, "How are you?" then you know what I mean when I say that Tom deeply cares for all those living around him.

Tom and I started our time in seminary together in 2008 in the propaedeutic year in Valladolid, then we were separated for two years when he came to the VEC and I went to Ushaw, before we were reunited in Rome in 2011, and both ordained priest in the summer of 2016. We have therefore spent seven of our nine years in seminary together, and have developed a very deep and supportive friendship in that time, for which I am very grateful.

Most people would agree that Tom is an outgoing and passionate character, and this is reflected in his enthusiasm to serve the community in many ways, but especially in his love for supporting the annual Advent show by performing on stage and writing sketches. Tom has participated in this show in all eight years that he has been in Rome, and has therefore made such a great contribution to the community. This is also reflected in the generosity that Tom shows to any guests of the College, by offering warm hospitality, and always being willing to provide a group with a tour of the College. But it is his general positivity and profound care around the house that people will immediately remember about Tom. And, thanks be to God, it is these gifts that he will carry with him to the people of God whom he will serve back home in the Diocese of Shrewsbury. He will take his gift of building up the community here to whichever parishes he serves in the future. I had the great privilege of working with Tom as DSS when he was the SS, and I can sum that time up as Tom being a model of a servant leader, trying



to listen to the needs of his fellow students and then being a bridge by bringing those needs before the formation staff, always for the good of the whole community.

Tom is also very hard-working, and has been dedicated to his study of philosophy and theology throughout his time in seminary, as well as being available to help others with their work. This was highlighted when he was asked to study Canon Law at licence level, and he obediently accepted, always studying this subject with an eye on the pastoral application in his future ministry.

And all this is rooted in his relationship with Jesus Christ. He is committed to times of prayer, and celebrates the liturgy with great reverence. It is obvious that his homilies always come from a profound time spent with our Lord.

Tom also has a great interest in culture, but most notably he enjoys going to the cinema and watching sports in the Snug. You can always rely on him to give a profound analysis of the latest Oscar-worthy film, or to celebrate passionately a victory of the England rugby team.

The part of the College that will definitely have a special place in Tom's heart is Palazzola. His passion for the villa, in my opinion, has never been surpassed in the history of the College, and he has taken every opportunity possible to spend some time there, sometimes to study, and sometimes to relax. I think he would agree that it is his spiritual home, and I'm sure he will return as a chaplain there whenever he can.

I will finish by once again making reference to Tom's sense of humour. Everyone knows that he likes to laugh at a good joke, and, as mentioned earlier, at not-so-good puns. In his own words, "every pun has its own reward" (I am groaning and rolling my eyes as I'm writing this). But it would be unfair to end with this. Instead I will try to sum up Tom's vocation in life in one sentence: someone who builds up communities based on the love of Christ.

Fr Michael Deas

Fr Michael Deas

You can tell a lot about a Priest's priorities from the way he preaches. Fr Michael's homilies always manage to combine a kindly and encouraging focus on real life and its struggles with the intellectual and informative observations of a man who read Classics at Oxford and has completed the Scripture licence at the *Biblicum* in just three years.

Michael joined the English College as a seminarian in 2011 from Ushaw where he had completed his philosophy studies. There he had been part of that impressive group of seminarians who created such positive and devoted community despite the uncertainties about the Northern Seminary's future. As Ushaw did in fact close in 2011, and because of the longer course of formation here at the VEC, Michael holds the honour of being the last Ushaw student to be ordained a priest.

Michael is a fine sportsman; one of those annoying people who seems able to turn his hand to any game whether it be pool, tennis, golf (which he's learned during his time here in Rome) or even darts at which he represented his College whilst at Oxford. It is, no doubt, for this reason that he was not once, but twice given the 'sportsman' house job here at the VEC having already held the same position at Ushaw.

It is most of all on the five-a-side football pitch that Michael's sporting abilities shine. He has scored at least one goal in every North-South match for five consecutive years and led the VEC team to victory in the Irish College's Ragheed Ganni Cup. Indeed, Michael lives community life in much the same way that he plays football; with a concern to make space for others and to bring them on; consistent in playing his role for the good of the team; and prepared, when necessary, to



step in to confront injustice or anything that might be holding back his own teammates.

These qualities particularly shone through during his term as an excellent Deputy Senior Student. It was at that time that Michael persuaded the Formation Staff that students were more likely to do their "Ref. duty" if they were well equipped for the job. The result has been christened the "DSS Michael Deas memorial vacuum cleaner" which now bears a still more ironic significance since Mike chose to write his *tesina* on the passage from Matthew 15 in which the Canaanite woman speaks of the scraps falling from the master's table.

Many of us have benefitted from Michael's kindly listening ear and reassuring friendship. Alongside those qualities of his friendship, Mike will best be remembered for his great memory for trivia (pop music, Star Wars and highly esoteric details of football club transfer history being specialist subjects), his definitive ranking of the best *tiramisu* available in Rome and his Mancunian humour; the well-natured, sardonic character of which is summed up in his oft-quoted observation: "You can always tell an English College man, because he doesn't know the English word for *carciofi*....".

Fr Tom Cunnah

Josef Ottersen

The door to the church here in the English College has a very familiar creak. It is a sound that can be heard even above the mellifluous tones of the Office Hymn on a weekday morning, causing heads to turn and silently hurl shame at the abashed latecomer. Sadly, Josef has too often been on the receiving end of the "late hate", and his tardiness to liturgical events has become the stuff of legend. If, as has happened on occasion, Josef does enter the church before Morning Prayer has begun, he usually congratulates himself at breakfast and, with a beaming smile, declares: "Today's going to be a great day". Josef's issue with timing, however, does not stem from laziness, or a disdain for community life. It is merely one of the more immediately visible manifestations of his extraordinarily laid-back approach to life.



Laid-back to the point of horizontal, perhaps. I first came to know Josef through our weekly running sessions throughout Rome, which have happily continued over the course of the past two years. I shall look with fondness upon these moments of intense exercise, which involved a great deal of walking, leisurely chatting, the occasional *gelato*, pizza or beer in Trastevere, and, on one occasion, a moment of prayer at the tomb of St John Paul II. The latter was enabled only by Josef's infuriating inability to break into a sweat, even under the burning Roman sun, perhaps a physical expression of his inner composure.

Being so laid-back has always made Josef a very easy travel partner. He never lets details get in the way of having a good time. While others might fuss and quibble over petty details like accommodation, Josef is more than happy to spend a night curled up in one of the seminary cars, as was the case on a spring-time jolly to the Amalfi coast. It has been known for *some* things to pre-occupy Josef's mind, however. On a post-exam break in Trento, Josef found himself charmed by an enigmatic waitress, leading him to suggest that it might be an idea to return to the establishment in question for breakfast, lunch and dinner the following day, in order to renew acquaintances. Alas, it was not to be.

A similarly horizontal approach has been known to be adopted by Josef in relation to his academic work. Functioning remarkably well on very little sleep, Josef has, when the occasion demands, spent whole nights at his desk in order to complete assignments. Whether this is admirable or foolishness, I still do not know. It must be said, however, that the work is always

done, albeit at the last minute. It would be unfair, also, to suggest that Josef is not a hard worker. There is much that goes unnoticed in the work that Josef does, as in the ecumenical conference he helped organise in his home country of Norway, his regular visits to an elderly lady in Rome, and his filming and editing of various College events. There is also a great generosity in Josef's approach to his work. The occasion on which he shared his condensed summary of an entire Latin course with his brother seminarians shortly before the exam, having stayed up until 3am to do so, is but one instance of the way in which he has often been keen to enable the fruits of his labour to be of benefit to others. As seems to be Josef's mantra: better late than never!

Levity aside, Josef has been a strong presence at the English College these past two years. In spite of his gentle and unassuming manner, he has always been quick to place his many talents at the disposal of others, and has played an active role in many areas of community life. His expertise in matters technological has benefited all here, as has his considerable skill as a photographer and film-director. Many were left profoundly moved at the screening of Josef's *Swords into Ploughshares*, a film focussing on the devastating effects of the drug trade in Colombia. Josef has also been spotted serving behind the bar (beer in hand), and has also been a devoted member of the Schola during his time here. In every aspect of seminary life, he has always been only too keen to step up and offer himself in a spirit of cheerful service. It goes without saying that Josef will be greatly missed here at the English College. Nonetheless, we rejoice in the knowledge that the Catholic community in Norway is to be blessed under the care of a good and holy man. God bless you, Josef, in all that you do.

Andrew Coy

Fr John Poland

John at the time of leaving is by a generous margin the College resident of the longest standing, having arrived way back in 2007. But that is by no means his only, or indeed his most important claim to uniqueness. John came to seminary having already achieved a BPhil in philosophy at Oxford and stayed on after completing his licence to pursue a doctorate in Canon Law, which is close to completion as he leaves the College and returns to his beloved Liverpool diocese.



I overlapped with John for only four of his ten years, one at the start and three near the end of his time. As I look back over those years, John - like a true philosopher - kept quite a low public profile while engaging one-to-one in a personal and supportive way, reaching out to others and encouraging a critical reflectiveness. To me he became a valued friend, as I know is true of many others.

If John is an eminently accomplished and successful academic, he is the exact opposite of an "ivory tower" type. Feet firmly on the ground, he is a prophetic figure who would not hesitate to challenge the community to reflect on its attitudes and the integrity of its witness. In particular, John has championed a compassionate and creative pastoral outlook, and done so with great wit and with sincere respect. On top of all that, when it came to getting things done, for example as Senior Student or University Delegate (in which role he was immeasurably helpful to me personally), he was an exemplar of efficiency.

The VEC will be a poorer place without John's discreet presence but his diocese will benefit enormously from the pastoral ministry which he has been longing to exercise for so long.

Fr Bruce Burbridge

Peter Stoddart

"I've got people out" – a common response of Peter Stoddart when asked if he wanted to go out for a meal or away on a free weekend. Not a fortnight passed by during his time in the College when "social whirlwind Stoddart" was not out and about with classmates in Rome, people from home and a whole host of other folk from all corners of the world. It's easy to work out why "the Stod" has more friends than anyone I've met. Thanks to his friendly manner, sharp wit, and confidence in meeting new people, many a time has the comment been made: "Peter's a great people person" – a characteristic that will help make him a fantastic pastoral priest.



There's no doubt this normal, proud northern lad from the pit village of Ushaw Moor adopted much *romanità* during his time at the College, making the most of the Eternal City - enjoying operas, concerts, Roma-Lazio games as well as visiting churches and museums. Indeed, "Stoddy" doesn't resemble your stereotypical Brown Ale guzzling, pie scoffing Newcastle United fan. Who'd have thought that he would become such a food connoisseur, trying out several trattorias in Rome's "peripheries"?

Peter can certainly look back on some memorable moments during his seven seminary years. He was honoured to meet two popes on an impressive number of occasions – once with Benedict XVI during an audience with the College community in 2012 and no less than five times with Pope Francis when serving papal masses and attending general audiences. On one occasion, he even went in for the hug! Stoddart will certainly have lots of pictures of handshakes with the Successor of St Peter to adorn his presbytery walls.

Another unforgettable experience for Peter came with his desire to go out to the "peripheries" in the global sense of the term. He had the time of his life during a summer placement with a Jesuit mission in Guyana – taking the message of the Gospel to some of the remotest plains and rainforests in the world, even to people who had no knowledge of the Church previously. Adding a trip to Rio de Janeiro and a stop off with the Jesuits in Barbados to his itinerary, Peter most certainly broadened his horizons - so much so that two years later he was again in the Caribbean for a priestly ordination in St Lucia.

Back in Rome, "the Stod" has been no stranger to the stage. His most memorable appearance came during "Pontifical University Challenge" when he starred as Willy MacJakey, a fictional Scots College seminarian representing the Angelicum team. To howls of laughter from his Scottish mates, he walked on wearing a Celtic football shirt and baseball cap, swigging a can of Tenants and attempting a heavy Glaswegian accent.

Although not an accomplished sportsman, Stoddy has given football and cycling a good go during his Roman years. As he regularly reminds people, a thunderbolt goal from long range in a five-a-side football match against the Scots College during his first year has gone down in VEC sporting folklore. However, Peter's astonishing command of general knowledge constitutes his most accomplished interest. His vast reserve of facts includes random countries' capitals, US state capitals, and world political figures. For seven years straight, Peter tested his general knowledge prowess out on the rest of the community by setting the questions for the annual Palazzola quiz.

All in all, Peter's Roman experience will definitely help to make his priesthood fruitful. His five years of studies at the Gregorian University culminated in a dogmatic theology licence, during which he took a keen interest in ecclesiology and wrote a *tesina* on Yves Congar's theology of the laity. The work will no doubt contribute greatly to his pastoral ministry. Building on his pre-seminary Catholic parliamentary internship, Peter has also continued his interest in social justice and care for the poor in Rome with his involvement in the charities committee. The great privilege of giving

regular *scavi* tours as his pastoral work, revealing to English speaking pilgrims the bones of St Peter, has undoubtedly increased his devotion to his beloved patron. Stoddart's authentic spirituality and prayer life, solid preaching, dogmatic theology expertise, missionary spirit, and ability to make friends, will be of crucial service to the people of Hexham and Newcastle and the wider Church.

