The Beda Review

2015 to 2016

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The crucifix from the Holy Cross Chapel at the Beda, painted by Dom Theodore Bailey, monk of Caldey Abbey
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The Rector’s Report
2015-2016

CANON PHILIP GILLESPIE

This year we bade farewell to Rod Strange who was Rector for the past 17 years and I am privileged and delighted to have been invited to continue and build upon his good work. Rod has moved to a University teaching post at St Mary’s Twickenham and we wish him well. As he wrote in the Beda Review, he hopes he leaves the house ‘in good heart’ and certainly that is my experience thus far.

We were grateful to Cardinal Vincent Nichols and Bishop Peter Doyle who took the time to visit the College during the Synod on the Family. I took the opportunity of their visit to make my Profession of Faith and Oath of Allegiance on taking up the Office as Rector. In November we hosted a lunch for the Jubilarians who were visiting Rome and also an evening Presentation and Reception for the local section of the Rotary Club of Rome to support them in their work for the pastoral care of patients in the local hospitals. In January we held the customary Unity Service, being joined by members of the other Christian Communities present in the City. On 25 January the Holy Father presided over Vespers at the Basilica of St Paul and, as a House, we were able to be present. On the Wednesday of the Fourth Week of Lent the Basilica of St Paul hosts the Stational Mass at which the Beda provided Liturgical assistance and then hosted breakfast for nearly a hundred.

Staffing

Excepting the change of Rector, the roles and responsibilities of the resident Formation Staff remain unaltered. Fr Samuel from the Benedictine Community at San Paolo continues to act as external Confessor and we are grateful for all the assistance he gives us in our relations with the Basilica.
Academic
We continue a fruitful collaboration with St Mary’s University, Twickenham, who have just re-validated the Beda’s academic programme, consisting of a Bachelor of Theology degree (BTh) and a Graduate Diploma in Theology.

We are in process of implementing slight changes to assessment criteria and examinations as recommended in the Validation Process, although this will not entail any major changes to the teaching staff or their responsibilities. We continue to rely upon a wide-ranging group of external professors as well as the resident Staff, for the provision of teaching.

We have employed, on a one-year contract, an assistant Librarian to work alongside Sr Carmel in the cataloguing of the books. Once this work is well progressed we need also to think about works in the Archive.

House
The College Community continues to be extremely well supported by the services of a faithful group of kitchen Staff, Domestics, Bursar and Secretary.

Over the summer months of 2015, significant works were undertaken to complete the refurbishment of student rooms, redecoration of certain public spaces and also replacement of the boilers for the whole College. Regarding the fabric of the College, we have recently been visited and inspected by the Vatican Department of Fire Safety and are continuing to work through their list of requirements.

The major renewal of the heating system which took place last summer has been formally ‘signed off’ and we now have in mind further works of redecoration (Chapel/Library) and also the remodelling of the shower/toilet provision on the student floors.

Bishop John Sherrington, Auxiliary in Westminster, has kindly agreed to join the Trustees of the College and we are grateful for his willingness to assist us in this way.

Student Body
At the present moment we count forty-four resident seminarians along with nine external students who join us for lectures and also for house functions as the requirements of their respective religious communities allow.

Our resident First Year is twelve (five England, two Australia, two Scotland, one Africa, one Malaysia, one Indian from the Canons Regular of the Holy Cross) with three externals from religious orders.
Since September one of our second year students, in consultation with his Bishop, has returned to Ghana to continue his seminary formation and one of our first year students from Ireland has decided not to proceed with his formation for ordained ministry.

Having had examinations during the first week of February and then a short break, the whole of the student body benefitted from preached and guided retreats, both in house and at Bagnoregio (Pre-Diaconate) and Nemi (Pre-Priestly).

We have arranged for a medical doctor (Dottore Pucci) to be present in the College and available for the community on a fortnightly basis. We are to review this arrangement in the Summer with a view to its perhaps becoming a regular addition to the services we can offer to the House.

**Ministries and Orders**

In November twelve students of the third year were admitted as Candidates for Holy Orders by Archbishop Paul Gallagher.

During the recent Episcopal Visitation, twelve students of the second year were instituted as Acolytes and by Bishop Drainey and, in May, twelve students of the first year will be Instituted as Lectors.

Our Diaconate Ordinations, at the Basilica of St Paul outside the Walls, took place on Wednesday 15 June, Archbishop McMahon joining us as our ordaining Bishop. We have a Diaconate year of nine: eight resident seminarians and one Benedictine from England. One other of our resident students will receive Diaconate back in his home monastery in the United States of America during the summer.

**There will be seven Priestly Ordinations in the coming months:**

- 1 Hallam (England)
- 1 Clifton (England)
- 1 Meath (Ireland)
- 1 Edinburgh (Scotland)
- 2 Melbourne (Australia)
- 1 Nnewi (Africa)
- 1 Castries (St. Lucia)
Formation

In the light of last year’s *Charter for Priestly Formation* issued by the Bishops’ Conference of England and Wales we are embarking on a consultation between staff and students to highlight areas where greater transparency and appreciation of specific roles within the House can be helpful to the process of formation. This may lead to the formulation of a *vade mecum* or the review of the ‘customs of the House’.

We are aware however that our student body represents many different Conferences and, therefore, will consult as widely as possible.

Pastoral Work.

As well as the pastoral care of self and of others which is an everyday reality and challenge within the resident community, a good number of the students and staff engage in work to support the Sant’ Egidio Community on behalf of the homeless. We also work with the Joel Nafuma Refugee Centre (through the Centre we have also provided a six-month placement for a Senegalese refugee, Sylla Khaoussou, who is assisting in work in the garden and the outdoor areas) and we hope also to arrange some work in the infant/primary school, next door to us, which is run by the Daughters of Christ the King.

FMDM Community

Sisters Carmel and Maura continue to serve the College by their prayerful presence, as well as working within the Library and giving assistance to students in proofreading essays and providing guidance in written and spoken English. For the first part of the year Sr Felicity remained at Ladywell, the FMDM Mother House, for continuing health treatment. Upon her return in February she soon came down with a nasty chest infection and therefore it was decided that she should return to the UK permanently and so Sr Felicity left us during Lent.

Maura’s health has also given cause for concern and her frequent trips to England have become increasingly draining on her stamina. The Congregation have therefore decided, in consultation with Maura herself, that she should not return to the Beda in September but has joined a Community back in Ireland.

Her place is taken by Sr Dorothy who visited us briefly in the early part of the year. The FMDM Community is therefore be reduced to two, Dorothy and Carmel.

In September we welcomed, alongside our new resident students, an Ecumenical Exchange student, Ross Meikle, who is studying for the Anglican Ministry through Cranmer Hall, Durham.
Future Anniversaries

A *Motu Proprio* of Pope Leo XIII establishing the title of the College of St Bede which was at that time still sharing the buildings of the Venerable English College. This was dated 29 December 1898.

20 October 2020 sees the 60th anniversary of the formal opening of the present building by Pope John XXIII.

We are actively looking for ways in which to commemorate these anniversaries – and also to consolidate and further the good work of the generations that have left us such a precious heritage. One way of doing this is through the continued prayerful (and temporal) support of the Beda Association and many other friends and benefactors who, through the year, show their kindness and care for our mission. To you all, our most sincere thanks!
Rector’s Profession of Faith and Oath of Fidelity

JOHN TABOR

On 21 October the College was graced by a visit from Cardinal Vincent Nichols, Archbishop of Westminster and Bishop Peter Doyle, Bishop of Northampton, both of whom were participating in the Synod on the Family, which ran for much of October.

During Mass, celebrated by the Cardinal and at which Bishop Peter preached, the Rector made his Profession of Faith and Promise of Fidelity, in the presence of the Cardinal and the whole House. This was the first public act, so to speak of Canon Philip Gillespie’s Rectorship and a significant part of the start of the new academic year. It was a solemn, prayerful occasion, reminding everyone present of the reality of service for and in, the Church.

In the best traditions of the College, a hearty dinner followed, with speeches from the Rector, welcoming and thanking those involved and the Cardinal, who spoke briefly about the workings of the Synod, from the perspective of a Synod Father. The sketch he painted was fascinating for its incisive view of the challenges involved, as well as heartening for the positive tone he brought to his account. The evening ended with a rousing rendition of *Ad Multos Annos* and drinks in the Common Room. The whole evening had a very familial feel to it. Each year the House ‘family’ changes, as the 4th Year depart and a new 1st Year arrive, and it was good to be able to come together for this very significant event, a first, for almost everyone present, early in the year.

We are very grateful to Cardinal Vincent and Bishop Peter, together with Fr Christopher Thomas, General Secretary of the Bishops’ Conference of England and Wales, for taking time out of their very busy schedule to come to the Beda and we assure them of our thanks and good wishes. To the Rector as well, we offer our congratulations and the assurance of our continued prayers and support as he settles into his new role.

John Tabor is a third year student at the Beda for the diocese of Westminster.
John Henry Newman: A Portrait in Letters, Edited by Roderick Strange

A. N. WILSON

Our former Rector, Msgr. Rod Strange, last autumn published his wonderful book John Henry Newman: A Portrait in Letters which, as we see in this review, attracted the admiration of the eminent critic and expert on the Victorian period A.N. Wilson, who concludes: ‘No one, to my mind, has ever written a biography of Newman which quite captures him. This book does so, however, in all his paradoxical greatness. Thank you, Mgr Strange.’

Wilson’s review is reproduced by kind permission of The Tablet and, specifically, of its Literary Editor, Brendan Walsh, to whom we are grateful. It appeared in the edition of 17 December 2015.

In a speech after the opening of the library and hall at Keble College, Oxford, in April, 1878, W.E. Gladstone spoke of the Oxford Movement; having spoken of Pusey and Keble, he added: ‘but there is a name which, as an academical name, is greater than either of these – I mean the name of Dr Newman.’ There were cheers, as Gladstone went on to compare Newman’s influence over the Oxford of the 1830s and early 1840s as ‘something without parallel in the academical history of Europe, unless you go back to the twelfth century or to the University of Paris’. These words of the great Victorian Prime Minister are included as a footnote to Newman’s letter of thanks, included in this superb selection.
One of the things which this reviewer takes away from his first reading of this selection of Newman’s letters – and it will certainly be the first of many rereadings – is how overwhelmingly important Oxford remained to Newman, from the moment of his arrival there until his death. The letters to his old Oxford friends, such as Mark Pattison, Dean Church and Pusey, are dotted as an affectionate, nostalgic chaplet, through all the Catholic years.

Newman himself once remarked to his sister Jemima that ‘a man’s life lies in his letters’. While some people are brilliant as conversationalists or as orators, there are others, as he said on another occasion, who ‘find their minds act best when they have a pen in their hands’. Newman’s incisive and glancing mind and his extraordinary personality are all on display in his letters. Does anyone since Augustine of Hippo combine such passion in religion with such a cerebral capacity to expound doctrine? Is any Victorian, objectively speaking – that is, speaking objectively of the sheer numbers he attracted – so attractive? Yet is any saint since Jerome more given to prickliness, taking offence, anger? An invitation from his sister Jemima to come and visit her in Derby and to meet his brother Frank, whom he had not seen for 30 years, calls forth an absolute stinker. It’s amazing their relationship recovered from it. (He refused to visit her on that occasion, and was never reconciled to either of his brothers – not to Frank, nicknamed ‘our blessed St Francis’ by George Eliot, who became a sort of agnostic-Unitarian, nor to Charles, an out and out unbeliever and a bit of a drunk, who lived in the pretty seaside town of Tenby in Pembrokeshire.

Yet, from his rise as the most charismatically attractive Oxford don in history, during the 1830s, to his death as a cardinal of the Roman Church in Hagley Road, Birmingham, in 1890, Newman remains an electrifying presence – in the world, and on the page. Having helped to transform the Church of England, he left it and began, subtly and unmistakably, to transform the great Western Church. His writings on the Fathers, on the development of doctrine, on the grounds of belief – in An Essay in aid of a Grammar of Assent – and on the fundamental basis of Catholic unity, were all profoundly influential, not on the First Vatican Council, whose deliberations he viewed from afar with something like horror – but on the Second.

Newman’s letters form the largest part of his writings, and are made available to us after years of patient scholarship by the Birmingham Oratorian fathers and others. Way beyond the pockets of most of us, and too bulky for our bookshelves, they sit in libraries, stretching to 32 substantial volumes. Roderick Strange has performed the invaluable task of giving us a one-volume selection. The introduction,
link passages and footnotes are punctilious, informative, genial and sympathetic. If there were readers who had never opened one of Newman’s books before, and had never read his biography, they could not find a richer or more intoxicating introduction than this volume. For all his fastidiousness, prickliness, sheer cussedness, for all his egomania, we sense once again, in these pages, Newman’s completely spellbinding charm. It is not just a charm of personality. It is the whole intellect which has put on Christ. Whether he is thinking about the fourth century Church Fathers, or his own reasons for submitting to the Roman Catholic claims; whether he is holding together his little band of faithful friends at Littlemore – before he was received – or whether he is engaged in founding the Oratory; whether he is starting the Catholic University of Dublin, or maintaining the Catholic school in Birmingham, or debating the establishment of the Oratory at Oxford, we see the same pattern at work. There is the capacity to inspire huge loyalty from his friends and to enchant – reading Newman is always an enchantment. There is also, however, in every changing scene of life, the curious ability to make enemies – of Faber, of Manning, of the Irish bishops – and to take offence. There is the ability to fashion all his experiences into silvery, unforgettable prose. There is the very strong vein of humour, which must have been a large part of the personal charm. I especially liked a letter to John Hungerford Pollen, thanking him for a Trollope novel (Fr Strange thinks it was _Barchester Towers_). Newman describes not only laughing aloud as he read it, but waking up in the night laughing. There is something very beguiling about that.

No one, to my mind, has ever written a biography of Newman which quite captures him. This book does so, however, in all his paradoxical greatness. Thank you, Mgr Strange.
In the past seven years, from September 2009 onwards, I have been making saints. Or more exactly – for only the Pope can make saints – I have been composing ‘volumes in red’: the crimson-covered \textit{Positiones} or dossiers on martyrdom, heroic virtues and miracles, on the basis of which the Holy Father decides whether a Servant of God is worthy to be elevated to the honours of the altars. Making saints sounds like sculpting statues or painting icons, but it is much more like putting together a 1,000-piece jigsaw puzzle without having the box cover with the full picture in front of you. It requires patience, humility, and devotion.

Patience is a virtue that one easily acquires in Rome, waiting twenty minutes for the 23 bus, or twenty days for a letter to arrive. Making a saint, however, takes minimally twenty years: first the diocesan inquiry to gather the proofs; then the composition of the \textit{Positio}; and finally its study by the Congregation for the Causes of the Saints. For that reason, I haven’t been able to handle one Cause from start to finish. I have been building on foundations laid by my predecessors or laying foundations for my successors: I completed the \textit{Positio super miro} for the soon-to-be-beatified Irish Jesuit John Sullivan, for example, and prepared the summary (760 pages) for the \textit{Positio super virtutibus} for Fr Walter Ciszek. The best way to learn patience, however, is to wait for the miracle necessary for a beatification or canonization and – often more difficult – to gather all the proofs. My first Blessed, Fr Bernardo Francesco de Hoyos, died in 1735, worked a miracle only in 1936, and was beatified in 2010.

Humility is less on display in the Eternal City, with its magnificent basilicas and the Italian women (and some priests or religious) doing everything for the \textit{bella figura}. But studying the lives of the saints makes you humble, for they are so clearly God’s creation, and God never repeats himself. Every saint contributes something new to the life of the Church, something not seen before and exactly the right thing for the particular time and place in which the man or woman lived, and
Making Saints in Bits and Pieces

beyond that. Dutch Jesuit Frans van der Lugt, who gave his life at Homs in April 2014, was immediately recognised as a true martyr by the people whom he served, Muslims included, and continues to inspire people of good will to respond in a God-pleasing way to that horrendous war in Syria. The same can be said of my first saint, the French Fr Jacques Berthieu, who was the first to give his life for the faith in Madagascar, in 1896. I still remember the joy of the Malgasci, when Pope Benedict canonized him in 2012.

