The Beda Review

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Front cover photo
The outgoing Rector Mgr Roderick Strange

Rear cover photos
Mgr Roderick Strange (top) and with the new Rector, Canon Philip Gillespie (bottom)
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Customs vary from house to house, but the Beda’s Rectors are not appointed indefinitely. When I was invited to become Rector in 1998, it was for a period of seven years. Given the particular remit I was given, to review the curriculum and indeed the whole process of formation, and the time it took to carry that out, it then made sense to extend the appointment for a further three years. The bishops responsible for seminaries overseas were satisfied with the way the College’s life was developing and so decided for the time being to leave well alone. So I was reappointed in 2008 and again for a further three years in 2012. Soon afterwards, however, Archbishop Bernard Longley of Birmingham who had become the senior bishop of the triumvirate who visit the Beda, told me he thought that that reappointment should be the last. Seventeen years is a good stretch. Then last July, while I was directing a retreat for a group of Clifton priests at Oscott, the Archbishop called to see me and said that plans had in fact been laid and my successor identified. So this has been my final year as the Beda’s Rector. And I take this opportunity to thank him and all those bishops who have had responsibility for the Beda during these past seventeen years, for their unfailing kindness, support, and consideration.

So for me at least that decision to leave has been the year’s defining feature, although, to tell the truth, it has largely been business as usual and the approaching end has been below the surface. This year in other words has lacked the dramas of more recent years. There has been no papal resignation, no conclave and papal election, and no significant consistory. There has not even been an *ad limina* visit from a Bishops’ Conference with special Beda connections. One particular event, however, was noteworthy. For some years now the English College has generously invited priest jubilarians to Palazzola for a week in November. They have regularly visited the Beda for tea one afternoon on one of their trips into Rome. But this year there was a feeling that the programme had become too packed.
and the Beda visit was to be dropped. Then someone suggested that, instead of coming for tea, they should come for lunch on the Wednesday, following their attendance at the Papal Audience. And so it was, and it proved to be an extremely happy and successful occasion as well. The Beda’s reputation for hospitality was further enhanced.

The man who has been identified as my successor, although the Archbishop did not tell me his name, is Canon Philip Gillespie from Liverpool. I first met Fr Philip when a European English-speaking Rectors’ Conference was held at Ushaw in 2007. The President of Ushaw, Mgr Terence Drainey, had just left to become Bishop of Middlesbrough, and Fr Philip was Acting Rector and our host. Since that time he has spent five years as Dean of the Isle of Man. So he comes to the Beda equipped with pastoral experience and the more particular expertise acquired from his years at Ushaw. One factor that pleases me about my leaving the Beda now is the strong formation team that he will inherit.

Fr John Breen came to lecture at the Beda in January 2002. Since then he has been a Year Tutor, Dean of Studies, and Vice-Rector, a title he does not care for. He prefers consigliere, counsellor, advisor, which is what he has been. He organized the curriculum and timetable for many years, but when Fr Dermot McCaul was planning to leave some years ago, Fr John began working with him and for the last two years, following Fr Dermot’s actual departure in 2013, he has concentrated his energy on the areas that Dermot directed, Human and Pastoral Formation, while at the same time and without any fuss ensuring that he became professionally qualified for the vital role he was inheriting. The whole community is greatly in his debt.

One of the factors that eased Fr John’s shift of role was, of course, the arrival at the Beda of Sr Patricia McDonald, SHCJ. Sr Patricia, besides overseeing the nuts and bolts of the curriculum and timetable, has been responsible for liaising with our partner, St Mary’s University, Twickenham. When she had been a member of the staff at Ushaw, she had performed a similar role there in relation to the University of Durham. Durham, of course, is a university with a long history and an established tradition, while St Mary’s, as a university, is finding its feet. Our partnership has flourished since it was first established five years ago, and I should add that throughout this time we have received invaluable help from Dr Peter Tyler at St Mary’s. He is now handing his responsibilities on to Fr Paul Rowan who is no stranger to the Beda, and for another year Fr Michael Kirwan, SJ, will be our external examiner. We are grateful to them all. And during this year as well a revalidation process which was required after five years, has been completed successfully. The success of that process is a further tribute to Sr Patricia’s skill. Developments and complexities made it demanding for her, but amazingly straightforward for the rest of us who were involved. And at the same time she has been committed to her teaching and her own biblical research.

A further asset for the College was the arrival of Sr Mary Ann Clarahan, RSM, who joined the resident staff two years ago. Sr Mary Ann, as many will know, had taught for the Beda before as an external lecturer. She then left for a while and worked in the United States. Her presence now, taking on some of the sacraments courses that Fr John Breen had been
teaching, as well as those relating to the Liturgy and RCIA which she had been teaching before, has been a boon and her skills as a liturgist have also enhanced significantly our liturgical celebrations. Moreover, she and Sr Patricia share a wise and shrewd pastoral eye for what is in the best interests of the student body.

Since Abbot Timothy Wright left the Beda in 2013, a search had been on for a second Spiritual Director. Mgr Peter Verity has done sterling work, largely on his own, though supported admirably in particular by Fr Samuel Pusateri who is a member of the Benedictine community at San Paolo fuori le Mura and our external confessor. Last year it seemed possible that we would be able to obtain the help of Fr Kevin Alban, O.Carm. Fr Kevin had been in Rome for twelve years, working for his Order, first as General Secretary and later as bursar, but his time in Rome was ending. He had also done an increasing amount of teaching for us, following the tragic death some years ago of Fr Redemptus Valabek in New York. In the event Kevin was able to join us for just a year, from the start of last year’s second semester in February till the end of this year’s first semester in January. He contributed much in that short period. However, Fr Tony Lester, the new Provincial in the UK, decided quite understandably that Kevin was needed back in England and so he was recalled. But at that very time a kindly providence in the shape of Archbishop Bernard Longley decided that Fr John Carlyle who had served as Diocesan Treasurer for the Archdiocese of Birmingham for twelve years, could enjoy pastures new and released him to take up the post of Spiritual Director at the Beda. Fr John, a former Beda man himself, has happily made himself at home very quickly and become a valued member of the team. We regret Kevin’s departure, but are delighted that John has joined us. So the team that Fr Philip inherits is strong and gifted.

At the same time he will continue to enjoy the unwavering support of our Franciscan Missionaries of the Divine Motherhood, Carmel, Maura, and Felicity. Their ministry to us is a delight and the power of their presence is incalculable, except to say that when they are absent, perhaps because they have to attend a gathering at Ladywell, their General House in Godalming, their absence is almost palpable. I have always appreciated also the encouragement I have received year after year from Ladywell. In these days it is offered especially by Sr Jane Bertelsen and Sr Helen Doyle.

And Fr Philip will be fortunate too, as I have been, to have the vital assistance of Orietta Mariotti as College secretary and his PA and to be able to rely as well on the administrative planning and painstaking work carried out by Annalisa Bonanni as College bursar. I would like also to add a word of thanks here to the Beda’s Board of Trustees, to Charles Wilcox of Rathbones who manages our portfolio, and to David Clark who advises us and audits our accounts. We may not be spectacularly wealthy, but our sound position owes much to their care and the wise assistance that they offer, and in particular to the support they give Annalisa.

The condition of the College in general is very impressive. The lecture rooms are well-equipped, the refurnishing of the students’ personal rooms is almost complete, the public rooms, the kitchen and refectory are maintained meticulously, and the garden and orchard
are the envy of many who come to visit. The day-to-day care given to the premises and the attention that we as students and staff receive from the *personale* remain outstanding.

As a community we have also continued to receive noteworthy support from the external professors who come to assist us. This year, however, Fr Stephen Rehrauer, CSSR, had to leave after being elected Provincial of his Redemptorist Province in the USA. He is now based in Denver. He has been an invaluable colleague for years, not only for his teaching of moral theology in the normal course of events, but for his membership of our Academic Board as well and also as someone who has been ready to direct reflection weekends at Palazzola. His departure is a great loss to us, as it is for the Alfonsianum. All the same, we were fortunate to realize that Fr Dan Fitzpatrick who is the Vice-Rector of the Scots College and himself a graduate of the Alfonsianum, was able to pick up those courses that Fr Stephen has been teaching. And next year we are also to be helped by the Spiritual Director of the Scots College, Fr Mark Cassidy, who will be teaching the Church History course that had been delivered most recently by Fr Norman Tanner, SJ. Fr Norman has been another who has served the Beda with unfailing care over the years and has proved himself to be a great friend of our community. These people, who are coming and going, and all those who serve us so faithfully, are to be thanked most warmly for what they do for us.

In September, we welcomed fifteen new men as residents and another two who were externals, and then we were joined by a third external in February at the start of the second semester. Besides those who come from the United Kingdom and Ireland, they came from Australia, Ghana, Malaysia, the Philippines, South Africa, and Tanzania. It was a typical Beda group and they seem to have settled in well. There were fifty-six altogether in the community at the start of the year and during it just two have left, one through ill-health and another through discernment. That too is a success.

At the beginning of the year as well there was a further initiative when Stephen Brown came to stay at the Beda and share our life. Forty years or more ago, when he was Rector of the Venerabile, Cardinal Cormac Murphy-O’Connor established a scheme whereby Anglican ordinands would spend a semester at the English College. However, such a plan had never been tried at the Beda, until now. Stephen is preparing for Anglican ordination, but as he was also employed, could only get away from work for about seven weeks. He reflects on his time with us later in this issue. It was a real pleasure to have him with us, taking part in the induction period for the First Year and attending some lectures, as well as participating in the community’s life in every way he possibly could. We were also pleased to welcome his wife to stay for a few days, shortly before he left us. We very much hope that there will be others like him who will be able to come to the Beda in the future.

As it is, this year a dozen Beda men will be ordained as priests in Australia, Canada, Ghana, Holland, and Singapore, as well as England, while eight others are being ordained as deacons, seven in San Paolo and one in Castries in Santa Lucia. Our prayers go with them.

To conclude on a more personal note, when men arrive here, I have always stressed
to them how quickly the four years will pass. They look at me sceptically, but by the time they are leaving they recognize that it is true. I can now add that even seventeen years pass fairly quickly. It is too soon to assess my impressions, but I am conscious that it has been a privileged period in my life. It has included the great Jubilee of 2000 and the reign of three popes, the final years, death and funeral of Pope John Paul II, now canonized, the entire pontificate of Pope Benedict XVI that ended with his historic resignation, and the election and opening years of Pope Francis’s Petrine ministry that have so stirred the imagination of the Church and the world. More particularly, while it is impossible to attend every ordination, I have had the good fortune nonetheless of attending ordinations, besides those in the United Kingdom and Ireland, in many countries, seven, for example, in Africa, and others in Australia, Holland, Russia, India, and Sri Lanka. Archbishop Michael Fitzgerald, when he was working in Rome, used to pull my leg. ‘And where is the Rector of the Beda travelling to this year?’ he would ask. I am truly grateful for those opportunities to see the Church at large and for the welcome and hospitality that I have always received.

Most of all, however, I am grateful to the men who have come to the Beda to discern and test their vocation in these past years. Their courage and commitment and the experience they bring are inspiring. May it always be so. *Christo spectante curramus.*
The academic mass takes place quite early on during the academic year and, at the end, students who have gained qualifications in the previous year receive their awards. This year, Francis Campbell, former British Ambassador to the Holy See and now Vice-Chancellor of St Mary’s University, Twickenham came to present the awards and gave the following memorable and moving address.

First of all, congratulations to all those of you who have received your well-earned degrees this morning. Welcome to the St Mary’s family as an alumnus. Today marks a milestone in your lives, so let us remember on this All Souls Day those who helped you towards this goal, but who are no longer with us.

Some of you have already received degrees in your life and have achieved high esteem in the various professions and occupations that you were engaged in before you came to the Beda College. Others of you have done many years in ministry serving ‘in the vineyard of the Lord’. But today is unique in that the rivers of your intellectual and pastoral development are now marked as coming together. This is no mean feat. Not least because our present educational climate would like to separate skills from character in an attempt to produce a new market-orientated view of higher education. Last month we celebrated the feast of Blessed John Henry Cardinal Newman, our great English beatus. Newman, of course, famously wrote his Idea of a University where he extolled the importance of the university as the place where learning and character embraced in the service of the wider society. This, I would like to suggest, is what we are witnessing today.

Drawn by faith you have entered the vibrant community of the Beda as a place to nurture your desire to follow the Good Shepherd where he will lead you. Coupled with that, you have recognised the need to have a ‘thinking faith’, and it is that ‘thinking faith’ that you will now take out into the parishes, schools and wider ministry to which the Good Shepherd now calls you. Such a thinking faith is one, sadly, often at loggerheads with a world no longer at ease with itself. But it is critical to the continued development of our civilisation. If we are to counteract the rising tides of fundamentalism and religious intolerance then such a thinking faith is, I would suggest, the clear way forward. Equipped with a thinking faith you will have a choice – a choice of how to live out the faith and to give witness to it in many differing human contexts.

Let me give you an example of how a context, and a faith-inspired approach to that context, can differ profoundly. In June 2009 a group of Pakistani berry pickers stopped their work to drink from a well. It appeared like any other day. But it was not to be so. A dispute arose between the women as to who was clean enough to drink from the same well because one of their number...
was not of the same faith. The women started to argue and the result was that one of the women was accused of blaspheming against the Prophet Muhammed.

The case was taken to religious scholars and the one woman was imprisoned – after she and her family had suffered a horrendous beating at the hands of a mob. The accusation of blasphemy was levelled against Asia Bibi, a 42 year old mother of five who is an illiterate farm hand. Sadly, after being tried for blasphemy and being held on death row for over five years, last month, Asia lost her appeal against a sentence of death by hanging. She now has one final right of appeal to the Pakistan Supreme Court.

But Asia and her family are not the only victims of this case. Two brave politicians came to her aid and have already paid with their lives for speaking out. The first was the governor of the Punjab, Salman Taseer, who as an observant Muslim vigorously opposed Pakistan’s harsh blasphemy laws, and who, along with his family visited Asia several times in prison and was recommending that Asia be pardoned. The second victim was Shabhaz Bahatti, a Catholic, and Pakistan’s first Minister for Minorities Affairs. Like Salman Taseer, Shabhaz vigorously opposed the blasphemy laws and defended Asia. Both men met the same fate. Murdered for their defence of an illiterate peasant woman whom they saw as wrongly accused.

These two men, I would like to suggest to you today on All Souls Day, are the real defenders of God’s name and honour. In their heroic lives, in defence of faith and action, courage and virtue, they paid the ultimate price – one a Muslim, the other a Christian. Both shared a thinking faith and they acted on it in defence of the innocent.

Gentlemen, as you graduate today (and those of you who are still studying towards your degrees), I would like to suggest that the challenge facing you (and us all) in today’s world, is to ask how we can live integrated lives of faith which defend the weak and the poor. Will we use our learning to oppress or to emancipate? Will faith be life giving or life taking? Will we be on the side of the accuser or of the defender? Will we use the law to enable or to disable – to open or to close?

At the end of time, when it comes to our final reconciliation, we will ask our maker: ‘When did we see you sick, hungry, imprisoned, naked and alone?’ We know the response only too well: ‘When you did this to the least of my brethren, you did it to me.’

Today, gentlemen, this degree tells you that you have attained a level of knowledge, and the ability to grapple with complexity and application. That will mean that you will have to make choices, sometimes fundamental choices. Despite what you are told by a contemporary world, you will never be alone as you make those difficult choices, rather as in the case of Asia Bibi, you will have examples of brave people who went before you, whose example will have shown you the path, and who, when the challenge was posed to them, paid the ultimate price for a God who wanted them to stand for the defenceless and the weak. In so doing, they did much more to defend the honour of God, than those making the accusations. On this All Souls Day, remember those who paid the ultimate price for a thinking faith and take inspiration from their example when you are faced with your own difficult choices.

May your thinking faith triumph over adversity and fear.

Francis Campbell is Vice-Chancellor of St Mary’s University, Twickenham.
Confessions of a Spiritual Director

MGR PETER VERITY

Many seminary spiritual directors will observe and reflect from time to time on common features of spiritual development during students’ time in seminary. In this article I offer some reflections on temptation, grace and spiritual warfare as they vary from one year group to another. I have also noted the corresponding graces at each stage, available through prayer, Lectio Divina, and in the sacramental and liturgical life of the College.

First Year - Perseverance

Picture a ship setting off on a voyage. The passengers have arrived, said goodbye to their families, packed their belongings and embarked. As the ship draws smoothly away from the quayside, they wave from the deck and prepare for a restful and placid journey. While the ship sails through the port and in the lee of the land, all is calm. Then the ship leaves the shelter of the land and heads into open sea and the passengers begin to feel the swell of the waves for the first time.

New students arrive in Rome with the excitement and enthusiasm of people embarking on a great adventure. They have considered the priesthood long and hard and have finally discerned that they would like to test their sense of vocation. They have literally ‘left everything to follow Jesus’ jobs, careers, houses, country, families and friends. They have heard the call of Jesus to ‘Come and see’ and during their induction period, this is what they begin to do.

The first few days can be stressful as new students get to know each other and are plunged into communal living. Away from familiar surroundings, they are out of their comfort zone, but the induction period teaches them to cope and to become relaxed with what is happening. Then a second wave of uncertainty hits them with the return of the other year groups and the beginning of the academic programme. They realise what small fish they are in the complexity of the larger community and they feel ‘all at sea’. Transitions are always stressful and the level of change new students have to face is enormous. First year can be a challenging and difficult time for many.

The temptation in these first few months is to think they won’t be able to cope and to give up. Like the people of Israel escaping from Egypt into the desert, they become afraid and want to return to old certainties, even though it may mean slavery again. ‘Perhaps it has all been a big mistake,’ they think, and long to go back to what they were doing before

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1 I have based this mainly on my experience of the four year programme at the Beda College.
2 Luke 5: 11
3 John 1: 39
4 Two and half weeks’ induction for new students takes place at the Beda before the beginning of the first term.
5 Especially Exodus 16: 2-3 and Numbers 14: 2-3
they set out on this adventure. The graces during this turbulent time are a growing sense that God must have some purpose in bringing them here. The spiritual support comes from dogged perseverance, a deep trust in God, and fidelity to regular patterns of prayer. First year is a tough time which seriously tests a fledgling vocation. Those who cling on come through stronger, with a deeper trust in God’s providence, and are better able to face different challenges as they progress further into formation.

Second Year – Patience

Our ship is now well on its way. The passengers have overcome their queasiness and all looks set fair. But as time passes the novelty wears off, and the passengers regress into a regular and boring routine. This feels as though it is going to be a long voyage and the ship doesn’t seem to be moving anywhere very fast.

As they begin their second year students are no longer ‘the new boys’. They have had a pastoral placement during the summer and they return with new enthusiasm. They know the ropes, some of them have major responsibilities in the community, and they have learned how to cope with academic work and communal living. They just need to let it happen and all will be well.