Richard Marsden

Elliott Wright

Superman and Stalin may be the two best-known "men of steel", but to their company the VEC has cause to add Elliott Wright, as it bids farewell to the steeliest seminarian that ever lived outside the confines of the NAC.

With a ferocious mastery of self that saw him going to bed before most of us had started work on the assignments due next day, and springing from slumber even as the last Roman carousers were still stumbling out of Bar Peru, Elliott never knowingly missed Lauds. Nor did he ever knowingly miss an opportunity to point this out to the "weaker brethren". Assiduous in lecture attendance, constant in prayer, determined in his study of Greek and Latin... he called us to higher standards, or at least to his, and if at times his methods were a little tough - well, ours is an age that seems to value self-styled strongmen.

When not exhorting the brethren or immersing himself in patristic tomes, Elliott could often be found arranging his next voyage to the unknown. Indeed, Elliott's appetite for language-learning and his frequent travels could scarcely go unnoticed. Building a network of contacts as he crisscrossed the planet, journeying to remote climes and embracing the most peripheral of the peripheries, who can doubt that his coming ministry in Leeds will be enriched by the various friendships he was able to form abroad? Malawi, Kenya, Zambia, Armenia, Albania, Romania, Bulgaria, France, Germany, Belgium, Portugal - all have known the honour of a Wright visit in recent years. Occasionally he would share the fruits of his travels with fellow seminarians; one lost count of the number of times Elliott saw fit to send friends photographs of exotic meals and striking surroundings.

Not all of Elliott's trips were DIY. Some were conducted in service of the Vatican cricket team, for which Elliott played as opening batsman. As a member of the St Peter's XI, with its banana-yellow uniform, Elliott was able to indulge more than just his wanderlust. If the common counsel is that one should dress to impress, Elliott - being no slave to social convention - frequently sought not so much to impress as to distress the VEC community, with a parade of outfits chosen more for their shock value than their sartorial merits. Whether sporting a crushed velvet jacket for admission to candidacy, or garish trousers of various fluorescent hues, this would-be *übermensch* clad in clashing colours, this unashamed Nietzschean dandy, often delighted in taxing the eyes of his peers.

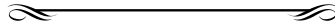
Some may have inferred that the clothes pointed to a deeper identity crisis, and Elliott's own proclamations often suggested as much. The community was treated to the decrees of Elliott the Caliph; the mewling of Elliott the cat; the pronouncements of Elliott the Pontifex Maximus. Whether by reason of boredom or heat-induced derangement, Elliott proved adept at embracing and discarding various *personae*. But at the risk of treating the reader to an unwelcome dose of earnestness, we knew that beneath it all was a man mature beyond his years, and possessed of an unshakeable determination: to serve God faithfully, to proclaim his Gospel, and to feed the sheep of Christ's flock. The man that ran the Rome Marathon in three and a half hours will no doubt continue to run, that he may receive the prize.

Thank you, Elliott, for the good example you often gave, and the cheer with which you did so. And as you constantly encouraged us, and we are only too happy to encourage you in return: "Keep the faith."

Francis Murphy



The Council of the Roman Association



Chair: Mgr Provost Séan Healy (until 2017)

Secretary: Rev Paul Keane (until 2018)

Treasurer: Mr Peter Purdue (until 2018)

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), Mr Peter Purdue (ex officio as Treasurer).

Immediate Past Presidents: Rt Rev. Christopher Budd (until 2017), Mgr Anthony Wilcox (until 2019).

Rector: Mgr Philip Whitmore

and the following elected for three years:

until 2018: Rev. Andrew Stringfellow, Canon Mervyn Tower, Mgr Mark Crisp

until 2019: Dr Fergus Mulligan, Rev. Matthew Habron, Rev. Aaron Spinelli

until 2020: Canon Michael Cooley, Canon Kevin Firth, Rev Gerard Murray

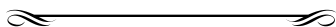
Association of the Venerable College of St Thomas de Urbe (Roman Association)

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

The present Trustees (with year of retirement) are: Rev. Gerard Skinner (2018), Canon Michael Cooley (2019), Mgr Provost Séan Healy (2020), Mr Peter Purdue, Treasurer (2021), Rev. Paul Keane, Secretary (2022), Dr Fergus Mulligan (2023).



The Roman Association Diocesan Representatives



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Portsmouth:

Rev. Phillip Harris, 15 Manor Crescent, Didcot, Oxon. OX11 7AJ, phillippenningtonharris@yahoo.com

Salford:

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Shrewsbury:

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

Southwark:

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Westminster:

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

Wrexham:

Rev. Antony Jones, Flat 3, Seren y Mor, 8 Caroline Road, Llandudno, Conwy LL30 2YA, aj@serenymor.fsnet.co.uk

Remembering the College in your Will

Please consider leaving a legacy to the Roman Association Trust to benefit seminarians at the English College for decades to come.

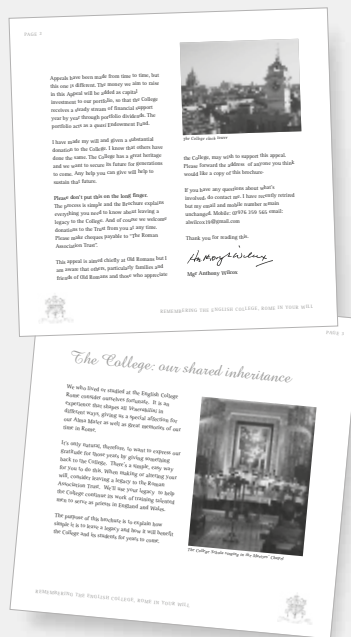
The Roman Association has sent all its members a brochure, "Remembering the English College in your Will", which explains everything you need to know about leaving a bequest to our Alma Mater.

Further copies are available from:

Mgr Anthony Wilcox, tel. 07976 359 565, email alwilcox19@gmail.com

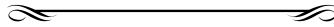
Rev. Paul Keane, tel. 0121 321 5010, email theromanassociation@gmail.com

or from the College.



Minutes of the 148th Annual General Meeting of the Association of the Venerable College of St Thomas de Urbe - the Roman Association

PALAZZOLA, TUESDAY 16 MAY 2017



Thirty-one members of the Association attended the AGM: Bishop Christopher Budd, Mr John Ainslie, Mgr John Allen, Canon Thomas Athill, Mr Christopher Beirne, Rev. Michael Burke, Canon Michael Cooley, Canon Stephen Coonan, Rev. Paul Daly, Mr John Fegan, Canon Kevin Firth, Rev. Gerald Creasey, Mgr Bruce Harbert, Mgr Seán Healy, Mr Michael Lang, Rev. Christopher Lough, Rev. Leo Mooney, Dr Fergus Mulligan, Rev. Gerard Murray, Mgr Seamus O'Boyle, Rev. Anthony Pateman, Mr Peter Purdue, Rev. James Robinson, Rev. Paul Rowan, Rev. Aaron Spinelli, Mgr Adrian Toffolo, Canon Mervyn Tower, Rev. Francis Wahle, Mgr Philip Whitmore, Mgr Anthony Wilcox, Rev. Mark Woods.

The meeting began at 10.30 in St Edmund's Conference Room, Mgr Seán Healy in the Chair in the absence of the Association Secretary, Rev. Paul Keane.

1. Prayer to the Holy Spirit

Led by the Chairman

2. Apologies

Apologies and best wishes were received from these members: Archbishop Patrick Kelly, Bishop Crispian Hollis, Rev. Francis Coveney, Patrick Egan, David Forrester, Andrew Headon, Paul Keane, Patrick Kilgarrieff, Anthony Myers, Gerard Skinner.

3. Minutes of 147th AGM

Circulated and accepted

4. Matters arising

None

5. The *De Profundis*

The meeting recited the *De Profundis* for the repose of the souls of those members who have died since the last AGM: Canon Charles Acton, Mgr Michael Corley, Mgr Paul Donovan, Rev. Anthony Grimshaw, Mgr Jack Kennedy, Rev. Michael Koppel, Mr John Morris, Mgr Anthony Philpot, Rev. Dominic Rolls, Mgr George Stokes, Mgr Michael Williams.

6. Prayer for sick members

Mgr Bryan Chestle, Nicholas Coote, Ian Gallemore, Rev. Anthony Jones, Mr John Magill, Canon Digby Samuels.

7. Chairman's remarks

Mgr Seán Healy reported there were two meetings of the Council and two of the Roman Association Trust in the past year. Following a meeting at Oscott in January attended by the Chairman, the Secretary Rev. Paul Keane, Dr Fergus Mulligan and the Treasurer Mr Peter Purdue, a letter went to all Association members who appeared to be paying less than the full subscription or none

at all, inviting them to adjust their payments. This was highly successful, see Treasurer's report.

In April Mgr Seán Healy visited the College, meeting top year and encouraging them to take part in the Association.

8. Treasurer's Report

Mr Peter Purdue explained he was unable to present a set of accounts to the meeting and that the sudden resignation of the Trust Chairman, Rev. Thomas Wood, had caused a number of complications. Each person now has a membership number, making it much easier to trace payments made to one or other of our accounts. The Treasurer aims to reduce the number of accounts to streamline bookkeeping.

The mailing inviting members to correct their subscriptions had a generous response and brought in appx. £20,000 to the Association, a welcome boost to our funds.

Digitisation of *The Venerabile* from the first issue in 1922 is proceeding well and will be complete in June. Online access to all back issues will be available to all Association members free of charge, others will pay.

9. Rector's Report

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

10. Election of new members

The following due to leave the College this summer were elected to membership: Rev. Andrew Bowden, Rev. Thomas Cunnah, Rev. Michael Deas, Rev. Mark Paver, Rev. Peter Stoddart, Rev. Elliott Wright.

11. Elections

Mgr Seán Healy agreed to continue as Chairman for a further year.

The meeting elected three new Councillors: Canon Michael Cooley, Canon Kevin Firth, Rev. Gerard Murray.

To replace Rev. Thomas Wood and Rev. Paul Daly, Mgr Seán Healy and Dr Fergus Mulligan were elected as Trustees of the Roman Association Trust

12. 149th AGM

This will take place at Hinsley Hall, Leeds from Monday 30 April to Tuesday 1 May 2018.

13. 2017 Martyrs' Day gatherings

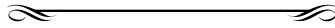
The Secretary will circulate details of these nearer the date.

14. AOB

Mgr Anthony Wilcox proposed that when a member dies, a formal notice should appear on the College noticeboard and that the College celebrates a special Mass for the deceased member, with the Association paying a stipend to the chief celebrant. This will strengthen the ties between current students and the Association. The Rector welcomed the suggestion. Michael Lang proposed listing all Association RIPs in the Friends' newsletter, *Venerabile View*.

The meeting then concluded and that same afternoon Prof. Maurice Whitehead gave another excellent talk to the assembly on the treasures he has uncovered in the Archives.

Rector's Report to the Roman Association



WE BEGAN THE YEAR with a smaller intake than usual, with two first-year seminarians (Toby Duckworth from Birmingham and Daniel Ferguson from Portsmouth) as well as Joakim Breeding from Stockholm, who is with us for one year only. Two Anglican exchange students, Scott Coleman and Nicholas Walters, brought the number of new faces up to five. So we began the year with 35 seminarians in residence.

An unexpected bonus for our five new students came at the Papal Audience that we attended, as usual, during their induction week - on Wednesday 21 September. Not only did we have a good view of the Holy Father during the Audience, but we were invited to join him for a group photograph afterwards. Our new men little thought they would meet the Pope before the end of their first week in Rome!

We also have seven student priests, or "priests in ongoing formation" as we are encouraged to call them now. Frs Jan Nowotnik (Birmingham), Andrew Chase (Rockhampton, Australia) and John Poland (Liverpool) were joined by newly-ordained Frs Tom Cunnah (Shrewsbury) and Michael Deas (Salford), who stayed on to complete their licences. Fr Jorge Jesús López (San Luis, Argentina) returned in December to resume his doctoral studies in philosophy. The one newcomer was Fr Hugh Logan (St George's in Grenada), who joined us for the first year of a four-year Scripture licence at the Biblicum.

There are four men due to be ordained Priest in the summer of 2017 - Deacons Andrew Bowden (Westminster), Mark Paver (Salford), Peter Stoddart (Hexham and

Newcastle) and Elliott Wright (Leeds). At the end of the *Villeggiatura* this year, six are due to be ordained deacon - Joakim Breeding (Stockholm), Tristan Cranfield (Arundel and Brighton), Richard Marsden (Middlesbrough), Francis Murphy (Southwark), Antonio Pineda (Westminster) and Michael Rakowski (Northampton). Josef Ottersen (Oslo) is due to be ordained a deacon in Norway at the end of August.