Devotion … the word itself is Roman, Latin, with its broad scope of significances, from vow and due honour to magic spell. Making saints includes facilitating cults, and since a real saint doesn’t need to be promoted (the Holy Spirit does the PR), the postulator’s task is much more to keep things orthodox and avoid excesses. Composing a five-line Collect that captures the essence of a new Blessed is much more difficult than putting together a fifty-page novena booklet. But the real challenge for the saint makers is the right distribution of relics, the mortal remains of a life dedicated to God and his people. St Ignatius, St Francis Xavier, St Aloysius are still hugely popular, and some of their more fervent devotees will do anything to obtain a relic, including forging a cardinal’s signature. Devotion is needed, true devotion, which strives after intimacy with God and growth in his image and likeness. May the saints and blessed strengthen our faith, increase our hope, and most of all kindle our love.

Fr Marc Lindeijer SJ taught Church History at the Beda from 2013 until 2016, combining this with his work at the Curia of the Society of Jesus. He has now returned to the Low Countries to undertake further studies and other duties.
An Eriksay Jersey – for the Fisher of Men

RONALD CAMPBELL

Marybell MacIntyre is a teacher from South Uist, an island in the Outer Hebrides in the diocese of Argyll and the Isles, Scotland.

In April 2015, she travelled to Rome in the hope of presenting Pope Francis with a jersey she had knitted for him, using a traditional method particular to the neighbouring island of Eriskay.

Following her trip to Rome I had the opportunity to speak to Marybell to find out more about this novel idea.

**Q - How did you come up with the idea of knitting a jersey for Pope Francis?**

**A -** I had learned from two Eriskay knitters the old traditional skill of knitting fishermen’s jerseys. I had made five in navy blue and fancied trying a cream jersey for a change which is the other traditional colour for the jerseys. Then I thought who would wear a cream jersey? And the answer came to me – Pope Francis! He has become so important in my life that he is often in my thoughts. I find his teaching and his example profoundly inspiring and faith-affirming.

From his first step as Pope onto the balcony at St Peter’s Basilica, he has made an impact on me and has drawn me to him with a huge magnetism. I cannot explain, analytically, why this is so; I can only say this - he is speaking the language of MY faith - stirring it into new life by his endorsement of what I believe to be the message of the Gospel. In all he does I see Jesus Christ reflected - it’s as simple as that.
With regard to the jersey, the link between fishermen, the apostles, St Peter and the Pope was also strong in my mind. The next time I saw one of my knitting teachers I jokingly told her my plans, to see what she would say. Without missing a beat she said, ‘Oh he'll need a 44 chest – he's quite broad.’ So I ordered the wool soon after that.

It is an Eriskay jersey traditionally worn as workwear by fishermen. There is symbolism attached to it. Pope Francis is the fisher of men and there is symbolism attached to the Apostles, and also I really, really admire the Pope.

Q.2 What did the Pope say to you when you met?
The awful answer to that is that I don’t know what he said! I was in such a turmoil of delight and I did not know for sure that I would actually get to meet him and so I didn't prepare anything. I had lots of German people around me so I said: ‘Scotseze, Scotseze...’ just so he would know it was a Scottish traditional jersey. I also said, ‘I made this for you.’ What I do remember is his warmth and kind face and that he was taking such a genuine interest in me and my jersey. Actually when I look back, I think he said, 'Thank you' in a kind, gentle voice.

Q - What did the other members in your knitting group say when you got back?
A - They were all very happy about it; they couldn't believe I had got so close to Pope Francis and they were happy that more people were going to find out about the traditional knitting and the islands in general.

Q - What is it you enjoy about knitting?
I knit jerseys for my family and people I care about. As I knit I like to think of the recipient and each stitch is like a prayer for that person. I prayed for Pope Francis and thought about him as I knitted his jersey – it made me feel very close to him.

Marybell’s story, including her journey to Rome in Easter 2015, was documented in a film for BBC Alba, the BBC’s dedicated Scottish Gaelic television channel.
An Erksay Jersey – for the Fisher of Men

Marybell MacIntyre greets Pope Francis and hands him his knitted Erskay Jersey.

The Pontiff appears delighted with his gift as he studies the intricate stitching on the jersey.
History
Fishermen’s jerseys were used from as far back as the 1800s as genuine working clothing for fishermen. They were made by women for their sons, brothers, fathers and husbands. Each jersey was unique and richly patterned with symbols which are representative of the sea. Different fishing communities and families had patterns or pattern combinations that were unique to that area. The jerseys were hand-knitted on 4 steel pins, in fine pure wool and were made in one seamless piece to provide maximum protection from the harsh conditions at sea. They were designed to be fairly close fitting to the body, with an underarm gusset to allow ease of movement. The collar is high, with 3 buttons to give a snug fit around the neck.

Today
Nowadays, very few people make the jerseys. The tiny island of Eriskay in the Outer Hebrides is one place which continues the tradition. A few women remain who make the jerseys in the way they have always been made, with the patterns and instructions passed down from generation to generation. Two of these women taught me how to make the jerseys.
The symbols on Your Holiness’ Jersey

The main body of the jersey

<table>
<thead>
<tr>
<th>Harbour steps</th>
<th>Bells</th>
<th>Full diamonds</th>
<th>Bells</th>
<th>Open diamonds</th>
<th>Bells</th>
<th>Starfish and diamond</th>
</tr>
</thead>
</table>

Across the chest

Netting (to represent fishing nets, as do the diamonds)

Sleeves

The zig-zag pattern down the sleeve represents a wave in the sea.
Across the Shoulders

Rows of ploughing (known as lazy-beds). NB Fishermen of the islands would also grow crops and potatoes on their crofts (small farms)

Finally – A Gaelic prayer for Your Holiness

Dia bhith timcheall oirbh daonnan
(God be around you always)

And we very much hope and pray that you will visit Scotland very soon.

Marybell MacIntyre, Bornish, Isle of South Uist, Western Isles, HS8 5SA, Scotland

Ronald Campbell is a first year student at the Beda for the Scottish diocese of Argyll and the Isles.
On 15 June, this year, when Archbishop Malcolm McMahon ordained third year Beda students to the diaconate, he preached the homily below. So many members of the College and their guests commented on how they valued Archbishop Malcolm’s words and we are grateful for his kind permission to publish the text of his homily here.

On this very happy day for the ordinands and their dioceses and families, through the celebration of the sacrament of orders, we are deepening our exploration and discovery of the nature of service in our Catholic Christian community. Our starting point is the image of Christ the servant. The Christ who comes to serve and not to be served is the Messiah who leads us to salvation. The very nature of the sacrament of orders changes the recipient at the very core of his being. Today you my brothers are being ordered for service. From now on you live to serve. It provides the very firm basis of Christian ministerial priesthood to which you will be ordained in good time. Without this foundation priesthood is devoid of much of its meaning and would be like a house built on sand; ready to fall at the slightest tremor.

A powerful gospel passage to help us grasp this is the one that the Church gives us today where Jesus teaches his disciples how to behave. Do not parade your good deeds before men, and again, when you pray go into your private room and shut the door. Do not put on a gloomy face when you are fasting, but spruce yourself up so that no one will know you are fasting. What Jesus is telling us is that the best way to serve others and to make an impact is not to be brash but to go about your ministry quietly and with dedication. Rewards will come later. Maybe when Elijah returns, who knows? But our father in heaven knows and that is all that matters. We can trust him surely to keep his word.
But today is not about you. You are not being ordained to make you better – it may make you worse! Setting high goals for yourself can result in failure all the more easily. You are not being brought into the diaconate so that you will become noticed, a minor celebrity – your service of the poor must only result in God's greater glory not yours.

Today therefore is a celebration of the Body of Christ as Jesus the servant. Christ is passing his mantle to you, just as Elijah passed his to Elisha, so that Christ the Servant may be visible in his Church.

When the early Church was suffering growing pains and clearly not attending to the needs of its needy people, in its care for the widows of the Hellenistic Greek speaking Jewish Christians, it elected seven worthy men, to attend to them, to serve at table; that is why they were appointed.

Jesus expressed his own love for his disciples by washing their feet. Every Maundy Thursday the Pope washes the feet of twelve poor men of Rome, to do this he dresses in a dalmatic, the deacon's vestment. Service, or ministry, is at the heart of what we do as Christians. It is our culture. Service is at the heart of Christian leadership and priesthood, it underpins it - I wear a dalmatic, the vestment of service under my chasuble to remind myself of this.

Leadership and service don't always go together well. Jesus reminds us that the kings of the gentiles lord it over their subjects; but not so you! The liturgical value of a deacon's role; attending at the table of the Eucharist, preaching the word and expounding the Gospel through preaching, is empty and deficient of meaning unless it is based on service to the people of God. Your role is to serve them and through them you serve Christ.

Serving the Word of God, in Scripture or made flesh in the Eucharist, takes time. It takes time to sit with people who are searching, it takes an effort to turn the pages of holy scripture and to humbly offer an explanation, takes something to go that extra mile, literally in the case of Philip the deacon and the Ethiopian, so that they may together arrive at baptism.

In this ordination ceremony you have been called by the people to serve. You will be invited to take time with the people of the community here at the Beda and those in the parishes where you may serve this summer - in unexpected ways. Your learning, life experience, prayer and your personal gifts have led you to offer yourselves in service. The invitation from your bishop to study here at the Beda in some ways has been like going into a private space to pray and prepare – far away
from your families and the busy lives that you lead until a few years ago. Where this will lead is God’s business but you can be sure that it will be a rich life of service. Being a deacon reminds the Church community that its fundamental purpose is to serve God and people.

One of the curses of modern life is the pressure on time. There is never enough of it. Life is always one thing after another and it is difficult to catch up with oneself. The call to service goes against this trend - it invites you to sit and take time with another and look at the story of God’s saving power amongst his people. Having deacons in its midst will remind the community here at the Beda that this is important for its members and for the world it serves.

Why do we think that service is about rushing around and doing things? If you are going to be the salt of the earth you don’t have to do anything. It is you that gives flavour by being yourself. To be a light shining out with the good news of our salvation in Jesus Christ essentially requires that you be a gospel person who lives the Word and doesn’t just talk about it. Your light will shine amongst your community if you allow the God of the scriptures to enter your heart.

So, my brothers use this period as a deacon, short as it may be, to make the Word of God which you will discover to be ever fresh as you turn the pages of your Bible to sink in to your being so that when you are invited to explain those words the listener will not only hear your words but see the grace of the Word made flesh living in you.

May St Bede, the scholarly monk watch over you and keep you close to the word of God whom he served through scholarship and prayer. May you serve that same Word through your preaching and in your charity. And may Mary, who served the word of God in her womb and by her unfailing fidelity, watch over you and show you what it means to be a disciple of her Son.
‘Arrivederci, Roma!’

SR MARY ANN CLARAHAN RSM

All told, I have been in Rome 15 years, though not consecutively. My life in the Eternal City has been marked as a high school teacher, doctoral student, visiting professor and finally, these last three years, as a staff and faculty member at the Pontifical Beda College. When invited to write a ‘Farewell to Rome’, I realized that one does not say ‘Goodbye’ to this city, but arrivederci. So much of what I have experienced has become a part of me and will forever affect how I view the world no matter where the future may take me.

During these years I witnessed the pontificates of three popes: John Paul II, Benedict XVI and Francis. The uniqueness yet attraction of all three pontiffs helped shape my vision of holiness and humility for a universal Church. Slowly dissolved was my narrow ecclesiological perspective as an American - the universal Church is so much more in its complexity, fragility, beauty and potential for love. Having encountered the faces of Christians from all over the world as colleagues, students, bishops, seminarians, and religious I lived with, I had much to learn and have been greatly enriched. My perspective is but one perspective, always in need of being enlarged by others.

As a Sister of Mercy, I felt especially privileged to be in Rome for this extraordinary Jubilee Year of Mercy. Pope Francis’ call to contemplate the mystery of Mercy challenges us to the very roots of our being. How have I come to recognize God’s Mercy as a free undeserved gift and responded in self-donation without payment? The ready response of Mercy by the students and staff of the Beda was very much in evidence this year as we sought to accompany and care for refugees from the Joel Nafuma Refugee Centre and to serve the homeless with the Sant’ Egidio Community. To use the words of Pope Francis, these initiatives embodied an ‘evangelization of closeness’, resulting in reciprocal gift-giving and receiving. It became obvious that contemplating the face of Mercy is not limited to a jubilee year but is a lifetime faith commitment.
My travels beyond Rome allowed me to experience firsthand the vast beauty and cultural richness of Italy. I must admit, however, the place that became my home away from Rome was San Gimignano, a medieval walled city in the Tuscan hills. I was shown great hospitality by the Augustinian friars in their international 12th century monastery. From my window, I would often gaze upon the mountain range in the distance, existing for thousands of years. This sight became a strong image for me of God’s faithfulness. Throughout the centuries, civilizations had come and gone, cities had been built and conquered, strong storms and beating sun had pelted the earth, and the history of the Church had been formed and reformed. But the mountains remained constant, as has God’s faithfulness. And… many glasses of the local Vernaccia wine had been enjoyed by many!

Anyone who has spent time at the Beda knows that one does not have to go far to experience the ‘nearness’ of Great Britain. My experience of ‘inculturation’ occasioned appreciation and, at times, frustration. I learned to ‘queue’ instead of stand in a line and jot dates down in my ‘agenda’ rather than my calendar. The various intricacies of the game of cricket were passionately explained to me a number of times, but never replaced my love of baseball! Trying to strike a balance between the British repertoire of hymnody and that of the rest of the English-speaking Church both stretched and enlightened me. But as we sang as one body, praise and worship prevailed.

Part of the treasure trove of Rome is its many churches and Christian art. Strolling through the Roman streets for an afternoon passeggiate, I would often duck into a local church to investigate its art and spend time in prayer. My favorite is the basilica of Santa Maria in Trastevere. Upon entering, one is initially struck by the atmosphere of prayerfulness despite a steady stream of tourists and pilgrims. The central apse with its brilliant scheme of mosaics portrays the various moments in which was revealed God’s plan of salvation for all humanity. Sculptures, frescoes and niches both outside and inside the basilica allow key Christian personages such as Callixtus, Cornelius, Calepodius and Julius (3-4th century), Francis of Assisi (13th c.), Francesca Romana (14th c.), and Cardinal Marcus Altemps (16th c.) to tell the story of how the Church, though tainted by human sinfulness and error, schisms and heresies, has always been reconstructed by the grace of God’s will, through the intercession of the Virgin Mary and the lives of holy men and women.

But perhaps the group that has had the longest history in this basilica are the poor. Whether they were widows and orphans, for whom Calixtus administered funds, or 1,500 persons fed daily by Pope Cornelius and his clerics, or the lepers assisted by Francis of Assisi, or the sick and hungry cared for by Francesca
Romana, this basilica also belongs to the poor. That legacy continues today in the immigrants, refugees and mentally-challenged welcomed daily for prayer and supper by the Sant’ Egidio community.

To paraphrase Pope Benedict XVI: ‘Alongside the real presence of Jesus [in this basilica,] in the Blessed Sacrament, there is also that other, that second “real presence” of Jesus in the least, in the downtrodden of this world, in whom He wishes to be found by us.’

I will miss this opportunity when returning to the United States where instead of churches and religious art, shopping malls predominate. However, the poor, the immigrant and the homeless we have always and everywhere with us.

As beautiful and impressionable as are the many sights and events of Italy, what I will miss most are the daily interactions with the students and staff at the Beda. It has been a privilege to accompany men who allow the steady transforming grace of God to shape their hearts, minds and wills to be his servants. The invaluable support, friendship and prayerful presence of the staff including two rectors, Mgr Rod Strange and Canon Philip Gillespie, will remain with me forever.