But very soon, as the year goes on, time begins to drag. The novelty of the first year is well in the past and there is not much on the horizon for the future; diaconate and priesthood still seem far away. Second year is, for many, the hardest of all. Despondency, lethargy and a corresponding impatience beset many. The weeks and months pass slowly and the formation process weighs heavily.

The temptation described here is known as acedia or listlessness. Sometimes called the ‘noon-day devil’, this has long been recognised in the monastic tradition as one of the worst enemies of the spiritual life. It is identified by a time of day when monks would be tired and less alert, when lethargy crept in and they became careless and indifferent about prayer. Acedia was first recognised by the desert fathers and mothers as a state of mind that assaulted those who were trying to progress in the spiritual life through long days and nights in solitude. Acedia leads people to look elsewhere for meaning, to believe that the grass on the other side is greener, to seek here, there and everywhere for new things and at the same time to neglect simple daily ways of loving God and neighbour. The grace available in second year is the gift of time, and the invitation is to use it to deepen discipleship with the Lord. Time involves waiting, anticipation, patience and living as fully in the present as possible. By using the Gospels faithfully for Lectio, students can use this time well, coming to know Christ in a deeper way and becoming his ever more intimate disciples.

Third Year – Spiritual Warfare

After a long time in the doldrums, our ship is now well on its way. The destination does not seem too far away but it becomes apparent that there are those who do not wish it to reach its final port. Outside forces do anything to
hinder it, such as conjuring up a storm; internal forces try to divert it so that our ship veers away from its true port. If these forces triumph, shipwreck will ensue, or the destination port will be remote and alien.

On returning for third year, the immediacy of the permanent commitment ahead hits home. Candidacy is a few weeks away and diaconate ordination in less than nine months. In a reverse of the second year’s temptation of acedia, a sense of panic sets in as students realise how short their remaining time is. First year temptations to escape re-emerge stronger and more insistently: ‘Am I sure about this? Has it all been a mistake? Am I worthy? Do I really believe what the Church teaches enough to be its official representative?’ These questions are very real and assail many students in the months leading to diaconate ordination.

During these months, a return of earlier failings will often strike the student at his weakest point. For some the temptations will be sexual, for others uncertainties about faith, for some it will be the attraction of materialism, for others gossip or renewed irritations with people in the community. There is little doubt in my mind that these are attacks of the evil spirit making a last-ditch attempt to sabotage a good vocation. On two key occasions in the life of Jesus, at the beginning of his public ministry and again in Gethsemane just before the passion, the tempter tried his hardest to derail Jesus from his calling.

The challenge of third year is to resist these temptations and the invitation is to trust in Jesus who prevails over all adversity. Like Peter in the midst of the storm, the student is invited to take a step out of the boat and walk on water. The grace of this time is the sense that God is bearing the load and that all will be well. This is a time of spiritual warfare, not unlike the experience of a spiritual dark night; there are no feelings, prayer is dry and difficult, the future uncertain, but there is the awareness that God is present and will triumph. As diaconate ordination approaches there is a noticeable increase of a sense of peace and a deep belief that God knows what he is doing. Students recognise that at this stage of the journey, perhaps more than any other, it is God ‘who goes ahead of you on the way, to choose a place for you, guiding you with fire at night, showing you the way on which you are journeying.’

Fourth Year – Humility and Awe

Our ship has come through the storms and proved seaworthy. The internal malcontents are firmly chained up out of harm’s way and the ship’s lookout has spotted landfall on the distant horizon. The destination port is in sight and the ship is making good progress towards it.

6 The Ignatian discernment of spirits is especially helpful here, particularly as Ignatius shows how subtle the evil spirit can be, even appearing at times as ‘an angel of light’. Sp Ex 313-336
7 Temptations of Jesus in the desert, see, for example, Luke 4: 1-13.
8 The struggles of Jesus in Gethsemane just before his arrest, see, Mark 14: 32-42.
9 Matthew 14: 1-14
10 Deuteronomy 1: 31-32. Trans Nicholas King, Kevin Mayhew, 2013
Students return for their fourth year with more confidence and self-assurance. During the summer they have worked as deacons in their home dioceses, and the active engagement with sacramental ministry has given them a new sense of purpose. They are eager to move on to priesthood in the foreseeable future. This eagerness can be a blessing or a stumbling block; a blessing when they take part enthusiastically in practical preparations for priestly ministry; a stumbling block if they try to jump the gun and wish away the time without engaging.

The challenge of fourth year is to stay focused on formation, but there are many temptations. Pride can rear its ugly head – ‘I’ve made it’ (with the implication, ‘…and it’s all my good work’); acedia may recur – ‘I can slacken off now and coast to the finishing line’; perfectionism – ‘I must know all the teaching of the Church, otherwise I’ll let the side down.’ Balanced against these is a growing sense of awe at the call received and the ministry beginning. Trust in God who has upheld students throughout, coupled with a deep sense of humility, are great graces at this time. They have at last come to realise they are co-workers with Christ, that they are doing God’s work, not their own.11

**Into Priestly Ministry**

I’ve described a process of temptations and graces in each year of the formation process which I have observed in many students, although it is rarely clear-cut and there are many variations and exceptions. Every spiritual and vocational journey is unique and special, but the overall pattern is, I think, an accurate one.

The end of seminary formation is only the beginning. Returning for priestly ordination students realise they are still a work in progress with much to learn about spirituality, ministry and priesthood. Formation continues, as must their engagement with change. Who knows what adventures lie ahead when the ship, for now safely in port, sets out on a new journey into oceans and seas as yet unimagined?

Peter Verity has been a spiritual director at the Beda College since 2011. From 2008 to 2011 he was spiritual director at Ushaw College, Durham, the seminary for the northern dioceses of England.

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11 A similar pattern of spiritual growth can be seen in the Spiritual Exercises of St Ignatius. First year in seminary could correspond to Week 1 of the Exercises. The induction period is like the Principle and Foundation and the rest of first year corresponds to the self-examination and struggles of Week 1. Second year parallels Week 2 of the Exercises where there is a growing sense of deeper discipleship and at the same time a definite election regarding a change of life. Third year resembles Week 3 of the Exercises where the consequences of the choice made in the second week are tested, as Jesus’ choice was tested in the Passion. Fourth year tallies with Week 4 where the love of God is contemplated and leads into mission. The ‘Take and Receive’ prayer at the end of the Exercises is something which, in my experience, most students would be comfortable praying at the end of their seminary formation.
Just before Christmas 2013 I saw an email inviting Anglican ordinands to apply for a number of opportunities to study in, and experience, one of several institutions in other denominations. One of these was the Pontifical Beda College in Rome. I have to confess I’d never heard of it. But it sounded to me as if, of all the possibilities on offer, it was likely to be the one that most fitted my circumstances. The placement was to run for about seven weeks: that seemed about the maximum time that I could wangle being absent from work. It would be conducted exclusively in English: given that my linguistic skills are limited to a smattering of French, that seemed fortunate. And it was directed at what were euphemistically described as ‘older men’: there wasn’t unfortunately any doubt that I would fit that criterion.

And so I applied. To my considerable surprise, I was invited to an interview at Church House, the Anglican Church’s Westminster headquarters, in January 2014. Amongst several other interviewers was Archbishop David Moxon, the Director of the Anglican Centre in Rome. Or at least, when I was invited to the interview he was merely an Archbishop. By the time the interview took place, the New Year’s honours list had promoted him to the even more intimidating Archbishop Sir David Moxon. Despite the stellar interview panel, and presumably because no-one else fancied seven weeks in Rome, I was selected.

During the ensuing months, I had several email exchanges with the Rector who explained to me the basic structure of the placement. I would be joining the new intake of first year seminarians, and the first two weeks would be taken up with an induction programme designed to help everyone to get to know one another and to gel as a community, and then there would be four weeks of formal study. Finally, I would have a last week at the College during the half-term break when my wife would join me and I would have time to reflect on the experience before going back to England and work.

It might be useful at this point to fill in a bit of background both about me, and also about training for the Anglican priesthood generally, to give a bit of context. Starting with the latter, I am training on a part-time distance learning course that lasts three years (although in my specific case it will be only two years, for reasons that are too tedious to go into here). That is clearly a very much shorter period of training than the four years full time that Beda seminarians undertake – itself shorter than the standard six years for Roman Catholic seminarians generally. That is not the only difference. In the Anglican Church, many priests are not full time (in the sense of working full time for the church) and they are not paid. They are called self-supporting ministers (SSMs), and it is that type of priest that I will become, God willing. SSMs have secular employment, and whilst I am training I also have a full time job.
As for me, my journey to this point has been long and tortuous. I first felt my call to the priesthood in 1974. But although I was accepted for training, I eventually decided that I was already pursuing my vocation in the work I was doing with young people, and I worked in the Youth Service for the following 20 years. Redundancy then forced a career change to information technology, and via periods in social services and housing, I have eventually ended up in charge of a range of back office functions (finance, human resources, ICT, governance – that sort of thing) for a housing company in Manchester.

Just before I left England to come to the Beda (and I mean just before – 5pm the evening before!) I was told that for medical reasons I could not fly. So I hastily arranged to come by train instead, and arrived at Termini station just over 24 hours later than I had originally intended to arrive by air. I was met at the station by John Bagnall, who shepherded me on a graffiti covered metro train and into the Beda. A brief meeting with the Rector and a gin and tonic later, I was in my room and wondering what I might have let myself in for.

Both graffiti and gins and tonic became familiar companions during my stay in Rome: I have no idea who provided the graffiti, but the suppliers of the gin know who they are....

The induction period proved to be a critically important part of my time at the Beda. It enabled me to get to know the first year students well, and establish firm relationships. It was also an opportunity to share a bit about myself and the Anglican tradition. It was clear that the Beda understands the stresses that new seminarians are under when so many have travelled long distances, and given up successful careers, to train for the priesthood. The group work sessions facilitated by Fr John Breen were a crucial element of the induction process. The trips out were also an invaluable way of getting to know Rome and the local area, as well as offering a means of testing out the limits of my lunchtime wine capacity. The highlight was definitely the day out to Frascati, Castel Gandolfo and Nemi, and not just because of that lunch.

The four weeks of formal study were probably more enjoyable for me than for my first year comrades who had essays and oral exams to worry about, whilst I had the luxury of picking and choosing courses without any such concerns. I particularly enjoyed the courses on moral theology and ecclesiology, although all the academic work was absorbing and enlightening.

Only one aspect of my time at the Beda was anything but uplifting and fascinating. As an Anglican I was not able to receive Holy Communion. Although I understood the reasons for this, I was taken aback by how much it affected me, and how sad it made me feel not to be able to share this most important sacrament with my new found friends and colleagues. The day when mass was celebrated at St Peter’s was particularly painful, and I will always be grateful to Jonathan Rose for his kindness on that occasion. But this is the pain of separation, and is part of the way in which the whole church falls short of the vision that Christ had for his body on earth.
It would be wrong to finish on the one note of difficulty, no matter how significant, when everything else about my visit was positive. I was welcomed unconditionally and felt a real part of the Beda community. I wish I could have stayed longer. From reading in the chapel, to being on refectory duty, I look back on every aspect of my time at the Beda with gratitude and affection.

Stephen Brown was ordained as deacon in the Church of England on 4 July 2015.
How Novel Was Vatican II?

1. Introduction

In the list of councils traditionally recognized as ecumenical by the Catholic Church, Vatican II comes as the twenty-first and last, so far. This simple statement requires some unpacking.

The word ‘ecumenical’ comes from the Greek for house ‘oikos’, and so by extension refers to the whole ‘housed’ or ‘inhabited’ world. Ecumenical councils, accordingly, are those representing the whole Christian community worldwide. Seven councils are recognized as ecumenical by the Catholic and Orthodox Churches and usually — though with less emphasis as to their binding authority — by the Protestant churches of the Reformation: Nicea I in 325, Constantinople, Ephesus, Chalcedon, Constantinople II and III, and Nicea II in 787. The eighth is the controversial Constantinople IV. The remaining thirteen, from Lateran I (1123) to Vatican II, are recognized as ecumenical by the Catholic Church but not by the Orthodox and Protestant Churches, coming as they do after the beginning of the East-West schism in 1054. Some Catholics prefer to call the councils of the second millennium ‘general’ rather than ‘ecumenical’ councils.

Vatican II comes, therefore, as the latest in the long and venerable list of councils traditionally recognized as ecumenical by the Catholic Church. Here there is continuity rather than novelty. But within this continuity there are several remarkable features. This article, accordingly, in order to highlight both novelty and continuity within the conciliar tradition, will focus on the following topics: numbers; men and women; influences beyond the Catholic Church; length and style of the documents; divisions within the council; rejection of the draft decrees; reception.
2. Numbers

First, the size and worldwide nature of Vatican II. At any given time during the four years 1962-5, there were some 2,400 full members (sometimes called ‘fathers’) of the council, principally the bishops of the Church. Vatican I, the next largest, numbered some 700 members. Moreover, while all five continents were represented at Vatican I, the bishops were largely of European extraction; whereas at Vatican II the other four continents were much more fully represented with indigenous bishops.

Yet paradoxically (if you like playing with numbers) Vatican II was, in a sense, the least representative of the ecumenical councils. How so? At the first ecumenical council, Nicea I in 325, there were present some 250 bishops — 318 according to the traditional number — representing a total Christian population estimated at around 20 million: one representative for about 80,000 Christians. At Lateran IV in 1215, when the Catholic population stood at around 50 million, several hundred bishops and other members participated: over 200 at Trent (1545-63) when the Catholic population approached 70 million. The French bishops at Vatican I estimated that the world’s population stood at around 1.2 billion, of whom 200 million were Catholics. In 2010, according to the official Vatican statistics, Catholics numbered 1,166 million out of a total world population of some 7 billion. Allowing for a smaller world population in 1962-5 than in 2010, it looks as though Vatican I was more representative of the total Catholic population - numerically - than Vatican II.

3. Men and Women

Gender-wise, Vatican II remained largely a male preserve. The bishops and other full members were all men. Altogether 23 women were invited to attend the council as Auditors (Observers). They and other women who were consulted on particular decrees played some minor role in the composition of the decrees. Their story was written up by Carmel McEnroy. This female contribution may have been greater at Vatican II than at the Vatican I, Trent and the medieval councils. But it does not compare with the role of two women at the councils of the first millennium. Empress Pulcheria played a crucial role in the summoning and conduct of the council of Chalcedon, which gave the Church its long-lasting teaching on Christ’s divinity and humanity; Empress Irene played a likewise crucial role at Nicea II, which established the Church’s teaching in support of religious art.

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3 As reported in The Tablet (London), 27 February 2010, 31
4. Influences beyond the Catholic Church

In terms of direct influence, Vatican II was more open than most previous councils to the Christian community beyond the Catholic Church. The council invited various Christian churches and communities to send representatives as ‘Observers’, who attended the conciliar debates in St Peters church even while they did not vote on the decrees. The response of the Lutheran and Anglican churches was specially positive and their representatives made significant contributions to several decrees, most notably that on Ecumenism, *Unitatis redintegratio*. Some Muslims, in a more informal way, were important for persuading the council to extend the decree on Judaism to cover other world religions. As a result, Islam, Hinduism and Buddhism are all treated individually in the final decree on non-Christian religions, *Nostra aetate*.

By comparison, Lutherans were invited to the council of Trent, though tardily and without much effect. Somewhat more successfully, Orthodox representatives were invited to the medieval councils of Lyons II and Florence, resulting in temporary and partial reunions between the Catholic and Orthodox Churches.

In terms of indirect influence, Vatican II finds itself alongside most of the major ecumenical councils in that it was deeply influenced by developments beyond the Catholic Church. That is to say, most of the ecumenical councils of the first millennium, as well as Trent in the sixteenth century, had to respond to doctrinal and disciplinary teachings that were ruled incompatible with Catholicism. Some of the challenges came from Christians who were judged heterodox, others came from outside the Christian world. As a result of these various challenges, there was doctrinal development or clarification within the Catholic Church. In the case of Vatican II, the development and clarification came about through internal digestion rather than through condemnations, such as occurred in the early councils and at Trent, but it was very real nonetheless. It is to be found in varying degrees in almost all the sixteen decrees of Vatican II, most notably in those on the liturgy, eastern Catholic Churches, ecumenism, non-christian religions, religious freedom, and the Church in the modern world.

5. Length and Style of the Documents

The sixteen documents of Vatican II — distinguished, in descending order of authority, into four “constitutions”, nine “decrees” and three “declarations”, though usually called generically “decrees” — run to some 125,000 words. The decrees of Trent, the next most lengthy ecumenical council, run to somewhat less than half this figure. The invention of printing in the West, in the late fifteenth century, permitted these much longer documents. Indeed the texts of Vatican II, in words, amount to twice that of all the first seven councils taken together.

The topics covered in Vatican II’s sixteen decrees were very wide-ranging, as their titles indicate: Liturgy, Mass Media, The Church, Eastern Catholic Churches, Ecumenism, Bishops, Religious Orders, Priestly Formation, Education, Non-Christian Religions,
Revelation, The Laity, Religious Freedom, Missions, Priests, The Church Today. By contrast, some previous ecumenical councils focused on one or two issues which were particularly controversial at the time: Ephesus on Mary’s title of Theotokos, Nicea II on religious art, Vatican I on the relationship between faith and reason and on papal authority. Other councils, however, were similar to Vatican II in focusing on a wide range of issues: Trent covered a very wide range of doctrinal and disciplinary issues in dispute between the Catholics and Protestants; Lateran IV issued 70 decrees that were wide-ranging in their treatment of Catholic practices.

Perhaps the council that most parallels Vatican II in combining concern for both doctrine and lifestyle is Nicea I. Thus the latest ecumenical council parallels the first. Vatican II had plenty of concern for doctrine — rebutting those who claim it was “merely” a pastoral council — as instanced by its “Dogmatic” constitutions on the Church and on Revelation as well as by plenty of doctrinal teaching in other decrees. At the centre of Nicea I, correspondingly, lies the doctrinal creed which forms the basis of the “Nicene creed”: the profession of faith which Catholics recite at Mass most Sundays. But Nicea I also promulgated twenty disciplinary canons, which address a wide range of practical issues facing the early Church. These canons parallel, in more succinct form, the teaching of Vatican II on many moral and pastoral issues confronting Catholics in the late twentieth century.

I have emphasized Vatican II’s similarity with Nicea I because some participants at Vatican II, as well as many commentators subsequently, have pointed to the dangerous novelty of Vatican II in entering the shifting sands of transient practice rather than keeping to moral principles of absolute value and unchanging formulation. But these critics may be in a time warp, thinking only of the two councils before Vatican II, namely Vatican I and Trent, which indeed treated practical issues in a somewhat timeless fashion. They forget the councils of the early and medieval church, which legislated on many practical issues in a manner that was consciously provisory and never intended to be invariable in every detail for all time. In this way both Vatican II and these earlier councils had the courage to help Christians with advice and instruction on many pressing problems of their time.