We welcomed our new Vice-Rector, Fr John Flynn (Salford) to the formation staff in the autumn. He has certainly hit the ground running, since his first year included a lightning strike, a few earthquakes and a fire, all of which he seemed to take comfortably in his stride! We were also pleased to be assisted with academic formation by non-resident Mgr McLean Cummings during the period up to Christmas and by Sr Margaret Atkins CRSA, who served as our resident Academic Tutor from January to June 2017.

We began the year with eight seminarians in 1st Cycle Theology at the Gregorian University; two in 2nd Cycle Theology; one in 2nd Cycle Canon Law. At the Angelicum we had eight seminarians in 1st Cycle Philosophy; seven in 1st Cycle Theology; and six in 2nd Cycle Theology. We had one seminarian in 2nd Cycle Theology at the Augustinianum and one in 2nd Cycle Liturgy at Sant' Anselmo.

The year began with a six-day preached retreat led by Bishop Hugh Gilbert of Aberdeen. In preparation for Advent we had a short retreat led by Fr Gerry Sheehan. Once again, we arranged Forty Hours of exposition, beginning on the Saturday morning and continuing all day and all night. The Advent recollection began

after supper on the Saturday and concluded with Solemn Vespers and Benediction on the Sunday evening – the end of the Forty Hours. Fr Allan White OP 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 and Priests-to-be made a canonical retreat close to their ordination.

Owing to changes in personnel at St Luke's Centre, Manchester, Fr Gerard Byrne felt obliged to withdraw at Christmas from the week-long visits that he used to make in order to work with students individually in the area of Human Formation. Sr Cait O'Dwyer has also asked to withdraw from this work with effect from the summer of 2017. So only Rosanna Giacometto remains from our original team. We have been able to call upon the assistance of Fr John Sakai SJ from the Gregorian University as well as Fr John Breen from the Beda. We hope to enlarge the available pool by exploring more Rome-based human formators, who would be able to see seminarians more than five times a year if needed.

Our first Human Development weekend this year was led by the director of Courage International from the United States, Fr Philip Bochanski. He addressed the whole community on the topic "Clarity and Charity: an Authentically Catholic Response to Homosexuality". The other two weekends followed the by now standard pattern, with the students divided into three groups, addressed respectively by Fr Gerard Byrne, Sr Cait O'Dwyer and a safeguarding trainer.

The most senior group of seminarians would normally have received safeguarding training during the November weekend, but on account of the visit from Courage International, an alternative date had to be found. The feast of All Saints, 1 November, was chosen for this and the session was led by our safeguarding trainer Dawn Lundergan (Salford), assisted by Colette Morris from Oldham Social Services.

Unfortunately, Dawn became sick around Christmas and had to withdraw from her extra-diocesan activities. We are grateful to Colette Morris, who stood in for her during the January Human Development weekend, and to Teresa Kettelkamp from the Pontifical Commission for the Protection of Minors, who stood in during the April weekend. Jane Jones, the Birmingham safeguarding co-ordinator, has kindly agreed to take over from Dawn for the longer term and we look forward to working with her next year.

For Pastoral Formation, we continue the pattern of short courses during the *Villeggiatura*, leaving the students free to devote most 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, and Parish Administration. These are led by the resident members of staff with occasional outside input. In these classes we emphasize the pastoral skills that are needed in our particular English and Welsh context.

For their pastoral assignments in Rome, a few of the students help with an adult Scripture-sharing group based in the College. Some give tours of the *Scavi* under St Peter's, some assist with the English programme at Vatican Radio, and some work at the Sant' Egidio soup kitchen. Some assist with catechesis in local parishes, others teach English at the Jesuit Refugee Centre, while others assist the Missionaries of Charity. During the summer, most of the students are given pastoral placements in their home dioceses and every effort is made to visit them while they are there.

Last summer, four of our fourth-year students undertook missionary placements. Marco Egawhary (Birmingham) spent a month with the Mill Hill Missionaries at one of their parishes in Kenya, while Ryan Service (Birmingham) joined Fr David Neuhaus SJ in his summer camps for the children of immigrants in Israel. Francis Murphy

(Southwark) and John Waters (Birmingham) travelled to Bolivia to work under the auspices of the local branch of Missio.

Financially, the College is still able to meet its running costs, although the lower than average intake of students combined with the high cost of building work at Palazzola has made this year a challenging one. Rents received from the tenants in the various College apartments continue to provide a useful additional source of income.

The Archive Project is now in its third and final year and we are blessed to have the continuing services of Professor Maurice Whitehead, our Schwarzenbach Fellow, overhauling the catalogue and addressing issues of conservation and storage. We hope soon to be able to report on the work of a special Archives Fund-Raising Committee that is being set up to provide for the longer-term future of the Archives.

We received a surprise visit from the Prince of Wales early in April. The British Embassy to the Holy See contacted us a few weeks ahead in order to ask if we could host an event at which His Royal Highness would be able to meet members of the UK community working for the Holy See or for Church agencies in Rome. We were under the strictest instructions to maintain secrecy until after the visit, for security reasons. The visit proceeded smoothly and the group who met the Prince included 23 of the students, as well as the College's formation staff and administration staff.

The Friends of the Venerabile continue to support the College generously through their annual donations. They have set up a pilgrimage fund, on which we will be drawing during the autumn of 2017 when we plan to go on pilgrimage to the Churches of the Apocalypse. Once again Canon Mervyn Tower is leading us and the greater part of the cost will be met from the Coote benefaction. We are delighted, though, by the generosity of the Friends in sponsoring two students for this pilgrimage.

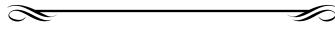
The major building works at Palazzola, carried out in the light of the 2015 quinquennial report, have been largely completed. Perhaps the most obvious improvement has been the plastering, rendering and painting of the cloister, which now shines with the same resplendent yellow as the terrace walls that were completed last year. The windows on the cloister side over the refectory and the library have been replaced, and at the time of writing, many old windows throughout the rest of the villa are in the process of being replaced. Meanwhile, the exterior wall of the tower has also been plastered, rendered and painted. Work has been carried out to ensure the structural integrity of the tower; this has included adding chains and beams, and the stitching (*cuci scuci*) of a wall that, over the years, had come apart from the chimney. At some point in the future we hope to create three en suite rooms in the tower; they would be used by staff from the College and Palazzola. A new boiler has been installed, and Giuseppe takes great delight in being able to access the controls from the comfort of his office. Several, minor, jobs to address "Health and Safety" issues have also been carried out. Work will start in November 2017 to clear weeds and other debris from the rock face above St Edward's.

Special offers for clergy continue to be available during low season at Palazzola. So do think of taking advantage of this for a post-Christmas break. The Villa is also a good option to consider when organising a parish pilgrimage, a clergy support group or retreat. The Director, Joyce Hunter, will be happy to provide the necessary information.

On behalf of everyone at the College, I'd like to thank the Old Romans for their continuing support and their prayers. Please remember especially in your prayers the seven men who are to be ordained deacons this summer and the four men who are to be ordained priests back in their home dioceses.

Mgr Philip Whitmore, Rector

News from Old Romans



Arundel and Brighton

It's that time of year again when I reach for the Diocesan Directory and leaf through the mine of useful information to find the ordination years of priests from the diocese that straddles the sea and the commuter belt of our great capital city.

Perusing through the list I spy the Old Romans dotted through the ordination years' list for firstly, Southwark and then from 1965, the new Conciliar Diocese of Arundel & Brighton - their ordination years are in brackets.

We begin with **Mgr Celeste Bryan Chestle** (1962) who resides at St George's Park in Ditchling. Next up is **Canon Tony Churchill** (1971 from Wonersh) note that he has been made a Chapter Canon after his return from a well-earned and much appreciated sabbatical at the VEC. Tony is parish priest of Ashstead and Episcopal Vicar for Ecumenical Affairs.

Bishop Kieran Conry (1975) is retired, living in Hampshire. **Mgr Michael Jackson** (1976) is happily supplying and helping out in the Hove area. **Canon Bill Davern** (1981 from Wonersh) remains parish priest of the home of the Derby: Epsom. **Tony Bridson** (1985 from Wonersh) continues his full-time ministry to priests based in Sprawling Crawley. **Raglan Hay Will** is enjoying life as parish priest of the capital of the Sunshine Coast, Eastbourne (A claim always disputed by Bournemouth!) **Canon Kieran O' Brien** (1987 from Wonersh) who, *mea culpa* I omitted from last year's entry, is Episcopal Vicar for Sussex and parish priest of St Joseph's, Brighton, he shall, however, soon be taking in more swathes of the Hip City of Brighton.

We move to Surrey frontier within spitting distance of Hampton Court Palace for the next entry, Rob Esdaile (1991) is parish priest of Thames Ditton and Dean of Weybridge, who in the past year celebrated his Silver Jubilee - *Ad multos annos!* **Jonathan How** (1993 from Wonersh) has been made parish priest of Cobham after many, many years at Wonersh on the staff and **Tony Milner** (1993) continues as parish priest of Dorking in the Surrey Hills.

Back to the coast, **Kevin Dring** (1993) has left Hove to join the staff at Wonersh. **Stephen Dingley** (1997) continues at Wonersh on the staff. **Chris Bergin** (1999) is parish priest of King George V's favourite South Coast Resort: Bognor Regis. **Stephen Hardaker** and **Terry Martin** (1999, both from Wonersh) are parish priests at Bexhill- on-Sea and Worthing respectively.

Up the M23 we have **Simon Hall** (2003) as parish priest of Oxted and Warlingham, further around the M25 and down the A3 we have **David Parmiter** (2003) who takes up the reins at Godalming.

Further up another motorway, this time the M40 into Oxfordshire, we have **Andrew Pinsent** (2005) who continues his work at the Ian Ramsey Centre at Oxford University.

Bruno Witchalls (2006) is up next, enjoying life in Brighton as parish priest of Preston Park. **Aaron Spinelli** (2008) continues as Parish Priest in the ever expanding commuter and market town of Horsham. **Andrew Moss** (2010) relentlessly ploughs cheerfully on as parish priest of Camberley and Bagshot and down at the Tribunal in Hove.

And finally **Mark Woods** is parish deacon at St Michael's, High Salvington, Worthing and is the Diocesan Communications Officer.

Next year, we very much look forward to another joining our band of Brothers - *Deo volente*: **Tristan Cranfield**; whose diaconate ordination took place at Palazzola in July.

Aaron Spinelli

Birmingham

There have been a few changes but many Old Romans remain in the same parishes at present. As is the way some have been given additional parishes to look after.

David Doran has moved and is now assistant at St Thomas More, Sheldon, Birmingham. **Christopher Miller** has charge of St Joseph's, Burslem, and Sacred Heart, Tunstall, Stoke on Trent. **Paul Moss** has moved to Rome to work in the Secretariat of State. **David Gnosill** is at Corpus Christi in Coventry. **Joseph McLoughlin** is at SS Peter and Paul, Pipe Hayes in North Birmingham and is the Judicial Vicar. **Patrick Mileham** has moved to St Mary's, Warwick. **Robert Murphy** continues in his important role at the Secretariat of State in the Vatican. **Richard Walker** is at St John's, Banbury. **Stephen Wright** is at St Modwen, Burton on Trent. **Eddie Clare** is the director of Maryvale Institute.

Timothy Menezes is Vicar General and lives in Sutton Coldfield. **Gerardo Fabrizio** is at Our Lady of the Wayside, Shirley. **Mark Crisp** is multitasking in Wolverhampton: parish priest at St Peter and Paul's in Wolverhampton, sharing pastoral care for St Michael's, Penn and St Bernadette's, Womborne and is Chaplain to Wolverhampton University. **Patrick Broun** is at Our Lady and St Hugh, Witney, Oxfordshire. **John O'Brien** has charge of two parishes in East Birmingham, Guardian Angels, Shard End and St John the Baptist, Kingshurst. **Harry Curtis** is chaplain at Warwick University and parish priest at nearby St Joseph the Worker, Canley. **Bruce Harbert** is at St Mary on the Hill, Wednesbury, near Wolverhampton. **David Evans** is at Our Lady of Perpetual Succour, Rednal in South Birmingham.

Mervyn Tower is parish priest of Corpus Christi, Headington, Oxford. **John Osman** is at St Birinus, Dorchester-on-Thames. **Gerard Murray** has care of Sacred Heart, Bilton, and English Martyrs, Hillmorton, both in Rugby. + **David McGough** continues as auxiliary bishop with care of the north of the diocese. **Danny McHugh** is at St George and Teresa's, Dorridge. **Patrick Kilgarriff** is parish priest at St Joseph's, Malvern. **Anthony Wilcox** is now actively retired and living in Henley-on-Thames. **Petroc Howell** has retired and is now living at St Joseph's Home, Coleshill.

Gerard Murray

Brentwood

This year Brentwood Old Romans suffered the loss of two beloved members. **Mgr Canon Michael Corley** passed away at Colchester Hospital on 10th March 2017 and his funeral was celebrated at Brentwood Cathedral on 5th April. **Mgr George Stokes** passed away on 27th April at Nazareth House and his funeral was celebrated on 9th May at St Thomas of Canterbury, Grays.