Pope Francis often uses the term ‘encounter’ as an attitude for fully living the Christian life. I realize that living, working, praying and recreating with this formation team has formed me in a culture of encounter. As I begin a new ministry at our motherhouse outside Philadelphia, to be part of another team of three life coordinators for a house of 85 sisters, all that I have met during these years has steadily formed me to encounter anew the face of Christ both within myself and in the sisters with and for whom I will minister.

Arrivederci, Roma... mille grazie!

Sr Mary Ann Clarahan RSM taught sacrament, liturgy and RCIA at the Beda as a member of the resident staff.
“Arrivederci, Roma!”

View of mountain range from San Gimignano

Façade of the Basilica of Santa Maria in Trastevere
God Beyond All Praising

FR KEVIN MURPHY

I write exactly one year on from the day I was ordained at St John's Cathedral, Salford. The statistics tell only a part of the great blessings of priesthood: in that year I have celebrated or concelebrated mass 404 times in 45 different chapels, churches or cathedrals, baptised 12 infants, conducted 17 funerals and officiated at two weddings as well as hearing countless confessions and anointing many people at masses for the sick, in hospital and in homes. Priesthood has been overwhelming and humbling. I feel a daily sense of being a channel of grace and of being unworthy at the same time.

Yesterday I attended the ordination of two Salford deacons, Michael Deas and Richard Howard, friends who had studied at the Venerable English College. Processing into St John's Cathedral again stirred memories of my own ordination. Though the exquisite liturgy with its angelic choral music lives on in my mind, what stays with me most is the miracle of my mother's attendance that day. A few weeks before the ordination, and not long after recovering from a broken hip, she had suffered another fall and had been in hospital again with respiratory problems and heart failure. With two weeks to go she phoned me tearfully to say she wouldn't be attending. I put no pressure on her but enlisted the prayer support of many people, most notably the fraternas of the Marian Community of Reconciliation, whose intercession was unstinting. Four days before the ordination, my mother rallied. She phoned again and said that she hoped her parish priest would drive her up from Birmingham. And indeed, Fr Dominic, still running a tough inner-city parish at 84, set his Satnav for Manchester and delivered her to the cathedral door, where the dear fraternas guarded and aided her like angels. After the event, when someone commented to my mother that she would treasure photographs of the day, she tapped her temple with a single finger and said, 'I don't need photographs, it's all in here.'
For the ordination, I had selected ‘O God Beyond All Praising’ as the entrance hymn, but replaced its central verse with two further original verses. The Cathedral’s Director of Music, Martin Barry, arranged the hymn with a dramatic fanfare. As I processed in with three bishops and about sixty priests, we sang these lyrics:

O God beyond all praising,
We worship you today
And sing the love amazing
That songs cannot repay;
For we can only wonder
At every gift you send,
At blessings without number
And mercies without end:
We lift our hearts before you
And wait upon your word,
We honour and adore you,
Our great and mighty Lord.

We find your graceful giving,
As every moment proves
That you are Lord of living,
Of all that breathes and moves.
In wisdom, you have willed us,
You spoke us by your word,
And with your Spirit filled us,
Your voice is ever heard.
And so, we here confess you,
Eternal God above;
In awe we bow, we bless you,
Enfolded by your love.

( Verses 1,4 by Michael Perry, verses 2,3 by Kevin Murphy)

These words now resonate so meaningfully on the first anniversary.

For we have heard you calling,
In storm and gentle breeze,
When we were lost or falling,
Or cast down on our knees.
We found, in our surrender,
The Son you chose to send:
Through Him, the God so tender,
Our Father and our friend;
And now our hearts are burning
In love of one so true -
O Lord, we are returning
The gifts that come from you.

Then hear, O gracious Saviour,
Accept the love we bring,
That we who know your favour
May serve you as our king;
And whether our tomorrows
Be filled with good or ill,
We’ll triumph through our sorrows
And rise to bless you still:
To marvel at your beauty
And glory in your ways,
And make a joyful duty
Our sacrifice of praise.
Before taking up my appointment in early September 2015, I had time for a break, went on the Diocesan pilgrimage to Lourdes and helped out at St Alphonsus Church, Old Trafford when the parish priest was on holiday. When another priest asked me if I would be available for ‘parish cover’ at the end of Summer, I instantly said yes, not realising that he meant the Cathedral parish! So, for the first weekend in September, I returned to St John’s Cathedral. On the Saturday I celebrated morning mass, exposed the Blessed Sacrament and heard confessions; on the Sunday I celebrated mass in the amalgamated parish of St Joseph’s, Ordsall, then the main morning mass at the Cathedral (processing out with the choir and servers) and finally the evening mass. It was only a year and a few months earlier, as a newly ordained deacon, that I had felt a little in awe of the two spoken lines and small involvement required as a deacon at one quiet parish mass. How ministry moves on!

In September, curacy at St Michael and St John’s Church in Clitheroe (part of Our Lady of the Valley Parish in the Ribble Valley) began. The parish comprises this church and two others in the villages of Dunsop Bridge and Sabden. I soon settled into parish life, the routine of celebrating mass and the rich variety of work afforded by sacramental programmes and parish activities. In seminary a priest once rather gloomily forewarned us that ‘a presbytery isn’t a home: it’s an office with a bed in it’. However, my small but comfortable rooms in an independent annex quickly became a home to me.

Bishop Arnold and clergy process into Salford Cathedral for Fr Kevin’s ordination.
A main part of the ministry allocated to me was chaplaincy to two primary schools and one secondary school. These three schools are blessed with exemplary heads and staff and I have very much enjoyed going into lessons and working with pupils. Despite teaching for many years before responding to the call to priesthood, my work had mainly been with sixth form college students, so the opportunity to work with younger children and also to be involved with their formation in a faith context has been a blessing. Not all my time is spent talking about God. I have tried to immerse myself in the life of the three schools and share in a range of activities, trips and visits. I have been privileged to celebrate some large special masses such as the secondary school Leavers’ Mass and end of year masses where the congregation consisted of 500 pupils, staff and parents. It has been encouraging when staff have sought counsel or confession. The faith and goodness of the schools’ communities continue to provide sustenance and inspiration.

Ministry in local care homes and a hospital has also enlightened me. On one of my first visits to a home for the elderly, a woman in her nineties who appeared to have wandered off by herself caught sight of me in my clerical attire, bowed her head and said, ‘Have you come for me?’ She really did think that the end was nigh. The hunger for the Eucharist that many of our infirm and housebound folk display is something to treasure. My most moving hospital visit was to a woman who had left the Church over forty years ago, because of the rudeness, harshness and insensitivity of priests when she was newly married. I felt stuck for words but remembered the promise that ‘Holy Spirit will teach you in that very hour what you ought to say.’ (Luke 12:12) So, hesitantly I proffered these words: ‘Would you allow me to apologise on behalf of the Church and on behalf of my brother priests who are just muddled and troubled men like me?’ She burst into tears. Since then she has received Holy Communion and the Anointing of the Sick.
As a deacon I had conducted four funerals and four baptisms, but I awaited my first wedding with some trepidation. It wasn’t the liturgy itself that concerned me but the fact that at three points in my life marriage had beckoned closely. Rehearsing the priest’s words in private brought a fear that I might become tearful or even regretful. The first wedding in fact arrived unexpectedly when a neighbouring priest realised with alarm that he had booked a holiday abroad and a wedding in his parish on the same weekend! He phoned and asked if I would cover it. In the end, the celebration in the historic barn church at Ribchester on a sunny day in April came as a great grace to me, confirming me in my own vocation and freeing me to bless others in theirs. The young couple even sent me a text message when they were on their honeymoon, thanking me for conducting the wedding. I had waited until after the wedding to tell them that it was my first, not wanting to add to any of their anxieties! The day after the wedding we held our Mass of the Anointing of the Sick to which many of our sick and housebound parishioners came. Anointing the frail, the wheel-chair bound and some lapsing in and out of sleep, brought an assurance and gratitude that this was where I was meant to be.

Despite warnings that priesthood would entail giving up many things for the sake of the Kingdom, I am often surprised by how much a former life endures through a new one with an easy continuity. For example, I have spent many years teaching English and Creative Writing. Providence has recently supplied connections at Tabor House, the Carmelite retreat centre in Preston and an invitation to contribute to three evenings in the autumn which are centred in the creativity of the Holy Spirit and which will mix drama, dance, song and Holy Scripture. Similarly, in September a first retreat (at Craig Lodge in Dalmally, Scotland) has come my way and its title gives away its content: ‘Poetry, Prayer, Parable and Praise.’ There are frequent opportunities to write songs and use music in the schools.

A past life has also been built upon in other ways. Having worked at Loreto College, Manchester for seven years prior to seminary, several opportunities to celebrate mass for staff and students have arisen, as well as an invitation to baptise a colleague’s daughter in the chapel and to instruct another member of staff in the faith who will be received into the Church soon. I used to run college football teams and was able to give the Anointing of the Sick to one member of the PE department who had an extremely serious injury. The last time I had seen him, it had just been announced that I was leaving college to train for the priesthood and we had been on the touchline at a tense cup match in which there had been some dubious refereeing. I distinctly remember this colleague’s unholy exclamation and then his turning to me and saying, ‘Pardon my French, Father!’ I have also celebrated mass for Loreto
institution governors, for the sisters based at Llandudno and for worldwide provincials when they met in York recently. We travelled up to the Lady Chapel in Osmotherley, where Mary Ward herself had given thanks four hundred years ago after her recovery from illness. In my own case, I gave thanks for my seven years in a Loreto institution where the seed of my vocation was able to take root. A few weeks ago I was asked to concelebrate the Requiem Mass for the mother of the college’s Principal, Ann Clynch. Ann had shown great sympathy and understanding to me when my own father passed away soon after I had joined the staff. We both prayed in great unity for the faithful departed at her mother’s requiem.

Most personally, priesthood has blessed life within my family and amongst my friends. At Christmas, I visited my elderly uncle and aunt. My uncle had recently been in hospital and was quite despondent on Christmas Day, saying it would be the first time since his conversion over forty years ago that he would miss mass as he hadn’t felt well enough to leave the house. So, the opportunity to celebrate a house mass with anointing of the sick was seized. My uncle’s spirits revived as we gathered round the altar of the front room coffee table for an intimate sharing of the Lord’s Supper. A similar celebration of these sacraments blessed my mother on her 80th birthday. Two dear friends, Gordon and Viv, who had come to my diaconate and priestly ordinations, were celebrating twenty-five years of marriage and I was very happy to celebrate mass for them in the parish in Colchester where we had met many years ago. At their wedding I had written a special psalm setting for them. Twenty-five years on, after mass was finished, there was a further surprise for them in the form of a newly composed song, ‘This Is Where You Stood’.

In March I returned to the Beda College for a week, five years after my first visit. Concelebrating mass with staff who had been involved in my formation and tuition filled me with gratitude. The homecoming – for that is what it felt like – struck me forcibly and though many seminarians (including myself) often comment on the challenges and demands of institutional life, I was surprised by how much I missed the place and by so many appreciative memories that flooded back. The staff and the new Rector, Canon Philip Gillespie, were very welcoming and a resolution to visit on a regular basis welled up in me.

On the morning of my departure for a very early flight, it was a special privilege to celebrate mass with a few seminarians but the highlight of this trip though was a return to the rehearsal room of Roma Gospel Voices, a choir I had sung with for three years when in Rome. The choir had sung at the end of the diaconate ordination in St Paul’s Basilica two years ago and provided me with a treasured spiritual, social and cultural inspiration away from seminary life. I slipped away from the festive
meal after the Ministry of Acolyte celebrations and got to the rehearsal ten minutes before the choir finished. I walked in unannounced and to embraces and kisses. The director insisted that the choir sing two new pieces, especially for me, and tears of joy cascaded down my cheeks as I sat before the horse-shoe of singers whose prayerful harmonies ascended to heaven. It was humbling to lead the choir in prayer and give a blessing before leaving.

As this first year of priesthood has drawn to a close, I have been able to attend two further ordinations to the ones mentioned above. First I travelled to Edinburgh for the ordination of Tony Lappin at St Mary’s Cathedral and this was a joyous occasion. At his first mass at St Margaret’s, Loanhead (the church of his youth) he presided with ease and calm and Mgr Peter Verity preached an extremely well-received homily structured around the journey of ‘past, present and future’ – specifically Tony’s but then all present were invited to examine their own journeys. Then Dominic Risley’s ordination at St Edward’s, Wigan was equally uplifting. We had started out at Ushaw College together in the same class six years ago, although he is thirty years my junior. At these ordinations, the laying on of hands bought home the fraternity of the priesthood with great awe.

Ultimately though, I have come to value every moment of priesthood and not just these solemn and sacred ones. Small interactions with parishioners after mass, chatting to parents at the school gates and bumping into folk in the town centre are all enjoyable and valuable. It has certainly not all been without challenge or difficulty. However, it is discretion rather than denial that prompts me not to elucidate here.

On Christmas Eve, after the Vigil Mass, a few of us went across to the village pub in Sabden where, as we entered, a local with dart in hand froze in the act of throwing it and said, ‘I’m on a bull-finish and the priest has walked in. You’ve got to give me a blessing.’ I obliged but his dart missed the bull. He laughed and said, ‘Your blessing didn’t work.’ But this memory does not deter me from concluding that the whole year has been one of blessing.

Fr Kevin Murphy studied at the Beda and is a priest of Salford diocese based in Clitheroe.
The Language of Suffering

ALAN HODGSON

I admit to being a pacifist; when I was called up to do national service in my homeland, South Africa, I caused all manner of confusion with the officers by refusing to carry arms and it caused quite a bit of bother for me. It’s not just that I believed it to be an unjust ‘war’ under the apartheid regime, but, I simply don’t agree with killing people. Strangely though, I do have a love for war poetry, especially from the two great wars but from the wars of more recent times too. I am moved by the way that many of the authors are unknown, I admire the courage and bravery of the men who were called-up to serve their country and the expression of longing from poems written by those at home who were often called on to perform tasks and work they never dreamed of doing. I have a natural abhorrence for the men that made the decision to send these brave young soldiers into action and the damage and destruction caused to our world and to the souls that fought, and continue to fight, their dirty wars.

In this article I have tried to look at how spirituality is often a source of comfort from some of the horrors we face in the world; how ordinary men and women (who may or may not be religiously-inclined) still find God through their suffering and the suffering they witness around them. I will begin by looking at Ignatian Spirituality and the manner in which one priest discusses God’s reaction to the horrors in our world. His particular focus is in El Salvador where many of his community were martyred during the brutal civil war that engulfed the country. I will then look at how four poets expressed their search for God during the First and Second World Wars. In my conclusion I will look at major atrocities in recent years, particularly the terrorist attacks in New York and London, and how we, as God’s people, react to these events.

In his book, Finding God in All Things1 William A. Barry, SJ describes his anger and ‘murderous rage’ when six of his brother priests, their housekeeper and her daughter were murdered in El Salvador. Barry struggled to see God’s presence in this massacre, he struggled even to say a memorial Mass for the victims without breaking down emotionally. A few weeks later, as he was leading a group of students through
a retreat, he received news that his niece had given birth to her first daughter. The author could easily imagine the parents’ love and joy over their firstborn and how they must adore this child. He was able to relate this to God and then understood how precious each and every one of us is in the sight of God. By working through these thoughts, and comparing his feelings with how he felt about the murders, he soon lost his feelings of anger and bitterness towards the assassins. He realised that God’s love does not countenance revenge nor an ‘eye for an eye’ concept. Barry was further overwhelmed at how people from all walks of life reacted to the massacre with words of encouragement, donations and prayers of support. He realised that the Holy Spirit was drawing out feelings of compassion and sympathy, not only for the martyrs, but, also for the poor of El Salvador. He saw this reaction by the people of God as a message of fraternal charity; their belief and love for God shone through and exposed a contradiction to the way the rest of the world expected them to react. As Barry puts it, ‘God drew them together as one family’. ²

Arguably the greatest atrocities of the modern era would have to be the two world wars of the twentieth century. Whenever I read poetry from this era I am always humbled at how people from all walks of life, mothers, brides, foot-soldiers and prisoners of war still managed to find God amidst the horror and carnage and often reflected this through poetry. We seldom know that much about these poets, whether they had any religious belief before or after the war, but their acknowledgment of God, sometimes in anger or despair and sometimes in submission and love, came to the fore during these years. I have purposefully not chosen poets one might expect (Sassoon, Owen, or Yeats for example) and tried to find lesser known poets and poems taken from a slightly different angle.