6. Divisions within the Council

There were significant differences within Vatican II between the large majority of fathers who were broadly — even enthusiastically — in favour of the decrees which eventually emerged and a small minority who had serious reservations about them. Such divisions show both novelty and normality in comparison with other ecumenical councils.

By way of comparison, internal divisions were most apparent in the councils of the first millennium. Thus, some bishops were opposed to the Nicene creed of 325; a substantial group of bishops left Constantinople I rather than accept the proposed teaching on the Holy Spirit; Chalcedon began with the trial and deposition of one of its most prominent members, Bishop Dioscorus of Alexandria; Nicea II had to be convoked twice on account of divisions between iconophiles and iconoclasts. In contrast, most of the medieval councils give an
appearance of unanimity partly because voting was normally by acclamation rather than by individual voting. Trent saw differences between those who sought to incorporate the better elements of Reformation teaching and those who were adamantly opposed to accommodation, but the conciliar decrees were eventually approved unanimously. Vatican I saw a split between the majority in favour of the proclamation of papal infallibility and a sizeable minority who opposed the definition or thought it inopportune; though in the final voting only two fathers voted against the definition and they quickly accepted the result as did the substantial number of fathers who had absented themselves from the final voting.

Despite the differences of outlook among the fathers of Vatican II, their final voting was overwhelmingly in favour of the conciliar decrees. All the fathers, moreover, accepted them when they were formally promulgated by Pope Paul VI at the end of the council. Only later did Archbishop Marcel Lefebvre break from this unanimity and lead a small community into partial rejection of the council. This unanimity is very remarkable and something for which we can be hugely grateful. It puts Vatican II alongside Vatican I and Trent and in contrast to some councils of the early Church which resulted in long-lasting and damaging schisms.

This unanimity at Vatican II was due both to the good sense of the fathers and to the skill and accommodation of Popes John XXIII and Paul VI in their conduct of the council. Some felt that Paul VI accommodated the minority too much, over-fearful that the so-called conservatives might reject the decrees and a schism would result.

7. Rejection of the Draft Decrees

The dramatic first weeks of the council in October 1962 saw the assembly reject the seventy decrees which had been drafted by the preparatory commissions. As a result, the council had to begin again more or less from scratch and it took four years, rather than the ten weeks originally planned, to conclude the council. The sixteen decrees that eventually emerged contained many of the themes that were to be found in the seventy draft documents, but the tone and presentation as well as much of the material was substantially different.

This rejection of the prepared programme was unique in the history of the Church's ecumenical councils. So here we find novelty. Strife in the early councils was rather different. It wasn't that a clearly prepared programme was turned down, rather there was controversy as the council gradually composed its decrees. Much the same could be said of those medieval councils which proved contentious. Trent lasted a long time because extensive decrees had to be composed more or less from scratch, not because decrees that had been drafted before the council were rejected.

The draft decrees were prepared for Vatican II with the backing of the highest authority, namely Pope John XXIII. The pope had established ten preparatory commissions, led largely by the leading officials of the Roman Curia, to compose draft decrees for the council. But Pope John did not indicate a precise agenda for the council, so the preparatory commissions were working somewhat in the dark. They did their best in the circumstances.
A questionnaire was sent to members of the forthcoming council and to some institutions, such as Catholic universities, soliciting their proposals. The responses made various suggestions but, unsurprisingly, they did not indicate a clear programme for the council.

It is surely to the credit of the council that it was able to alter course quite radically, to accommodate the new mood which became apparent soon after the council convened. Pope John navigated these early stages of the council with great skill. He accepted the rejection of the draft documents and went some way towards preparing the ground for the new decrees that would eventually emerge. Likewise Pope Paul VI acted with great skill in leading the council to its successful conclusion. Credit all round? Well, one shouldn’t exaggerate. Some in the conservative minority, including some members of the Roman Curia, remained uneasy about the outcome of the council and made its reception difficult.

8. Reception

The continuing relevance of Vatican II comes as no surprise. The modernity and comprehensiveness of its sixteen decrees effectively guaranteed the long-term vitality of the council. It has proved a doctrinal and pastoral lodestar for the Catholic Church, and indeed for the wider Christian community, for the last half century and it looks set to remain so for some time to come. As an “event” too, with such worldwide participation and interest, the council contributed greatly to the Catholic Church’s impact upon the modern world

The difficulty of Vatican II’s reception may be interpreted as both good and disappointing. Other major councils, such as Nicea I or Chalcedon, had laboured receptions precisely because of the importance and challenging nature of their teaching. So too with Vatican II. But this council also witnessed obstruction, which was disappointing and hindered the council’s effectiveness and the unity of the Church. Some were uneasy with the results of the council, as mentioned earlier, and were half-hearted in implementing the decrees. Others were irresponsible in their enthusiasm for the council and pressed for measures that went beyond the teaching of the council. The danger of polarization within the Catholic Church remains, indeed it seems to have increased in the last two decades.

A particular difficulty was that the council, in emphasizing the importance of decentralization and local initiative within the Church, rendered the implementation of the decrees somewhat haphazard. In this respect Vatican II differed from some other major councils — such as Lateran IV or Trent — which expected and received much more direct implementation by the papacy and Roman curia. Vatican II’s decrees, moreover, were long and somewhat discursive in style, so interpretation of them, and how much weight should be given to particular phrases and sections, could vary considerably. Even so, there are some advantages. A council that is too much imposed from above can lead to lasting imbalances and resentments. Vatican II has certainly taken time to digest, but the lasting results may be all the more fruitful.
9. Conclusion

By way of conclusion, it may be tempting to want another ecumenical council to tie up the loose ends of Vatican II and to produce fruits for the twenty-first century. My own sentiments are cautious. We haven't yet properly digested Vatican II and it is dangerous to force results before they are ripe. We tend to think that all ecumenical councils have been successful and so forget those that went awry. Ephesus II in 449 and Hieria in 753 were thought by many at the time to be genuine ecumenical councils but were later judged to have issued heterodox decrees and so were disowned by the Church. Even among those which have retained their ecumenical status, such as Constantinople II in 553 or Vienne in 1311-12, the Church might have been better without some of their more abrasive decrees.

Nobody except Pope John seems to have been thinking of a new council when he convoked Vatican II in January 1959. Although he gave some reasons for calling the council, he emphasized above all that he felt impelled by the Holy Spirit. So too for the next ecumenical council, while human factors are surely important, divine inspiration remains paramount.

10. Response to Bishop Pablo David

I am glad of this opportunity to respond to an issue raised by Bishop Pablo David. It is a delicate but important point. In his paper on Vatican II’s decree on Scripture Dei Verbum, the bishop aligned himself with the criticism made by various authorities regarding the ‘Tanner’ translation of a crucial passage in DV (no. 12). In the Latin original the passage reads ‘interpretes sacrae scripturae … attente investigare debet quid hagiographi reapse significare intenderint et eorum verbis manifestare Deo placuerit’. The English translation in Decrees of the Ecumenical Councils (1990), ed. Tanner, reads ‘the interpreter of holy scripture… must carefully investigate what meaning the biblical writers actually had in mind: that will also be what God chose to manifest through their words.’ The translator of DV, including the passage in question, was the distinguished Biblical scholar Robert Murray SJ, as indicated on p. viii of Decrees.

Bishop David’s criticism is that ‘instead of distinguishing between the literal sense (i.e. “what meaning the sacred writers really intended” / “quid hagiographi reapse significare intenderint”) and the spiritual sense (i.e., what “God wanted to manifest by means of their words” / “eorum verbis manifestare Deo plaucerit”), the Murray / Tanner translation simply equated the latter with the former through the substitution of the plain conjunction “and” (the Latin et) with a clause-in-apposition’, with, therefore, the clause ‘that will also be…’.

The difficulty with this separation or at least clearer distinction — as proposed by Bishop David and others — between ‘what the biblical writers intended’ and ‘what God chose to manifest through their words’ is that there is no second ‘what’ (Latin, quid) in the text. The published Acta of the council make clear that some members of the council wanted the inclusion of this second quid, but the decision was eventually made to omit it. The decision must surely be seen within the context of the council’s desire to knit closely together Scripture
and Tradition, to avoid considering them as two separate or independent sources — as if Scripture reveals ‘what the biblical writers intended’ while Tradition and the Magisterium provide the authoritative interpretation of their words. I believe that Robert Murray’s translation is faithful to the Latin original and expresses well this close connection between Scripture and Tradition.

Appendix

Ecumenical Councils according to the Catholic Church

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Fr Norman Tanner SJ taught Church History at the Gregorian University as well at the Beda College.
The Stained Glass Windows of the Beda College Chapel: an Interpretation

DAVID SAVOURY, FRSA

For Mgr Roderick Strange, in gratitude

Benedicite Omni Opera Domino Domini. In the chapel at the Beda this quotation from the Book of Daniel runs beneath Lucia Larreta’s wonderful stained glass windows, one word under each of the five bays of windows. ‘Oh all you works of the Lord, oh bless the Lord.’ So sang the three young men who, refusing idol worship, were cast into the fiery furnace by order of the enraged King Nebuchadnezzar. For them the proper orientation for all creation, especially for themselves, was toward the one, true God.

Spaced over five windows, the first light of this sequence of ten is a mysterious stunner, bursting with energy and colour and strewn with symbols. At its centre is an explosion of blue, leaping toward us from a lit fissure in the Permian-stone-coloured background, suggesting water gushing from the rock when Moses struck it with his staff to sustain God’s people in the desert. It is our introduction to the theme of Christ as the living water which runs throughout the sequence. After this there is not one window in which a pale cloud-blue does not somewhere suggest refreshment from water, source of all life. We also find ourselves looking at this light’s ranked profusion of golden circlets, from which blood-red spurs fly, perhaps carrying the sense of a crown of thorns transformed to a victor’s trophy. But these incarnadine splashes, coupled with the wicked blades that criss-cross this light, also remind us that, as Moses’ staff once struck the rock and water poured forth, the glinting steel of swords caused the blood of the martyrs to flow – particularly that of St Paul, whose basilica is across the road – as an example to the faithful. The images of water and of coronets introduced here will be brought to fulfilment in the final window; but for now we must move on.

There is not space to deal with each of the ten windows in detail, so I shall make special mention of the last four of the sequence, referring to the others in passing. For convenience I shall call these four Sheep Without A Shepherd, Christ In The Jordan, A Holy Priesthood and The Heavenly Banquet. These four lights are of particular relevance to those called to follow Christ in his priestly ministry and are particularly remarkable for their power and beauty. Just before coming to them I should mention that it is the second light that carries the first direct reference to the apostolic vocation. Its fishing nets drifting in space and its boats sailing out in the blue remind us of Jesus’ call to Simon and Andrew in Matthew Chapter 4, as they were casting their net: Follow me and I will make you fishers of people.

1 Lucia Larreta was the mother of the architect of the College chapel, Renato Costa. She used her maiden name in her professional life.
Next to this, in the right half of the third light, we have the perplexing energy of gashes of yellow lightning and spurts of red flame bursting from the earth, whilst, to the left, the boats drift calmly on the deep blue of untroubled water. There is something apocalyptic about the right-hand section, balanced by calm faith in the face of calamity, suggested by the left. There are echoes of the darkness that came over the earth at Christ's death and, for me there is also, in the flames of the bottom right-hand quadrant, a memento of Christ’s proclamation in Luke 12: I have come to bring fire upon the earth and how I wish it were already ablaze! It is for Christ's followers, in the power of the Holy Spirit, to have that fire blazing in their hearts, not least so that they can help others to sustain and to spread it.

We now have three beautiful windows directly portraying (with joy communicated by vivid colour and a lively sense of movement) the plants of the earth (with the delicate suggestion of flying insects by way of elongated pink triangles), the fish of the waters and the birds of the air. These three delightful compositions give us a strong sense of the very fact of the visible life of creation being, in itself, praise of the unseen God. In the next window we move to focus on the pinnacle of creation, mankind, as represented by the sheep of Christ's flock.

So, the first window chosen for particular focus is the one I have called Sheep Without A Shepherd. After the lyricism of the windows that deal with the creation itself, this light appeals immediately for its charm and wit. We see the flock grazing in the green shade of stylized trees, beside the pale cloud-blue waters where they have come for refreshment. They are hungrily observed by red-eyed wolves in coats black as sin, skulking at either side of the pastoral scene; reared up, with fangs bared. The one on the left even takes on the brown of the tree beside him as camouflage. We can be deceived by a dangerous beauty, as were Eve and the old Adam.

Heads turned, the sheep are a picture of vulnerable innocence and their shepherd is nowhere to be seen. They are at the mercy of the wolves, as the Church would be without its pastors. But the danger is illusory. On closer inspection we see that the sheep, in their honeyed fleeces with ears in perfect repose, have a defiantly insouciant expression, rendered in a few simple lines; and about the wolves there is something of the Grand-Guignol threat of stock villains in a child's picture book. If the sleek wolves are lean it is because they are unlucky. Christ has already won the victory and the shepherd is on his way – in the next window.

We meet The Good Shepherd in the next window, which I have called Christ In The River Jordan. In a scene evoking his baptism, Jesus is seen kneeling in the gorgeous blue of the river Jordan, beneath two rays of yellow light stemming from a single source, which we may interpret as the presence of the Father and the Holy Spirit. The deeper of two beautiful greens used to colour trees in the preceding window is here thrown forward to clothe one side of the Lord's body, symbolizing his identity as the New Adam, the bringer of the new creation; whilst his other side is coloured with that cloud-blue we have come to associate with the living water, here slightly tinted with green: the new Adam is the fount of life. As an ancient symbol of spring and rebirth, The Green Man has wide currency around the world and is used brilliantly, here, allied to the figure of Jesus about to rise from the waters of baptism, destined to bring new life to all mankind and himself to be the living water that sustains the New Creation.
His pose (hands joined, head bowed) suggests his submission to the Father in beginning his public ministry and we see how his left leg - from mid-calf to heel - is stained with the scarlet that indicates, Achilles-like, how he already carries the future in his person: the salvific act that will bring about the New Covenant in his blood. Even in this moment when his Father reveals him as the Son with whom he is well pleased, we see Our Lord already surrounded by a cage of brown thorn (the hostility of the world, appearing to want to claim and to hold him) which was eventually to be twisted into a crown to mock him.

It is this new covenant in the blood of Our Lord Jesus Christ which is celebrated at the Eucharist every day and the next light shows us an image of one who has heard the Lord's call and has followed him, to become one of his ordained ministers. Running from top to bottom of this light is a royal purple staircase whose treads are capped with gold. It runs between the brown of earth and the blue of heaven. In ascending from one to the other, it turns mid-way and there stands the structure of the Church, indicated by a black door-frame that gives onto a hint of timber and what might be sandstone vaulting. Right at the centre of this composition, framed by the ecclesiastical structure and poised between heaven and earth, stands a priest. The brown of earth is beneath him and the blue of the heavens above. Here, in a development from the previous light, the Trinity appears as three yellow rays emanating from a single source; the one resting directly upon him is presumably the Holy Spirit, whilst the other two, Father and Son, stretch out and down to the creation beyond. He is wearing the red stole that signifies the blood of the martyrs (by which the Catholic Church in England was preserved through penal times) but chiefly the passion of Christ himself. In his hands is a chalice whose gold is represented by the richness of burnt orange, a colour reminiscent of sunrise; of a new dawn.

A little beneath him, on either side, stand the cowled forms of religious - the men in a dark clerical grey, the women in a beautiful cerulean blue - representing the Church united to Christ in the holy sacrifice of the mass. Their presence is particularly appropriate in a house where both clerics and female religious are engaged in the work of formation of candidates for the priesthood. Dotted about this light there are also three stars, redolent of St Paul's reminder to the Philippians that the children of God will shine for others like stars in the sky, as a witness in a warped and crooked generation.

The last window of the series looks forward to the culmination of salvation history. It is eschatology in glass. We are at the heavenly banquet, where a gold crown at the top of the light represents Christ the King of all Creation, at the head of a banqueting table, with golden-haloed figures at either side of the table. They put us in mind of the apostles, seated with him in glory. The table itself is of varied blues flowing beside slabs of dark grey, on the one hand returning us to the scene of water flowing from the rock, right at the beginning of our journey (only now Jesus is our rock, from whom the living water flows), and on the other hand reminding us of the water poured down the temple steps at the Feast of Tabernacles. The Messiah has come. We are in the New Jerusalem and beneath the figures at the heavenly banquet, hanging between heaven and earth, the angular golden halo-crowns that were so puzzling in the first window reappear. Now they are circlets of victory awaiting those who shall have won them but have yet to journey through death. The motif of the three stars in the previous light is repeated here as
THE STAINED GLASS WINDOWS OF THE BEDA COLLEGE CHAPEL: AN INTERPRETATION
well, but now they are falling stars, tumbling back toward the created order, heralding Christ’s return and the end times described in Mark Chapter 13, when stars will fall from the heavens and the Son of Man will come in clouds with great power and glory. We are being directed toward contemplation of the *eschaton*, to anticipate the fulfilment of the Father’s plan in its glorious entirety, when Christ shall come again.

Centuries ago, when the majority of the populace of Europe was illiterate, stained glass windows portrayed the narrative of the gospel and the stories of saints’ lives. They were at once instruction for the faithful and windows giving upon heaven, designed to delight and to inspire awe. Lucia Laretta’s magnificent work at the Beda both honours and transcends this tradition. She has left us a theological poem of great subtlety and vigour that lives, vibrantly, through the presence of the light of creation and in the New Creation that it celebrates.

Only four or five years before the new building for the Beda came to completion and Lucia Laretta’s stained-glass windows were revealed, in England the great John Piper took his first public commission for stained glass, producing his three windows (nine lights) for Oundle School. From Piper’s envisioning of Christ as *The Way, The Truth and The Life* to his depiction of him as *The Judge, The Teacher and The Shepherd*, his lines are sinuous and fluid and his palette is exuberant. By comparison, Larreta’s lines are angular and austere and her palette of rich colour is made all the more striking by its disciplined economy. Beside her theologically-potent work, Piper’s seems – however superb – not to have transcended sophisticated depiction in the same way. She leads us into contemplation of Father, Son and Holy Spirit by making us look beyond the glass (where they are never directly depicted) into the light of grace expressed through our inherited tradition.

Indeed her work suggests the presence of a woman of profound insight and exquisitely-controlled power; of someone who, earlier in life, sensed the potential for sterility in cubism but nurtured its uncompromising line to frame a more vital, sympathetic expression. Her stained glass makes of the whole chapel a jewel-house for the treasure of the Eucharist and for the building’s other two great material treasures, Alessandro Monteleone’s serenely commanding crucifix and the exquisite tenderness of the Enzo Assenza Madonna (after the manner of Our Lady of Walsingham).