Moves and appointments:

Mgr Christopher Brooks is moving from Our Lady of Grace & St Theresa, Chingford, to take up the post of parish priest at St Helen's, Colchester. He is being succeeded in Chingford by **Fr Francis Coveney**, who moves from St Anne Line, South Woodford, himself succeeded by another old Roman, **Fr Neil Brett**, who moves from Our Lady of Compassion, Upton Park

Fr Dominic Howarth will cease to be parish priest of Our Lady and All Saints, Basildon, in September. He will take up residence in Abbotswick House of Prayer, remaining the Episcopal Vicar for Pastoral Formation.

James Mackay

Cardiff

Liam Hennessy continues as parish priest of Abertillery and Brynmawr. **Bob Reardon** is on sabbatical leave and pursuing an MPhil degree

at St Mary's University, Twickenham, whilst living in the former All Hallows Presbytery in Miskin, Pontyclun.

Robert Reardon

Clifton

The only move this year has been that of **Colin Mason**, who having been almost three years assistant priest in the three Salisbury parishes has moved to Bristol to be parish priest of The Sacred Heart, Westbury-on-Trym, with neighbouring St Anthony's, Henbury.

Our Diocesan Archivist, **Canon Tony Harding**, two years on from the Diamond Jubilee of his ordination, still resident at St John's flats, Bath, is researching the portraits at St Ambrose, our Bishop's residence. These include not only the Bishops of Clifton, but also Bishop Philip Michael Ellis OSB, appointed first Vicar Apostolic of the Western District in 1688. His substantial entry in Wikipedia continues, "During the Glorious Revolution of 1688 Ellis was imprisoned, but being soon liberated he retired to the Château de Saint-Germain-en-Laye in France and afterwards to Rome. In 1696 he was named an Assistant at the Pontifical Throne; in Rome his knowledge of English affairs made him so useful that his repeated petitions for leave to return to his vicariate were refused. In 1704 Ellis resigned the vicariate, and in 1708 was made the Bishop of Segni by Pope Clement XI, being enthroned on 28 October. His first care was to rebuild the ruined Monastery of Santa Chiara and open it as a diocesan seminary. This he enriched with many gifts and a large legacy. A curious survival of his English title is an inscription at Segni to 'Ph. M. Mylord Ellis'. After his death, this became his resting place." Over the years many of the College have paid their respects there on gitas to the Volscians.

Michael Healy, continues as PP of Withywood (Bristol) and Chew Magna, **Michael Robertson** of Fairford and Cricklade on the upper reaches of the Thames, **Philip Beisly** across the Cotswolds of Dursley and

Nymphsfield and **Alex Redman** of Our Lady of Lourdes, Weston-super-Mare.

Parishes in all four of the (old) counties of the Diocese continue to be supplied as necessary by Bishop (Emeritus of Portsmouth) **Crispian (Sam) Hollis**, and by your correspondent

Thomas Atthill

East Anglia

The past year has been a stable one for the East Anglian Old Romans. **Mgr Eugène Harkness** continues as Rector of Our Lady and the English Martyrs in Cambridge and Chancellor of the Diocese. **Simon Blakesley** remains in Newmarket, and continues to run the Tribunal. **Sean Connolly** is still in St George's, Norwich, **Mark Hackeson** remains in Bury, and I am continuing as resident lecturer in philosophy at Oscott. **Michael Griffin** is living in Newmarket and supplies from time to time.

Bruce Burbridge

Gibraltar

It is quite a while since I had something to report about our Old Romans on the Rock. This year, I am glad to be able to contribute some news:

After 14 truly blessed years at St Alban's Royal English College Seminary (Valladolid, Spain), the last six of these as Rector, at the end of the academic year 2016-7, I return to my Diocese. Our new Bishop, Rt. Rev. Carmel Zammit (from Malta), has asked me to assist him as his Vicar General. I look forward to the change and to the new challenge!

John Pardo

Hallam

Hallam remains as Hallam was:

- **John Ryan** (1978) - Saint Bede, Rotherham
- **Mark McManus** (1988) - Saint Joseph, Handsworth, Sheffield
- **Adrian Tomlinson** (2003) - The Annunciation, Chesterfield

- **Craig FitzPatrick** (2005) - Oldcotes
- **John Metcalfe** (1973) - VEC Rome
- **Tom Clarke** (left in 1967) and Bernadette - retired, and living in Doncaster
- **Anthony Towey** (1986) - teaching at St Mary's, Twickenham
- **Kevan Grady** (1990) and Helena - teaching at All Saints, Sheffield

John Metcalfe

Hexham and Newcastle

H&N as a result of the Forward Together in Hope process has undergone something of a restructure with all of the parishes across the diocese being grouped together into "partnerships". Several VEC men have been appointed "deans" of their respective partnership areas including **Andrew Downie** in Durham & **Michael McCoy** in Sunderland. More moves are perhaps to be anticipated. **Fr William Agley**, having finished his term working at the Congregation for the Clergy has been appointed PP of St Charles, Gosforth and we await the priestly ordination of **Peter Stoddart** as well as his appointment. We wish him many, and happy, years of ministry in H&N.

Lee Barrett

Leeds

Please pray for the repose of the soul of **Mgr Michael Buckley** who died on 1 October 2016. Congratulations to **Canon Kevin Firth** who celebrates his Ruby Jubilee and to **Rev. Dennis Cassidy** who celebrates his Silver Jubilee this year, and to **Rev. Elliott Wright** who was ordained on 15th July 2017 in Leeds Cathedral. *Ad multos annos!*

Recent changes are in **bold** print:

- Bishop Marcus Stock
Bishop's House, 13 North Grange Road,
Leeds LS6 2BR
- Archbishop Arthur Roche
00120 Città del Vaticano

- Bishop John Wilson
Archbishop's House, Ambrosden Avenue,
London, SW1P 1QJ
- Mgr Basil Loftus
'Braeval', Helmsdale, Sutherland, Scotland
KW8 6HH
- **Mgr William Steele**
Mount St Joseph's Home, Shire Oak Road,
Leeds LS6 2DE
- Rev. John A Kelly
St Patrick's Presbytery, Torre Road, Leeds
LS9 7QL
- Rev. Gerald Creasey
5 Hinsley Court, Leeds LS6 2HB
"Humbled to know that my 340 letters
written from the College to my parents from
1955-1962 are now retained in the College
Archives."
- Rev. Peter Nealon
St Malachy's Presbytery, Nursery Lane,
Ovenden, Halifax HX3 5NS
- Mgr Philip Holroyd
St Wilfrid's Presbytery, Coltsgate Hill, Ripon
HG4 2AB
- Canon Kevin Firth
St Joseph's Presbytery, 22 Gisburn Road,
Barnoldswick, Lancashire BB18 5HA
- Rev. Christopher Willis
Real Colegio de Ingleses, Calle Don Sancho
22, 47002 Valladolid, Spain
- Mgr Andrew Summersgill
St Stephen's Presbytery, Castle View
Terrace, Skipton BD23 1NT
- Rev. Russell Wright
St Patrick's Parish, 7900 Bee Ridge Road,
Sarasota, FL 34241, USA
- Rev. Malachy Larkin
Sacred Heart and St Patrick's Presbytery,
Bolton Brow, Sowerby Bridge HX6 2BA
- Rev. David Bulmer
St Patrick's Presbytery, Low Lane, Birstall,
Batley WF17 9HD
- **Rev. Timothy Swinglehurst**
'Ashlea', Hinsley Hall, 62 Headingley
Lane, Leeds LS6 2BX

- Mgr Paul Grogan
St Winefride's Presbytery, 54 St Paul's Avenue, Wibsey, Bradford BD6 1ST
Paul Grogan has completed two years as parish priest at Mary Mother of God in south Bradford. He is focussing on a number of pastoral initiatives including liaising with neighbourhood groups in the housing estates in this large parish, launching two youth groups, providing new opportunities for adult formation and assisting with a new Faith and Light Group. He also represents Bishop Stock on the Governing Body of Leeds Trinity University where he used to be Chaplain.
- Rev. Stephen Brown
St Wilfrid's Presbytery, Petergate House, 11 High Petergate, York YO1 7EN
- Rev. Gregory Knowles
First Martyrs' Presbytery, 65 Heights Lane, Heaton, Bradford BD9 6HZ
- Rev. Steven Billington
English Martyrs' Presbytery, Teddington Avenue, Dalton, Huddersfield HD5 9HS
- Rev. Matthew Habron
St Gregory's Presbytery, Swarcliffe Drive, Leeds LS14 5AW
- **Rev. Michael Doody**
St Joseph's Presbytery, Pontefract Road, Castleford WF10 4JB
- Rev. John Carlisle
St Peter and St Paul Presbytery, 23 New Road, Yeadon LS19 7HW
- Rev. Marc Homsey
Cathedral House, Great George Street, Leeds LS2 8BE
- Rev. Anthony Rosso
Holy Redeemer Presbytery, 34 New North Road, Huddersfield HD1 5JY
- **Rev. Sean Crawley**
Parish of St Martin de Porres, St Austin's Presbytery, 6 Wentworth Terrace, Wakefield WF1 3QN.

Michael Habron

Liverpool

There have been a fair few changes in the last year. **Archbishop Paul Gallagher** is still the Secretary for Relations with States in the Secretariat of State, and makes occasional short trips home to check on his mother's health. **Archbishop Patrick Kelly** is surprisingly fit and active in retirement in Southport. As for the 3 Monsignori, **Peter Cookson** is at the Cathedral, keeping a low profile, **John Furnival** is still in Crosby, and **Peter Fleetwood** is chaplain to Carmel and one of the chaplains at Aintree University Hospital, and teaches philosophy once a week at Oscott. Priests in formation also benefit from the talents of **Philip Gillespie**, Rector at the Pontifical Beda College, and **Andrew Robinson**, who is half of the scripture team at Oscott. **John Gaine** has retired to Formby after hundreds of years in Birkdale. **Gerald Anders** is still in Tarleton and Mawdesley; rumour has it he has taken over a third parish in Longton. **Peter McGrail** runs the theology department at Hope University and is chaplain to the Poor Servants of the Mother of God in Edge Lane. **John McLoughlin** has abandoned Liverpool and gone to Warrington, where he seems very happy. **Francis Marsden** is still in Chorley, but has just taken on responsibility for Adlington - again! **Brian Murphy** is still at the tribunal and chaplain to Nazareth House in Crosby. **Brian Newns** is still looking after St Edmund Arrowsmith's Holy Hand in Ashton-in-Makerfield. **Kevan O'Brien** is still in St Helens. **Michael O'Dowd** is education *supremo* and pp in Ecclestone. **John Poland** is to be based in Childwall, a short drive away from the tribunal. **David Potter** is in Stockbridge Village; he also negotiates service level agreements with the NHS trusts in the Archdiocese. **Aidan Prescott** presides over the chancery and is pp around the corner at St Clare's. **Paul Rowan** is working for Chris Beirne, another old Roman, at Beaulieu Convent School in Jersey. **Anthony Slingo** is in Ainsdale, pushing the boundaries in spirituality and collaborative ministry.

Thomas Wood is having a break. **Paul Crowe** is retired, but still helping various institutions with his skills as a psychotherapist. **Jonathan Jones** is high up in the world of education. **Sir Anthony Kenny** is retired, but frequently quoted by Peter Fleetwood. **Anthony Murphy** is living in Woolton, but has not been too well of late. **Michael O'Connor** is back in Canada. Last, but certainly not least, **Paul Robbins** has retired, but is continuing his work as a canon lawyer on a freelance basis. He has made a phenomenal contribution to the tribunal here, so huge thanks go to him.

Peter Fleetwood

Malta

The Maltese Old Romans remain:

- **Rev. Dr Joe Mizzi** (parish priest of the Parish of St Lawrence, Vittoriosa);
- **Fr Stefan Bonanno** (Director of the diocesan Media Centre);
- **Rev. Dr. Mark Sultana** (Lecturer in Philosophy at the University of Malta);
- **Rev. Dr Jimmy Bonnici** (Director of the Pastoral Formation Institute);
- **Fr David Muscat** (Assistant in the parish of the Assumption of the B.V. Mary, Mosta);
- **Rev. Dr John Berry** (Head of the Department of Fundamental & Dogmatic Theology, Faculty of Theology, University of Malta);
- **Fr Brendan M. Gatt** (Adjunct Judicial Vicar of the Metropolitan Tribunal);
- **Fr Kevin Schembri** (Lecturer in Canon Law and Defender of the Bond);
- **Rev. Dr Jonathan Farrugia** (Assistant in the Parish of the Nativity of the Blessed Virgin, Senglea and Lecturer in Patristics at the University of Malta), and Rev. Dr Nicholas Doublet (Diocesan Archivist).