For me, the worst aspect of warfare in the First and Second World Wars must have been in the trenches. The discomfort, the cold and gloom, the incessant noise and poor living conditions are too unbearable to think about. These brave young men watched as their friends and relatives were mown down in their hundreds of thousands, the officers (only young men themselves) saw many of these as their own sons and felt a terrible burden of responsibility for them. Overlaying all of this horror was the almost assured knowledge that, sooner or later, the whistle would be blown and it would be your turn to ‘go over the top’ to face almost certain death. The sheer bravery and courage of these men always leaves me completely overwhelmed and in awe.

In Nina Murdoch’s poem, Warbrides, she describes to the reader her sense of bitterness and desolation at the personal sacrifice she made at losing her young husband in the trenches. She voices her anger at the politicians and leaders of the
world and how their decisions so deeply affected her. She decries the fact that, as a young bride, her simple dream of family-life and owning a home with a loving family had been obliterated by their decisions. She writes:

It is the old men should be sent to fight!
The old men grown so wise they have forgot
The touch of mouth on mouth in the still of night
The tenderness that wedded lovers wot.

In these lines one can sense Murdoch’s total anger and despair at the old warmongers who sacrificed, not only her husband, but their tender love together, indeed, their whole future. Her disillusionment is even more apparent in that she believes that the old men have seemingly forgotten what it is they are actually doing.

In the penultimate stanza, she alludes to God in relation to the ‘warmongers’ and how they will one day have to answer for their actions to God.

It is the old men that have nought to lose,
And nought to pray for but their gasping breath,
Should bear this ill of the world and so to choose,
Out of their beds to meet their master, Death.³

Here, Murdoch acknowledges that there is a God to whom one should pray. Yet the essence of the poem is one of anger and disappointment. In the end she only sees God in terms of the leaders being answerable to him. Throughout Nina’s poem she alludes to her dreams of being with her husband and to the tenderness their life together should have offered her. This tenderness, I believe, is the exact opposite to the reality of this young couple’s life together that has been so cruelly ended. It is through this love that we discover and move closer to our Creator. This path through love to God, however, has been callously destroyed and, almost mocked, by the plotters and planners of this awful war.

My second poem from the same war is, Women at Munition Making by Mary Gabrielle Collins. Mary was born on 31 August 1874 in Penderyn, Wales, She lived in her family homes, Duffryn House and Clearwell Court and later with her elderly mother in Brixton, London. By 1911 she was listed as living in Temple Fortune, Golders Green. Later, the Reverend Mary G. Collins was a minister at North Bow Congregational Church. She died in 1945, having survived both World Wars, and was cremated at Golders Green Cemetery. I have chosen her most notable work for this article. In this poem she is depicted as contributing to the war effort by making shells and armour which she knows are going to cause immense destruction and
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many deaths. She starts very poignantly telling us that hands can be used for so much
good, they are smooth and tender and can be used to help a babe suckle from her
mother or to calm the heated brow of a child.

….fingers guide
The rosy teat, swelling with milk,
To the eager mouth of the suckling babe.

She goes on to describe the mother’s love later, as follows:

Or stray the curls
Of the boy or girl thrilling to mother love…

This is aggressively contrasted later in the poem with the following lines:

‘Kill, kill.’
They must take part in defacing and destroying the natural body…

Now, looking at her own hands, she can see that they are coarse and damaged
through the physical work of making these objects of war. It is almost as if she is
horrified that her hands can be responsible for such dichotomous purposes. She ends
her rumination thus:

Oh God!
Throughout the ages we have seen,
Again and again
Men by Thee created
Cancelling each other.
And we have marvelled at this seeming annihilation
Of Thy work.4

Her poem is startling in that she, alongside the other women, is employed in a
role that she would never have chosen had it not been for the folly of humanity. Even
though she is far from the trenches and front-line she is conscious that she and her
fellow workers have been manipulated into taking part in the wider evil of war. She
seemingly blames the state of her work-worn hands, not so much on the physical
work they are doing, but on the damage her work will cause. Their very femininity
has been compromised.

If we move to the Second World War and look at a poem by Mitsuharu Kaneko
we can sense the author’s resourcefulness in how he turns to God and elevates the
subjects of the poem to something that is good and blessed by God. The author
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was brought up and educated as a Catholic and actually deliberately made his son ill during the war to ensure that he was not drafted. It is, therefore, unsurprising that in his poem, *Ascension*, he talks openly about the morning when all the pacifists have been executed for their belief in not killing nor maiming God's people. His sense of dismay is palpable, the start of his poem is chilling in the extreme:

Today is execution day for the pacifists.
Escaping from the gunfire as their corpses topple,
Their souls have ascended into heaven.
To proclaim injustice and iniquity.

It is interesting that Kaneko, a man of faith with a strong belief system, immediately identifies with the pacifists’ plight and relates their sacrifice to God and to life eternal. Reading his poem in its entirety one can see his spirituality is prevalent in his use of nature and his concern for the souls of the people who were executed. For me there is something so iniquitous in the murder of these innocent people who are committed to peace. They represent a modern-day martyrdom. In his poem, Kaneko compares them to prophets crying in the wilderness, remonstrating with the evil around them by sacrificing their very lives for their beliefs, they seem to be ‘… calling from the edge/of a great four cornered ice flow’ as their souls turn toward ‘a rainbow flickering in the dark’. The rainbow is reminiscent of God’s covenant with Noah and how God will never allow man to be engulfed in such mayhem again. Kaneko is holding up these martyrs as the real heroes, not their murderers, not the planners of this evil nor even the victors. I fully agree with his sentiments in this case.

My final poem, *O the Chimneys*, by Nelly Sachs, is by a Jewish woman who, as a young girl, managed to escape Germany and internment in a camp by fleeing to Sweden with her mother. In her later life she went on to be awarded the Nobel Prize for Literature. Probably because of her faith, Sachs seems to have a good grasp of the Old Testament and interweaves this poem about the horrors of the concentration camps with links to Old Testament references. Her first two stanzas are full of imagery evoking the desolation of her fellow Jews.

O the chimneys
On the ingeniously devised habitations of death
When Israel's body drifted as smoke
Through the air -
Was welcomed by a star, a chimney sweep,
A star that turned black
Or was it a ray of sun?
O the chimneys!
Freedomway for Jeremiah and Job’s dust -
Who devised you and laid stone upon stone
The road for refugees of smoke?

The poem is of interest because Nelly Sachs doesn’t actually mention God but alludes to her religion and spirituality by making reference to the books of the Old Testament. By doing this it is as if she is closing the divide between Jew and Christian, realising that the reference would speak to all. This is particularly poignant when we, looking back, are aware of the horrors that the evil maniac, Hitler, inflicted on an entire race of people as well as other groups deemed ‘unworthy’ in his mind’s eye. How one man’s hatred and insanity could expose the frailty and weakness of an entire nation and seemingly turn humanity in on itself, to be engulfed by cruelty and terror. Perhaps this was her way of trying to bring unity to a world that had been torn apart by the ravages of war? A world which must have seemed as if it had gone mad, to a girl of her age, when the absolute horror of what had happened to her fellow Jews became apparent.

If we move to the 21st century and look at the atrocities in today’s world and the way these episodes affect humanity, we can see that there is still a search for meaning and understanding. The global community of today is seeking a deeper meaning in the world around it and for answers as to why things happen the way they do. When there is an act of violence or loss, we like to gather together to comfort each other; sometimes in silence, in tears, prayer or even in anger.

One of the most moving examples I often spotted when living in London is that of the ‘ghost-bikes’ that would be installed where someone was killed at one of the traffic junctions that generally have fixed barriers to protect pedestrians but leave little room for error if a cyclist is caught between a railing and a large vehicle turning left. On many of the accident sites one finds that someone has painted a bicycle white and chained it to the barriers a few days after the accident. It is occasionally a member of the family who does this but it is more often a stranger in the community - a concerned individual. Shortly after this has happened, strangers, fellow cyclists, friends and family gather around the ‘ghost-bike’ and light candles and leave flowers. These modern-day shrines are left for many months, sometimes even years, giving the mourners a place to gather and to consolidate their sorrow. There is seldom, if ever, any religious or ‘God’ connection to these events, but the people who gather are sharing a contemporary spirituality and a search for meaning in their loss. The ‘ghost-bike’ memorials become great places of pilgrimage for individuals and groups. Once the pain of the loss has subsided, they can become places of celebration for the life that has been lost.
We have all witnessed much larger atrocities in our world this century which I feel the need to mention as well. Three of the largest events that shook the world, initially in anger and disbelief but later in mourning and grief, are the terrorist attack on the World Trade Centre on 11 September 2001, the triple bombing in London on 7 July 2005 and, most recently, the attacks in Paris on 13 November 2015. In all three events it was only a matter of hours before people, who regularly frequented these venues or had connection to them in some way (not necessarily through the loss of a loved one), gathered as close as they possibly could to the affected area and held vigils. It could almost be taken as an act of defiance and courage, but I believe it is equally to do with the spirituality of our age. Where in the past people may have gone to their respective churches to pray and to grieve, the ‘church’ has now been moved, by the people, to the site of their loss and it’s here that they gain solace from each other. Candles placed, often spelling out words of hope and love; photographs, scarves and soft toys decorate these modern-day altars and sanctuaries. The authorities leave people alone in their pain as if they understand that the community needs to find a release for their bewilderment and loss.

The above examples refer to a very informal way of demonstrating spirituality in the face of suffering in today’s world. Often, a few months after the shrines are cleared away, a more permanent shrine is erected for the nation so that people can continue to gather in the years ahead and not forget the tragedy. A sort of contemporary Cenotaph. Two World Wars have left us with huge cemeteries and monuments to visit, to remember our fallen heroes. I think these commemorative sites provide us with a similar function and assist the surviving victims with a 21st century solution.

I end with a poem that I have written - thinking in particular of Nina, Mary and Mitsuharu:

**A Country Calls**

A country calls
The young men fall
And old men sit and jaw
In Flanders field
They fell so fast
Their numbers never told.

A white feather placed
On a young man's breast
The rifles cracked at dawn:

He hit the dirt
And breathed his last
An angel mopped his brow
His courage and his beauty wiped
His comrades fight on still
And still the old men plot and talk

The young bride waits
The mothers weep
And fathers wish for peace
The Language of Suffering

The world still bleeds
The young still die
The hell just never ends….

Endnotes:
2. ibid., 58
5. Author unknown. Kaneko, 1985
8. Sachs. ‘O the Chimneys’ cited in Haughton ed., 2004, 244

References:


Alan Hodgson had just started in second year at the Beda, a student for East Anglia diocese.
First Year Students

Second Year Students
The Beda Review - House Photographs

**Third Year Students**

*Standing (L/R)* Brillis Matthew, Elias Cerniauskus, Ed Gibney, Ron Seery, John Warnaby, Andrew Senay OSB, Michael Barrett, Rick Fernandez, Patrick Aboagye. *Seated (L/R)* David Savoury, Canon Philip Gillespie, Shaun Addinall.

**Fourth Year Students**

The Beda Review 2015-2016

The Beda Year - House Photographs

Resident Beda Staff
Standing (L/R) Fr. John Carlyle, Sr. Patricia McDonald, Msgr. Peter Verity. Seated (L/R) R. Mary Ann Clarahan, Canon Philip Gillespie, Fr. John Breen.

Beda Sisters 2015-2016
Seated (L/R) Sr. Maura Bermingham, Canon Philip Gillespie, Sr. Carmel Spratt.

External Students
Standing (L/R) Simon Agak IC, Arthur Bolivar OSA. Seated (L/R) Nikolai Massen, Canon Philip Gillespie, Wilhad Shayo IC.
The Beda Diary 2015-2016

JOHN TABOR

7th October

The whole House reassembled after the summer break. Before lectures began on the following Monday, there was a period of Recollection over the first weekend, led by Fr John Carlyle, allowing us to put first things first and re-orientate ourselves in preparation for the year ahead.

21st October

HE Cardinal Vincent Nichols, Archbishop of Westminster presided over a Mass in the evening at which the Rector made his Profession of Faith and Oath of Fidelity. There was a festive dinner afterwards, the first presided over by the new Rector and it was a happy, family occasion. A fuller report appears elsewhere.

1st November All Saints

The annual Plenary Staff Meeting and Academic Mass: This is a highlight in the academic life of the House. The resident and non-resident lecturers met together before Mass, after which those who had received degrees from St Mary’s University during the past year were given their awards by the Vice-Chancellor, Francis Campbell. The formal proceedings were followed by a festive lunch which bore the Beda hallmarks of hospitality, camaraderie and service.

4th November

We hosted around thirty-five Jubilarians from the dioceses of England and Wales for lunch. This was the second year that the lunch was held, in place of the previous tea party. It is a relaxed affair with staff, students and Jubilarians mixing easily together. The long years of service and experiences found an outlet in amusing anecdotes and stories. For the students, this witness of dedicated service in some cases over many decades is an encouragement to persevere and to follow in the footsteps of those before them. A large number of the Jubilarians said how much
they enjoyed the lunch and the opportunity to spend time together in a relaxed yet ordered environment.

**8th November Remembrance Sunday**

This year, the English College was responsible for the liturgy at the Church of San Silvestro, for the annual Remembrance Day Mass. Their Schola set an exemplary standard of singing. The Mass was also attended by members of the Pontifical Scots College, the Irish College and the Beda, together with the English College. Fr Mark Harold, Vice-Rector of the English College, preached movingly on the effects of war, especially on those servicemen directly caught up in areas of conflict.

**13th November**

Through the good offices of Annalisa Bonanni, the College Bursar, the local branch of the Roman Rotarians came to visit the College. There was a presentation on their proposed project for working with refugees locally, in particular establishing a clothing bank. As part of their visit, a private guided tour around St Paul’s was offered, which a number of staff and students went on and found very informative. A sumptuous festive meal followed in the refectory and the event was judged to have been extremely successful, especially in developing more links with the local community.

**17th November**

Eleven men in the third year were admitted to Candidacy. The celebrant at Mass was Archbishop Paul Gallagher, priest of the Archdiocese of Liverpool and Secretary for Relations with States within the Holy See’s Secretariat of State.

**20th November**

The First Year went for their inaugural weekend to Palazzola. Many remarked upon the positive qualities of fresh air and bracing walks available there, interspersed with conferences, liturgy and good home cooking. They were accompanied by Fr John Breen and Mgr Peter Verity, who acted as facilitators in the conferences and led the various liturgies.

**28th November**

The Rector led the House in the Advent Period of Recollection over a weekend. Amidst the daily round, it was a chance to step back and take stock – *expectantes beatam spem*. 
9th December
The First Year organised an excellent House Concert, which made use of talent across the year. The Rector also played a part in the proceedings and the evening was both entertaining and enjoyable.

18th December
On the final night before the Christmas break, the traditional Advent Liturgy took place. As usual we began Vespers in the Common Room, before moving in candlelit procession to the Chapel for the main part of the Liturgy, which encompassed both traditional and international elements. Fr John Breen presided as he has done for many years now and we were joined by a few external guests. Finally, the assembled company moved down to the Refectory where a festive buffet was much enjoyed and rounded off an extremely successful evening. The Christmas break began thereafter.