After her death Lucia Larreta’s son used sometimes to come and just sit looking at the windows in the Beda chapel. He said it was her finest work and we surely have to be very grateful to Larreta for leaving us her masterpiece.

David Savoury has completed two years of study at the Beda College.

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2 Whilst the crucifix gives the impression of being made by a man in the prime of his artistic vision, in fact Monteleone was Professor of Sculpture at Rome’s Academy of Fine Arts and a member of the Pontifical Academy of Fine Arts and Literature when he made the College’s crucifix, toward the end of his life.

3 Assenza was an internationally celebrated sculptor, painter and ceramicist who worked in the mid-twentieth century, in Europe and in America. He went on to produce the largest ceramic in the world: the reredos for the Cathedral Church of St Joseph, at Hartford, Connecticut, depicting Christ in Glory.
Is This Really What God Is Asking Of Me, Or Is It My Imagination?

FR JOHN CARLYLE

Now the Lord said to Abram, ‘Go from your country and your kindred and your father’s house, to the land that I will show you.’ (Gen. 12:1)

‘Sarai!’
‘Hhmm?’
‘Are you awake?’
‘I wasn’t.’
‘I’ve been thinking.’
‘Good. Go back to sleep.’
‘Would you like to move?’
‘Oh, sorry. Have I got too much of the blanket?’
‘No. It’s not that. Would you like to move house?’

Slightly startled, she turned to face him. ‘Well, it’s funny you should ask. I’ve been looking at that empty house in the Street of the Three Vines. It seems very nice from the outside and it’s more the size we need. With your nephew’s wife pregnant again, we’ll have to——’

He interrupted her. ‘No. I mean, would you like to move away.’

‘Away? Away where?’ There was something about his tone of voice that made her anxious. ‘Abram, you’re not planning on leaving Haran altogether are you? We just got nicely comfortable here before your father died. You know how I’m convinced that the journey from Ur killed him. I told him he was too old and frail for that sort of venture, but no, he would insist. He was never very strong, but boy was he stubborn! And you’re just like him. For goodness sake, you’re seventy five years old and you want to up sticks and move again? Settle down already.’

‘Sarai!’
‘What?’
‘It’s not me that wants us to move.’
‘Who then?’
‘God.’
‘God? God wants us to move? Whoever told you that?’
‘He did.’
‘God told you he wants us to move!’
‘Yes.’
‘And when exactly did the great Elohim, the creator of all that is, the Lord of Heaven and Earth condescend to visit my husband and notify him personally, if you please, that Haran wasn’t good enough for him, thank you, and would he mind very much, therefore, if he would kindly change his address, whenever it would be most convenient to him? When did our poor home become the ——.’

Abram was getting angry. ‘Sarai. Stop it. You’re blaspheming.’

‘Well, for goodness sake, Abram. When are you going to get a bit of common sense into that dreamy head of yours? You know perfectly well that God doesn’t speak to the likes of you and me as if we were angels. You pray too much as it is. Haven’t I said so? I’ve always said so. If I didn’t know you better, I’d say I was married to a religious nut.’

‘Maybe you are; maybe you’re not. But this is serious. We’re going to have to move.’

‘Where to?’

‘I don’t know.’

‘You don’t know?’

‘I don’t know.’

‘God asks you to move and then he neglects to tell you where?’

‘God doesn’t neglect anything, Sarai. He just didn’t tell me where we’re to go. He said that he would show me the place he wants us to live when the time was right.’

‘When the time was right, indeed! You’re claiming that God has told you that he wants us all to leave here, where we’re nicely settled and well established, and wander off goodness knows how far, to an unknown land goodness knows where, and he’s not going to let us know where it is until we actually get there. I can just hear your great nephews now: “Are we nearly there yet, Uncle Abram? Are we nearly there yet, Uncle Abram?” What do you take me for, Abram? A fool? We’ll have no more of this nonsense. Now go to sleep and forget all about it.’ She turned over in disgust. ‘Good night.’

‘Good night, Sarai,’ he replied as gently as his irritated temper would allow him.

He lay there for some time staring at the back of her head. ‘We can talk again in the morning,’ he thought. ‘But how on earth am I going to convince her. I’m not even certain myself. How can I be sure that God does want us to move? Sarai doesn’t know how much I’ve been worrying about all this, and for some time too. This morning, I was sure I was wrong and that I’d been imagining it all. Tonight, I’m convinced that God really has asked us to leave here. He wants us to go to a foreign country, with foreign manners, foreign currency, foreign food on the table, and a foreign language which we won’t understand. My good Lord, is this really what you’re asking of me? Or is it my own imagination? It’s just that you don’t seem to let go. When I don’t do anything because I’m unsure, you start to nag. And now my wife doesn’t believe me anyway. Sometimes, even I don’t believe me. Why don’t you leave me alone, Lord? Just pick somebody else? Please?’

Neither Abram nor Sarai slept well that night.
During a recent lecture on the spirituality of Scripture, some of the first year students started whispering to each other. We had been talking about the problems and difficulties which Abram was likely to face, if he was going to obey God and move to the land which God would give him and his descendants. Suddenly they had recognised themselves in his predicament.

There is always an uncertainty in trying to discern God’s will, and that is made more complicated if it is going to involve living in a seminary miles, even thousands of miles away from home, in a foreign country. And how do you tell your family and friends about your decision, and that you’re going to have to leave them for four years, give or take a few holidays? The little imaginary scene above brings out some of the dilemmas faced at various times by potential trainees for the priesthood, especially those who come to Rome for their formation.

There was a lady who worked here at the Beda some years ago. Her name was Amelia. Many of my readers will remember her well, I’m sure. Not a word of English was ever known to escape her lips. If you spoke no Italian yourself, you were stuck when it came to speaking to Amelia. But she once recounted (in her native Italian, of course) how much she admired the students here. She saw people who had been, in many cases, well established in life. They had made their way in the world. Some of them seemed quite prosperous. Life was comfortable for them. Some were even beginning to approach retirement age, when they could look forward to taking things at a more leisurely pace and enjoy a new freedom from work. And yet they had come to a foreign country, with its foreign ways, customs, currency, and language, with the idea that maybe (and it was always only a ‘maybe’) the Lord wanted them to be priests. What a risk! What courage!

Those who have been ordained from here, or indeed any seminary, know that, despite the natural misgivings that would arise from time to time, and some of them could be quite serious, we have been following a sure path. Priesthood is a most wonderful gift, but not everyone here receives it. Not everyone is ordained in the end, but nobody ever fails their course at the Beda, whether they leave here as an ordained priest or not. The path which every Beda student follows is their own path to the land of Canaan, where they will serve God in whatever way he chooses. And you just have to look at any Bible Atlas to see that some of the paths which the Lord asks his followers to take, can be very strange. Just think of Abraham.

Fr John Carlyle joined the staff of the Beda College as Spiritual Director in January 2015.
The Pope of the Via del Corso

JOHN BAGNALL

Much of our enjoyment of visual art these days is through the printed page or online images. Looking at photographs of paintings in coffee-table art books or Google Image Search is fine, especially in the comfort of your own living room. But it’s not quite the same as standing in a gallery in front of a great work. That experience is genuinely physical. In the art gallery we can clearly see the scale of the work, the brush strokes, the true colours, the means of construction. Time spent in the material presence of a great work of art can be an unforgettable experience which resonates long after the gallery or museum doors have closed.

One of the privileges of being a seminarian in Rome has been having easy access to a city stuffed with art. From heavily encrusted baroque basilicas in every other street to the airy rooms of the Galleria Nazionale d’Arte Moderna, the Eternal City’s cultural options aren’t easily exhausted. I’ve spent many a Beda day-off (always a Thursday) exploring and feasting on the visual riches that Rome has to offer.

One of those unforgettable experiences of seeing a great work ‘in the flesh’ occurred at the end of my first year at the Beda. An old friend from England, Ed Pinsent, was visiting Rome for the week. We had both studied fine art in the past and Ed arrived in Rome with a list of museums he wanted to see. High on that list was the Doria Pamphilj Gallery, a place I had not yet visited. Situated on the busy Via del Corso, the acclaimed art collection is
housed in the vast Palazzo Doria Pamphilj and is said to be the largest palace in Rome still in private family ownership.

As we left the bustling Via del Corso and entered the soot stained stone portal of the Palazzo the ambience was definitely one of faded aristocratic grandeur. We had walked into a languorous world of rarefied taste and the wealth to buy exquisite paintings and furniture. Strolling through the dim galleries, the works protected from the strong Roman sun by blinds, it was obvious the collection was enormous. The manner in which the paintings are hung struck us as pleasantly old-fashioned, arranged in crowded tiers of three or four, making the highest pictures difficult to see as they blended into high walls of richly printed wallpaper. Room after room passed by, filled with gloomy canvasses from all eras. Admitting that it had been a delight to view the stunning St John the Baptist by Caravaggio and the beautiful Salome by Titian, Ed and I agreed that we were becoming fatigued by an overload of pictures, some of which seemed slightly second rate.
And then, turning a corner, we stopped dead before the picture which is the subject of this article. Appearing to declare its importance, the painting hung in its own room with a steel rail guarding its imposing presence. Here was the Portrait of Pope Innocent X by esteemed Spanish artist Diego Velazquez (1599-1660). The renowned papal portrait of 1650 is a work which Ed and I had admired previously only in books. To look at the real canvas was therefore a privileged experience. We were initially both struck by Velazquez's masterly depiction of the Pope's vestments of white lace and red silk. But what truly overwhelmed was the intensity of the Pope's face, confidently staring out at the viewer, the ruddy complexion of a bon vivant and the cruel gaze of a powerful man convincingly brought to life. The realism of the menacing pontiff rendered in oil and canvas almost made us cower in fear.

Later I read that Pope Innocent X (1574-1655), a member of the Doria Pamphili family, is alleged to have exclaimed 'Troppo vero' - Too real, when he viewed the completed portrait. A Vatican servant is also said to have genuflected before the painting because of its incredible likeness. The French historian Hippolyte Taine considered the portrait as 'the masterpiece amongst all portraits' and said that 'once it has been seen, it is impossible to forget'.

After we left the museum Ed and I sipped a beer in a busy cafe off the Corso and remarked that the portrait of Pope Innocent was definitely the jewel of the Doria Pamphilj museum. However, Velazquez's portrait had brought another association to our minds, that of celebrated 20th century painter Francis Bacon (1909-1992). The painting which we'd just viewed exerted such an influence on Bacon that he executed over 45 variants of it throughout the 1950s and early 1960s. Clearly for Bacon the papal portrait on the Via del Corso became something of an obsession.

At the end of my second year at the Beda and, with exams over, I decided to read a biography of Francis Bacon. It became clear from the book that Bacon's work, though modern, was inspired by particular artists and images from art history. These included great masters like Raphael and Michelangelo, but particularly Velázquez's Portrait of Pope Innocent X. Bacon said of the work: 'I've always thought this was one of the greatest paintings in the world and I've had a crush on it.' The great portrait which made an impact on my friend and I three years ago had such a powerful influence on Francis Bacon that he felt compelled to explore this 'crush' in paint on canvas throughout two decades.

Bacon is known for his distortions of the human form and his many pictures inspired by Pope Innocent X are no exception. The realism of Velazquez's original is radically subverted in Bacon's re-creations, the self-assurance of the Pope's features are at times disfigured into a screaming head with a gaping mouth. Bacon's pontiff is usually situated in a curtained cage, suggesting being trapped in some kind of existential agony. Many interpretations abound of these dark and disturbing tributes to the original Roman portrait. Some say Bacon's versions are an attack on the power of the Catholic Church, in particular the power of the Pope. Although an atheist, the artist denied this intention, preferring to
say the haunted figure is more personal and declaring ‘painting is the pattern of one’s own nervous system being projected on the canvas’. Acknowledging this raw subjectivity, other critics have read Bacon’s Pope as an imposing father figure, echoing the artist’s troubled relationship with his own strict father. But such assertions seem like a rather crude application of the methods of Freudian psychoanalysis.

Francis Bacon was well-known for working from printed images. An inveterate hoarder of pictorial material, the painter eventually accumulated more than 7500 items in his chaotic studio, including books, magazines, newspapers and photographs. As I continued reading the biography of the artist I came across a startling anecdote which had some bearing on my own time in Rome. I was surprised to read while working on his Pope paintings Bacon had entirely referred to black and white printed photographs of the Velazquez portrait. He had never visited the original work hanging in Rome’s Doria Pamphilj Gallery. It was not as if Bacon never had the opportunity. In 1954 the artist was in Rome overseeing a retrospective exhibition of his own work. Bacon chose not to enter the Gallery on the Via del Corso, commenting that he had ‘a fear of seeing the reality of the Velazquez after my tampering with it’. The artist continued to work resolutely from printed material until his death in 1992.

For Bacon the experience of seeing a work ‘in the flesh’ was not necessary. In fact, photographs of works of art, sometimes ripped and mangled on his studio floor, had advantages for his creative inspirations. He said of the printed image ‘I think it’s the slight remove from fact, which returns me onto the fact more violently.’ Bacon’s searing work provides an inventive, very 20th century interpretation of classic art which only adds to the power of the centuries old paintings which obsessed him. For myself, a seminarian, fortunate enough to have studied in Rome, I am grateful to have stood several times before Velazquez’s Portrait of Pope Innocent X. This year, my last in priestly formation, I revisited the unforgettable picture on the Via del Corso. Reflecting on the unusual connection between Velazquez and Francis Bacon, I was able to appreciate further this amazing work and to be aware of how it’s too real presence has inspired later generations of artists and no doubt will continue to inspire more to come.

John Bagnall has completed four years of study at the Beda College and was ordained as priest on 4 July 2015.
A few years ago a friend of ours, Kevin Murphy, applied to become a Catholic priest and was accepted for training. Kevin used to attend the same Catholic church in Colchester as my wife Viv and he composed and sang the psalm at our wedding. He was an English teacher for many years, but we were not at all surprised when we learnt that he had felt a vocation to the priesthood.

Kevin initially trained for a year at Ushaw College in England but it closed and he then transferred to the Pontifical Beda College in Rome, which specializes in training mature English-speaking candidates for the priesthood.

Last Christmas, included with Kevin’s Christmas card was a note inviting us to his ordination as a deacon on 18 June in Rome. We quickly decided that this was an opportunity not to be missed – and the chance to make a return visit to Rome and explore a few more of its treasures would be a valuable bonus.

Kevin’s ordination was in San Paolo fuori le Mura (St Paul’s outside the Walls), one of the four grand basilicas in Rome – the principal one of which is St Peter’s. We arrived in good time for the start of the mass at 10.30 a.m. The church is so large that, although the congregation numbered several hundred, everyone was accommodated on benches at the east end, while the nave was completely empty. Before the mass started I paced out the width of the church and it was about 80 yards. I didn't have time to walk the length of the nave, but it was much longer. There were wonderful mosaics above and behind the altar. High up along both sides of the nave were medallions of the popes going back into history; a spotlight picked out the head of Pope Francis.

As soon as we walked into the church we were warmly welcomed by students of the College. Apart from Kevin, there were ten other candidates for the diaconate, including five Britons, three Australians, an African and a Dutchman. We were guided to seats near where Kevin would be during the mass.

The mass began with the small but very good choir chanting an introit in Latin, but after that almost everything was in English. However, it did seem strange in such Italianate surroundings singing the rousing first hymn “Tell out my soul” to the thoroughly Church of England tune (Woodlands).

The celebrant was Cardinal James Michael Harvey, an American who has recently been serving in the Vatican. His thoughtful sermon was based on the account in II Kings 2 about the mantle of Elijah passing to Elisha.

The eleven candidates were presented to the Cardinal as worthy for appointment as deacons by the Rector of the College, Mgr Roderick Strange. Each in turn committed himself
to celibacy, to acceptance of the duties and responsibilities of the diaconate and to obedience to his Church superiors. They all prostrated themselves before the altar as a sign of their total dependence on God. Then they knelt for the laying on of hands and the Cardinal spoke the prayer of consecration over them. They were invested with a stole and dalmatic robe, presented with a copy of the Gospels and exchanged a kiss of peace with the Cardinal.

I was struck by his words when presenting the Gospels to each one: “Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practise what you teach.” This was followed by the communion rite including the sign of peace, which was particularly moving on this special occasion. I have never seen so many people taking communion, plus those like myself who went up for a blessing. The mass finished about noon and the families and friends congratulated the new deacons.

A sumptuous buffet lunch, preceded by champagne, was served in the College only a few minutes’ walk away. Having made our choices from the wonderful collections of dishes in the hall, we were directed outside onto the veranda to the tables with green table-cloths where we would find other friends of Kevin. It was a delight to talk with them all, a few well known to us but others whom we were meeting for the first time, as we looked out over the beautiful garden with its pond and terrapins and orange trees. We were impressed that the Rector came round to welcome the guests at every table.

It was a privilege to attend the ordination and encourage Kevin on his journey, leading to ordination as a priest next year in his diocese in England. Our visit to Rome will long remain in our memory.

Gordon Kuphal originally wrote this article in July 2014 for a New Church publication Lifeline. He was brought up in the New Church (Swedenborgian) by his parents in Birmingham. After working for twenty years as a librarian, he made a career change when appointed as the National Secretary of the church organization in the UK, the General Conference of the New Church. Since his retirement he has been serving as the secretary of his local church in Brightlingsea and as a lay worship leader.
At the end of term, a gita on 11 June and a farewell lunch on 13 June were the main events to honour the Rector’s leaving. At the latter event the Vice-Rector, Fr John Breen, delivered a valedictory speech that was both moving and memorable. It is printed below and followed by a fine poem offered by Fr Paul Murray.

Dear Rod

It will be hard to be here without you. For every one of us, you have always been around. You will of course continue to be around, for you will live on in the hearts of three quarters and then a half and then a quarter, and then you will be alive more outside the College than in it. But there will be a fine portrait of you hanging in a place of honour, with the next generations wondering what sort of person you were. To know that they will have to talk to us.

If they talk to us, what will we say? We will say that we were your friends. When I arrived here for the first time you described me at Mass as your friend. I was on the edge of your life, and you invited me in by calling me your friend. I have heard you do the same for so many others. Students, here and now, will be greeted by you, sometime in the future as your friends. ‘I call you friends’ has never had a better exponent than you – apart from the exponent. You take a risk on friendship, and it is always rewarded.
... forth he goes and visits all his host.
... A largess universal, like the sun,
His liberal eye doth give to every one,
Thawing cold fear…
A little touch of Harry in the night.

Rod, we have all plucked comfort from your presence.