As anticipated in last year's edition, **Fr Nicholas Doublet** successfully defended his Doctorate in Church History at the Pontifical Gregorian University on the 18th October 2016. *Ad Multos Annos!*

Brendan M. Gatt

Menevia

There are no big changes with the Menevian Old Romans. **Mgr Clyde Hughes-Johnson** is still retired and **Rev. Michael Burke** continues to be on loan to the Church in Florida. **Rev. Liam Bradley** is still in Haverfordwest but, following the retirement of his predecessor is now the parish priest.

Liam Bradley

Middlesbrough

William Massie is now the Chaplain to Hull University and has resumed his duties as Diocesan Vocations Director. Everyone else continues to thrive where the Lord has planted us!

Alan Sheridan

Northampton

It was with great sadness that we heard of the death of **Mgr Paul Donovan**. Paul collapsed during Midnight Mass in December 2016 and was rushed to hospital. He died unexpectedly at 3am on 8th February 2017 in Stoke Mandeville hospital, after a short battle with cancer. Paul entered the College in 1975 and spent many years ministering in the Royal Navy, before two years as parish priest of St Aidan's, Northampton, and finally more than two years at St Augustine's High Wycombe. May he rest in peace.

In other news, our Vicar General **Mgr Séan Healy** has had a spell as Chairman of the Old Romans, and celebrated Mass at the College during the Old Romans AGM in May.

Michael Patey

Nottingham

There have been few moves amongst the brethren in Nottingham, however one big change has been the move of **Rev. Andrew Cole** from Bishop's House to manage all of Grimsby! **Rev. Peter Vellacott** is now the Dean of Loughborough and **Rev. Mark Brentnall** is Dean of Derby. **Canon Bernard Needham**,

after sterling service to the diocese both at home and abroad has retired. **Rev. Kevin Athaide** who was ordained last year remains in post at the Cathedral.

Mark Brentnall

Plymouth

Three of our Old Romans have resigned from Ecclesiastical Office: **Kevin Rea**, one of a dwindling number still alive who knew St Mary's Hall as well as the VEC and who was ordained in 1949, **Michael Downey** (1957) and **George Hay** (1959).

Adrian Toffolo (1968) is parish priest in Kingsbridge and Episcopal Vicar for Safeguarding and Pastoral Services.

Robert Draper (1981) is Vicar General and Moderator Curiae, as well as PP in Sherborne.

Michael Wheaton (2003) is Chaplain at Exeter University and Priest-in-Charge at Crediton.

We can also mention **Mark Skelton** who did one year in Rome, and who is now parish priest in Teignmouth and Dean of Torbay Deanery.

Guy de Gaynesford who did a Licence in Rome after ordination, is Rector of the School of the Annunciation at Buckfast Abbey.

Robert Plant (1976) is now a Russian Orthodox priest in Exeter going under the name of Hieromonk Porphyrios, together with an abundant beard!

Adrian Toffolo

Portsmouth

Most of the Old Romans in the Diocese of Portsmouth are continuing in their existing positions with just a couple of changes. Bishop Philip Egan (1984) recently announced that **Rev. James McAuley (2010)** will be returning to Rome to become Academic Tutor at the English College. We wish him well and pray for him in this new appointment. **Rev. Peter Hart (1980)** has been Coordinating Pastor of Hampshire Downs Pastoral Area and Dean

of the newly formed Deanery of Blessed John Henry Newman, Central Hampshire. However, from September he will be parish priest of St Margaret Mary, Park Gate. He is Director of the Permanent Diaconate Department.

Rev. Bruce Barnes (1997) continues as parish priest of St Francis de Sales, Wash Common in Berkshire and is Director for Religious in the diocese and is also Chaplain to the Spiritual Formation team. **Rev. Marcus Brisley (1994)** continues as parish priest of Holy Ghost in Crowthorne and The Immaculate Conception in Sandhurst. **Rev. Gerard Flynn (1999)** is our Vocations' Director and parish priest at St Michael and All Angels, Leigh Park in Hampshire. **Rev. David Forrester (1972)** is retired in Cumbria. **Mgr Jeremy Garratt (1975)** returned to the Diocese after a brief sabbatical to become parish priest of Sacred Heart and St Peter the Apostle, Waterlooville. **Canon Alan Griffiths (1974)** continues as assistant priest to St Swithun Wells parish with particular responsibility for Our Lady Queen of the Apostles, Bishops Waltham, Hampshire, and is the coordinator of the Patrimony Department and a member of the Diaconate Department. **Rev. Paul Haffner (1981)** is teaching in Rome.

Bishop Egan came to consecrate English Martyrs, Didcot on the 50th anniversary of its blessing in February this year where I [**Rev. Phillip Pennington Harris (2010)**] am parish priest. It was a splendid occasion and one that many parishioners will remember for the rest of their lives. I am also parish priest of St John the Evangelist, Wallingford and am on the Bishops' Conference Marriage and Family Life team.

Our Bishop Emeritus, **Bishop Crispian Hollis (1965)**, is enjoying his retirement in Somerset but is still very active in the Diocese of Clifton. **Mgr James Joyce (1971)** is parish priest of St Thomas More, Twyford and Our Lady of Peace, Wargrave and is a member of the College of Consultors and Chair of the Diocesan Council of Priests. **Mgr Canon Cyril Murtagh (1957)** continues as parish priest of The Immaculate Conception, Liphook.

Mgr John Nelson (1984) is the Parish Priest of St Swithun Wells which covers Eastleigh, Bishops Waltham, North Baddesley, Fair Oak and Romsey. He is also on the College of Consultors and Secretary to the Diocesan Trustees and Finance Council. **Rev. Benjamin Theobald (2013)** continues as assistant priest in St Thomas, Jersey, Channel Islands. **Rev. Simon Thomson (1994)** continues as Judicial Vicar and Parish Priest of St Swithun, Yateley with St Thomas More, Hartley Wintney. Phillip Pennington Harris

Salford

"The times, they are a 'changing' sang Nobel Laureate Bob Dylan. Did he have Salford Diocese in mind, your scribe wonders? Certainly Old Roman Bishop John Arnold is leading us on a journey to form missionary disciples and build missionary parishes. Along the way we are introducing the Permanent Diaconate (at last), creating a network of parish and deanery youth representatives, changing the age of confirmation and reducing the number of parishes to a more sustainable level. Oh, and a good number of priests are on the move. Some of these moves have been announced; others are still to come. So, dear reader, this column this year does not claim to be complete or even entirely accurate.

Tony Dearman is living at Our Lady of Grace, Prestwich, with **John Allen**, our senior Old Roman. **Michael Quinlan**, Provost of the Chapter, celebrated his Golden Jubilee last summer. He is the only Kerryman serving as a parish priest in a Diocese where, in bygone years, so many of the brethren hailed from that county. **John Marsland** is the only priest I know who can move into Wardley Hall and still claim to have "downsized", having moved from Ushaw. **Chris Lough** has moved from St Bernadette's and St Michael's, Whitefield, to St Anne's, Fairfield, and is responsible for developing adult formation across the Diocese. **James Manock** celebrated his Silver Jubilee last year. **Mark Harold** has returned

to the Diocese and has been entrusted with the parish of St Mary's, Bamber Bridge, in which he has followed the Benedictines who have been there a year or two, in fact since 1780, a good seventy years before the Diocese was even established. He has been succeeded as Vice-Rector at the College by **John Flynn** who has moved from Oscott. **Joe Gee** has completed a course in Spiritual Direction and has the distinction of being one of the very last students at the Franciscan Study Centre, Canterbury. **Richard Howard** is assistant priest in Horwich where he is also studying for a Licence in Canon Law in Leuven. I am not sure if bi-location is an essential requirement. **Michael Deas**, ordained last year, returns to us armed with a licence in Scripture and has been appointed to Our Lady and St Joseph's, Heywood, for which your scribe gives thanks. Pray for those mentioned above who have changed appointments recently, for those not mentioned above and for our two new men starting at the College. Finally, pray for our newest Old Roman in Salford Diocese, a very welcome transfer from the Archdiocese of New York back to his native city, **Mark Paver**, who was ordained priest on 22nd July. He will be completing his studies in Biblical Theology.

Paul Daly

Shrewsbury

Back today, June 14th, from the National Conference of Catholic University Chaplains at Hinsley Hall. This is always a good opportunity to see the wider picture, and meet up with some other Old Romans, **Stephen Wang** at London University and **Andrew Downie** at Durham, big fish against the little minnows like Chester, but still good to see how seriously we as a Church take University Chaplaincy. Many thanks to Philip and all the team at the College for a very enjoyable visit to the VEC in February as part of our Chester CathSoc pilgrimage to Rome, and especially to Tom Cunnah for meeting the group and making them so welcome.

Under the clock at Victoria Station used to be the place to bump into everyone you've ever known: I reckon the Calefactory at Ampleforth must run it a close second. Many congratulations to **Dom Ambrose Henley**, ordained priest this month. Always good to see **Liam Kelly**, continuing to work for the Monastery, and to welcome the Prior, Fr Terence, to Shrewsbury Diocese for the Golden Jubilee last year of his cousin, **Tony Myers**. A real pleasure to bump into **Wyn Thomas** again, a student in my day for Menevia, now thinking about a possible Benedictine vocation.

Here in the Diocese, there have been a few moves: **Nick Kern** from Birkenhead to look after the Wythenshawe Team Ministry, with **Michael Coughlan** coming from Wallasey to assist him (both living at Sacred Heart, Baguley); and **Tony McGrath** going down to the Cathedral from Romiley. Big plans afoot in Shrewsbury itself, the establishment of a beautiful new House of Discernment at the Cathedral and a remodelling of the South Shropshire parishes, Tony helping out at both, in one of the most glorious corners of our Diocese.

Good not to have any deaths to report this year. On the more general health front, a pleasure to see **Paul Simmons** recently up at Carmel, recovering well from heart surgery; and **Peter Burke**, over in Macclesfield, hasn't had the best of health this year, but is making a great recovery and hopes to be back in the parish full-time very soon. (parishes – he now has Poynton to look after as well).

This edition of *The Venerabile* contains a tribute to **Jack Kennedy**, and I can't end the Shrewsbury Report without my own very small one. Where two or three are gathered together of a certain 1980's vintage, the Kennedy stories aren't long in coming. My own memory takes me back to one of those highly enjoyable "Pauls" meals we treated ourselves to, twice a year, once on January 25th, at the end of the winter exam period, and once on June 29th, up at the Villa, climbing to that delightful little *trattoria* at the very top of Rocca di Papa. The Pauls of my time were a

particularly jolly bunch. If I give a roll call, you can see what fun those meals would have been: **Paul Bruxby** (Brentwood), **Paul Connelly** (Southwark), **Paul Cuff** (Lancaster), **Paul Daly** (Salford), **Paul Grogan** (Leeds), **Paul Leonard** (Middlesbrough – the "John Paul" came *much* later!) and **Paul Rowan** (Liverpool). With the odd Peter and Simon thrown in if we felt sorry for them and thought they were in a need of a decent meal. Topic of conversation came around to our beloved Rector. Did he have favourites or not? General consensus was not, but he had definite preferences as to types of student: northern, sporty, young and good-looking. Pause in the conversation, only broken by one of my namesakes turning to me and saying "Well, Paul – that's you beggared on all four counts." Or words to that effect. The usual fiver for the first correct guess as to which of my namesakes. But actually, Jack was, for me, an excellent Rector, very fair and inclusive in his warmth. I may not have ticked any of his boxes, but he ticked them all for me.

Paul Shaw

Southwark

Networking takes place in time as well as space. I first met **Michael Bowen** on the steps of Archbishop's House in the summer of 1955 when he was on Phils' Holiday and we were both collecting the money for our journey to Rome. A few years later he bequeathed me his army boots. Many years later, by then my Archbishop, he gently advised me to leave academia for parish life. Now he is quietly enjoying his own retirement in good health, but frail. That same summer of 1955 **Leo Mooney** was appointed to guide me on my way to Rome and we travelled together by train on the Rome Express. In May this year I was able to return the favour by helping him to and from the Roman AGM at Palazzola by air. He may be very slow on his feet by now, but his mind and wit are as quick as ever; still a parish priest near Tunbridge Wells and working assiduously for the Marriage Tribunal even during his stay at the Villa. Since then he has just been appointed an Honorary Canon.

On the 23rd November 1956 Bede Davis and myself went to meet **Bryan Chestle** off the train at the Stazione Termini - a late arrival to his year - joining **John Hine** as a fellow Southwark student. They remain firm friends living reasonably close to each other: John as a retired Area Bishop and parish priest of Tenderden, and Bryan in the care of the sisters nearby in Sussex. John keeps in touch and keeps many of us informed:

"I saw Bryan last Thursday, and much to my amazement he was sitting up in a chair, alert, and interested, - very different from my recent visits when he was only momentarily aware of my presence, between extended bouts of dozing. Apart from his mental confusion, and his drastic loss of weight, it seemed like a revival of the Bryan of old. I guess it is a pattern of the disease he has, which I fear will not truly improve - but it was a good surprise."