9th January
A new departure this year was to have a Christmastide Lunch, replacing what had been the Epiphany Lunch. This was the first formal event after the Christmas break and an opportunity to relax as a community before the rigours of exam revision and other deadlines took centre stage. It was very nice to have among our number Mgr Roderick Strange, who was staying in the College during that week and who brought news of his new responsibilities as Professor of Theology at St Mary’s University Twickenham, which might reasonably now be thought of as the Beda’s London outpost.

17th January
Papal Vespers at St Paul’s as part of the Week of Christian Unity. A large number of the student body attended, in spite of increased security arrangements around the Basilica, which involves airport-style security checks at all the main entrances. It is always a privilege to be able to attend these Papal liturgies, whilst remembering Mgr Ronald Knox’s gentle admonition that one shouldn’t spend too much time near the engine room of the Church…

23rd January
On the following Saturday, we had the Beda Unity Service. The Rector presided and the guest preacher was the Rev. Tim McQuinan of the Methodist Church at Ponte Sant’ Angelo. We were also joined by the Ambassador to the Holy See HE Mr Nigel Baker, together with other representatives from the various Christian
denominations represented in Rome. A dinner followed at which the Rector expressed his enthusiasm for this now traditional event in the Beda calendar. It was also the final occasion that HE Mr John McCarthy, Australian Ambassador to the Holy See and his wife would join us in that role, as his term of office is due to end later this spring. The Rector thanked the Ambassador for his high level of support and encouragement to the Beda over a long period and wished him well.

15th – 21st/23rd February
Following the inter-semester break after exams, concluding the first semester, the House returned to go into retreat, following the pattern established last year of having the retreat before the start of the second semester. As is now customary, the 4th Year Deacons, preparing for Priestly Ordination, went to Nemi for individually guided retreats on the Ignatian model, with Mgr Peter Verity and Fr Nicholas King SJ, now teaching Theology at St Mary’s University College Twickenham. The 3rd Year went to Bagnoregio for their pre-Diaconate retreat, led by Mgr Patrick Kilgarrif, sometime Rector of the English College and Spiritual Director at the Beda. The remaining years remained in the house for their retreat which was led by Fr Ronald McAish, CSSR, a native of Perth in Scotland and Provincial of the London Province of Redemptorists. He brought to the role both his work in psychology, as well as his many years of experience in formation both within his own Congregation and elsewhere.

22nd-24th February
The second semester began - for the lower years (1&2) on Monday 22nd February and for the upper years (3&4) on Wednesday 24th February. It was good to return to the daily round, though with a feeling of déjà vu as essay deadlines and presentation topics began to come in.

26th-28th February
The second and third years went to Palazzola for a weekend of safeguarding training, accompanied by Fr John Breen and Sr Patricia McDonald. The weekend was led by Fr Dennis Tindall from the Diocese of Hexham and Newcastle who had previously held a national safeguarding role within the Catholic Bishops’ Conference of England and Wales. The weekend was rigorous, but a timely and necessary reminder of the vital importance of safeguarding in our ministry in the Church. At the same time there was an opportunity to relax and enjoy the fresh air, peace and quiet that the Villa has to offer.
9th-11th March

The Visitation of the English Bishops responsible for Seminaries took place over two and a half days. As last year, the group consisted of Archbishop Bernard Longley of Birmingham, and Bishops Michael Campbell OSA and Terence Drainey of Lancaster and Middlesbrough respectively. As well as formal and informal meetings with both staff and students, on the night of 10th March, 12 men from the Second Year were admitted to the Ministry of Acolyte by Bishop Terry, himself sometime Rector of Ushaw. A formal dinner followed which was both hearty in terms of fare and conversation, whilst being simple and enjoyable. Archbishop Bernard made a short speech in which he thanked all concerned for a most positive and constructive visitation.

19th-20th March

The Solemnity of St Joseph saw the House go into a period of Recollection led by Mgr Peter Verity, before the rigours and drama of the Holy Week Liturgies. Fr Peter spoke of the role of the priest as both accompanying people, as did Simon of Cyrene in helping Our Lord to carry his Cross, as well as healer, like Veronica – ‘true icon’ – wiping the Face of Jesus.

At lunch on Palm Sunday, the Rector bade farewell on behalf of the house to Sr Felicity Scanlon, FMDM, who after two years at the Beda was moving to Ladywell in England to take up other responsibilities. Sr Felicity was presented with several items from the community, which it is to be hoped will be of use in her new surroundings and thanked for all she has done while here.

20th-27th March: Holy Week and Easter

Lectures ended on Tuesday 22nd March. On Wednesday 23rd March, a group of around 20 students accompanied (and encouraged along the way), by Sr Patricia McDonald, undertook the traditional Seven Churches Walk. All were agreed that it was both spiritually exhilarating and physically exhausting.

On Maundy Thursday the Triduum Liturgies began in earnest with the Mass of the Lord’s Supper. This year, the individual liturgies were celebrated by various members of the priestly staff; Maundy Thursday’s liturgy was celebrated by Mgr Peter Verity, while the Celebration of the Lord’s Passion on Good Friday was presided over by Fr John Breen. The Easter Vigil and Mass in the Holy Night was celebrated by the Rector. The Liturgies were deeply moving and an excellent example of the teamwork which is typical of the House. We were joined by one candidate for the Beda Experience - this year from the Diocese of Portsmouth in the UK.
On Holy Saturday the Rector announced that Sr Maura Bermingham FMDM would be moving to the FMDM community near her family home in Dublin at the end of the academic year. Her place will be taken from September by Sr Dorothy Johnson FMDM, who visited the Beda in January.

The arrival of Easter was celebrated in traditional style with a party after the Vigil and Mass. Next morning a group of students joined with the English College in singing at the Papal Easter Sunday Mass. By then many had already left for the Easter break.

**3rd April**

The House reassembled after the very early Easter. Soon after the Rector left for England for inter alia, the Bishops’ Low Week Meeting and meetings connected with various Beda matters, as well as the Annual Meeting of the Beda Association, this year held in Crewe. The House carried on as normal under the watchful eye of Fr John Breen and with a plethora of essay deadlines, presentations as well as the daily round, an air of quiet purposefulness pervaded the corridors, while leaving time for recreations, collations and of course, the liturgical round of Mass and Office each day.

**26th April**

The House were the guests of the English College for their Wednesday evening Mass and supper. By happy coincidence, Cardinal Vincent Nichols and Archbishop Peter Smith were staying at the English College. The Cardinal presided at Mass which included an engaging and witty homily by the Rector of the English College, Mgr Philip Whitmore. The dinner afterwards was a happy occasion with wholesome food, cheering wine and bright conversation. In their respective after dinner speeches, both Rectors drew on the shared history of both the Venerabile and the Beda. The whole evening was greatly enjoyed by everyone from the Beda and it is to be hoped that this ‘St George's Day Celebration’, as Mgr Philip termed it, will become a regular event.

The short mid semester break began the following day – a welcome pause in the plethora of activity and the realisation that the year was fast running its course!

**4th May**

The Rector’s feast day: the Vigil Mass of the Ascension was celebrated that evening, with due solemnity.
5th May

Feast of the Ascension: As it was a Thursday, Morning Prayer was optional, with a chance to enjoy the weekly dies non afterwards.

11th May

Ten men from the first year were admitted to the Ministry of Lector by the Rector. We were joined for this occasion by guests and friends from both the English and Scots Colleges as well as from England and various other religious communities in Rome. Lectorate is a step on the way – the first of the Ministries - and a chance for those in the upper years to reflect and remember their own admission to this Ministry.

Earlier, at lunch the Rector had announced the names of the new Dean of Students, John Warnaby and Head of Hospitality, Patrick Aboagye, for the coming year and paid tribute to the current office holders for their hard work and commitment during this year. The other new office holders would be announced at the House meeting the following week.

13th-15th May

The Fourth Year went to Palazzola for their final visit, accompanied by Fr John Breen and Mgr Peter Verity. It was a relaxing and productive weekend, focussing on the impending transition from life at the Beda to various ministries in dioceses across the globe. The remainder of the House continued finishing up assignments and starting revision for the forthcoming exams – the First Year in fact had an exam on the morning of Saturday 14th May….

20th May

At the Evening Mass, those candidates who will be ordained to the Diaconate this summer made their Profession of Faith and Oath of Fidelity. This is a Canonical requirement, but also serves as a powerful witness and reminder as to the very real and serious nature of the step they are about to undertake. The Rector presided at the Mass and received the Candidates’ Individual Oaths of Fidelity, following the public Profession of Faith, which each one signed and placed upon the altar. It is a public testimony in living out their vocation of service to the Church.

25th May: Bede’s Day

The Patronal Feast was celebrated in due style and ceremony. Mass was at 11.15am, at which the Rector presided and was joined on the sanctuary by both resident members of the priestly staff and guests. HE Mr Nigel Baker, UK Ambassador to
the Holy See together with Archbishop David Moxon, joined a number of guests and external professori in the congregation. A superb festive lunch followed for about 90 people - students, staff and friends of the House. The Rector in his speech reflected on his first year as Rector of the Beda and thanked everyone for their continuing support and encouragement. As it was HE Mr Nigel Baker’s last visit to the Beda as Ambassador before returning to London in August to take up other duties, he was presented with a copy of the works of St Bede in recognition of his good offices and friendship towards the House during his tenure at the Embassy to the Holy See.

26th May
Corpus Christi: Mass was celebrated at 7.30am, with the rest of the day free for revision and some recreation. The Papal Flag was flown in the College grounds.

30th May- 6th June
Examination week

31st May
As part of the Jubilee Year’s Retreat for Priests, the House hosted a buffet for the English-speaking Spiritual Directors meeting in Rome during the week. It was a warm early summer’s evening and a welcome opportunity to share relaxed hospitality and good company – an oasis of refreshing calm amidst the rigours of the exams, which by then were in full swing.

6th-8th June
The end of exams and the Academic Board Meeting on 8th June, brought the academic year to a close.

9th June
The Rector’s Gita (the first for the present incumbent) to Sperlonga, held out the apparent promise of sun, sea and relaxation. In the event, the weather was tempestuous and bore the hallmarks of a very English summer! Nevertheless, it was a chance for a day out of Rome in beautiful surroundings with a lively lunch and a chance to explore the narrow streets of the old town in between the showers.

11th June
The House Barbecue took place on the Saturday evening with about 130 guests attending. This year the event was organised and managed by a dedicated team,
drawn from the various years within the House. The food was plentiful and sumptuous and the barbecue itself, under the expert care of Larry and his team, produced hearty offerings of tasty fare, coupled with various Philippine and Antipodean dishes produced by Edna and some of the students. Like many such events, the apparently seamless service was the result of much hard work and planning which paid off well. It was also a chance for the Personale to relax before the rigours of preparing the Diaconate lunch, held a few days later.

**13th-14th June**

Guests began to arrive for the Diaconate Ordinations on Wednesday 15th and there was a flurry of last minute preparations both in the House and at St Paul Outside the Walls. Archbishop Malcolm McMahon OP, of Liverpool who was the ordaining Bishop this year, arrived on the Monday evening.

**15th June**

Nine men from both the 3rd and 4th years were ordained to the Order of Deacon at the Papal Basilica of St Paul Outside the Walls by Archbishop Malcolm McMahon, with many concelebrating priests and two other Bishops, who had come to support their individual students. The congregation was filled with many of the new deacons’ families and friends, drawn from across the globe, reflecting the international makeup of the House. At the end of Mass, the Rector made a speech of thanks.

Lunch followed in bright warm sunshine and with it the end of the year as the House members dispersed to their various home communities – and some to begin in the next stage of their ministry.

John Tabor is a third year student for the Diocese of Westminster.
The New Men

Modestus Mwesiga Aloys

I was born at Kabale Village, in the Bukoba District of Tanzania, on 12 December 1983. The following year, in March, I was baptized. I received Holy Communion in 1991 and was confirmed in 1997. I attended my primary education at Kitwe Primary School [stds 1-5] and then at St Don Bosco Preparatory Seminary, Rutabo, for standards 6&7. I attended my Ordinary Level in Secondary School at St Mary’s Rubya Junior Seminary in Bukoba Tanzania. I finished Form Four in 2002 and the following year I went to St Paul’s Senior School in Kabale - Uganda for the Advanced Level in Secondary School, that is, forms 5&6. I finished form six in 2004.

While waiting to join the university I got temporary employment teaching Mathematics and Physics, as an untrained teacher, at Bunazi Secondary School in Misenyi, Tanzania. I did this job for almost two years and then something happened and I gave up the job and the dream of joining the university. This was because the Diocese’s Vocations Promoter visited the school and through talking to him I decided to join the missionary life. I wrote to the Institute of Charity and after all the processes I was admitted to Postulancy on 14 September 2006. After Postulancy, I was received in the Novitiate on 15 August 2007 and on 29 June 2009, by the grace of God, I made my first profession in the Institute of Charity at Lushoto, Tanga – Tanzania. I was then sent to Kenya for studies where I stayed for five years.

The first year was for enculturation and for the other four years I was pursuing studies for a degree in education. On 3 May 2014, I graduated with BEd. My teaching subjects are Kiswahili and Christian Religious Education (CRE). Upon my graduation I was sent to Rosmini Secondary School in Tanga – Tanzania, a school that is owned by our Congregation. My responsibilities there included teaching, some administrative duties and being a patron for the boys. I was in this school for one year until I was then sent here to Rome for studies at the Beda College.
Arthur Andrew Bolivar, OSA

I was born into a Catholic family in the Philippines. I completed Grade School in 1979 and High School at the University of St Anthony (USANT) in 1985. I was actively involved in our parish as an altar server - that sowed the seeds for my vocation to priesthood.

In 1989, I obtained a BA degree in Political Science, at USANT, and stayed to teach PE, Health and Music. Then I went to the University of Northeastern Philippines to obtain a B.Sc degree in Nursing, in 1995. I did regular nursing for two years at a local hospital in the Philippines.

I went overseas in 1998 to work in Medina, Saudi Arabia, for two years then transferred to King Fahad National Guard Hospital in Riyadh and worked for five years. Working there deprived me of attending Sunday Mass: the practice of Christianity is strictly forbidden. This restriction however, did not discourage me from praying and downloading scripture from the internet before the site was blocked. I came to the United Kingdom in 2000 and worked at Charing Cross Hospital in London for seven years until I went to the Seminary.

I was accepted as pre-novice in 2007 and lived with the Community at Edinburgh. My life there revolved around discernment, prayer, parish work, house visits and retreats. In 2008, I went back to work at Charing Cross Hospital to process my visa. There, I volunteered at the hospital Chaplaincy under Fr Nigel Griffin. My involvement in the hospital chaplaincy included organizing and directing religious events and services. I also assisted our hospital chaplains during Sunday masses and distributed Holy Communion to sick patients.

In 2011, I became naturalized as a British citizen and began studies for the priesthood at St Mary’s Oscott Seminary in Birmingham. I completed philosophy in 2013 and in September 2014, went to the Novitiate at Racine, Wisconsin, USA.

I joined the Augustinians because I felt at ease with them. Through our mutual love expressed in community, intent upon God in oneness of mind and heart, I will be able to work more effectively as a religious priest in the future. Looking back and reflecting on the significant events in my life, I felt God’s hand at work in me. Starting from that gentle impression I wanted to become a priest - which I tried to resist all those years, to now - a professed, fulltime seminarian of the Augustinian Order.
The New Men

Mike Brookes

My family are Anglican, and I was raised in a churchgoing household with a strong sense of offering service to others and so, after university, I followed a career in psychiatric nursing. I became a Catholic in 1991, and spent four years from 2007 with the Order of Carmelites before discerning that I was not suited to that form of community life. After electing to leave, I considered my state-of-life over the next year, in spiritual direction, and began to feel a strong pull towards diocesan priesthood, a vocation which had not previously been on my horizon.