(Given at a farewell lunch on 13 June 2015).
To Rod Strange On Leaving the Beda

For this place you are leaving
keep always a full
heart of memories, a man's
heart, a brother's heart.

Keep for these days, for these
hours that are passing,
for this spectrum of change,
always a stillness of perception.

Keep for this gift, for this grace
it seems, all at once, you are
losing, and losing forever, always
a friend's heart, a brother's heart,

My brother, my friend!

Fr Paul Murray, OP

Fr John Breen is Vice-Rector and Dean of Studies at the Beda College.

Fr Paul Murray is an Irish Dominican and a poet. He is a Professor of Spirituality at the Angelicum University, Rome.
Not so long ago I was walking past Haddington Road church in Dublin, where I was married 30 odd years ago. Attached to the railing was a large poster about a forthcoming lecture to be given by Mgr Roderick Strange, with a photo, part of a series of talks on aspects of faith. I didn’t know Rod was giving one of these talks. Later he admitted he’d only just become a real priest by making his very first visit to Ireland. I admonished him gently for the delay.

I first met Rod properly in Rome in 2001 and liked him immediately. He asked if I’d take on production of *The Beda Review* which had fallen between the cracks for a year or two. I was delighted to do so and 14 years on we’re still producing it. We have other connections, Rod and I. He grew up on the Wirral but in West Kirby, the posh side; we lived in Wallasey, the scruffy side. We also have a Jesuit education in common: he went to Stonyhurst, I went to St Francis Xavier’s, Liverpool. And he left the English College in 1970, the year before I arrived there.

When visiting Rome in past years it’s always been a pleasure to call at the Beda and after a work-related chat Rod and I would head out for dinner to a nearby trattoria. Often my wife, Eveleen, joined us and all those occasions were great. It was a delight to visit excellent eateries near the College, far from the *centro storico*. They serve wonderful food and are full of locals with menus all in Italian and not a squawk from a mendicant minstrel to disturb your conversation or your digestion.

Keeping the Beda in ship shape and on course for 17 years is no mean achievement. It requires working with an ever-changing international community and the more mundane but essential task of maintaining the *fabbricato*, via ongoing repairs and renewal. If you’d like to chart the progress of the Beda over the past 17 years, go to *The Beda Review* and read the Rector’s annual reports on the state of the union. He is a masterful writer and it really is a case of ‘Circumspice. . . .’

Students arriving at viale di San Paolo tend to be older and have followed a particular career or life path that has brought them to Rome. Many have been married and reared a family, so that reverting to seminarian/undergraduate status is no easy transition. Rod eased the path for them all, guiding the community through calm or choppy waters, encouraging, advising, exhorting and leading by example. It’s clear there’s always been a comfortable informality between him and his students, an ease that’s matched by a deep respect for him as their Rector, as a priest and as a man.

I’ve one serious regret about the Rector: I never saw him dance, but there is documentary evidence. *The Beda Review 2002-2003* has a photo of Rod in motion at a soirée in the College; it is reproduced overleaf. That single photo shows what a fine mover he is. Those in the know say you can detect the same fluidity of movement on the sanctuary and I gather in his day he was a pretty nifty mover on the rugby pitch as well.
Fr John Breen says that Rod invites you in by calling you a friend. I’m proud and honoured that he’s done the same for me. I never knew about the serving tongs, though.

_Ave atque vale_, Rod and thank you for all you’ve done over 17 years for the College, the legions of students you’ve shepherded towards priesthood during your time and above all for being a friend to so many people. Make no mistake, if I have any say in the matter we will continue to enjoy many a _spaghetti alle vongole_ together, albeit in TW1 4SX instead of 00153.

Fergus Mulligan is a publisher and author based in Dublin and publishes _The Beda Review_ on behalf of the College.
First Year Students

Standing (L/R) John Tabor, Brendan Gormley, Paul Sia, Francis Andoh, Paul Smith, Gerard D'Silva, John Lovell, Philip Carr, Tom Sneyd, Anthony Kelly, Alex Mariaosai, Carl Mugan

Seated (L/R) Gerard Nemorin, Mgr Roderick Strange, Simon Sibisi, Brian Muling

Second Year Students

Standing (L/R) Andrew Senay, Elias Cerniauska, John Warnaby, Ron Seery, David Savoury, Shaun Addinall, Ed Gibney, Rick Fernandez, Michael Barrett

Seated (L/R) Patrick Aboagye, Mgr Roderick Strange, Brillis Mathew

The Beda Year

HOUSE PHOTOGRAPHS
Third Year Students

*Standing (L/R)* Tony Lappin, Warren Collier, Declan Brett, Darien Sticklen, Geoff McIlroy, Mark Rucci

*Seated (L/R)* Humphrey Nwajoko, Mgr Roderick Strange, Albert Smith

Fourth Year Students

*Standing (L/R)* Lambert Bakourebe, Johnathan Rose, Cosmas Epifano, Tom Montgomery, David Burke, Patrick Toohey, Nathan McKay, Oliver Tham, Herman Schaepman

*Seated (L/R)* John Bagnall, Mgr Roderick Strange, Kevin Murphy
The College domestic staff (personale)

*Standing (L/R)* Anna, Pina, Gabriella, Edna, Larry  
*Seated (L/R)* Ida, Ivano, Angelo, Maria Grazia, Lucia, Orietta

Resident Beda staff

*Standing (L/R)* Mgr Peter Verity, Fr John Breen, Fr John Carlyle  
*Seated (L/R)* Sr Patricia McDonald, Mgr Roderick Strange, Sr Mary Ann Clarahan
**Beda Sisters 2014-15**

**Standing** Sr Maura Bermingham  
**Seated** Sr Carmel Spratt, Mgr Roderick Strange, Sr Felicity Scanlon

**External Students**

**Standing** Aji Alphonse IC, Simon Agak IC, Patrick Lobo OSB, Wilhad Shayo IC, Revd Paul Gilham IC  
**Seated** Arthur Bolivar OSA, Mgr Roderick Strange, Richard Masanja IC
Beda College staff and students, 2014-2015
Late September 2014

On a warm Roman Friday in late September, 15 men from various corners of the world including Malaysia, India, Australia, Africa and England arrived at the Beda for their Induction weekend.

From the first, hospitality was demonstrated as being a core part of Beda life with a drinks party on the first night - and at various other times during the ensuing 12 days, as well as other convivial lunches and dinners - most memorably perhaps at Nemi and closer to home at Peperincino's. These allowed for a spirit of camaraderie and fun amidst a fairly rigorous daily programme.

As well as the various trips to St Paul's Outside the Walls, a Papal Audience and Frascati, there were sessions on Human Development - a two day opportunity for the group to gel and begin the process of getting to know and support each other in the years ahead. There were also sessions on the Office, as well as an introduction to things academic....

Above all what remains in the memory is the kindness of those second and fourth year students who were there to welcome and guide us, not only during that period, but during the first term and beyond. Their example echoed by other members of the House, did much to propagate the familial atmosphere of the Beda and as one of their number pointed out - it is an endearing feature of the House's continuity, year on year. We all learnt much - and it was a gentle but thorough introduction into the mysteries of seminary life.

The staff too were friendly, encouraging and enormously supportive. As this was Mgr Strange's last Induction as Rector, a special word of thanks is due to him - his encouragement and enthusiasm shone through and gave each of us a goal to strive for - a seamless transition from new men to seasoned recruits, now ready to welcome and encourage a new group of first year men - lowly but chosen.

Wednesday 15 October 2014

Cardinals and Bishops attending the Synod on the Family came to dinner this evening. It was a happy and relaxed affair, with much jovial conversation throughout the evening. No one stayed very late, however, since there were still a few more days' work to be done before the bishops return to their own dioceses.
Wednesday 5 November
More than forty jubilarians came to drinks and lunch. This was a great improvement on the former arrangement, which involved their simply dropping in to tea. Many of the Beda students afterwards said what a pleasure it had been to spend time chatting, over lunch, with men of such experience – many of whom were very amusing to talk with. Mgr Strange, in his speech, pointed out that, combined, they had more years of service to the Church than there have been years of Christianity.

Sunday, 2 November
There was the plenary staff meeting for the semester, non-resident lecturers joining the formation staff, followed by our annual academic mass at which those who had received degrees from St Mary’s University, Twickenham, were given their awards by the Vice-Chancellor, Mr Francis Campbell. His address is printed elsewhere in the Review. We then enjoyed a typically sumptuous festive lunch.

Saturday 8 November
The Anzac Group came to the Beda for their monthly meeting, at the invitation of Perth final year student, Patrick Toohey. Twenty people came to afternoon tea including the Australian Ambassador to the Holy See and his wife. John Lovell of Newcastle and Geoff McIlroy of Melbourne helped Patrick with the setting-up and with greeting their guests.

Sunday 9 November, Remembrance Sunday
Immediately after Morning Prayer and breakfast, we set off for San Silvestro, off the Corso, for our annual Remembrance Day Mass. This year it was organized by the Scots College – who have some fine singers. The singing of the gospel was particularly fine. The English, Irish and Scots Colleges were all present at the church, run by the Pallotines.

Wednesday 19 November
Members of the third year received candidacy at a Mass whose chief celebrant was Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship.

Friday 21 November
First Year went to Palazzola for their first visit, reporting how much they had enjoyed seeing the property perched above the lake for the first time.

Wednesday 3 December
At St Paul’s Basilica the British Embassy hosted a celebration of the centenary of the re-establishment of diplomatic relations between the UK and the Holy See. After Mass, which was celebrated by Cardinal Pietro Parolin, the Secretary of State, a reception was held in
the beautiful surroundings of St Paul’s medieval cloister. Lady Nicholas Windsor was present, representing the Royal Family.

**Wednesday 10 December**

The traditional Beda House Concert took place, admirably arranged by the First Year who overcame unforeseeable handicaps caused by some cast members being stricken with a flu bug. The evening was nonetheless a significant success.

**Wednesday 17 December**

This evening, before breaking for Christmas, we held our customary Advent Liturgy, framed by Vespers. We began as usual in the common room, processed to the Chapel for silent adoration, punctuated by prayers and music from different cultures, and then processing on to the refectory where, after a final reading, Vespers was concluded and a fine buffet supper was enjoyed. This occasion weaves together the three principal places in which we meet as a community and was a joyful, moving, and enjoyable celebration.

**Tuesday 6 January 2015, Feast of the Epiphany**

Cardinal Vincent Nichols presided, being here on a short holiday with some of the sisters who are on his staff in London. Mass was at 11.30 followed by a celebration lunch. During the course of his homily, the Cardinal had John Warnaby give a dramatic rendition of a poem called “Camels of the Kings”, by Leslie Norris.
Sunday 18 January
Vespers and Mass began at 5.30 pm, over at the Basilica of St Paul Outside the Walls, to celebrate the opening of the week of prayer for Christian Unity. The mass was in Italian, with the Rector preaching an excellent sermon. Lambert, from Ghana, proclaimed the gospel in Italian and the college choir sang for the Mass proper.

Sunday 25 January
Papal Vespers at the Basilica for the Conversion of St Paul. Patrick and Declan found themselves ushered to front seats!

Monday 16 February
Something different this year was the timing of our annual retreats. Instead of holding them shortly before Easter as previously, the start of the semester was postponed and we went into retreat. The Third Year, preparing for their diaconate, went to Bagnoregio to be guided by Mgr Pat Kilgarriff and the Fourth Year, preparing for priesthood, went with Fr Peter and Fr Brendan Callaghan to Nemi for individually guided retreats. They were away for eight days. The two remaining years remained in-house and were guided for six days by Fr John Udris from Oscott. The benefits of this new arrangement were appreciated. Having enjoyed a week’s break after the first semester people were not tired and, as the second semester had yet to begin, there was no pressure to complete essays or other projects. The experiment was judged to have been a success.

Friday to Sunday, 13-15 March
Fr Brendan Callaghan, so recently with us for the Fourth Year retreat, returned to accompany the Second and Third Years when they went to Palazzola for the weekend. This weekend, paired on alternate years with another on safeguarding issues, reflected on sexuality. Fr Stephen Rehrauer has helped with this weekend on a number of occasions, but, as he has now returned at short notice to the United States to become Provincial of one of the Redemptorist Provinces, Fr Brendan generously agreed to take his place. These days were valuable.

Wednesday 18 March
The Ministry of Acolyte was conferred on second year students who live in the house. Archbishop Longley was in attendance, as was Bishop Terence Drainey. The chief celebrant was Bishop Michael Campbell OSA. The liturgical celebration was followed by drinks and a splendid festive dinner. John Warnaby, Ed Gibney, Michael Barrett, Shaun Addinall, David Savoury, Andrew Senay OSB, Elias Cerniauskas, Brillis Matthew, Ron Seery and Rick Fernandez all received the Ministry of Acolyte.
Wednesday 13 May

The First Year received the Ministry of Lector. This occasion is always more intimate and familial than the other occasions when people receive ministries or orders, because the Rector presides and it is enhanced by the presence of Tish Nicoll who was here for one of the weeks she joins us to help with our reading in public, singing, and preaching. It is so appropriate that she should be there for this event – which was, of course, followed by the customary drinks and splendid dinner.

Monday 25 May

St. Bede’s day was celebrated with the usual joyous liturgy and the Rector’s last Bede’s day homily naturally made itself felt in the affections of the house. The festive lunch that followed was wonderfully arranged by the new refectory team. It was wonderful to see old friends of the College, both on the academic staff and otherwise, at what was a delightful lunch.

Thursday 11 June

The Rector’s Gita, traditionally arranged by him, and, I remember, last year, held at the seaside, was this year organized as a surprise for Mgr Strange. Fr John Breen was behind the plans for what turned out to be a spectacular day and we were glad to be joined by our wonderful bursar, Annalisa Bonanno with her son and her father. This farewell to the Rector
was designed as an intimate affair, an opportunity for students and personale to get together as the Beda family to thank Mgr Strange and to wish him a fond farewell. We drove out on the road towards Florence for an hour and then turned off into beautiful, hilly countryside, eventually arriving in Nerola where first we celebrated mass and then went on to the Castello Orsini, with its beautiful terraces and gardens looking out across the countryside around Nerola. Indoors, in an enchanting atmosphere created by ancient architecture and fine food,
The imposing approach to Castello Orsini, the surprise destination for the Rector’s gita.

The marvellous vista from the top of the castle.

The Rector’s 17 years of wise and devoted service to the College were celebrated with warmth and great merriment. Special thanks should go to those who so kindly arranged such a wonderful day, Annalisa and Signor Bonanni and Fr Breen. Thanks also to Darien Stricklen who played the piano so wonderfully in the background, for several hours, and to those who put together a little light entertainment toward the close of the evening – notably Ron Seery, brightest of comperes, and Lambert Bakourebe and Albert Smith, for their spirited singing. Even the Rector was persuaded to sing and dance.

Saturday 13 June

This day was set aside as an informally formal farewell to the Rector. It was like a second Bede’s Day, but more relaxed. We celebrated mass, enjoyed drinks in the garden, and then were treated to yet another outstanding lunch. Added to the society of the students, Mgr Strange’s sisters and two of his nephews were with us and he also had the company of many friends, some of whom had travelled significant distances to be present. We were also joined by Cardinal Vincent Nichols who came especially for the day, Cardinal George Pell (Secretary for the Economy), Cardinal James Harvey (Archpriest of St Paul’s), Archbishop Paul Gallagher...
(Vatican Secretariat of State), Archbishop Arthur Roche, (Secretary for the Congregation for Divine Worship) and His Excellency Nigel Baker, Her Majesty’s Ambassador to the Holy See. It was a memorably happy occasion.

Sunday 17 June

The College year came to an end with, as usual, the uplifting occasion of the Diaconate Ordination of the members of Third Year. Declan Brett, Warren Collier, Tony Lappin, Geoffrey McIlroy, Tom Montgomery, Humphrey Nwajoko, Albert Smith and Darien Stricklen were ordained to the diaconate by Archbishop Leo Cushley of Edinburgh and St Andrews. The service, at St Paul’s Basilica, was as happy, prayerful and moving as it always is. Perhaps special mention should be made of the Rev. Oliver Tham who, as a deacon about to depart for Malaysia, sang the gospel with sonorous perfection. Our thanks must also be extended to all of those who worked hard in the sanctuary and in the sacristy, in preparation for the event, as well as to those who prepared the music. Perhaps particular thanks to Rev. Paul Gillham IC who played the organ for us, one last time, before returning to England for his ordination to the priesthood. When the liturgy was over we returned to the College where the ordinands and their guests, with the rest of the College, enjoyed a superb celebration buffet lunch, in sunshine that blessed the afternoon until people were beginning to depart. It was a splendid day and a joy for the College to welcome guests from all over the world.

The newly ordained deacons with Archbishop Leo Cushley
I am told by my family that I have wanted to be a priest since I was a very young boy. It’s taken nearly 30 years to get here but eventually I answered the call from God.

At the age of 18 I went on my first pilgrimage to Lourdes with the Liverpool Archdiocesan Pilgrimage as a part of the Music Group. It was probably on my 3rd or 4th visit to Lourdes when I felt a strong calling to serve God, after a few more years discernment I first seriously considered the priesthood when I was 24. Following conversations with priest friends of mine and the Vocations Director at the time I felt I was too young and in no way suitable for the job.

Feeling I needed more ‘life experience’ before I could take up a role where people would be asking my advice on real life issues, I went on to work in the world of finance and eventually debt recovery. Both were pressurised areas and not always the best way to follow a Christian way of living, especially in the instances you would be evicting a family from their home due to none payment of rent.

Throughout the period of my working in different jobs doing a varied range of roles, there was always this ‘niggling’ sensation that I was not doing what I should be, that I was ignoring my true calling but I kept putting this feeling to the back of my mind and tried my best to keep on running away from it.

This continued until 2012 when the feeling I was being called kept on growing stronger and stronger. I was doing the usual thing of ignoring it and pushing to the back of my mind. Then in the July of 2012 I was again on pilgrimage to Lourdes with the Music Group. On our final day we had a long wait until our flight home and so we were sat in the hotel foyer most of the morning. A group of the teenage members were sat writing out petitions to take to the grotto before we left and one of the lads turned to me and said, ‘Phil, do you mind if I write a petition for you?’ I told him I didn’t mind at all but asked if he would tell me what the petition would be. ‘That you follow your vocation’ was the answer! This knocked me for six. I hadn’t spoken to anyone about my thoughts of priesthood within the group. I was left speechless.

On my return to the UK I called the Vocations Director and arranged a meeting with him. We met several times and I went to Oscott College in Birmingham for a discernment weekend also which strengthened the feeling that I was now following the right path. And in the September of 2013 I went to Valladolid in Spain to do the Propaedeutic year at the Royal English College of St Alban.
My year in Spain built my confidence in both my ability and my calling to the priesthood. It gave me experience of being in an academic environment again after over 20 years and also gave me a taste of what it would be like to live in community. It was in the June of 2014 I was told by my Archbishop I would be continuing my formation here at the Beda College in Rome. I had my reservations about coming here at first as I didn’t feel a four year course was long enough, but now I’m here I look forward to the coming years and the challenges that will bring with it.