David Standley has retired from parish work but is involved with numerous pastoral organisations. Recently we have met round the same table and noticed the affinity of thought that comes from our shared time at the College. The same is true of **Tim Galligan** - still at Clapham Common, although nearer to Clapham Junction - and **David Gummett** - recently of Roehampton but now further out from Central London at Merton Park. Both were philosophy students of mine and so we have much in common. In fact a very young David used to serve my Mass when I was first ordained and Tim and myself were curates together when I eventually reached parish life. I knew **Chris Larkman** and his family before he went to Rome; we keep in touch - he lives in David's new parish.

Naturally I like to hear how **Charles Briggs** is getting along in his wonderful church in Chislehurst, since he had a placement with me when he was a deacon. The same goes for **Stephen Boyle** in his parish in Dartford; he also spent an extended placement with me. And then there is **Marcus Holden**, recently organizing the St Augustine Week in Ramsgate; we were able to help him some time ago with certain older items from our parish sacristy.

The work of the Ongoing Formation Team brought me in touch with **Paul Mason** - especially during his years at St Thomas' Hospital; less so now that he is travelling the length and breadth of Kent as their bishop - and with **Thomas Creagh-Fuller** who, in spite of serious problems with his eyesight, is still parish priest in Forest Hill and involved with the Diocesan Marriage Preparation. Although **Simon Peat** - still responsible for the parish in South Wimbledon - and **Tim Finigan** - now in Margate after years in Blackfen - were involved in similar teaching programmes, our paths never actually met.

Who would ever have thought that the student with whom I shared *The Times* crossword at Palazzola during Christmas and Easter breaks would eventually become my Area Bishop? That is, of course, **Paul Hendricks**, inevitably involved in a multiplicity of projects. At one time they brought me into contact with **Michael O'Dea**, parish priest in Putney, and **Stephen Langridge**, now parish priest in Richmond after his special work for vocations.

Unfortunately there are a number of Old Romans in Southwark whom I never meet. **Victor Vella** in Orpington; **Martin Edwards** in Wandsworth East Hill; **Richard Whinder** in Mortlake; **Dominic Allain** with his extended pastoral involvement; and **Paul Connelly**, resident in Tooting Bec but not at all well.

Which brings me to the three young priests who have recently arrived from the College in Rome, whose hospitality I experienced on a number of visits especially among the jubilarians. **Matthew O'Gorman** is in Purley, **David Howell** at the top of Brixton Hill and **Philip Andrews** not far away at Tooting Bec. News reaches me through the grapevine, both lay and clerical, that they are making well that difficult transition from the community of the *Venerabile Collegio Inglese* to the vastly different parish communities of South London. And yet I am reminded of the wise words of Don Antonio, the old parish priest in the mountain village of Marsicovetere in Basilicata, when he involved me in a question-and-answer session

with his parishioners and I kept on saying how different our parishes were: *Tutto il mondo è un paese - People are the same wherever you are.*

When **Michael Bowen** asked me if I would be willing to take over this parish at London Bridge thirty-four years ago, there was something he said which made me think he had remembered bequeathing me his army boots. Now **Peter Smith**, whom I first met when he was head of George Hay's university student group in Exeter, and who came to the College for further studies when I was on the staff, has asked me to move four stops down the Northern Line to be chaplain to St Peter's Residence run by the Little Sisters of the Poor, where among their many guests there are about a dozen elderly priests, although, as far as I know, no Old Romans.

Michael Cooley

Westminster

Recent changes in **bold** print

- + Vincent Nichols: Cardinal Archbishop of Westminster
- + **Cormac Murphy-O'Connor, Cardinal Archbishop Emeritus of Westminster: RIP 1 September 2017**
- + John Arnold: Bishop of Salford
- + Nicholas Hudson: Auxiliary Bishop of Westminster
- + John Wilson: Auxiliary Bishop of Westminster
- **Charles Acton: RIP 25th December 2016**
- **Peter Anglim: RIP 24th September 2016**
- Mark Anwyll: PP, *Our Lady of Muswell*, Muswell Hill
- Keith Barttrop: PP, *St Mary of the Angels*, Bayswater
- David Barnes: PP, *SS Anselm & Cecilia*, Lincoln's Inn Fields
- **Andrew Bowden: Chaplain to Westminster Cathedral**

- 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: PP, *Our Lady & St John*, Goring-on-Thames
- 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: Spiritual Director at the *Venerabile*
- Pat Egan: Retired — Ann Arbor, Michigan
- Michael Garnett: Santa Apolonia, Cajamarca, Peru
- Roger Kirinich: Retired — living in Clifton diocese
- 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 — resident in Sussex
- Paul McDermott: PP, Hemel Hempstead parishes
- Paul McPartlan: Professor, Catholic Univ. of America, Washington DC
- Shaun Middleton: PP, *St John Fisher*, North Harrow
- Philip Miller: PP, *St Augustine*, Hoddesdon
- Peter Newby: PP, *St Margaret's*, Twickenham; chaplain to St Mary's University

- James Neal: PP, *St Gabriel*, South Harrow, and *St Bernard*, Northolt
- Seamus O'Boyle: PP, *St John the Evangelist*, Islington
- John O'Leary: PP, *St Mellitus*, Tollington Park, Vocations Director
- Jim Overton: PP, *St Michael*, Ashford
- Terence Phipps: PP, *Immaculate Conception & St Joseph*, Hertford
- Dermot Power: Associate Spiritual Director, Allen Hall
- F. Javier Ruiz-Ortiz: PP, Our Lady & St Catherine, Bow; and lecturer at Allen Hall
- **Paschal Ryan: Sabbatical leave**
- **Digby Samuels: Retired — resident at St Anne's Home, Stoke Newington**
- Nicholas Schofield: PP, *Our Lady of Lourdes & St Michael*, Uxbridge; and 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, *Holy Ghost & St Stephen*, Shepherds Bush
- Chris Vipers: PP, *St Mary*, Moorfields; and Director of Agency for Evangelization
- Frank Wahle: Retired — Baker Street
- Stephen Wang: Senior University Chaplain in the Diocese of Westminster
- Philip Whitmore: Rector of the *Venerabile*
Philip Miller

Wrexham

The Diocese of Wrexham has at present only two Old Romans, Charlie Lloyd and Antony Jones. Both have now retired, **Rev. Charlie Lloyd** in Tywyn and **Rev. Antony Jones** in Llandudno.

Obituaries

Cardinal Cormac Murphy-O'Connor

24 August 1932 - 1 September 2017

When Cormac Murphy-O'Connor was appointed Rector of the English College in Rome in 1971, he took on the task at a time of great change within the post-conciliar Church and, inevitably, great change within the College community. His predecessor, Leo Alston, had borne the brunt of student demand for change – students asking for keys and to be able to go out in the evening and not be faced with a curfew - and it was up to Cormac to see this process through. It was made all the more difficult a task at a time when fewer men were entering the College from junior seminaries and more were coming in as “mature students”, either after secondary education or after other careers. But it is probably true to say that he left the



College a happier place than he found it. All were included, particularly the Elizabethine Sisters who looked after students’ domestic needs. No-one will forget Cormac’s enthusiastic rendering of “Gobba la madre, gobbo il padre....,” try as you might. He showed himself ready to listen and the occasional difficult and unpopular decision he made would lead to the line of students outside his door on the Cardinals’ corridor, ready to help him reconsider his ideas.

One great gift that Cormac brought to anything he did was his natural warmth and humour – any attempt to mimic Cormac invariably included the word “lads” – and this gift meant that many of his former students remembered him always with affection. There was a spontaneity about him that served him well in his time as Rector and later as Cardinal Archbishop of Westminster, a spontaneity and natural warmth that was not always evident in the abbatial and sometimes headmasterly Basil Hume.

Nor had Cormac been seduced by the “county set” in the intervening years in Arundel & Brighton. He fitted in very well there and natural charm won him affection and respect everywhere. His large, Lutyens-style house, looking out over the Downs, was rather spartan, despite external appearances, and he maintained a simple lifestyle throughout. He rightly allowed himself to enjoy a few of the perks that his position gave him; he was seen recently in the Royal Box in the Festival Hall in London. He was clearly focused on the Beethoven piano concerto that was part of the first half of the concert. During the second half (Nielsen’s 4th Symphony), however, his focus seemed to be more on his watch (it should be remembered that he was an accomplished pianist). But there was no sign that he was ever changed by any of this and he always seemed most at home with other clergy – there were three of them with him in royal splendour in the Festival Hall.

Being with clergy particularly, but in any gathering, Cormac could exercise his natural skill as a story-teller. And such was his charm that even the stories beginning: “When I was at lunch with the Queen...” didn’t seem affected. This spontaneity didn’t always serve him best when faced with the media and often his third attempt at an answer to a journalist’s question would begin: “No, I’ll tell you what it is...” and then some clarity would emerge.

It seemed that retirement didn't suit him best, taking him away from clergy and parishioners that were his oxygen, even though he remained busy, always a popular guest and speaker at any significant Church event throughout the country. When the Papal Nuncio had finished his carefully prepared text, there was always a sense almost of excitement that Cormac was about to speak last and send the people away happy. Particularly hard was his 80th birthday and losing his right to vote for the successor to Benedict XVI. But this didn't stop him being part of the process and it is alleged that he had some influential conversations with those involved in the process – most of the allegations originated with him, however. He seemed to derive not just pleasure but pride in the election of Pope Francis, possibly because he saw a man much like himself.



His accession to Westminster was blighted by the mistake he admitted he made with the abuser Michael Hill, but it was a mistake that was the result of generosity as much as poor judgement. It will not be for that mistake that Cormac will be remembered. It might be said of him what was said of Nathaniel in John's gospel: there was someone without guile.

Bishop Kieran Conry

Mgr Jack Kennedy

31 December 1930 - 13 September 2016

Mgr Jack Kennedy was well known in Catholic circles in England and Wales, not least from the period of his rectorship of the Venerable English College in Rome between 1984 and 1991. To a generation of seminarians he provided challenging, yet fair, leadership as he sought to stretch aspiring candidates to the priesthood.



Born in Chorley on 31st December 1930, the son of James and Alice Kennedy, his education took place at Sacred Heart, Chorley, before he studied for the priesthood at St Joseph's College, Upholland, and the Venerable English College, Rome. He was ordained priest on 25 November 1955 at the Church of the Twelve Apostles, Rome. He, thus, had been ordained nearly thirty years by the time he assumed leadership of the English College and first took on responsibility for the formation of future priests. It is rather ironic then that in the 1960s Archbishop Beck twice refused requests, firstly from Mgr Leo Alston and later from Mgr Jim Sullivan, for the then Fr Kennedy to take up a position on the seminary staff either at Rome or at Lisbon. Writing to Mgr Sullivan in August 1967 Archbishop Beck observed, "I am pretty confident that Father Kennedy would not be very happy about undertaking seminary duties."

Having refused to release Fr Kennedy for seminary duties, Archbishop Beck did allow him to become involved in a different kind of formation, that of Catholic teachers. From 1968 until his appointment as Rector in Rome he served in the Department of Divinity at Christ's College, Liverpool, a college affiliated at that time to the University of Liverpool and later a constituent part of what we know today as Liverpool Hope University. From 1980 to early 1984 he served as Head of the Department of Divinity. He was therefore very well known to a whole generation of Catholic teachers, most of whom will now be retired but who provided in their time such an important component of Catholic life in this country.

As well as having a prominent role in the formation of priests and Catholic teachers, Mgr Kennedy was also involved in the early responses of the Catholic Church in England and Wales to

the dreadful scourge of child abuse. He was for a number of years the child protection co-ordinator in the archdiocese and he spoke passionately at various meetings of the clergy in Liverpool about the steps that would need to be taken to safeguard children and to deal with allegations of abuse. He was a member of the Nolan Review Committee, the independent body that Cardinal Murphy-O'Connor invited in 2000 to review child protection in the Catholic Church in England and Wales.

Jack was certainly a once-met-never-forgotten kind of person; someone who was filled with *joie de vivre*. He was an extremely generous and charming host who loved the company of friends and fellow priests. At one turn he might speak eloquently and excitedly about something cultural, a glass of fine wine or his favourite stuffed courgette flowers; at others rather more bluntly about the vagaries of golf. Beneath it all, however, he remained a dedicated priest still trying to live out the vocation to which God had called him. He always gave himself entirely to whatever he was asked to do over the course of his priestly service, not least to the people of Holy Family, Southport, to whom he dedicated the last twenty-one years of his active ministry.

From his retirement in September 2012 "Fr Jack" as he was affectionately known remained in the Southport area until his death on 13th September 2016 aged 85 years, in the 61st year of his priesthood. He is buried in the cemetery at Sacred Heart Church in Ainsdalejust opposite Southport and Ainsdale Golf Course!

With thanks to the Chancellor's Office at Archdiocese of Liverpool

Mgr Philip Gillespie

Sr Amadeus Bulger C.J

1934 - 5 October 2016

Sr Amadeus, in her generous way, made a notable contribution to the life of the college for nine years. I always thought of her as a happy, thoughtful woman, an ideal religious, who was delighted to share her love of the Lord with students for the priesthood.