My initial surprise at this particular direction quickly gave way to a very energetic response: friends and family were supportive of me and my acquaintances amongst the clergy were particularly helpful in reinforcing that they saw me as potentially capable of making the commitments necessary to priestly life. This brought to me peace of mind and spirit – not the kind of peace that comes from life being easy, but the peace that comes from doing what we believe is right. Having a direction to pursue in terms of how I might serve in the Church, the next step was to decide exactly where I would try to do this.

My love for East Anglia centres on both its natural beauty and also my strong devotion to Our Lady of Walsingham. I had developed half-formed plans to move to the area after leaving the Carmelites and so decided to follow this intuition, settling in Dereham, in central Norfolk, in the summer of 2013. My work schedule allowed me to act as a reader and minister of Holy Communion in my local parish, as well as giving me time for involvements with the local SVP group, an ecumenically-organised food-bank, and occasional volunteering at the Catholic shrine at Walsingham. I began my application to the Diocese of East Anglia in early 2014 and was accepted for priestly formation by Bishop Alan Hopes in March 2015. I now live at an Ipswich presbytery, when in the UK, and am continuing to discover what a wonderfully welcoming place my diocese is.

I am often humbled by the demands faced in living the priestly role today. These demands are both the same as and different from those of the past – the same, because the responsibility of making the presence of Christ real to the world has always been fundamental to priesthood; different, because the world is not static, and develops both positively and negatively over time, with the priest required to give the timeless message of Christ in circumstances that are always unique to
the situation in which he finds himself. In discerning whether I am truly called to ordained ministry, I have to embrace my own frailty, and my own need for Christ and his Church, because without him I can rely only on my all-too-flawed human nature. I pray that I will be ready to follow God wherever he chooses to lead me, and I am delighted that, for the foreseeable future, this is towards participation in the formation programme at the Beda College, in Rome.

Ben Brooks

I was born in Tasmania, Australia in 1972, the eldest of three children, where I attended local state schools. To prepare for the sacraments I attended classes run by the Society of Christian Doctrine (SDC) through which I made many friends and came to know the Church and appreciate the gift of faith. The SDC is an association of lay catechists who, while engaged in regular employment, devote their evenings and weekends to their own formation and providing catechism classes for groups of children and adults. At the age of eighteen, I strongly felt that this ministry was where I was called to be, and was incorporated as an SDC member, committing my time to supporting families and parishes around the city and suburbs of Hobart.

My day job for seventeen years was with the local electricity company in the retail unit, involving billing and receipting, followed by a stint in the regulatory area. For the last eight years I was employed by the Archdiocese of Hobart, supporting parish based Sacrament & RCIA teams – bringing together my working life and the ministry I had been involved in for twenty-five years.

The opportunities that have been given me over the years to know and work with a variety of communities, families, priests and religious, throughout the Archdiocese, couldn’t but leave me pondering whether God may be calling me to serve the Church in a new way, and I am now fortunate to have the chance to explore if priesthood is that way.

I am pleased to be here at the Beda to share this journey of discovery with new friends at this time, and look forward to the challenges ahead that, God willing, will help me to be more effective in God’s service.
Ronald Campbell

I was fortunate to have grown up in a loving Catholic family on the Isle of Benbecula in Scotland, the second oldest of five children. Growing up we had parish priests who were inspiring and very much ‘men of the people’ and upon reflection they have certainly played a huge role in my road to the Beda! The strong sense of community in the parish, and the Isles as a whole, has always been a big emotional pull for me.

While I have been a practising Catholic all my life, the idea of actually entering the priesthood is not something I had ever given serious consideration – that was very much a job for someone else in my view.

Like many young islanders, I left home to attend university on the mainland and after some years in the field of youth and community education in Glasgow I completed a postgraduate degree in primary education, after which I spent six very happy years teaching in Dundee. I felt I had found my vocation. However, through my teaching I was learning more about the Church and improving my prayer life. It was at this time I began seriously thinking about diocesan priesthood. The thought stayed with me and I chatted about it to a priest whom I knew well (and who also just happened to be the Vocations Director!) and he talked me through the process of discernment. I agreed to go along to discernment weekends which take place in Scotland, and allow you to meet others considering a vocation, all the while not actually thinking I would go much further with it. I got a great deal from these weekends and I was accepted to begin studies towards priesthood, in Rome. Although I was in two minds whether I should go through with it, I had come to realise that it was something I had to investigate further and I would have regretted it had I not. I think I was realising that someone else was actually doing the navigating for me!

Things I thought would be major obstacles to starting seminary (giving up career/flat/car) actually all fell into place and while coming to Rome has meant being physically further away from family and friends, spiritually I feel much closer to them. The love and support shown to me from them, the parish community and from strangers (Catholic and non-Catholic alike), saying they are praying for me, has been truly humbling. The phrase ‘You see God in people’ was put to me early in my period of discernment. I think I am beginning to grasp what that means and I know if I continue to put my trust in the Lord he will lead me down the right road.
I would like to dedicate this piece to Pauline Murphie, a teaching colleague from Dundee who offered me so much advice, encouragement and her prayers, throughout my discernment, and who sadly died shortly before I entered seminary.

Graham Fullick

The faithful witness of many Christians in God’s Church has brought me here. Aged fifty, I am an identical twin with my brother Craig plus my sister-in-law Rosemary and my nephew, Christian. With five other Godchildren there are more blessings. Our parents live in my diocese of Maitland-Newcastle (Hunter Valley) NSW, Australia. Recently they celebrated their 60th anniversary.

My parents are devout Catholics and set a good example. My grandmother came from Irish stock and kept the faith strong. She always prayed the Rosary and novenas and went to Sacred Heart First Friday Masses with Craig and myself. I had a solid Catholic education with the example of fine parish priests and of Black Josephite Nuns and Marist Brothers. I have profound memories of the instruction given for, and experience of, my first Confession and Holy Communion.

Later I was in the parish youth group and joined the university Catholic Society to maintain my faith during secular studies. When I moved to Sydney for legal practice, I had deeper involvement in a range of parish activities and charity work. A highlight was visiting nursing homes and, with my then girlfriend, door-knocking hundreds of people for Lenten prayer groups. There was great joy in seeing the fruits of the Holy Spirit. I thought ‘I could do this for the rest of my life.’ I had great fulfilment achieving and dispensing substantive justice for many, yet I was not satisfied and was restless, despite the eventual rewards of an equity shareholding and directorship of a multi-state firm. Sometimes I was being used as a tool for people’s pride, anger, greed, criminality and dishonesty. I felt that I was serving two masters, God and money, so I read vocations books and attended discernment weekends. I realised I had suppressed a vocation for various ‘sensible’ reasons for decades. God respected my free will and would not force me.

The turning point was overnight adoration of the Blessed Sacrament in the Sydney seminary. I prostrated myself and prayed: ‘Here I am Lord; give me the courage!’ My realisation came not of worldly intellect but by faith in darkness; light in all eternity. It was a light of love that was given for its own sake, not through any merit on my part. Faced with such light of God, I knew at once that it was God calling. Therefore, I give myself back to God in gift, freedom and mystery.
Patrick Harrigan

I was born in Leeds and grew up in Sheffield, though I have lived over the years since in Ireland and Scotland as well as in England, most recently spending eleven very happy years in Edinburgh, where I worked as a secondary school teacher.

My sister and I were both brought up as Catholics, and I guess we both had a fairly conventional Catholic upbringing. I was taught by the De La Salle Brothers in Sheffield, and it was towards the end of my secondary education that I began to consider the idea of vocation. At first, I could not decide whether I wanted to try my vocation to the diocesan priesthood or to the religious life. Eventually, however, after finding some literature in the school library I decided to approach the Carmelites.

I was eventually sent by the Carmelites to Campion House, Osterley, where I studied for three years. Then – after a year’s formal postulancy – I entered the Carmelite novitiate in Ireland. After studying philosophy and theology in Dublin I decided that teaching – which had been nagging away at the back of my mind for some time since I left school - was a calling I could ignore no longer, and so I decided to leave the Carmelites before solemn profession and to embark on the road towards becoming a qualified teacher.

After a very long journey which took me, along the way, to London and eventually to Scotland, I managed to achieve my aim of becoming a qualified teacher in both FE and Secondary Education, and I was able to find teaching work in Edinburgh, where I taught Religious Education and worked in Additional Support Needs Departments in secondary schools around the city.

However, the desire I had experienced years before to be a priest never completely went away. Eventually, after many attempts to ignore it – and with the encouragement of some parishioners and good friends – I approached the Bishop of my own diocese to talk about the possibility, even after such a long time, of revisiting the question of vocation. After another long process of discernment and with the help of many good people and priests both in Sheffield and in Edinburgh, I was – rather to my surprise! - accepted by the Diocese of Hallam and sent here as a student to the Beda.
Alan Hodgson

I was born in Cape Town, the youngest of three boys into a Catholic family. I remember going to Mass, as a family and my parents giving me money before the Mass ‘for people who were less fortunate than me’.

We moved around South Africa a fair bit and even over to Australia for a few years as my parents didn’t want us to grow up in South Africa at that time in its history. As it turned out, we returned after about four years and I was educated with my two brothers in the regular education system.

I first felt the calling to priesthood in my late teens but I was already on course to study as an aircraft fitter, specializing in helicopters, so my parents and vocations director suggested I complete that first. Shortly after I completed my trade I started to lecture in engineering at one of the Technical Colleges in Johannesburg. I tested my vocation (twice) with the Redemptorists in South Africa but soon came to realize that my path and theirs were not compatible and so, with a heavy heart, I abandoned my formation with them and moved to England with the resolution to put all ideas of priestly-vocation firmly to bed!

When I arrived in the UK I worked in the ubiquitous pub trade which seems to be the entrance level for many a South African or Australian when we first arrive. After about 18 months I was fortunate enough to join British Airways (BA) as cabin crew and spent several happy years discovering Europe and working with a great bunch of people. However, I was still looking for something with more depth and mistakenly read that to search for bigger and better things within the industry, so I embarked on a very ambitious plan for the next ten years working my way up the corporate ladder of BA. I did a variety of jobs: Baggage and Arrivals Manager for Terminal 4 (not to be recommended if you want to remain sane) and culminating as the Operations Manager for Cabin Crew at Gatwick Airport (slightly less insane).

Throughout this time I was always looking for a deeper meaning to my life and no matter how demanding the role, fancy my car or the size of my property, I felt I was missing something. Then in 2008 I was involved in a situation which really helped me to question what I was doing with my life and where I was going. I looked at vocation once again and realized that, perhaps - just perhaps, this was the gap that needed filling. I approached a priest and told him my life journey and then found myself applying to the Diocese of East Anglia which then brought me to the Beda.
Damien Louden

I was born in North Manchester and am proud of the City I have lived in all my life. I was raised by my devoted Catholic parents in a medium sized council house alongside my four sisters and three brothers who mean the world to me. It was a cosy, close-knit environment which taught me much of the values I still hold dear.

I was fortunate to receive a most wonderful Catholic schooling under the guidance of the Presentation Sisters and spent my final holy hour, prior to coming to Rome, at their convent next to my old primary school, in prayer with Sr Alphonsus, who taught me some forty-five years ago and has remained in my life. Later, over a cup of tea, the kindly nuns slipped me a few Euro in a prayer card to get me started. After the Presentation Sisters, I moved on to a wonderful Catholic grammar school - following in my brother's footsteps. He was two years above me in the school.

My discernment really began once I had served at the altar for a few years, following a brief encounter with a potential acting career (after a much lauded performance as Pharaoh in *Joseph and His Technicolour Dream Coat*), just prior to my 11+ exam. I told my parish priest I thought God wanted me to be a priest. He said that I should wait a while, so I have.

Prior to seminary I had a twenty year teaching career in further education, then went to work in hospital chaplaincy under the guidance of Canon Ryder, (another ex-St Margaret Mary’s Primary pupil) who is now my Diocesan Spiritual Director and friend. Following that, and immediately prior to the Beda, I spent four years as a Chaplain at St Anne’s RC High School, Stockport.

My discernment has been life long, but began to take shape seriously in 2009. The following Lent Fr David Featherstone, then my Vocations Director, gave me a prayer that I have adopted as my own for my seminary life and beyond. Maybe you can too:

Show me the way of the cross once again,
deny myself for the love that I’ve gained,
everything’s new now,
everything’s changed.
It’s time you had my whole life,
Jesus have it all.
Nikolai Massen

I am from Oslo in Norway where I was raised as a Lutheran Protestant. I was active as a youth leader and worked as a youth worker in my parish. I have had several jobs - I was a tennis instructor from 2001–2006. I also worked as a tourist guide in Norway from 2001–2002.

I took a Master’s Degree in Theology at The Lutheran Faculty of Theology in 2004 and later an Education degree from the University of Oslo in 2010. I served as a Lutheran minister in the North of Norway. I was involved in ecumenical and voluntary work for several years. Later I worked as a teacher in languages, history and religion.

I loved my work and my life, but I felt that there were fundamental theological issues that I missed in my previous Protestant community. There was an academic, spiritual and human aspect that led me to the Catholic Church. I became a Catholic in a small monastery in Oslo in 2009. I was involved in the Catholic Student Organisation in Oslo from 2005-2008. I served the French and the Spanish Communities from 2010-2011. I then worked as a Catechist in my parish from 2011-2012.

I began at that time to miss my ministry and thought of becoming a priest again... I simply could not leave it behind. I went on retreats, discernment days and consultations with Spiritual Directors. I tried several possibilities and stayed in touch with many religious, priests and lay people. I knew that the Marist Fathers had a vocation weekend once a month. I contacted them and the process started from that point. I found their openness, their chemistry, their ministry, history and spirituality attractive and I was very happy to be accepted as a candidate.

I was accepted as a Postulant in 2012, and did my novitiate year at the English International Language Novitiate in the Philippines. I took my Simple Vows in January 2015, before commencing priestly studies at the Beda that October.
William McQuillan

I was born in Stirling which is in the central part of Scotland, and am part of a large family of seven, who are not religious, but very supportive of all that I do.

I studied music initially after leaving school, where I learned piano, flute and violin, and playing music has always been an important part of my life especially in my involvement in the Church.

I have had several jobs over the years, and also studied at a variety of places, mostly working in customer service posts and catering, including as a steward with British Rail between Edinburgh and London where I came into contact with the Carmelite Order. I eventually became a Carmelite friar for a number of years, and enjoyed one of the happiest periods of my life mostly at Aylesford Priory in beautiful Kent and also studying at the Missionary Institute in London. There I was privileged to meet and live with people from widely diverse cultures, and to expand my view of the universal Church. I could not see myself making a lifelong commitment with the Carmelites, so returned to Scotland where I briefly studied nursing at Stirling University.

Before coming to the Beda I worked for eight years with Royal Mail as a postman, and became settled doing that. I also thought that it was too late to explore my vocation again, after having been at seminary in Scotland in the 1990s. The thought of returning to study for the priesthood again more than twenty years later was a bit daunting, but with encouragement from friends in my parish and priest friends, I felt God was again calling me to ministry and I find myself happily in Rome.

Anicet Anthony Munyugu

I was born in Kigoma region, which is a town in the western part of Tanzania (East Africa). I grew up on a farm with six siblings, five girls and one boy. From a family with a good Catholic background, I attended church regularly from an early age. I am from the Ha Tribe, which is quite famous in Tanzania. I attended various schools, before joining St Anthony of Padua, Ntungamo Major Seminary from 2012-2015 graduating in Philosophy and Religious Studies.
At the beginning, the idea of joining a Major Seminary for priesthood training was not easily accepted by my parents and my family when I suggested that I would like to do this after I completed my high school. The main grounds for their resistance were two: firstly, it was their expectation that I would join a secular university, so as to serve my family after being employed. The second reason was associated with the family background: my father is the only son of my grandfather who was also the only son of my great-grandfather. This was a strong factor in their resistance to my suggestion of a possible priestly calling.