D’SILVA, GERARD J.

I was born in Hyderabad, India in 1960 to Catholic parents. I am the eldest of seven children consisting of five brothers and two sisters. When we were young we had a very basic introduction to Catechism at First Holy Communion and at Confirmation. Though I never missed mass, I had a poor understanding of our faith. School books in India put Jesus along with founders of other great religions and so I thought he was just a holy man like say Buddha, or Mahaveera or Guru Nanak.

I did my B.Sc. and trained as a teacher of mathematics and physics. In 1990 I got a job in Abu Dhabi, UAE, as a teacher in an international school. It was a school run mostly by British staff with an IGCSE curriculum. At the time I landed in Abu Dhabi I was fortunate to join catechism classes for adults. The classes were conducted on weekends by Fr Eugene Mattioli, our Italian parish priest. The classes lasted for three years. Father Mattioli had started those classes because many parishioners were leaving the Church for protestant denominations. Those classes really gave me the right foundation regarding our faith.

In 1993 I returned to India and about the year 2000, one of my friends lent me a book on mysticism by Evelyn Underhill. The book greatly fascinated me and I began to read more books on the subject. My devotion increased since then, and I felt a silent calling to deepen my relationship with the Lord.

For several years now I have been prompted by thoughts of becoming a priest. I tried to put those thoughts away as I thought they were too fanciful. When I met our Bishop Peter Machado he assured me that it was not too late to join a seminary and he greatly encouraged me to pursue my vocation. It seems very attractive to draw closer to His Divine Majesty by serving Him as a priest. To draw closer to God and to get people to come to Him to savour His sweetness is what I want to involve myself in.
GORMLEY, BRENDAN

I was born in Townsville, which is a town of approximately 120,000 in northern Queensland, Australia. I grew up on a farm with 4 other siblings. My ethnic heritage is Irish (great grandparents on both sides).

I was educated at Catholic schools by the Sisters of Mercy and the Christian Brothers. I later attended Notre Dame University, graduating in Theology and Philosophy in 2003.

I have previously worked in banking and finance. I was a lending assessor with a number of institutions before becoming a self-employed mortgage broker. In more recent times I worked in microfinance with the St Vincent de Paul Society. I have also worked in a parish as a Pastoral Ministry Coordinator and with the homeless.

I was baptised Catholic as an infant and always practised the faith, often quite nominally. I had an unexpected significant spiritual experience in 1993 that changed my outlook on faith, and life in general.

I am a reformed ‘golf addict’ but still enjoy most sports. I also like reading, exercising and exploring the endless sites around Italy.

Rome is a long way from Australia but I feel privileged to be here and am enjoying life at the Beda.

KELLY, ANTHONY

I am from Wigan in England (situated between Liverpool and Manchester - to save you reaching for a Globe or an Atlas!). I am the youngest of three children and have always enjoyed a close relationship with all my family.

Growing up, I received an excellent education through Catholic schools and colleges and was never happier socially than when taking part in sport, an interest I still retain to this day. I represented quite a few teams, and also did well at some individual sports. I was School Chess Champion and was also able to channel my energies as an Olympic wrestler (style not Games!), achieving a coveted 3rd place in the National Championships in 1987 (so with both of these - careful, your next move could be your last!).

I have had the good fortune to have had two careers. Firstly, in the Civil Service, and secondly, as a teacher in both the Primary and Secondary spheres, teaching History in the latter. My work in Secondary Education was especially rewarding, challenging and interesting, and it provided opportunities to fulfil lifelong ambitions to go skiing and to visit the battlefields of the First World War.
I first thought about training for the priesthood about five years ago when my Faith began to become deeper and more relevant. Thus far, it has been an exciting, varied and challenging journey. This was especially so last year at the Royal English College, Valladolid, and this year at the start of my time in Rome.

LOVELL, JOHN

Born in Sydney in 1958, I was the youngest of three children, and had a traditional Catholic upbringing, attending Catholic Schools and Mass every Sunday. Dad was a pharmacist and mum a housewife who found time to be a Catechist in a local public school. Both were devout, followed a strict code of morality and were politically conservative.

Leaving school in 1975, I wasn’t sure what to do and so settled for a public service job for the next ten years. Socially it was a period of upheaval, of sex, drugs, women’s liberation, and people rebelling against tradition and nuclear arms. I saw that issues were rarely debated on facts but on political affiliation. You were either a radical red or a capitalist conservative.

Disillusioned with a world of unreason I wondered where Truth really lay, searched for it in books and wrote a poem about it called *The Search*. During all this I never lost my faith in God and the Church. For some years I shared a unit with a lifelong friend from school, Mark. We watched lots of movies together and did voluntary work in a St Vincent De Paul shelter for homeless men. For guys in our early twenties we were unusually religious and read books on apparitions, miracles and the lives of the saints. On reading about the apparitions at Fatima we were greatly affected and were soon saying the rosary every day and did the Five First Saturdays. Then I bought my own unit and lived by myself for many years, still regularly attending mass and the sacraments, and doing part-time voluntary work for Church affiliated groups (Right-to-Life, Sisters of St Joseph, Matthew Talbot Hostel).

By the early 1990s I had quit my public service job, worked part-time as a waiter for a couple of years and then re-entered full-time work in accounting roles in public hospitals. Now I was socializing more outside Catholic circles and for a few years drifted away from regular Church practice, though still believing in God and basic Christian morality.

In 1997 I returned to weekly mass after my girlfriend’s youngest daughter asked me to take her to mass, as she was receiving catechist lessons at school. We soon persuaded her mother to also come to weekly mass. From this I developed a renewed zeal for the faith, prayed the rosary daily and read from the Bible every night. Having read a lot of literary classics and philosophy over the years, I now worked to reconcile Christian teachings on issues like free will and moral accountability with the concepts of determinism and human nature. I spent my spare time writing down explanations I could use to defend the Church and help others understand the ‘Hows?’ and ‘Whys?’ of the faith.
For some years my girlfriend and I thought about marriage and did some wonderful trips overseas together, including a pilgrimage to the Holy Land, but as I got more and more involved in the scriptures and parish life I realized a Greater One was drawing me to another vocation. For some time I hesitated, thinking I might be considered too old for the priesthood. Then, in late 2012 I began making enquiries and in October 2013, following a period of discernment, left my accounting job and Sydney to move to Newcastle, NSW, to join the Diocese of Maitland-Newcastle to formally apply for the priesthood. All my family and friends are really happy and supportive of my decision.

MARIAOOSAI, ALEXUCHEVALAM
I come from a family of five. I am 38 years old this year and I’m the youngest and have two elder sisters. My father is a born Catholic whereas my mother is a Hindu. Both my sisters are married. Ever since I was a child, we have lived in PJ Old Town near the wet market and we belong to the parish of Assumption, PJ. I was baptized as an adult and have never joined Sunday School or been involved in any other Church activities prior to that when I was younger. My first exposure to the Church when I was child was through my grandmother who used to force me to follow her and my sister to early morning mass. That would be in my memory, one of the first of many experiences of God in my life. I never really thought about God that much then. He was never really a part of my life.

My conscious journey with God started in Assumption Church, PJ. It was immediately after my Form 6. I was going through one of the roughest period in my life (at least in my mind it seemed to be at that time). In that lowest point of my life, I wanted to escape and run away from everything and everyone and took sanctuary in Assumption Church and signed up for a Life in the Spirit Seminar. Those two days changed my life forever and for the first time in my life, I experienced truly the reality of Jesus Christ as a real person and the wonderful reality of God in my life. All my sadness, despair and hopelessness was lifted and I experienced joy and love of God for me. From that day onwards, I started getting involved in Assumption Church. During this time, people ranging from parishioners, friends and even the priests were encouraging me to think about being a priest. At that point in time, I believed that it can’t be so. I lack in so many things, inadequate in so many ways and thought it was impossible that God could be calling me to be a priest while I was still so sinful. I rationalized that perhaps my vocation is to take care of my parents. And so I didn't take any step further but the question of being a priest never left me and it was always in the back of my mind niggling at me.

On my way to work one day, I bumped into a Jesuit priest and he told me about an opening in St Francis Xavier Church as a clerk. The thought of being closer to the Catholic Church and working in church was alluring to me. After praying about it, I went for the interview and decided to take it as I felt I was closer to ‘home’ while working in church.
I have been working in SFX ever since then for seven years. While I was in SFX, I decided to have a spiritual director. He was very patient with me and after a few years, I was more and more convinced on my own that I wanted to be a priest and that was my vocation. I was convinced that it was not based on what people wanted from me, not because I was running away from life or other commitments or because I thought I was better than everyone else but because I wanted to give myself up entirely to God, to leave everything and follow Him, to be with Him and to live my life here on earth serving Him like the Apostles in proclaiming the Good News and saving souls while at the same time making sure I work together with Him to save my own soul in fear and trembling like St Paul. I am now convinced that my inadequacies, my shortcomings, my failures, my sinfulness and my weaknesses are not good enough reasons to NOT answer the Lord’s call to serve Him and to follow Him and die for Him as a priest.

My desire to get closer to the Lord and to serve Him has not diminished since my eye opening experience after Form 6. I was never firm or convinced before but my journey with the Lord through many mistakes, confusions and doubts has given me endless reasons now to be truly grateful to the Lord. And that journey of gratitude continues now in the Beda College.

MUGAN, CARL

I was born in April 1963, as was my identical twin Terence, in Warrington near my home town of Wigan in the Archdiocese of Liverpool in the UK. I am one of four brothers.

Coming from a happy Catholic family, from an early age I remember Church as being part of my everyday life. I didn’t however attend a Catholic education, so at the age of around thirteen I recall a portly gentleman used to come to the house as a catechist for both myself and Terry. Personally I believe that this is where the seed of vocation was sown, I was intrigued at what I was hearing and wanted to know more.

During the early 1980’s I recall Pope John Paul II visiting the UK and I slept out all night at Heaton Park in Manchester just to see him, as well as travelling to Cardiff to see him at a ‘youth’ rally, where did the years go! Shortly after this, I found myself visiting the Vocations Director for Liverpool Archdiocese and plans were drawn up for me to begin Osterley College in London. However God works in very mysterious ways, and I fell in love with a lovely woman who eventually became my wife. In 1986 we moved to London and I worked for the Civil Service in Westminster; my years in London were extremely happy and during my time there my first son Sean was born in January 1993, I was a Dad! As a family we decided to leave London in 1995 and move back to the North West to be closer to family and in July of that year my second son Michael was born. Unfortunately shortly after returning my mother was diagnosed with cancer and died in December 1997. To say that this event turned my world upside down is an understatement. Within 18 months of this my marriage had ended and I was living with my father.
To begin again in life in your late 30’s is difficult, but I believe that God had a plan, and I found myself working with asylum seekers and refugees in the inner city of Manchester, the stories I could tell are far beyond imagining, but the work and the faith I found in these people astounded me. It was because of this that I began training to be a Counsellor and Psychotherapist, qualifying in the summer of 2007. God was working in me and in September of 2008 I was appointed as Lay Chaplain at St Peter’s Catholic High School in Wigan, where I spent a number of years discerning the next steps that God had planned for me. It was through a priest friend that I found myself knocking on the door of the Vocations Director again in Liverpool, no sense of déjà vu after over 30 years since doing this before, but a sense of coming home, a feeling that God had willed this all along. So I find myself at the Beda College in Rome, with a great sense of calling, with supportive family, friends and brothers here at the Beda. I continue to place my life in the hands of the Lord, who has guided my path and continues daily to do so.

I would like to dedicate this small article to the memory of my Mum (Joan) and Dad (Terry) now both resting in the Lord’s peace.

MULING, BRIAN

I was born in East Melbourne on 31 January 1959, being the fourth of six children to Gil and Betty Muling. I grew up in a traditional household with my 4 brothers, Paul, Danny, Peter and Andrew and my only sister Anne. I have many happy memories of growing up with my siblings. Every year the family went on a holiday. We usually stayed down at the Peninsula but also travelled interstate in later years.

I had a regular education. In the early years I was educated at Our Lady of Victories Primary School in Camberwell. In 1967 I moved to Marcellin College Junior Campus which was run by the Marist Brothers. I completed my secondary studies at the senior campus in Bulleen.

My first ongoing full-time employment position was as a clerk at GRE Insurance. After 4 years in the workforce I left and went on to complete a Bachelor of Education (Secondary) at Victoria College majoring in the performing arts. I started my teaching career in 1985 as a drama and dance teacher at Ferntree Gully Secondary College but after 6 months resigned. The next year or so saw me pick up several jobs including relief teaching and a stint as a hospital orderly before deciding to return to the educational field. I completed a 1 year Diploma of Education (Primary) at La Trobe University in 1987.

The bulk of my adult working life has been involved in Catholic primary education. As a primary school teacher I have had the opportunity to work in a number of schools, with duties including support of the sacramental programs of Reconciliation and First Eucharist. My last teaching position was at St Simon’s, Rowville.
I have had the privilege to travel quite extensively over the years including several tours of the Holy Land and a backpacking trip around Western Europe.

My desire to study for the priesthood came late in life. It has been a gentle but firm calling from the Lord. Along with prayer and contemplation I have had many discussions with close friends and work colleagues as well as several priests from both secular and religious orders. The example of my family over the years and their commitment to the Catholic faith has also been a major factor. I am looking forward to the challenges ahead and place my trust in the Lord’s providence.

NEMORIN, GERARD

My story begins 52 years ago on the island of Mauritius as the first child of two wonderful Catholic parents, from whom I inherited both my faith and love for the Church. I was baptised 4 days after my birth on Laetare Sunday and made my First Holy Communion at the age of 7. The following year, my family emigrated to Perth in Australia.

Almost straight away I became an altar server and was enrolled in the nearest Catholic school. This school only catered from Year 1 to Year 4, so after only 2 years of education in a Catholic school, I had to leave and was sent to the local Government run primary school and then to high school. To make up for my religious education, I was enrolled in after-school Catechism class. After two years as a student, I was asked if I would like to teach as they were short of teachers. I accepted, and was sent off to be trained. I went on to teach for the next 9 years, until I began working full time when, with the times clashing, I had to give up teaching.

At the same time that I was teaching catechism, I was still serving at the altar and eventually became an MC, and then was received as an Acolyte at the age of 22. At this time too, I was asked to, and joined the newly-formed RCIA group in my parish. I guess you could say that my life fairly well revolved around the church and though in my early 20’s, my Parish Priest encouraged me to go our Diocesan Seminary for a day of Inquiry, I never actually felt the call to the priesthood; until last year.

In 2013, through a sequence of events (too complex to list here), my life changed suddenly, and I found myself once again at an Inquiry Day, but this time, I already knew that this was what I wanted to do.

I entered St Charles’ Seminary in February 2014. Two and a half months later, I was told that I would be sent to Rome to complete the rest of my studies at the Beda. Just under 5 months later, I arrived here. Thanks be to God.
SIA, PAUL

Coming from a small village of all Catholic families in Air Salak, Malacca, I attended a Convent School and a La Salle Institution provided me with a good foundation to a Catholic way of living. In addition, to the simple but strong faith of my parents and grandparents they added essence to my faith and my life as a whole. My desire for a priestly vocation went back to the mid-70s. When there were objections, I decided to put it to rest however, it always come back to mind. Since my school days, I’ve been in religious/church activities to the day I left Kuala Lumpur for Rome on 23 September 2014.

I was with Malaysia Airlines as a Training Executive. I did my aviation studies at the IATA Training Institute in Geneva and Singapore. I trained not only employees of Malaysia Airlines but of other airlines and aviation companies in the field of hospitality, ramp handling, baggage services, load control and dangerous goods shipment. I resigned on 23 March 2014 to come to the Beda.

I was involved in church activities at St Ignatius Church, as a Sunday School teacher, a committee member of the Charismatic Renewal, Youth Ministry and RCIA. At the Church of the Divine Mercy, I was an Extraordinary Minister of Communion, Catholic Varsity Students and RCIA. Finally, the St Thomas More Church, I was the liturgy head for the BEC. I was a facilitator at the Maranatha Retreat House for four years.

All the above involvement started by the grace of the merciful God sometime in March 1996. Before that, I was a Sunday Catholic. From that day on, my desire to quench my thirst for God grew. I prayed always ‘Lord show yourself to me’. One day I was out with my friends on a bright sunny day. Suddenly, it began raining cats and dogs. We were taking shelter in front of a KFC and across the road, there was an old lady trying to cross a drain. After a few minutes, no one helped. I decided to go. Dashed across the road, I held her arms and at that very moment the words of Scripture flashed in my mind ‘If you do it to the least of my brethren you do it to me.’

God spoke to me in many ways until I grew and finally said yes to Him in 2012. The rest became history.

SIBISI, SIM ON

I was born in Redhill, North of Durban in the Province of Kwa Zulu Natal, South Africa. At the age of three my family moved to a township called Kwa Mashu further North of Durban.

I come from a very religious family. Both my parents particularly my mother inculcated in us the culture of devoting our lives to God.
My first teacher was my mother who taught me how to read and write. As a result I encountered not much difficulty in learning when I first entered junior primary school.

At the age of 12 I felt a sense of a vocation to priesthood. At that time I was an altar server in my parish. Being young then I hardly understand fully what went through my mind. One Sunday after morning mass an administration clerk approached me at the sacristy and said, ‘You are going to be a priest. I will pray for you.’ What a coincidence! Was she sent by God? I just pondered a while.

It took me a few months to break the news to my mother about what I intended to do after completing school. Her reaction was positive and she approved it.

After finishing at school, circumstances changed greatly at home. My father, the breadwinner, retired from work. I was compelled to pursue a teaching career just to keep the fire burning at home. At that stage the sense of a vocation was still with me but remained dormant.

Having completed my three year training I started teaching in 1991. Four years later I registered at University of South Africa to further my studies. My 20 year teaching experience was a success.

During the last five years of my entire teaching career the sense of a vocation re-awakened intensely. I started seeking advice from my deacon who then referred me to my parish priest. The latter helped me with the spiritual direction. He too later referred me to the vocations director. After attending a number of vocation workshops organised by the Archdiocese of Durban I decided to quit my work in 2012.

In February 2013 I was sent to a national orientation seminary in Cape Town, Western Province. I successfully completed the course. In September 2014 I was accepted at the Beda College in Rome to further my studies towards priesthood.

I like watching sports and the news on television. Reading rejuvenates me especially newspapers, and also to keep abreast of current issue.