I met her for the first time in 1999, when I arrived as Rector. She was very welcoming and I quickly saw that she was ideally suited for her pastoral role. We became friends and I valued her judgement.

Amadeus was born (Catherine Mary) in 1934 and came from a large family. During the war they were evacuated to the country where she lived close to cousins. This noisy, boisterous household gave her confidence for many different pastoral situations, where she flourished naturally. Three of the sisters entered religious life, two joined the Institute of the Blessed Virgin Mary and one became a Carmelite.

Amadeus entered at St Mary's, Ascot in 1954. After teacher training in London, she taught at the Bar Convent, York, and later at the Congregation's schools in Ascot and Cambridge, where she also served as assistant chaplain to the University. She also served as chaplain at York University and was widely involved in youth work in York and in the Portsmouth diocese.

She was well equipped to serve as a Pastoral Tutor with her open personality and her experience as a teacher and a chaplain. I think it is vital that women should be involved in seminary formation. Sr Amadeus was a valued member of the team. She was perceptive and kind in assessment. She was a listener in the community and would make herself available in the little office on the staircase just below the portrait of Mary Ward. Students would talk to her easily about their pastoral placements, their family and their studies. She had warmth and a ready smile and this combined with her ease as a religious. She had no agenda other than encouragement. She knew the importance of praise.

She spoke Italian with a rounded Home Counties accent. The "O" in Rome, she pronounced



as in "home". She was well-liked by the *personale*. She struck up a friendship with a deaf and dumb man who used to come to the Via di Monserrato each day and walk up and down outside the Bar Peru. She would stand and talk to him, smiling all the time. When we went out for a coffee, if he spotted her, he would gesture and make noises to catch her attention.

On reflection I was attracted to her natural humanity. She loved her religious community, the Companions Congregation of Jesus, as her family and she had great loyalty to the College. She reached all manner of people with great ease and she had a wide circle of friends in Rome.

Once we had a staff *gita* to Spoleto. I found a quiet place for mass on the side of the great gorge spanned by the eighty metres high, medieval *Ponte delle Torri*, with its ten arches. On the steep slope I found a suitable place and we celebrated the Eucharist. An empty condom packet indicated that others had also found the same spot. I was annoyed with myself for failing to notice it. On the way to find a good *trattoria* for lunch, I found myself walking with Amadeus and I apologised for not noticing the packet. She replied robustly, "Don't be so silly. That's why the Incarnation happened."

Amadeus worked with students and parents for catechesis for Holy Communion and Confirmation. She was also well known at our busy Sunday Mass, greeting visitors and remembering their names. Her background gave her an ease with strangers, no matter where they came from.

After leaving the College she had an important job as one of the Vicars for Religious in the Westminster Diocese. She was up very early to be in the cathedral for the early mass. A snack lunch at the computer, with the other workers, was a novelty for her. She did, however, insist on a china cup and saucer, knife and plate and a fresh linen napkin. "There are standards, you know."

She came for a visit to Malvern on a week-end when Archbishop Bernard Longley came for Confirmation. She scolded me for allowing the encumbrance of a guest on such a significant occasion. I rebuffed the telling off. Once again she was very positive about the parish, so grateful for the welcome from our parishioners. She enjoyed the Confirmation Mass and her joy impressed me once again.

When she was diagnosed with terminal cancer, she wrote to all her friends. She was delighted to have plenty of time to prepare for death and to simplify her life. I managed to get up to the Bar Convent to see her for an hour. In the midst of it all, the old spirit was there. We hardly talked about her, but about our times at the College and our old friends.

Sr Amadeus died on 5 October 2016. When I found out about the funeral, on 17 October, I discovered it clashed with the funeral of an old school friend of mine, who was a former priest. I was torn about which one to attend. In prayer, I heard her say: "You must go to his funeral. He needs you. There will be plenty of priests at mine". I could just hear her say it. So I did.

Patrick Kilgarriff

Mgr Michael Corley (1939-2017)

29 September 1939 - 10 March 2017

David Michael "Spike" Corley was born on 29 September 1939 at Braintree, Essex. After his secondary education with the Josephites at St George's College, Weybridge, he was accepted by Bishop Wall as a student for the Diocese of Brentwood and entered the Venerabile in October 1957, duly gaining Licences in Philosophy and Theology from the Gregorian University. He was ordained to the priesthood by Cardinal Heard at the College on 27 October 1963, together with Fr Michael Butler (also of Brentwood). He then completed his studies and in his final report was



described by the Rector, Mgr Alston, as “a most popular character and a splendid influence in the community, pleasant in manner, a good sportsman and respected by many outside the College.”

After a curacy at St Mary, Hornchurch (1964-1965), where the parish priest was the renowned canonist Mgr Daniel Shanahan, Michael returned to the VEC, from where he studied for a Licence in Canon Law at the Gregorian University. He was re-appointed to Hornchurch (1967-1970) but also worked on the Diocesan Tribunal. He served as Private Secretary to Bishop Patrick Casey (1970-1973), Chancellor (1970-1982) and Judicial Vicar (1970-1986), while in 1973 he was appointed as parish priest of Barkingside and in 1977 became a Canon of the Brentwood Cathedral Chapter. He served as a Vicar General under Bishop McMahon (1981-1991), as Vicar General for Finance (1986-1991), having been appointed as parish priest of St John the Baptist, Ilford, in 1983. He was also a member of the Canon Law Society, sometime Secretary of the National Conference of Priests – a body he had helped to establish – Chairman of the Diocesan Council of Priests, Vicar for Religious, Chairman of the Diocesan Social Welfare Commission and a Diocesan Consultor.

In 1992 he was appointed as parish priest of Clacton-on-Sea, from where he took a period of sick leave in 1993 in order to donate a kidney to his brother. He moved to Harwich in 1999 but in 2003 retired from parish life owing to ill health, taking up residence at Weeley, near Clacton, from where he continued to act as a supply priest until the multiple sclerosis with which he had been diagnosed necessitated complete retirement. Michael’s hobbies included supporting Spurs, gardening, music and ornithology. A distinguished canonist, a dedicated servant of his diocese and, above all, a much respected pastor known for his patience, generosity, kindness and good humour, Mgr Corley died in Colchester Hospital on 10 March 2017. His Requiem was celebrated by Bishop Williams at Brentwood Cathedral and his burial took place in the adjacent cemetery. RIP.
Stewart Foster

Mgr Paul Donovan

13 December 1956 - 8 February 2017

After a brief battle with cancer, Mgr Paul Donovan, who was the Principal Roman Catholic Chaplain (Naval) from January 2007 to November 2011, died in the early morning of 8 February 2017 at the age of 60. His funeral Mass took place on 21 February at St Augustine’s Church, High Wycombe, with Bishop Peter Doyle, Bishop of Northampton, as the principal celebrant, accompanied by Bishop Frank Walmsley CBE and Bishop Nicholas Hudson. Also concelebrating were numerous clergy including his fellow priests from the Diocese of Northampton and serving and veteran Catholic chaplains from the Armed Forces.



Fr Mark Cassidy, a former Naval Chaplain who had served with Paul, gave a homily which encapsulated Paul’s personality and life as a priest before a vast congregation. The committal took place at Wycombe cemetery, High Wycombe.

Paul was born on 13 December 1956 in Queen Charlotte’s Hospital, London, to James and Edith Donovan and was baptised in the church of St Francis of Assisi, Notting Hill. The family moved to Slough in December 1957 where Paul attended St Anthony’s Catholic Primary School, Slough Grammar School and St Anthony’s Catholic Church, Farnham Royal. He studied for the priesthood from 1975-82 at the Venerable English College, Rome, and was ordained to the Diaconate in Villa Palazzola on 11 July 1980 and to the priesthood in his home parish in Slough on 19 July 1981. His appointment was as assistant priest of St Edward’s, Kettering.

Fr Donovan joined the Royal Navy in 1985 and after initial training and acquaints spent his first appointment as a seagoing chaplain on the staff of Flag Officer Flotilla 2 based in Devonport.

During this period he served in five Frigates/Destroyers which took him to the Mediterranean, North Europe and the Middle East where he participated in an Armilla patrol. From July 1986 to October 1988 Paul looked after new entry trainees at HMS Raleigh, this was to be followed by further sea time on the staff of Flag Officer Flotilla 1 and in 6 ships. He spent some of this time with the NATO Standing Naval Force Atlantic in North Europe, the Falkland Island Guardship; and the West Indies Guardship.

Returning to shore in July 1990 he joined the Chaplaincy at HMS Sultan, Gosport, which also covered the Royal Naval Hospital, HMS Dolphin, HMS Centurion and the married quarters at Rowner. Two years later Paul was moved to BRNC Dartmouth for 3 years before returning to sea, first as the Chaplain Initial Sea Training before he transferred to the Carrier Air Group in early 1996 serving in the aircraft carriers HMS Illustrious and HMS Invincible in the Adriatic; the Gulf, as part of the operation to enforce the Iraq no-fly zones, and the Far East, which included the handover of Hong Kong to China.

At the end of 1997 Paul became the Staff Chaplain to Flag Officer Surface Flotilla for two years before returning to HMS Raleigh in December 1999 as the establishment co-ordinating chaplain. In June 2001 Paul crossed the Atlantic for two years to the Naval Training Centre, Great Lakes (Chicago) before returning to the UK as the Naval Instructor in the Armed Forces Chaplaincy Centre. His final seagoing appointment was to HMS Illustrious from October 2005 to December 2006 that included the Queen's state visit to Malta, anti-piracy operations and emergency evacuations from the Lebanon (Operation Highbrow).

Becoming a Prelate of honour with the title Mgr in December 2006, Paul was appointed Principal Roman Catholic Chaplain (Naval) and Queen's Honorary Chaplain on 9 January 2007. He retired from the Royal Navy on 11 December 2011 and returned to the Diocese of Northampton where he served as parish priest at St Aidan's Northampton from September 2012 to October 2014 and then at St Augustine's in High Wycombe.

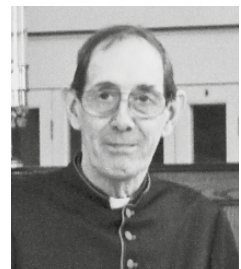
A Fellow of the Royal Society of Arts, Master of Business Administration and a Fellow of the Chartered Management Institute, Paul is survived by his brother Chris, sister-in-law Debbie and nephew Ben. He will be deeply missed; may he rest in peace.

Obituary provided by the Bishopric of the Forces

Mgr George Cedric Stokes (1941-2017)

16 December 1941 - 27 April 2017

George Stokes was born in Cape Town on 16 December 1941. His father was serving with the Royal Marines but when George was a small child the family returned to Essex: Tilbury and thereafter to Grays. After sitting his A-levels George trained for the Anglican ministry at King's College, London, and served as a curate in Newcastle-upon-Tyne (1965-1969). He was received into the Church at Farm Street in 1969 and took a teaching job at a Catholic preparatory school in Suffolk. In 1972 he was accepted as a student for the Diocese of Brentwood, having the previous year tried his vocation at Quarr Abbey. He was first sent to St Edmund's College, Ware, where he was affectionately known as "the Vicar Stokes" and entered the VEC in October 1973. It was here that he was ordained to the priesthood, together with Keith Bartrop, by Bishop Patrick Casey of Brentwood on 10 April 1976. After completing his studies he served as an assistant priest at Leigh-on-Sea (1977-1981) and then joined the Brentwood Religious Education Service, of which body he became Leader (1983-2016). In 1986 he was appointed as Administrator of Brentwood Cathedral but five years later took over as Diocesan Director of Education (1991-2016). He resided at Our Lady



Immaculate, Chelmsford (1991-2008), and at St Thomas of Canterbury, Grays (2008-2016). In both places he celebrated Mass daily and was held in great esteem by the parishioners.

Nationally, George served as Chairman of the Board of Religious Inspectors & Advisers and on various committees of the Catholic Education Service, while in the diocese he was a Trustee, *Censor Librorum* and a tutor to students for the permanent diaconate. In 2005 he was appointed as a Chaplain to His Holiness in recognition of his contribution to Catholic education. As very much the *seniore* among Catholic educational administrators in England & Wales for many years, he was a sure and ready source of knowledge and advice. At the headquarters of the CES in London the response to a question requiring an expert answer was invariably "ring Father George." In Cathedral House, Brentwood, his office door was always open, filled with pipe smoke (before the smoking ban, which he much lamented) and resonant with phrases such as, "Which planet are they on..", "I don't believe it..." or "Oh my giddy aunt," interspersed with hoots of laughter. He was also an expert on clocks and a *cordon bleu* cook.

George had a great love for Rome, particularly as one of his three sisters came to reside in the city, and he was a frequent visitor for holidays. He was diagnosed with cancer in the summer of 2016 and died at Nazareth House, Southend-on-Sea, on 27 April 2017. His Requiem Mass was celebrated by Bishop Williams at Grays on 10 May, in a church packed to overflowing. A Memorial Mass followed at Brentwood Cathedral on 6 July to which his many friends and colleagues in the educational world were invited. RIP.