However, as time went on, the resistance changed from negative to positive. I can recall one instance, I once joked with my father that I had decided to leave the seminary (it was after two years of my stay in the seminary), but he was totally shocked and it was a simple game to be played by him, he imposed many questions upon my decision, and he tried indeed to convince me to change my decision. This was wonderful! I would compare my experience at that moment as the experience of Moses before the burning bush. My parents now are very happy with my decision and they are constantly in support of me, whatever and whenever I am in need, both spiritually and materially.

Being only twenty-five years old and so quite young, I am a little lacking in experience, but I expect to have enough life experience with my stay here in Rome and especially here at the Beda. I am sure this will mark a new turn in almost every sphere of my life ranging from spiritual, relational, academic, cultural as well as pastoral spheres. Indeed I have already started to enjoy these new experiences with their positive impact upon my life.

**William Pillai**

I grew up in a small town in Perak, Malaysia and received my early education from Clifford School. I have three brothers and was raised in a strict and a loving home. The existence of God and the practice of various religious beliefs caught my attention very early. I was raised as a Hindu, but I abandoned all my religious belief at the age of ten.

My burning desire to search for God has been my main priority since 1982, all my career since then has been directed toward a disciplined search for God. While I was searching in the field of evolutionary science, I became a Biology Teacher, then a Physics and Math Lecturer, when I was researching the Big Bang Theory.
After studying evolutionary science extensively, I became an atheist. The evolutionary sciences did not succeed in convincing me of the existence of God or the meaning of life. The failure of these two scientific fields of research caused a major revolution in my thinking... if science could not give an answer, what else was there?

After sixteen years of laborious search I was literally exhausted, and came to a place of ‘Nowhere’.

The only other option left for me was to study world religions. None, not one could convince me of the objective truth of the existence of God. Finally, as I was teaching Logic, a thought came to me, that if God exists then he/she/it should be able to tell me! Eureka! What a liberating thought.

This led me to conduct a simple ‘God Experiment’. Five months later I had a mystical encounter. Without a shadow of doubt the creator of the universe appeared in front of my eyes. What a phenomenal revelation, the divine invasion that has answered all my questions, I fell in love with Jesus Christ my Lord and Saviour.

Since I fell in love with Christ, I just want to know everything about him, so I studied scripture, Biblical Theology and Church History, and developed a passion to preach and teach the Gospel.

Paul Spellman

I was born, raised and educated in the North-East of England; one of the most beautiful areas of the country, just outside the city of Durham. I was raised as a Catholic within a relatively small family. I have an older sister and a younger brother. Whilst religion in our house was strictly observed on Sundays, we were never an overly-pious household.

As a child I was obsessed with Lego, spending many happy hours building and creating with the little bricks. I often found myself building churches and holding funerals with the different Lego characters I had. My grandmother was once overheard saying that she believed I would either become an undertaker or a priest; perhaps one of her premonitions may yet come to pass, if God so wills it.

I have had various careers over the years, from retail to telecommunications, but for the last fifteen years I have been teaching Religious Studies in Catholic Secondary schools, mainly in central London.
I have considered the priesthood for many years. I believe the seed was initially planted when I was about 11 during a talk at school by a missionary from the White Fathers. Whilst I applied for the priesthood on two separate occasions early on in my life, I didn’t go beyond the initial process. However, in 2012 I tried my vocation to the monastic life with the English Benedictines. After six months I had come to realise that monastic life wasn’t for me; it simply didn’t feel right. Despite being a novice, loving the community prayer life, the silence and the beauty of the monastery and its surroundings, I spoke to my Novice Master and said I felt a greater sense of being called to an active life within the diocesan priesthood. He was both supportive and encouraging.

After leaving the monastery I reluctantly returned to teaching, but with a strong feeling in my heart that God still had a plan for me within the Church. I felt called to the priesthood but believed I needed time to reassess; the ‘itch’ of feeling called to the priesthood refused to leave me.

With the assistance and encouragement of my old Novice Master, my prayer life and a good Spiritual Director and my wonderful parents, I approached Bishop Alan Hopes in East Anglia and asked if he would consider me for the diocese. The reception I received was overwhelming. Bishop Alan, Fr Denys whose presbytery and parish I call home in the diocese, as well as the parishioners I have met have encouraged me beyond anything I could have imaged; God works wonders through those we meet every day. It is through this encouragement that I find myself here, at the Beda, beginning a new chapter of formation; one that both excites and challenges me to discern further what God has in store for me.

With this at the centre of my life, I place myself into the hands of the Lord every day and ask that he continues to guide me along the path he wants me to follow.
Ignatius Tully

I am a Camaldolese Benedictine monk from New Camaldoli Hermitage in Big Sur, California. Whilst I am in Rome, I am living in San Gregorio al Celio, the Camaldolese monastery near the Circus Maximus.

I am forty-nine years old and from London, where I lived for most of my life, before becoming a monk and moving to California.

My training is in social work and I spent many years working with individuals with complex mental health and substance misuse issues. I think this work gave me insights into the mystery of God’s relationship with humanity, particularly those who are most vulnerable and disadvantaged. With hindsight, I can see that it was also pivotal in the growth of my sense of religious vocation.

The defining charism of the Camaldolese is called the *triplex bonum* (the threefold good) - a dynamic interplay of solitude, community and evangelization. It is a unique type of religious life that combines the eremitic and community dimensions of Benedictine life. When I first came to know of the Camaldolese, I was immediately attracted by this charism and after a period of discernment, I entered the monastery in 2010.

I am very grateful to my community for allowing me to study at the Beda and to live in Rome. I consider it to be a wonderful opportunity for learning, in all senses of that word. I am looking forward to the years ahead studying at the Beda and to seeing where the Lord leads me as I continue my monastic journey.

Brother Thomas Varavunkal ORC

I was born on 12 July 1961, in India. I am the sixth among 9 children in our family. My one brother is a Benedictine priest and a sister belongs to the Congregation of Presentation. Members of my extended family, nuns and priests, influenced my calling. My desire to become a priest is very deep and started from my childhood with an encounter with my parish priest. I received my early education in Kayoor, India.

My mother was a pious woman and she attended Holy Mass every day. I remember that she used to wake up in the night praying the rosary and kneeling.
sometimes with outstretched hands. She toiled and moiled in bringing up her nine children. Every morning and before going to bed we prayed the rosary and some other prayers, reading the Bible, singing hymns to our Mother Blessed Virgin Mary. After the rosary we said praise be to Jesus to everyone according to the age.

I entered the Ordo Canoniconorum Regularium Sancte Crucis in 1982. I did my secondary studies there. My first Religious Profession was in 1988. In 1995 I went to our Mother House in Austria where I took my Perpetual Vows in 2007. From 2011 to 2012, I studied spirituality at the Angelicum, Rome. During that time I had the privilege of making a number of pilgrimages to the Holy Land, Fatima, Lourdes and many other holy places in Europe. In September 2012 I returned to India and continued my duty as an Administrator in the formation house. My Prior General agreed to send me for formation to the priesthood, so I came to the Pontifical Beda College in Rome.
Ordinations 2016

Beda Ordinations to Priesthood

Warren Collier
Ordination date: Sunday 10 July, at Saint Mary’s, Drogheda, Co. Louth, Ireland
First Mass: Monday 11 July, at the church of Mary Immaculate, Collon, Co. Louth, Ireland

Anthony Lappin
Ordination date: Friday 24 June (Feast of the Birth of John the Baptist) at St Mary’s Metropolitan Cathedral, Edinburgh
First Mass: Saturday 25 June at St Margaret’s Church, Loanhead, Midlothian

Archbishop Malcolm McMahon at the diaconate ordinations 15 June 2016
Geoffrey McIlroy  
Ordination date: Saturday 25 June, at St Patrick’s Cathedral, Melbourne, Victoria, Australia  
First Mass: Sunday 26 June, at Resurrection Parish Church, Keysborough, VIC, Australia

Thomas Montgomery  
Ordination date: Saturday 25 June, at Westminster Cathedral  
First Mass: Sunday 26 June, at Our Lady and St Joseph, Kingsland, London

Humphrey Nwajoko  
Ordination date: Saturday 16 July at St Teresa’s, Mbato, Isu L.G.A. Imo State, Nigeria  
First Mass: Sunday 17 July, St Teresa’s - as above

David Savoury  
Ordination date: Saturday 23 July, at Cathedral of SS Peter and Paul, Clifton, Bristol  

Srs. Carmel and Maura at the Offertory, diaconate ordinations

Some of the newly ordained deacons assist at Mass.
Darien Stricklen
Ordination date: Saturday 25 June, at St Patrick’s Cathedral, Melbourne, Victoria, Australia
First Mass: Sunday 26 June, at St Thomas Aquinas, parish of South Yarra, Melbourne

Albert Smith
Ordination date: Thursday 8 September, at the Minor Basilica of the Immaculate Conception, Castries, St Lucia
First Mass: Friday 9 September, St Michael’s Parish, La. Ressource, Castries, St Lucia

Ordinations to the Diaconate at the Basilica of San Paolo fuori le Mura on 15 June 2016

Patrick Aboagye Diocese of Konongo-Mampong
Shaun Addinall Diocese of Cape Town
Michael Barrett Archdiocese of Liverpool
Elijas Cerniauskus Diocese of Siauliai
Edward Gibney Diocese of Saskatoon
Patrick Lobo Belmont Abbey
Brillis Matthew Vicariate of Southern Arabia
David Savoury Diocese of Clifton
John Warnaby Diocese of Westminster
The candidates for diaconate prostrate during the singing of the Litany of The Saints.

Archbishop Malcolm McMahon with the newly ordained deacons and members of the Beda formation staff.
The Beda Association

President
Mgr Roderick Strange

Hon. Secretary
Revd Michael McLaughlin
Our Lady of Mount Carmel
Carmel House
7 Wesley Place
Silsden
West Yorkshire
BD20 0PH
MIKEML2K@YAHOO.COM

Hon. Treasurer
Revd Canon John Weatherill

Diocesan Representatives

Diocese of Arundel & Brighton
To be appointed

Archdiocese of Birmingham
Revd Fr John Peyton
St Thomas More Presbytery
Horse Shoes Lane
Sheldon
Birmingham B26 3HU
johnpeyton64@hotmail.com

Diocese of Brentwood
Revd Joseph Tan
Most Holy Redeemer Presbytery
Petersfield Ave
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haroldhillmhr@dioceseofbrentwood.org

Archdiocese of Cardiff
Revd William J. Isaac
St Mary’s Presbytery
37 Ewenny Road
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w.isaac@btconnect.com

Diocese of Clifton
Revd Michael Thomas
Sacred Heart Presbytery
8 Townsend Road
Minehead TA24 5RG
minehead@cliftondiocese.com

Diocese of East Anglia
To be appointed

Diocese of Hallam
To be appointed
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<th>Diocese of Menevia</th>
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<tr>
<td>Revd Andrew Jolly</td>
<td>Revd John Kyne</td>
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<td>9 Mort Street</td>
<td>St Hugh of Lincoln Presbytery,</td>
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<td><a href="mailto:johnkyne@sthughslincoln.org.uk">johnkyne@sthughslincoln.org.uk</a></td>
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| Diocese of Plymouth           |  |
|-------------------------------|  
| Revd Brian Kenwrick           |  
| Most Holy Trinity Presbytery  |  
| Tower Road                    |  
| Newquay TR7 1LS               |  

Revd Ron McGivern
St Patrick's Presbytery
67 Hardybuts
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The Beda Association

**Diocese of Portsmouth**
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**Diocese of Salford**
To be appointed

**Diocese of Shrewsbury**
Revd Robin Sutton
9 Sherborne Road
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Revd David Craig
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**Archdiocese of Southwark**
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Revd Philip Seed
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**Diocese of Wrexham**
Revd Victor Walter
St Winefride’s Presbytery
2 Raven Street
Welshpool
Powys SY21 7LR

**Archdiocese of Westminster**
Revd Tom Montgomery
Our Lady of Mount Carmel & St George’s Presbytery
45 London Road
Enfield
Middlesex EN2 6DS
tommontgomery@rcdow.org.uk

**Scotland**
Revd Jeremy Milne [Edinburgh]
Sts Mary’s and David Presbytery
15 Buccleuch Street
Hawick
Scottish Borders TD9 0HH
jeremymmilne@googlemail.com

Revd Roderick Johnston
[Argyll & Isles]
Holy Redeemer Presbytery
71 Kenneth Street
Stornoway HS1 2DS
ourholyredeemer@btopenworld.com

**Australia**
Revd Kevin Kiem
Catholic Presbytery
PO Box 10
Raymond Terrace
New South Wales 2324
Australia
krkiem@yahoo.co.uk
Report:
This year our Annual General Meeting was held on Wednesday, 20th April at the Oblate Retreat Centre at Wistaston Hall in Crewe. Revd Martin Moran as the director of the centre welcomed those attending the AGM.

Twenty five members of the Association attended the AGM with apologies from sixteen members.

Mgr Strange opened the meeting with a prayer and then we remembered those who had died over the last year who had been brought to our attention:

Remembrances:

<table>
<thead>
<tr>
<th>Name and Title</th>
<th>Years</th>
<th>Date of Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revd Anthony Scott-Parkin, Port Elizabeth, 1988-92</td>
<td>Died 15th August 2009</td>
<td></td>
</tr>
<tr>
<td>Bishop Bernard Patrick Devlin, Gibraltar, 1941-45</td>
<td>Died 15th December 2010</td>
<td></td>
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<tr>
<td>Revd Jean-Marie Charles-Roux, Rosminian, 1950-54</td>
<td>Died 7th August 2014</td>
<td></td>
</tr>
<tr>
<td>Revd Steuart Chancellor, Durban, 1975-79</td>
<td>Died 17th April 2015</td>
<td></td>
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<tr>
<td>Revd Denis O'Sullivan, Shrewsbury 1986-1990</td>
<td>Died 20th April 2015</td>
<td></td>
</tr>
<tr>
<td>Gerald James Youles Murphy, Lay Member</td>
<td>Died 13th May 2015</td>
<td></td>
</tr>
<tr>
<td>Revd Desmond Curran, Capetown, 1960-1964</td>
<td>Died 20th August 2015</td>
<td></td>
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<tr>
<td>Revd Francis Connolly, Shrewsbury, 1975-1975</td>
<td>Died 3rd Nov. 2015</td>
<td></td>
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<tr>
<td>Revd Anthony Sudlow, Salford, 2006-2010</td>
<td>Died 17th Dec. 2015</td>
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The Beda Association

Attending
Canon Philip Gillespie, Mgr Roderick Strange, Mgr Brian Dazeley, Fr Michael McLaughlin, Canon John Weatherill, Fr Anthony Pellegrini, Fr Chris Greaney, Fr Jonathan Rose, Fr David Craig, Fr Douglas Lamb, Fr Robin Sutton, Fr Andrew Broster, Canon Michael Buckley, Fr Julian Shurgold, Fr Peter Gooden, Fr John Walsh, Fr Michael Thomas, Fr John Dale, Fr Neil Byrne, Fr Michael Williams, Fr John Peyton, Fr John Walsh, Fr James Mulligan, Fr Frank Wilson, Fr Kevin McLoughlin.

Previous Minutes
The minutes of the 2015 AGM were accepted and signed by Mgr Strange.

Rector’s Report
The Rector’s statement was given, much of which is covered in his report in this Review.

Financial Report
Revd. Louis Beasley-Suffolk offered his resignation as Treasurer of the Beda Association, and a new Treasurer was voted on at this meeting,

The membership account has some £16,740.83 in it at this time. This includes a legacy of £12,500.00 left to the Beda Association by Mr Gerald Youles Murphy for the general charitable purposes of the Association. Consequently, after much discussion it was decided that £10,000 should be transferred to the College: the money to be used for the maintenance of the College Grave Site, the Student Common Room and the development of the College Website.

Secretary’s Report
2016 meeting – 91st Meeting of the Beda Association

Fr Louis Rieunier, from the Diocese of Plymouth, as you are aware was involved in a very serious car accident at the beginning of June last year. He has travelled far in his recovery but still needs our prayers.