**SMITH, PAUL**

My name is Paul Smith (no relation to the fashion designer...). I was born in God's own country, or Newcastle as it is sometimes known in 1972. I have been a Newcastle football fan since birth so I know all about suffering...

I am a cradle Catholic, but as I suspect is quite common, once I was confirmed I lost interest in going to church. Going to the Bigg Market at weekends, playing golf and cricket, and yes, sadly being disappointed at St James Park on a regular basis seemed to be much more important at the time.

I came back to the Church when I was around the age of 30, mainly due to my goddaughter Caitlin who, aged four, insisted one Sunday morning after I had been out the night
before with her Dad around Tynemouth, that we had to go to mass. I was dragged along rather unwillingly, but once there I sat listening intently to the Gospel and the homily. I can’t honestly remember what they were about, but I do remember that it had a great influence on me, enough to ensure that I went the next week (voluntarily) to my own parish church in Gateshead. I snuck in at the back for the Saturday morning mass and again I felt as though I was ‘in the right place and it all made sense again’ is the only way I can phrase it. Then did the same again the week after, but this time went to confession after mass (it took a while!) I then became, over the course of the next few years, more involved in parish life, I helped with confirmation preparation, reading etc. It was around this time that the first feelings regarding priesthood came to me, but after a few enquiries, I pushed back against them.

Around eight years ago, through transferring work in the manufacturing company I was with for 20 years, I moved to the Nottingham Diocese, to the beautiful city of Lincoln. It was soon after this that I started to seriously consider a vocation and began making enquiries. I soon discovered that due to the amount of debt I had accrued over the years (enough to make Greece wince), that I would have to spend at least the next five years paying this all off. At the time I thought it would be a nightmare, but with the help, support and prayers of all the people at Our Lady of Lincoln parish, especially Fr Colin Taylor (an ex-Beda man), it was easier than I had first feared, and it was also a time of continued discernment and learning as I started to help in the sacristy and serve at mass as well as read. I also became an extraordinary minister of Holy Communion and even ended up, for a couple of years, on the diocesan training team.

What I will be in the future – who, other than God, knows – that is what I am at the Beda to find out...

SNEYD, TOM

I began doing theology over 20 years ago in the Milltown Institute in Dublin through the good offices of the Jesuits and Sr Dominique Horgan. Sr Dominique inspired many mature Catholics to examine their faith more closely. However I did not foresee that I would still be studying theology in 2014 in the Beda College in Rome.

In the meantime I have worked for the Irish civil service, served as a lay prison chaplain in Mountjoy prison in Dublin and also in Killinarden parish and Community School in west Tallaght, also in Dublin. Just before I arrived here I chose to walk away from a wonderful job as a school chaplain in Heywood Community School in Co. Laois in the centre of Ireland.

That was a difficult choice. Nevertheless I realise that I am very fortunate to be given the opportunity to further my studies by the Bishop and Diocese of Elphin in the west of Ireland. The interesting aspect of the Beda is the range of stories amongst those who have come to study here. They literally come from all different parts of the world and have a vast reservoir of experience. It is great to mingle and learn.
As a very mature student it is important to be realistic about what one can achieve in a prison, a school or even a parish. Archbishop Romero of El Salvador was a very inspiring figure and reminds those who choose to work in ministry:

_We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest!_

**TABOR, JOHN**

I was born in 1973 in London into a Catholic family. My mother had been educated by nuns; my father by the Jesuits. Both had left their mark.

In 1977 we moved to the West Country. My sister was born two years afterwards. I was educated by the gentle Benedictines at Downside. I twice explored the possibility of a monastic vocation in the period after school and university and will always be grateful for the faith and friendships I found there. One of the most important things that I received from Downside was the opportunity to go to Lourdes in my last summer at school. Twenty four years and thirty three times later, I am still hooked.

The best prayer times for me in Lourdes have been on the wards and, opposite the Grotto late at night, with the sound of rushing water and the flickering candles.

It was there that I made some major decisions – to be a Knight of Malta, to become a Professed Knight of Malta and finally thoughts of a priestly vocation. I studied Classics at London University – they say it can train you for anything, as my career path has shown me.

I worked for 10 years in the City of London, in a branch of financial journalism which gave me an appreciation for the mechanics of the markets and a strenuous lifestyle… Thoughts of priestly vocation kept bubbling around, but it was not until 2012 that I felt able to commit to the idea of following this path. Westminster has been an extremely supportive Diocese during this whole process.

It is a grace-filled time and gives a sense of serenity and purpose to my prayer. Psalm 138, ‘O Lord you search me and you know me’, was, and remains a running theme - God is still leading me on a journey that is becoming more interesting by the day! I am blessed by a supportive family and a number of long-standing and close friends, whose commitment, honesty and prayer are a source of joy. To quote St Benedict, ‘Each day we begin again’ and certainly this is a time of new beginnings, going forward day by day, trusting that I am becoming the man God would have me be.
Ordinations 2015

Beda Ordinations to Priesthood (as at 18 June 2015)

Herman Schaepman
Ordination date: Saturday 30 May in ’s Hertogenbosch
First Mass: Sunday 31 May in Maastricht

David Burke
Ordination date: Saturday 27 June in Westminster Cathedral, London
First Mass: Sunday 28 June, Our Lady Help of Christians, Kentish Town, London

John Bagnall
Ordination date: Saturday 4 July in St Mary’s Cathedral, Newcastle-upon-Tyne
First Mass: Sunday 5 July, St Patrick’s, Langley Moor, Durham

Lambert Bakourebe
Ordination date: Saturday 4 July, Tamale, Ghana

Paul Gillham
Ordination date: Friday 10 July, 6.30pm, St Mary Magdalene’s, Bexhill-on-Sea, East Sussex

Archbishop Leo Cushley of Edinburgh at the diaconate ordinations, 17 July 2015 with Deacons Oliver Tham and John Bagnall
**Jonathan Rose**  
Ordination date: Saturday 11 July, St Barnabas Cathedral, Nottingham  
First Mass: Sunday 12 July, Southwell, Nottinghamshire

**Cosmas Epifano**  
Ordination date: Thursday 16 July at St Augustine’s parish, Saskatoon, Canada

**Kevin Murphy**  
Ordination date: Saturday 18 July at Salford Cathedral  
First Mass Sunday 19 July at Loreto College, Manchester

**Patrick Toohey**  
Ordination date: Saturday 1 August 2015 at St Mary’s Cathedral, Perth, Western Australia

**Nathan Mackay**  
Ordination date: Friday 18 September 2015 at St Monica’s Cathedral, Cairns, Queensland, Australia  
First Mass Saturday 19 September 2015, St Monica’s Cathedral, Cairns

The prostration of the candidates
Archbishop Leo Cushley ordains Geoff McIlroy

The procession exits after the diaconate ordination.
Ordinations to the Diaconate at the Basilic of San Paolo fuori le Mura on 17 June 2015

Declan Brett (Diocese of Hallam, England)
Warren Collier (Diocese of Meath, Ireland)
Anthony Lappin (Diocese of St Andrews and Edinburgh, Scotland)
Geoffrey McIlroy (Archdiocese of Melbourne, Australia)
Thomas Montgomery (Archdiocese of Westminster, England)
Humphrey Nwajoko (Diocese of Nnewi, Nigeria)
Darien Sticklen (Archdiocese of Melbourne, Australia)

Albert Smith is to be ordained as deacon on 9 August 2015 (Archdiocese of Castries, Saint Lucia)
The Beda Association

REVD MICHAEL MCLAUGHLIN

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Hon. Secretary
Revd Michael McLaughlin
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mikeml2k@yahoo.com

Hon. Treasurer
Revd Louis Beasley-Suffolk
St Luke and St Theresa’s Presbytery
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Somerset BA9 9DH

Diocesan Representatives

Diocese of Arundel & Brighton
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Diocese of Brentwood
Revd Joseph Tan
Most Holy Redeemer Presbytery
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Archdiocese of Cardiff
Revd William J. Isaac
St Mary’s Presbytery
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Diocese of Clifton
Revd Michael Thomas
Sacred Heart Presbytery
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minehead@cliftondiocese.com

Diocese of East Anglia
To be appointed

Diocese of Hallam
Revd William Bergin
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Retford
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Diocese of Hexham & Newcastle
Mgr Andrew Faley
St Edward’s Presbytery
Coquet Ave
Whitley Bay
Tyne & Wear
NE26 1EE
ajfaley@yahoo.co.uk
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</table>
Archdiocese of Southwark
Revd Stephen Wymer
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frswymer@hotmail.co.uk

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Diocese of Wrexham
To be appointed

Archdiocese of Westminster
To be appointed

Scotland
Revd Jeremy Milne [Edinburgh]
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Revd Roderick Johnston [Argyle & Isles]
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**Report**

This year our Annual General Meeting was held on Wednesday, 15 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 members of the Association attended the AGM with apologies from a goodly number of forty-seven.

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**

Revd Canon John Lennon Archdiocese of Southwark – 29 May 2014
Revd Martin Murphy Archdiocese of Southwark – 30 May 2013
Mrs & Mrs John Rushton Melksham
William Purvis Stockton-on-Tees – Sr Catherine's Brother – 12 December 2011
Revd Cletus Mooya Diocese of Honolulu – 18 January 2014
Revd Eric Wright Archdiocese of Southwark – 4 May 2013
Revd Peter Robertson Diocese of Shrewsbury – 10 August 2014
Revd John Martin Brogan  Diocese of Salford – 22 October 2014
Revd John Parry  Diocese of Portsmouth – 21 November 1988
Revd Michael Powell  Diocese of Leeds – 4 December 2014
Revd Vincent Royles  Archdiocese of Birmingham – 25 January 2015
Revd Vincent Pedemont  Diocese of Broken Bay - 24 February 2015
Revd Thomas Byles  Archdiocese of Westminster – 15 April 1912 - died on the Titanic.

Previous Minutes
The minutes of the 2014 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. At the end of the Rector’s Report, Mgr Strange spent some time reflecting on his time as Rector of the Beda and on what his future is to be. Please hold Rod in your prayers as he makes the move from the College into a new ministry in his priesthood.

Financial Report
Last year Revd Canon John Carlyle offered his resignation as treasurer of the Beda Association, and the position was taken up Revd Louis Beasley-Suffolk from the Diocese of Clifton. There have been problems with the handover of the bank account from John to Louis and consequently, the bank statements have not been issued. Because of this and associated problems no Statement of Accounts has been issued this year.

Secretary’s Report
I am continuing to build up the Book of the Necrology of the past Beda priests and am now looking at a) how we manage to get information on those priests who have died who studied from dioceses throughout the world; and b) the early years of the College and how we incorporate the names and memories of these men into the Necrology. The main problem is that the information on men of past times is held at the Beda, either in the Library or the Archives. On every visit I spend some time in the Library gathering what information I can. This is slow work. Realising that the memory of the men from this time is important, the question was raised as to the possibility of incorporating this work with the house job of the Editor of the The Beda Review, allowing him to be the link between the student body and the Association on a yearly basis. No decision was made on this for many reasons – the confidentiality of some on the information in the records and also the change of Rector this summer.

If you receive notification of the death of any priest who studied at the Beda, I would be obliged for that information: firstly to inform the Beda Membership and ask for prayers and secondly to include their name in the Necrology.
Another question was brought up on the possibility of arranging some method of remembering the staff, students, sisters, priests and *personale* from the College in the Association members’ prayers on a regular basis. It was agreed that a request be made of all priest members of the Association to offer up four masses each year for the College, staff, sisters, students and *personale*. These masses being offered up on the days when the students would receive the ministries of Lector or Acolyte; on St Bede’s Day and on the day of the Diaconal Ordination. The dates of these events will be sent out by email at the beginning of each academic year by the Secretary to the Beda Association or printed in *The Beda Review* on a yearly basis.

Since then it has been suggested that a Beda College Prayer Card be issued through *The Beda Review* and through the College. I’m looking at the make up and the costings of this.

Since our last meeting we greeted a number of new members to the Association: Revd Louis Reuinier, Revd John Hyland, Revd Paul Mizzi, Revd Barry Larkin, Revd Anthony Wood, Revd Joseph Hogan, Revd Robert Devaney, Revd Leonard Tatt and Revd John Dewis. We hope to see you at the next AGM.

A written invitation will be sent out in May to all top year students at the Beda College to join the Beda Association.

**Number of Members**

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<th>Category</th>
<th>Number</th>
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<td>Priests in UK</td>
<td>273</td>
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<tr>
<td>Priests outside the UK</td>
<td>80</td>
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<td>Lay members</td>
<td>27</td>
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<td><strong>Total</strong></td>
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Some of the dioceses of England and Wales do not have a representative at this time, I wonder if any of the Beda priests from those dioceses would be interested in taking on this role. The dioceses are: Arundel and Brighton, East Anglia, Northampton, Wrexham and Westminster. I request that our Diocesan Representatives send up-to-date details of Beda priests from their diocese, please.

**Election of Officers**

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<tr>
<td>President</td>
<td>Mgr Roderick Strange</td>
</tr>
<tr>
<td>Secretary</td>
<td>Revd Michael McLaughlin</td>
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<tr>
<td>Treasurer</td>
<td>Revd Louis Beasley-Suffolk</td>
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<tr>
<td>Vice-President</td>
<td>Revd Michael Thomas</td>
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All elected unopposed.

**Venue for the AGM in 2016**

Oblate Retreat and Spirituality Centre at Wistaston Hall, 89 Broughton Lane, Crewe, Cheshire CW2 8JS on **Wednesday 20 April 2016**. 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 2016. Details will be sent out after the New Year.

Please note that the Beda Association AGM for 2017 will be held in Rome at the College.
Any other business

Mgr Brian Dazeley gave a warm vote of thanks to Mgr Strange for his 17 years as Rector of the Beda and for his generosity in also being the President of the Association. He presented him with a gift on behalf of the Association.

We ended our meeting with the celebration of the Votive Mass of St Bede. Our mass was offered up for the intention of the Association and the Beda College and in memory of those who had died since our last meeting.

The evening ended with a reception, a tasty dinner after which those who were staying overnight chatted away the evening. A very enjoyable day!

Now we look forward to the AGM in 2016, hopefully with some of our new members joining with us in the celebration.
Obituaries

Fr Lawrence Vincent Patrick Pedemont
17 July 1925 – 24 February 2015

Sr Catherine Purvis who has known the Beda as well as anyone since it moved to Viale di San Paolo in 1960, used to say that, if a man was already 70 by the time he was ordained, then he was too old. But there can be exceptions to the rule and for her the exception was Vincent Pedemont. Vince came to the Beda in 1991 and was ordained for the Diocese of Broken Bay in New South Wales on 9 February 1996, five months shy of his 71st birthday. It was my good fortune to meet him in November 1999, when visiting the diocese for an ordination. After that, he kept in touch from time to time.

As a younger man he worked in the transport industry, sometimes employed by others, but for a while he was also self-employed, running his own company, Pedemont Removalists. However, the real foundation of Vince’s life was his marriage to Shirley in 1948. Very early in their life together, they recognized their marriage as the way they would help each other, as they said, ‘to get to heaven’. They had six children and were to have seventeen grandchildren. They were devoted to them all. And this strong family life was accompanied by Vince’s commitment to the St Vincent de Paul Society. He was a member for many years, started the Vinnie’s youth conference at Burwood in the early 1970’s, where his four daughters were all to meet their husbands, and in 1984 became State President. When he did so, Shirley insisted that he should retire from full-time work in order to devote his time and energy to those new responsibilities. Unlike the rich young man in the Gospel, who could not bring himself to go and sell all he had in order to come and follow, Vince did. He and Shirley sold their home in Epping and Vince supplemented their income by working part-time as a taxi driver.

Shirley died in May 1990. Before that she had told Vince she thought he would become a priest, but he replied that ‘it wasn’t his scene’. Then shortly after her death he became seriously unwell for a while and even thought he might die. However, he made a complete recovery and wondered whether the Lord might not have something else in mind for him after all. And so he approached Bishop Pat Murphy of Broken Bay who accepted him and sent him to the Beda. His presence here was greatly appreciated and his table tennis skills as greatly admired. He was seen very much as the father of the house, his way of life and influence on others was recognized as exemplary.

After his ordination in 1996, Vince was appointed as assistant priest, notably in East Gosford where again he was appreciated and worked there for six years before a fall forced him to retire. Nevertheless he made himself available, whenever he could, to supply for those going on holiday or who were sick, and for the past six years, while he lived in hostel care at Reynolds Court, he would still occasionally help as chaplain.
Preaching at Vince’s requiem, his friend, Fr John Alt, described Vince’s life as ‘living the Christian life to the full.’ It may seem like a cliché, but it puts everything in a nutshell. What finer epitaph could anyone desire.

Mgr Roderick Strange

Fr Vincent Royles

13 May 1932 – 22 January 2015

‘An exceptional life’ is the only way to describe Vincent’s 82 years. Born and raised in Stoke, he first felt the call to priesthood at the tender age of eleven! He spent three years in a junior seminary of a missionary order before leaving to return home by mutual agreement!

After completing his schooling, he entered the world of work which was for him the pottery industry. He joined Wedgwood as a trainee mould maker, did his national service in the army, and returned to become the Head Mould Maker for Wedgwood, and eventually a Senior Manager for the company.

He met Kath at the local Catholic youth club. They married and raised three children. It was a very happy marriage and all was going well until Kath was diagnosed with multiple sclerosis. Vincent and Kath dealt with it wonderfully, carrying on with their life as normally as possible. They reared their children and faced the future with humour and fortitude until Kath succumbed to her illness fourteen years later.

Vincent continued to work, but having more time he devoted his life to prayer and to the works of mercy through the SVP. Seven years after Kath died, Vincent felt the call to priesthood again. His children were independent and had lives of their own so he felt free to offer himself to the Diocese. He was accepted and sent to Osterley for a year where he got good grades in O and A levels and was then sent to the Beda College. He enjoyed Rome and made the best of his time, learning enough Italian to get by and making friends among the lay expats and clerics there.

He was ordained in his home parish church of St Teresa’s, Trent Vale, where he and Kath had raised their children and spent so many happy years. It was 1992 and Vincent was 60. His first appointment was to St George’s, Worcester. He made a deep impression on the parishioners young and old and in between! They all loved him and found him a caring, thoughtful priest who could understand and relate to them. He spent four happy and fruitful years in Worcester before returning to his beloved Potteries to serve the people of North Staffordshire in the parishes of Tunstall, Stoke (the parish of his birth), Marchington and Caverswall.

Fr Vincent’s priestly ministry was characterised by a love for his people whom he clearly understood. He related especially well to the young. They recognised that he was genuinely interested in them and wanted the best for them. He loved to go into school and knew all the children and they responded to his sense of humour. He encouraged Sixth Form students at secondary school to go on pilgrimage to Lourdes to assist the sick.
He always got a few to accompany him and he travelled with them all the way to Lourdes by minibus even in his sixties and seventies. He often subsidised the cost for them. He went every year, as he did to Rome to visit his elderly friends.