Stewart Foster.

John J. Magill

13 December 1951 - 25 July 2017

My friend, John Magill, has died. He was a big man in every sense, physically and intellectually, a down to earth Scouser, a sportsman, an extrovert and yet intensely private about many aspects of his life.

He and I first met at St Francis Xavier's College, Liverpool where we became good friends, especially in the sixth form. We then went to the College together in October 1971 along with two other SFX pupils, Peter Fleetwood and Paul Gallagher. There John mastered Greg philosophy with ease. He and I had many adventures together, some related here, some cannot be repeated. At least not in print.

While in Rome John played rugby, soccer, tennis, cricket and golf at every opportunity. Swimming too he enjoyed and was the first to volunteer to clean out the Tank in the spring, remarking how his summer job working in the Liverpool sewers was good preparation. He was always on for a mountain *gita* and recently he recalled an infamous physical confrontation with some Italians on the tram heading back to Rome: "Good old Michael Cooley, happy memories of being arrested at Termini station by armed police after a day out on one of his mountain treks and being given a stern talking to later by Cormac." Could there have been a stoup of *bianco* involved?

He was endlessly cheerful and could laugh at himself. Although a man of many talents but music was not one of them. Sitting in his room at the end of the Common Room corridor, he would tunelessly belt out Lee Marvin's "Wandrin' Star" while strumming random chords on an ancient guitar. Any attempt to silence him by knocking on the door was met by a cheery: "D'ya wanna cuppa tea, or wha'?"

John had no fear of driving in Rome, something few of us did then. He was one of Cardinal Heard's drivers and related how the Cardinal would call out: "Faster, faster!" from the back seat of his black SCV sedan, the smoke from his Dunhill cigarettes filling the car. Another time walking



Photo: Peter Fleetwood, Palazzola 2012

back to the Villa from Rocca di Papa one day we came across a local trying to start his car, his head under the bonnet. John turned to him and pointing at the defunct engine said in a broad Liverpool accent: "It's yer carburettor, pal."

After two years John decided priesthood was not for him and I missed him greatly after he left the College. He studied history with French at Dundee University and became a teacher at our old school, SFX in Liverpool. He married and it was said he met his future wife, Mary, as a young woman visiting the College when she tripped and he gallantly helped her up. They had three children: John, James and Sarah.

He later joined the Foreign Office in London. There is unfortunately a slight smokescreen over this period in his life as when asked what exactly he did for HMG in such volatile places as Riyadh, Islamabad, Pyongyang and Beijing he would talk for five minutes after which you'd be none the wiser. His public service career went in various directions, he told me when we met up for dinner from time to time on visits to London. He was then working for the Home Office and on his later emails, his title was Chief Immigration Officer, Dover, a challenging post. His job, he said, was to advise on government policy for dealing with asylum seekers attempting to enter the UK.

When his first marriage failed, John married Andreea, a Romanian lady; they had a daughter, Nikita and a son, Patrick.

I was delighted that John came to my 60th at Palazzola. He made a huge impression on all the guests as I knew he would, not least for the alarming array of shirts he sported. We laughed about our youthful folly and I reminded him of the immortal occasion after supper at the Villa when he intoned the *Salve Regina* in a broad Liverpool accent without getting remotely near the notes. Anyone who was there will never forget it. Without hesitation he cheerfully agreed to do the honours again in the *cortile* 40+ years on. That's the kind of man he was. That was the last time I saw him.

In May 2015 John said he'd like to come to the Romans' gathering at Palazzola and we arranged that the original SFX 4 plus Maurice Whitehead, then working at the College, would go out for dinner. Sadly John didn't make it to Rome: "I'm very much caught up just now in the whole migrant crisis in the Med and its impact on the UK. New Govt ministers seeking urgent solutions/ advice/etc."

We kept in touch by email but after some time I had no reply to several messages asking if he was all right and his eventual response was chilling: "Not the best... diagnosed in January with malignant brain tumour. After two ops and full course of radio and chemotherapy I now await further scans/treatment. Spirits not too bad in circs but I am very tired most of time but at least no work." A month later he still put a brave face on things: "I can't complain in the grand scheme of things.....will be retiring soon, not that I have much choice as I am now officially disabled... just now I don't look much more ahead than the next week."

His last email to me was in October 2016 and yet again I said I'd like to visit him in London if it suited. But you could never intrude into his life if he didn't want you to. He'd just had further surgery in Kings Hospital and the tone was understandably downbeat: "Now I am ill, old and retired."

I never heard from John again, regular emails went unanswered and inquiries to various people who might have news of him drew a blank. He moved to the Hospice and from there to a home in Canterbury where he died on 25 July 2017, aged 65, a man who led a full life and made an unforgettable impression on everyone who met him. His funeral was on 23 August 2017 at the church of Our Lady of Mount Carmel, Faversham, Kent, with burial afterwards at Love Lane Cemetery, Faversham.

May his gentle soul sit at the right hand of God.

Fergus Mulligan

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 paid for the resurfacing of the tennis courts at Palazzola and for the installation of a loop system in the church and the conference room.

For further information

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

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Report of the Friends of the Venerabile

MICHAEL LANG

THE 2016 ANNUAL MEETING of the Friends took place “up north” in the Lancaster Diocese using the facilities of the Jesuit Parish of St Wilfrid’s in the centre of Preston.

We were able to welcome to the meeting the Rector for the 2nd year in succession and also the Senior Student, Rev. Mark Paver. It was also a pleasure to welcome some of the Friends resident in the North West who are unable to make the journey for “southern” meetings (but of course that is the reason for moving the meetings around the country).

This statement makes it difficult to justify the fact that this year we are following the example of the Roman Association and holding the meeting much further south by moving its location to Palazzola. Although it is interesting to note that we will have over 50 members present in October.

Mgr Whitmore presented a detailed report on the past year at the College. His report was enhanced with a large number of slides. He paid a special tribute to the departing members of staff with Fr Mark Harold returning to the Salford Diocese after 8 years on the staff with 6 years as Vice-Rector and Fr Bruce Burbidge who returns to England as a member of staff at Oscott.

In my report I stated that two of our long serving committee members, Jeremy Hudson and Hamish Keith, intended to resign from the committee. Both had served for about 25 years and we owe them our gratitude (see below).

After a superb lunch, produced for us by a local Italian Restaurant, Deacon Mark Paver explained his journey from Manchester, across the Atlantic and then to Rome as he discerned his vocation. He then concluded his presentation with an explanation of a day in the life of a student.



At our November Committee meeting we were pleased to welcome our President, the late Cardinal Murphy-O’Connor, who had agreed to present gifts to Jeremy Hudson and Hamish Keith to mark our appreciation for their work on the Committee for so many years.

The day concluded with Mass under the scaffolding as the church was undergoing a major refurbishment.

Early in May, twelve members of the Friends, resident in the South West, gathered together at Buckfast in the company of two past Rectors (Mgr Adrian Toffolo and Mgr George Hay). Mgr Adrian celebrated Mass in the St Michael’s Chapel and after lunch we attended the delayed presentation on “Christian v Muslim Art” given by Dr Caroline Farey (Director of Studies at the School of the Annunciation).

As I write this report I look forward to once again attending one or two of the ordinations to be held in July and other members of the committee will also be attending. We will try to ensure that we, the Friends, are represented at them all.

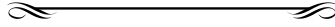
The Friends will once again be attending the “Towards Advent” Festival which will take place in Westminster Cathedral Hall on Saturday 25 November 2017.

We look forward to meeting the Staff and Students when we visit the College for Mass on Wednesday 4 October.



MICHAEL LANG
is Chairman of
the Friends of
the Venerabile.

House List 2016-17



Staff

WHITMORE Philip (Westminster), Rector
FLYNN John (Salford), Vice-Rector
DOE Anthony (Westminster), Spiritual Director
METCALFE John (Hallam), Pastoral Director
ATKINS Sr Margaret (CRSA), Academic Tutor

3rd Cycle (Year III)

POLAND John (Liverpool)

3rd Cycle (Year II)

LOPEZ Jorge Jesus (San Luis)

3rd Cycle (Year I)

CHASE Andrew (Rockhampton)
MURPHY Francis (Southwark)

2nd Cycle (Year III)

CUNNAH Thomas (Shrewsbury)
DEAS Michael (Salford)

2nd Cycle (Year II)

BOWDEN Andrew (Westminster)
NOWOTNIK Jan (Birmingham)
PAVER Mark (Salford)
STODDART Peter (Hexham & Newcastle)
WRIGHT Elliott (Leeds)

2nd Cycle (Year I)

BARBER James (Plymouth)
CRANFIELD Tristan (Arundel & Brighton)
DENCH Gary (Brentwood)
LOGAN Hugh (St George's-in-Grenada)
MARSDEN Richard (Middlesbrough)
PINEDA Antonio (Westminster)
RAKOWSKI Michael (Northampton)
VIAN CLARK Michael (Plymouth)

1st Cycle Theology (Year III)

BREDDING Joakim (Stockholm)

EGAWHARY Marco (Birmingham)
HILTON Benjamin (Leeds)
LEIGHTELL Steven (Middlesbrough)
NGUYEN Hai (Oslo)
OTTERSEN Josef (Oslo)
SERVICE Ryan (Birmingham)
WATERS John (Birmingham)

1st Cycle Theology (Year II)

LAWES Albert (Plymouth)
ROBERTS Haris (Nottingham)
TAYLOR Peter (Middlesbrough)

1st Cycle Theology (Year I)

BALZANELLA Alexander (Westminster)
JENKINSON Dominic (Hallam)
KING Matthew (Portsmouth)
WYGNANSKI Piotr (East Anglia)

1st Cycle Philosophy (Year II)

COY Andrew (Northampton)
DIXON Joshua (Liverpool)
ELLIOTT Sean (Leeds)
WASOWSKI Alan (Leeds)
WELSFORD Oliver (Portsmouth)
WOODHOUSE Henry (Hallam)

1st Cycle Philosophy (Year I)

DUCKWORTH Toby (Birmingham)
FERGUSON Daniel (Portsmouth)

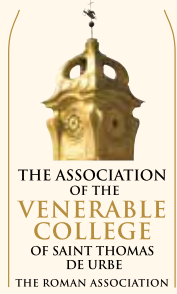
Anglican Ordinands

COLEMAN Scott
WALTERS Nicholas

Key

Student Priests	7
E & W Seminarians	32
Other Seminarians	3
Anglicans	2
TOTAL STUDENTS	44
TOTAL SEMINARIANS	35

What does the Roman Association Trust do?



The Trust is an endowment fund for the College, whereby former students and others raise funds for specific projects that benefit the College and both current and future students.

Most years the Trust makes a large donation to the College for a specific project, such as refurbishing student rooms, upgrading the *portineria* or fitting out a seminar room.

It does this by investing the accumulated capital in a spread of funds which, according to the Trust fund managers, offer the best return with the minimal risk. Each year the fund managers review the performance of these funds and recommend any necessary adjustments to the Trustees.

The Trustees are all old Romans and give their time voluntarily. They are: Rev. Michael Cooley, Rev. Paul Daly, Rev. Seán Healy, Rev. Paul Keane, Dr Fergus Mulligan, Mr Peter Purdue and Rev. Gerard Skinner.

If you would like to help us continue this work and at the same time give something back to our beloved *alma mater*, please consider a donation, cheques payable to the "Roman Association Trust", a standing order or better still, leave a legacy to the Trust when making your will. And if you're liable for tax, Gift Aid adds to the value of your donation.

This booklet explains the simple steps involved: "Remembering the English College, Rome in your Will". Copies are available from any of the Trustees, from Mgr Anthony Wilcox, contact details below, or from the College.



Further information from: Mgr Anthony Wilcox, tel. 07976 359 565; email: alwilcox19@gmail.com

or

Fr Paul Keane, St Mary's College Oscott, Chester Road, Sutton Coldfield, B73 5AA, tel. 0121 321 5010; email: theromanassociation@gmail.com



Photos © Bishop Nicholas Hudson

Autumn in Palazzola: a great time to visit

Palazzola is ever popular as more and more visitors discover this exquisite spot. Many old Romans and others have magical memories of blissful days spent on the shores of Lago di Albano.

Now is the time to plan your next visit. Come with a group, family members, a couple of friends or on your own, the warm welcome will be just the same. It's the perfect location for a retreat, seminar, conference, workshop or ongoing formation. Or just for a break.

Autumn and early spring can be a wonderful time to visit, the days may be shorter and we can't guarantee perfect weather. You may get the odd shower but you'll also have lots of bright, clear days, not the grey, monotonous skies we endure in northern Europe.

To make it even more attractive, for clergy staying between November 2017 and April 2018 Palazzola has a very special rate: an amazing €45 per person per day, full board in a standard room or €55 per person per day en suite.

What are you waiting for? Book early and you'll have first choice for your room as well as the pick of low season bargain flights.

Andiamo!



*All photos from
Palazzola website*

Villa Palazzola, Via dei
Laghi km 10.800, 00040
Rocca di Papa (RM), Italy