A couple of films were made at the Beda about vocations. One being an interview with Mgr Strange and the other with Deacon Tony Lappin, a student for St Andrews and Edinburgh. Both films are thought provoking, informative and insightful. If you get a change they are worth viewing.

http://www.icatholic.ie/call-priesthood-tony-lappin/
http://www.icatholic.ie/rector-beda-college-rome/
Since our meeting last year a number of the Beda Old Boys have celebrated significant birthdays and anniversaries.

New Members

- Revd Keith Evans - Diocese of Menevia: ordained 5th July 2014
- Revd Kevin Murphy - Diocese of Salford: ordained 18th July 2015
- Revd Jonathan Rose - Diocese of Nottingham: ordained 11th July 2015
- Revd Cosmas Epifano - St Peter’s Abbey, Saskatchewan: Ordained 16th July
- Revd David Burke - Archdiocese of Westminster: ordained 27th June 2015
- Revd Patrick Toohey - Archdiocese of Perth: ordained 1st August 2015
- Revd Simon Giles IC - Rosminian – in Leicester - ordained 1974
The Beda Association

Membership

Members in the UK 270
Members abroad 87
Lay Members 26
College Staff Members 10
TOTAL 393

Email addresses 267
Land Mail addresses 126

Members retired since last meeting

Fr Vincent Hawkswell - Vancouver - ordained 29th June 1981
Fr Peter Smith - Leeds - ordained 1st July 2000
Fr Neville Atkinson - Leeds - ordained 17th July 1993

Anniversaries of Priesthood 2016

1991 25th Anniversary
Revd Patrick Chisholm – Vancouver – 29th June
Revd Patrick Daly – Birmingham – 29th June
Revd Peter Gooden – Salford – 22nd June
Revd Peter Jones – Birmingham – 29th June
Revd James Lynch – Nottingham – 29th June
Revd Anthony Minniter – Galway - 26th May
Revd Julian Refalo – Gozo, Malta – 22nd June

1976 40th Anniversary
Revd Martin Griffon – Missionary of St Francis de Sales
Revd W. Gerard Wilberforce – Plymouth – 21st April

1966 50th Anniversary
Revd Barrie Holmes – Leeds – 26th March
Revd Sebastian Dilke – Oratory
Revd Canon Charles Walker – A & B

1956 60th Anniversary
Revd John Dewis – Birmingham – 17th March
Revd Michael Gallon – Leeds – Member of Staff, 16th July
**Beda College Prayer Card**

It has been suggested that a Beda College Prayer Card be issued through The Beda Review and the College. Some members of the Association are willing to contribute to the cost. If anyone else is willing to help with the cost of this prayer card, please send your contribution to the Secretary. The design and prayer for the card is being worked on at this time.

**Centenary of the Beda Association: 1918 – 2018**

First Meeting of the Beda Association was held on the 8th July 1918

A discussion was held on how to celebrate this event – more on this at the next meeting. The AGM of the Association in 2018 will be held in Rome at the College.

**Information about members:**

Fr Jim Lynch – Thanks to the Association for the continued support and information and for The Beda Review which he shares with non-ordained ex-Beda Students which he tells us gives them happiness on hearing news of the Beda.

Fr Tony Lynch of Clifton Diocese moving into Nazareth House in Cheltenham sends his thanks for the information in The Beda Review and from the Association.

Fr Ramoncito Vincente, ordained in 2000 from the Philippines has sent us a request for prayers. He has become quite ill due to diabetes and complications and faces the possibility of dialysis.

Fr John Peyton is now the representative for the Archdiocese of Birmingham.

Fr John Dewis, ordained from the College in March 1956 has now returned to the UK, having lived in Spain since retirement. He is now living in St Joseph's Home, Coleshill, Birmingham.

**Election of Officers**

- **President:** Mgr Roderick Strange
  - Nomination: Revd. M. McLaughlin
  - Seconded: Revd J. Mulligan
  - Elected: Unanimously

- **Treasurer:** Canon John Weatherill
  - Nomination: Mgr R. Strange
  - Seconded: Revd J. Shurgold.
  - Elected: Unanimously

- **Secretary:** Revd Michael McLaughlin
  - Nomination: Revd. M. Thomas
  - Seconded: Revd. P. Gooden
  - Elected: Unanimously

- **Vice President:** Revd Michael Thomas
  - Nomination: Mgr R. Strange
  - Seconded: Revd. M. McLaughlin
  - Elected: Unanimously
Venue for the AGM in 2017

Oblate Retreat and Spirituality Centre at Wistaston Hall, 89 Broughton Lane, Crewe, Cheshire CW2 8JS on **Wednesday 3rd May 2017**. With the possibility of overnight accommodation being available for anyone who wishes to stay over. This date has already been confirmed by Wistaston Hall. Please place this date in your diaries for 2017. Details will be sent out after the New Year.

We are always anxious to increase the membership of the Beda Association. Full particulars are given below. However, much expense is caused by those members who fail to notify the Secretary of any change of address. It is from him that postal addresses for *The Beda Review* are obtained, and his register consequently needs to be kept up to date. If your name and/or address was incorrect on the envelope enclosing this year’s issue of *The Beda Review*, please ensure that the Secretary receives your up-to-date address.

**The Beda Association Objectives are:**

- To enable former students and staff of the College to meet at least annually to concelebrate the Holy Sacrifice of the Mass together, and to meet socially.
- To pray for the deceased members of the College and Association.
- To provide for the spiritual welfare of the College and its members, by prayer and association.
The Beda Association

- To provide for the financial assistance of the present and future students of the Beda College.
- Membership of the Beda Association is open to former staff and students and anyone willing to promote the objects of the Association.

If you wish to become a member of the Beda Association, please write to the Secretary giving your full Name, Address, Postal Code, Telephone Number and the name of your Diocese, Congregation or Society. Where possible give your email address.

For a newly ordained Priest from the Beda College membership is free for the first year. Afterwards the membership fee is £50.00 for annual membership or £250.00 for life membership. Please find enclosed a cheque made payable to the “Beda Association”. Payments must be made in Pounds Sterling.

Annual membership is renewed every September. Please consider becoming a member of the Beda Association.

Hon. Secretary: Revd Michael McLaughlin
Our Lady of Mount Carmel
Carmel House
7 Wesley Place
Silsden
West Yorkshire BD20 0PH
Obituaries

Mgr Walter Eamon Drumm
2nd March 1940 – 17th August 2015

Born in Highgate, London on 2 March 1940, the son of Kathleen (formerly Garrett) and Owen Drumm, Walter was Baptised at St Joseph’s Church on St Patrick’s Day, 17 March perhaps because his father was Irish. He was confirmed in the same church when he was 11 years of age. The sacrament of Ordination to the Priesthood followed when Walter was 30 years of age, at St Paul’s Outside the Walls, in Rome close to the Beda College where he trained for the Priesthood.

Walter’s parents believed in the value of a good education, and ensured that Walter and his brother David, nine years younger than Walter, were encouraged to learn. Walter had issues with his eyes and needed major surgery aged 5, thankfully successful and he developed a love for reading which continued into later life. Walter and David, although dissimilar, were always close and mutually supportive. Highly intelligent, Walter did well at St Aloysius’ College, Highgate. He became Head Boy, and gained a scholarship to Balliol College, University of Oxford, to read English, 1959-62. After university Walter considered entering monastic life, and thought seriously about joining the Benedictine community at Ealing Abbey. He soon came to realise that this was not his vocation and he became a teacher in Warlingham, Surrey. Having taught for some five years, Walter applied to the Diocese for training for the Priesthood and he was sent to the Beda College in Rome in 1966.

Following Ordination to the Priesthood on 14 March 1970, Fr Walter was appointed Assistant Priest at St Paul’s, Wood Green where he remained until 1973. During this time he considered the possibility of further studies in Moral Theology in Rome, but his request was declined because the Cardinal had someone else in mind. However, his desire to return to Rome was fulfilled in 1987 when he was appointed Rector of the Beda. Fr Walter moved from Wood Green to the Catholic Chaplaincy at Oxford University, initially as Assistant then Senior Chaplain. Fr Walter was at the Chaplaincy for ten years, and is remembered for his compassionate approach...
to the many challenges facing students in those years. He is fondly remembered by many students who benefited from his ministry, and who trusted him. In 1983 Fr Walter returned to the Diocese as Parish Priest at Our Lady of Victories parish, Kensington in succession to Mgr Kelleher where he remained for four years. He was welcoming, good-humoured and kind, and a generous host – something of a ‘bon viveur’.

From Kensington Fr Walter moved to Rome as Rector of the Beda Seminary in 1987, to oversee the formation of mature men for the priesthood coming from a variety of countries. He remained there until the summer of 1991. This was not the easiest time for him. He was to became seriously unwell with a life-threatening virus that made him unconscious for several weeks. Miraculously he pulled through, but he was left weakened and poor health for the rest of his life. He needed almost a year’s convalescence. He then served in the parish of Mary Immaculate and St Gregory the Great, Barnet in 1992 and the following year he went to minister as a Chaplain at Westminster Cathedral. Officially ‘semi-retired’ Mgr Walter was able to take regular duty as a confessor and celebrant of early morning Masses as long as his health permitted. Those who knew him as their Spiritual Director testify to his wisdom, gentleness and kindness. Declining health meant that he had to move to Nazareth House, Finchley to receive the care that was needed. He accepted this change in his living arrangements and lifestyle with docility and with gratitude to the Sisters and staff who cared for him. He was not given to self-pity or resentment, but maintained a good sense of humour and the ability to laugh. A few days before his death he was visited by a priest-friend who said that Mgr Walter was cheerful and able to walk with assistance, without needing his wheelchair. He was in good form, still enjoying life, still enjoying the company of friends. He died peacefully at Nazareth House on 17 August, 75 years of age, having been a priest of 45 years.

May his gentle soul rest in peace.

Cardinal Vincent, Cardinal Cormac, the Auxiliary Bishops, Clergy, Religious and people of the Diocese and beyond assure Mgr Walter’s family and friends of sympathy and of our prayers for the repose of his soul.

Mgr Martin Hayes
Vicar General
Canon Peter Jones
1951 - 10th April 2016

Peter Jones was a dedicated priest whose faith was deeply rooted in the robust recusant Catholic traditions of Yorkshire where his family originated. He intended to be a scientist but after a year at Edinburgh university after leaving school at Leamington College decided that his passion for music mattered more to him and he then became a music teacher, first at Bishton House prep school and then at Cotton College in north Staffordshire. He inspired generations of young people with a love of music and gave them the confidence and training to make music. When Cotton closed he offered himself for the priesthood and spent four years at the Beda College in Rome. He enjoyed the Beda and Rome and Italy and inevitably was put in charge of music at the College. A regrettable side effect of that was that he felt he simply did not have the time to study for a degree at the Angelicum as well. He served as assistant priest at St John Fisher Coventry and Corpus Christi, Headington, and as PP at St Catherine’s, Bristol Street, St Pius X, Habberley and St Mary’s, Brewood. In 1999 he was moved to St Peter’s Moor Street and also established the Diocesan Centre for Music and Liturgy there. He then moved to Sacred Heart Aston and in 2013 to Holy Redeemer, Pershore. During these years Peter did a huge amount of work in promoting good liturgical music in the diocese, writing music and running workshops, especially after the publication of the new English missal. He was responsible for the music at the two Papal Masses in the diocese.

He also had a deep concern for the poor and in all the parishes he served he was in the forefront of caring for the poor and needy, whether it was people on the streets in central Birmingham, asylum seekers and refugees in Aston and those needing the food bank in Pershore. Love of God expressed through quality liturgy and practical love of neighbour were the keynotes of his ministry.

Peter enjoyed life to the full, especially good food and wine, and he was an enthusiastic gardener. He brought great energy and enthusiasm to all that he undertook and was greatly loved and respected by everyone and there was great rejoicing when Archbishop Bernard made him an honorary Canon of the Metropolitan Chapter shortly before his death. He will be much missed.
Obituaries

Mgr Anthony Philpot
24th March 1935 - 16th July 2016

Michael McLaughlin, Hon. Sec. of the Beda Association, says that Mgr Philpot was in Rome in the 1990s as Spiritual Director at the Venerable English College and also lectured on spirituality at that time. He was an external Spiritual Director and confessor at the Beda, where he also led the students on days of recollection and on retreat. He was a man with a listening ear who was always generous with his time and energy. In the new millennium he returned to Rome as a resident Spiritual Director at the Beda.

Fr Terence Schofield
31st January 1947 - 20th September 2016

Fr Terence, of the Diocese of Salford, was ordained from the Beda in the mid 1980’s.

Father Terence died, on Tuesday 20th September in the nursing home at Crawshawbooth following a stay at the Royal Blackburn Hospital. Fr Schofield was in his seventieth year, the thirty-second year of his Sacred Priesthood. May he rest in peace.

Terence was born on 31st January 1947 and baptised on 4th February 1947. He was educated at Holy Saviour, Nelson and Ss John Fisher & Thomas More, Colne.

Terence was accepted as an ecclesiastical student for the Diocese of Salford in June 1980 and attended the Beda College, Rome. He was ordained to the Sacred Priesthood by Bishop Patrick Kelly in the church of Holy Saviour, Nelson on 6th January 1985.

Fr Schofield served the Diocese of Salford in the following appointments:


In 2004, Fr Schofield retired from Holy Trinity, Brierfield due to ill health, taking up residence in the Brierfield area and supplying cover for clergy in the area when his health allowed.
Pontifical Beda College Students
2015 – 2016

First Year
1. Brookes, Michael (East Anglia)
2. Brooks, Benjamin (Hobart)
3. Campbell, Ronald (Argyll and the Isles)
4. Fullick, Graham (Maitland and Newcastle)
5. Harrigan, Patrick (Hallam)
6. Hodgson, Alan (East Anglia)
7. Louden, Damien (Salford)
8. McQuillan, William (Edinburgh)
9. Pillai, William (Melaka-Johor)
10. Spellman, Paul (East Anglia)
11. Varavunkal, Thomas (ORC)

First Year External
1. Aloys, Modestus (IC)
2. Massen, Nikolai (Marist)
3. Tully, Ignatius (OSB Cam)

Second Year
1. Carr, Philip (Liverpool)
2. D'Silva, Gerard (Belgaum)
3. Gormley, Brendan (Brisbane)
4. Kelly, Anthony (Liverpool)
5. Lovell, John (Maitland Newcastle)
6. Mariasosai, Alex (Melaka Johor)
7. Mugan, Carl (Liverpool)
8. Muling, Brian (Melbourne)
9. Nemorin, Gerard (Perth)
10. Sia, Paul (Melaka-Johor)
11. Sibisi, Simon (Durban)
12. Smith, Paul (Nottingham)
13. Sneyd, Tom (Elphin)
14. Tabor, John (Westminster)

Second Year External
1. Alphonse, Aji (IC)
2. Bolivar, Arthur (OSA)
3. Masanja, Richard (IC)

Third Year
1. Aboaguye, Patrick (Konongo – Mampong)
2. Addinall, Shaun (Cape Town)
3. Barrett, Michael (Liverpool)
4. Cerniauskas, Elijas (Siauliai)
5. Fernandez, Rick (Brentwood)
6. Gibney, Edward (Saskatoon)
7. Matthew, Brillis (Vic. Southern Arabia)
8. Savoury, David (Clifton)
9. Seery, Ron (Westminster)
10. Warnaby, John (Westminster)

Third Year External
1. Shayo, Wilhad (IC)

Fourth Year
1. Brett, Declan (Hallam)
2. Collier, Warren (Meath)
3. Lappin, Anthony (Edinburgh)
4. McIlroy, Geoffrey (Melbourne)
5. Nwajoko, Humphrey (Nnewi)
6. Smith, Albert (Castries)
7. Stricklen, Darien (Melbourne)

Fourth Year External
1. Agak, Simon (IC)
The Beda Review

The Beda Review 2015 - 2016

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www.bedacollege.com

2015 to 2016