Finally, Vincent got ill, a new experience for him. He was a very healthy and fit man all his life – he ran a marathon aged 53, cycled to Compostela aged 64, and cycled round Galilee aged 65, all to raise money for charity! So, when serious surgery was necessary at the age of 80, we who loved him were concerned as to how he would cope. We needn’t have worried! He coped wonderfully and spent the last two years of his life at peace at Aston Hall, Stone, in Staffordshire.

But his loving family wanted to take care of him for the last few weeks, which they did. He died as he lived, giving and receiving love. May God bless his lovely soul.

Mgr John Moran, St Mary’s, Harvington

Fr Cletus Mooya

I have just discovered that one of the Beda priests, Revd Cletus Mooya, serving in Kailua-Kona, Honolulu died in January this year. He was ordained in 2007 and died at the age of 40. Bishop Larry Silva says of Cletus: ‘Though he was only 40 years old, he struggled for some time with severe diabetes and other health issues, but I was very surprised that he died so young. I thank God for Father Cletus’ service to the Diocese of Honolulu. He was a missionary who came to us from Zambia and I am sure there were great challenges in being so far away from his family and his homeland, but he dedicated himself to serve us well here in Hawaii. I am grateful that he offered himself to serve our diocese and I pray for the happy repose of his soul. I ask the prayers of all in the diocese not only for Father Cletus, but for his family and all his loved ones. May he rest in peace.’

May he rest in peace and rise in glory.

Fr Michael McLaughlin

Fr Martin Brogan

29 March 1937 – 22 October 2014

Fr John Martin Brogan died on Wednesday, 22nd October in Nazareth House, Prestwich. Fr Brogan was in his seventy-eighth year, the thirty-fifth year of his Sacred Priesthood. May he rest in peace. Martin was born on 29 March 1937 and baptised on 18 April 1937 in St Cuthbert’s Bradford, West Yorkshire, where he received the Sacrament of Confirmation on 25 January 1953. Martin was educated at St Cuthbert’s Primary School, St Bede’s Grammar School, Bradford, and graduated from the University of Sheffield.

Martin was accepted as an ecclesiastical student for the Diocese of Salford in 1976 and studied at the Beda College, Rome. Martin Brogan was ordained to the Sacred Priesthood at St Cuthbert’s, Bradford, on 12 April 1980 by Bishop Holland.
Fr Brogan served the diocese in the following appointments:

*As Assistant Priest: May 1980 Holy Saviour, Nelson  
  July 1985 St Cuthbert, Withington  
  1988 St James the Less, Rawtenstall  
*Parish Priest: 1993 St John, Rochdale  
  1996 Sacred Heart, Derker

In May 2007 Fr Brogan retired to Nazareth House, Prestwich.

Bishop Brain celebrated the Requiem Mass in the chapel at Nazareth House on Friday, 31 October, followed by burial in St Mary’s Cemetery, Wardley.

Fr Steven Parkinson

**Fr Michael Lee**

23 June 1927 – 5 May 2015

Parish priest of St Columba’s, Huyton for over 25 years, Fr Michael Lee died on Tuesday 5 May. He was 87 and had served as a priest in the Archdiocese for 45 years. Michael James Lee was born in Birkdale on 23 June 1927, the son of John and Mary Lee. He attended St Teresa’s School, Birkdale and St Mary’s College, Crosby.

He then read law at Liverpool University where he was a prominent member of the Catholic Society, though his studies were interrupted by national service. After graduation he worked for Royal Insurance, advising many priests during this period over insurance matters.

Having cared for both his parents until their death, he then felt able to offer himself as a candidate for the priesthood and was sent by Archbishop George Andrew Beck to the Beda College in Rome to undertake his seminary formation. He was ordained priest in the Metropolitan Cathedral of Christ the King, Liverpool on 30 March 1970.

His first appointment was to St John’s, Kirkdale in September 1970. In December 1971 he was named Director of the Pastoral Institute. After relinquishing this position he had three further postings as assistant priest, first at St Francis of Assisi, Garston in January 1975, before moving to St Clare’s, Liverpool in August 1975 and to the Skelmersdale Team Ministry in May 1982.

In September 1985 he succeeded Fr Thomas Frayne as parish priest of St Columba’s, Huyton. This was to be his only appointment as parish priest and he worked tirelessly in Huyton until his retirement in September 2011. In retirement he lived in Southport, until increasing frailty forced him to move to Ince Blundell. His requiem mass was celebrated by Archbishop Malcolm McMahon on Thursday 14 May.

Fr Michael McLaughlin
Fr Michael Powell

21 June 1942 – 4 December 2014

The Leeds Diocese is sad to announce the death of Fr Michael Powell on Thursday 4 December 2014. Michael Powell was born on the 21 June 1942. After he left school, he went on to train as an electrician and served his time. When he went to the Beda he often spoke about the different levels of education for the students; not all of them would have received tertiary education but he studied hard and was ordained at the Beda in September 1973.

Over the next thirteen years he saw service in a range of parishes across the diocese starting at St Austin’s, Wakefield, and finishing at St Joseph’s, Brighouse, with some of that time spent at the Cathedral. In 1986 he became Parish Priest of St Wilfrid’s, Leeds - the start of a period that saw him take up the post of Parish Priest in 6 different parishes over 19 years. Unfortunately, by 2005 his health meant he was forced to retire from the day to day running of a parish but he did still do supply work when he was able.

In 1998 he went back to ‘school’ and gained a Post Grad Degree in Counselling. Throughout his ministry he was very aware of his role in counselling and studied to make sure he was up-to-date in this skill. He always had great concern for the poor and those who were marginalised.

One of his brother priests writes:

‘A little over a year ago many of us gathered in this church to celebrate Michael’s Jubilee. As I moved to the lectern to preach the homily I noticed that Michael had a pale complexion and I was a little anxious that he would not be able to reach the end of the mass. Later on I asked him if he was all right and he said he was just overwhelmed by the amount of people from all stages of his life who had come to celebrate this mass with him. Looking around today and last night it is obvious that Michael touched many people’s lives. I know that he was immensely grateful to the Fellowship of Alcoholics Anonymous and to the Priests’ 12 Step Group for all they have given him over many years.

Some misguided people think that having faith should make life as a whole easy. Anyone who takes life seriously, who takes faith seriously, knows that this is far from the truth. Michael too had his struggles in life, yet it was through these struggles that he was enabled to minister to those who were struggling themselves in many different ways.

The greatest struggle that has ever happened in all history is contained in the Gospel we have just heard, Christ on the cross. The cross is a central aspect of our Christian faith which is probably why Michael chose the first hymn. Blessed John Henry Newman put it this way:

Our Lord not only offered Himself as a Sacrifice on the Cross, but He makes Himself a perpetual, a daily sacrifice, to the end of time. ... He seems to say, My Cross was raised up 1800 years ago, and only for a few hours – and very few of my servants were present there – but I intend to bring millions into my Church.
Newman goes on to say that “For their (our) sakes then he [Christ] will perpetuate His Sacrifice” in a way that would mean that all those who come to believe in Christ would be actually “present on Calvary.” There is no doubt that Michael suffered a great deal, especially during these last few years. The speed of his death has hit many of us with a sense of shock and bewilderment. Yet, during the last year, despite his struggles, Michael told me that he had come to a point in his life where he felt at peace and at ease with himself. It would seem that the school of struggle, the school of suffering had born fruit in a way that Michael could never have imagined.

To Michael’s sister and brothers, nephews and nieces and their respective husbands, wives and partners of whom he said “I have always loved” we offer our deep sympathy and prayer especially in the time ahead.

Some months ago Michael came across this passage which he sent me because it meant a lot to him. He found it in the writings of St Francis de Sales: “Do not look forward to the changes and chances of this life without fear. Rather, look to them with full confidence that as they arise, God to whom you belong will in His love enable you to profit by them, He has guided you thus far in life. Do you but hold fast to his dear hand, and He will lead you safely through all trials. Whatever you cannot stand, He will carry you lovingly in His arms.”

Right at the heart of any follower of Jesus is the command to love. Right from the first moment of our existence we are shrouded in the love and care of God. We attempt to live out our lives in faithful service both of our God and our neighbour. The love and faith that Michael was enfolded in at his baptism led him throughout his life. Confident in Christ’s promise to the good thief “today you will be with me in paradise.” We commend to Almighty God our brother Michael.

If you would like to hear an echo of Michael’s voice during this Mass I invite you to imagine him singing the final hymn with great gusto because in his notes for his funeral he wrote the following: “I would REALLY like this please!!!! – all I have to hope for is sung here and I want to thank God for the laughter and the joy in my life.”

Michael was only too conscious of his frailty and sinfulness and so I know that he would want us all to pray for him. We do so in confidence knowing the great love and mercy that God has shown and continually shows to us all. It is to that same God that we commend Michael into God’s loving embrace, that he may enjoy the peace of God’s Kingdom.’

Fr Dennis Cassidy

Fr Martin Murphy

16 May 1915 – 30 May 2013

Martin Murphy was born in Co. Wexford, Eire on 16 May 1915. Following his education in Ireland he felt the call to religious life. In 1964 the Congregation for Religious gave a dispensation to enable Bro. Gavin Murphy to become a student for the priesthood for the Archdiocese of Southwark and he later joined the students at the Beda College in Rome in
September 1964 to commence his studies for the priesthood. Martin was ordained as a priest in the Basilica of St Paul Outside the Walls, Rome, on 30 March 1968.

Upon his return from Rome, Martin's first appointment was to the parish of the Sacred Heart, Camberwell as an assistant priest. In September 1969 Archbishop Cowderoy appointed him to the parish of the Annunciation and St Augustine, Beckenham Hill where he served until June 1977 when he was appointed by the new Archbishop, Michael Bowen, to be Parish Priest of Our Lady, Star of the Sea, Greenwich. In 1990 Martin served here for over 13 years as parish priest, having reached the age of 75 offered his resignation to Archbishop Bowen. In his letter of reply the Archbishop wrote: 'You have been a kind and devoted pastor and you will be much missed from Greenwich by your people and by me, personally, and I am extremely grateful for all you have done and for the way you have cared for the parish and its people.'

Martin retired in August 1990 and went to live in the parish of St John the Evangelist, Mongeham and Sandwich where he lived in the presbytery and was able to give assistance to Father Parkinson. In July 1992 Archbishop Michael asked Martin to take on the role as Chaplain to the Convent of the Good Shepherd, Staplehurst where he served until August 1998. In September 1998 Martin returned to his native Ireland, where he took up residence with the Little Sisters of the Poor in Raheny, Dublin. He was to remain here for the rest of his life. Martin died on 30 May 2013 in Dublin. In his 98th year and the 45th year of his priesthood. May he Rest in Peace.

Archdiocese of Southwark

Fr Eric Wright
28 December 1927 – 4 May 2013

Eric Wright was born in Eastbourne on 28 December 1927. He was the only son of Eric and Margaret Wright. His father was a painter and decorator and his mother a loving wife and mother. The family lived in Eastbourne for the first four years of Eric's life and then moved to Willingdon in Sussex.

Eric attended Westham Secondary School in Sussex. He enjoyed his time at school, was happy and accomplished much. He was an independent boy, shy in nature, and spent much time reading newspapers and books and listening to a variety of music. He was very helpful to his parents about the house, especially later on; their house was to be the home for children evacuated to the countryside during the Second World War. It was at this time that Eric became aware of his parents' kindness and benevolence, a trait which he too was to take.

Eric was called up for national service in 1945 into the army and posted firstly to Colchester. After his basic training he was posted to the RASC and then later attached to the RAOC. His tour of duty with the RASC took him to Hong Kong, Libya, Germany and Aden, and finally to Bulford on Salisbury Plain. He was discharged from the army in 1968 having served for twenty-three years and reached the rank of Warrant Officer 2.
It was about this time that Eric felt the call to the priesthood. Having been accepted for formation he spent two years at Osterley before going in 1970 to the Beda College in Rome. He was ordained to the priesthood on 6 April 1974 at St Peter’s, Woolwich.

Following his ordination, Eric was appointed as an assistant priest in the parish of St. Peter’s, Woolwich. Then in November 1975, he was appointed to the parish of Our Lady of Reparation, West Croydon as an assistant priest. He became ill and was out of active ministry for a while, but returned in 1978, taking up a post in the parish of Our Lady Help of Christians, Blackheath Village in April 1978.

In November 1986 Archbishop Michael appointed him as parish priest of St Michael, Pollards Hill. In 1990 he was appointed as Diocesan Director for the Pontifical Mission Aid Societies, a post he held for four years until 1994.

In December 1992 he suffered a slight stroke which affected his speech and the mobility in his right arm. This affected his ministry in the parish and in 1993 he retired from the role of parish priest, but continued to live in the presbytery at Pollards Hill.

In 1994 he made application, as a former serving soldier, to be admitted to the Royal Hospital in Chelsea. His application was successful and he became a resident and a Chelsea Pensioner on the 19 June 1995. Fr Eric has been described as a ‘Man for All Seasons’- because of his loyalty to God and the service he gave to his country. He always was aware of his calling as a priest and served the diocese well.

Fr Eric’s final years were as a member of the Royal Hospital, where he was proud to wear the uniform of the Chelsea Pensioner, but also proud, when able, to minister to the Catholic residents of the Royal Hospital.

He was taken ill just after Easter and was admitted to the Chelsea and Westminster Hospital, where he died following a short illness on 4 May 2013, having been visited by Bishop Lynch, and anointed by him and the chaplains attached to the hospital. Fr Eric died aged 85 years and in the thirty ninth year of his priesthood. May he Rest in Peace.

Archdiocese of Southwark

Fr Peter Robertson
14 September 1934 – 10 August 2014

Please pray for the repose of the soul of Father Peter Robertson who died peacefully on the morning of Sunday 10 August 2014 at the home of friends with whom he had been staying.

Fr Peter was born on 14 September 1934 in Wallasey. He was educated at St Anselm’s College, Birkenhead (1945-47; 1952-53) and Ushaw Junior Seminary (1947-52).

After leaving school he was employed in office work, shipping and was manager of a building society. He studied for the priesthood at the Beda College, Rome (1967-71), and was ordained in St Paul’s Outside the Walls, Rome, on 27 March 1971.
His first appointment was as assistant priest in Our Lady’s, Ellesmere Port (1971-79), before becoming its parish priest (1979-81) followed by St Martin’s, Murdishaw (1981-82).

After a period of illness he was appointed as parish priest of St Vincent’s, Bramhall (1983-90), followed by St Augustine’s, Latchford (1990-2000), and St Joseph’s, Upton (2000-09). He retired to Dunham-on-the-hill, Frodsham, in 2009.

Father Peter joined the Ministry to Priests Team in 1985 becoming its director from 1992-95. Soon after his appointment to Latchford he was appointed Dean of St Thomas More Deanery (1991-2000). On moving to the Wirral in 2000 he became the Bishop’s Representative for the Merseyside and Region Church Leaders’ Group.

After many years of involvement with the Diocesan Pilgrimage to Lourdes, bringing groups from his various parishes and being responsible for the choir there for a number of years, the Bishop of Tarbes and Lourdes appointed him as an Honorary Chaplain of the Sanctuaries of Lourdes in 2008 – the 150th anniversary year of the apparitions.

Kevin Quigley, a close friend, described the vigil mass at Our Lady’s Ellesmere Port on 19 August and the requiem mass at St Michael and All Angels, Birkenhead on 20 August 2014, as follows:

The mass was a joyous occasion, as Peter wanted, but, for us all, touched with sadness of the loss of a great friend to so many. Friends and parishioners from all previous parishes packed the church to pay tribute to a brother in Christ who had served his Lord and Master so well for so many years as a faithful steward of the mysteries of God. The celebration at Our Lady’s was a deeply human and uplifting family affair with all that is best in the liturgy for such an occasion and entered into wholeheartedly by all present. Prayer, praise and petition were mixed with laughter, tears and reminiscences for one of our own. At Our Lady’s we were giving Peter back to God with immense pride yet with a great sense of loss.

Fr Niall Mullaley who presided at the requiem mass and delivered a poignant homily which contained this tribute:

I think Robbo’s whole life reflected this love; the love that comes from the heart of the Lord. This was something that was the source and heart of his life, the benchmark with which he faced, reacted to and responded to all things. Peter’s life shared the heart of God as revealed in the Eucharist, and was reflected in his kindness, compassion and real joy in sharing the Gospel.
Beda College Photographs
2014-2015

Tony Lappin, one of the College’s fine organists at practice

Students relaxing in garden
Beda Cyclists

Mgr Peter Verity playing in the Pool Competition
Pictured above:
First Year students entertain at the house Christmas concert

Pictured Left:
Cosmas Epifano and Kevin Murphy on washing up duty after a festive meal

Pictured Below:
The soon to be ordained make their profession of faith
Dott.ssa Claudia Autieri of the Fondazione pro Musica Arte Sacra, Cardinal Vincent Nichols and Ambassador Nigel Baker chatting at San Paolo fuori le Mura

Fisheye view of the sanctuary during mass
Pontifical Beda College Students, 2014-2015

First Year

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

First Year External

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

Second Year

1. Aboagye, 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. Mathew, Brillis (Vic. Southern Arabia)
8. Savoury, David (Clifton)
9. Seery, Ron (Westminster)
10. Senay, Andrew (St. Louis Abbey)
11. Warnaby, John (Westminster)
Second Year External
1. Shayo, Wilhad (IC)

Third Year
1. Brett, Declan (Hallam)
2. Collier, Warren (Meath)
3. Jones, Darren (Leeds)
4. Lappin, Anthony (Edinburgh)
5. McIlroy, Geoffrey (Melbourne)
6. Nwajoko, Humphrey (Nnewi)
7. Rucci, Mark (Perth)
8. Smith, Albert (Castries)
9. Sticklen, Darien (Melbourne)

Third Year External
1. Agak, Simon (IC)
2. Lobo, Patrick (OSB)

Fourth Year
1. Bagnall, John (Hexham & NewCastle)
2. Bakourebe, Lambert (Tamale)
3. Burke, David (Westminster)
4. Corry, Tom (Stockholm)
5. Epifano, Cosmas (OSB)
6. McKay, Nathan (Cairns)
7. Montgomery, Tom (Westminster)
8. Murphy, Kevin (Salford)
9. Rose, Jonathan (Nottingham)
10. Schaepman, Herman (’s Hertogenbosch)
11. Tham, Oliver (OFM, Singapore)
12. Toohey, Patrick (Perth)

Fourth Year External
1. Gillham, Paul (IC)

Resident Studying out
1. Vimalraj, Christophter (Bangalore)

Orthodox
1. Delaportas, Christos (Ecumenical Patriarchate)