The Beda Review

2018 - 2019

The Beda Review

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Front cover: The last two windows in the Beda College chapel by the stained glass artist, Lucia Larreta, will be a familiar sight to anyone who has visited the College but especially to former students who spend so much of their time in valuable contemplation beneath these beautiful windows. They depict *A Holy Priesthood* and *The heavenly banquet* respectively.

Back Cover: A bronze of St Bede commissioned by the College and crafted by James Davidson (www.ajdsculptors.co.uk). A copy of this bronze was presented to Professor Karen Kilby, holder of the Bede Chair of Catholic Theology at Durham University, after the first Bede Lecture held at the College in the first semester of this academic year.

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Rector's Report 2018-19

Pontifical Beda College, Rome

CANON PHILIP GILLESPIE

On the Feast Day of St Bede of 2018 (25 May) we marked the opening of a period of thanksgiving for the celebration of 120 years since Pope Leo XIII, in 1898, gave us the title of ***Collegio Beda***. On 20 October the anniversary of the visit of Pope John XXIII, we welcomed Professor Karen Kilby, holder of the Bede Chair of Catholic Theology at Durham University, to give a Bede Lecture in which she paralleled the vocation story of Bede and the newly-canonised Oscar Romero.

Our modest celebrations will run through until 2020 when we mark the 60th anniversary of the opening of our current buildings in Viale di San Paolo. Through the outreach of the website, the annual publication of *The Beda Review* but most importantly the hospitality we offer to parish and diocesan groups and to visitors and guests from Rome and overseas we hope to make the name of the Beda College better known and the provision which we offer to Dioceses for the formation of mature vocations better appreciated.

Pope Francis is a strong advocate of the importance of the spirituality and theology of ***encounter*** and it is his hope that all Christians – and in particular those called to ordained leadership in the Church – should be examples of this gift of God's goodness. Here at the Beda we have the opportunity to encounter many different individuals, both in the resident Community and also in the many guests and visitors who come to College: this is one aspect of the richness of the Beda Experience. The hospitality and respect that we both give and receive in our day to day relationships with others is a precious part of the on-going human and Christian formation which we all need, no matter what our particular vocation in the life of the Church.

Pope John Paul II reminded the Bishops' Conferences of Europe that

> **"There is a need for heralds of the Gospel who are experts in humanity, who have a profound knowledge of the heart of present-day men and women, participating in their joys and hopes, anguish and sadness, and who are at the same time contemplatives in love with God. For this we need new saints ... We must supplicate the Lord to increase the Church's spirit of holiness and send us new saints to evangelize today's world."**

We hope that this College can continue to play some small part in fulfilling this vision. We seek to honour and develop the talents and experience of the men sent to us from around the world and to harness these talents for the service of the Gospel and for the building up of Christian communities.

Over these past months we have had a bumper number of Ordinations to the Priesthood, and it is a blessing to think that in so many parts of the Church, the Beda will be represented and will be nourishing the lives of many communities and individuals.

- Paul Smith - 29 January, St Barnabas Cathedral, Nottingham, England
- Ignatius Tully OSB Cam - 2 February, New Camaldoli Monastery, Big Sur, California
- John Lovell - 16 February, Sacred Heart Cathedral, Maitland/Newcastle, Australia
- Simon Sibisi - 2 March, Emmanual Cathedral, Durban, S Africa
- Brendan Gormley - 31 May, Cathedral, Brisbane, Australia
- Elijas Cerniauskas - 15 June, Santissima Trinità dei Pellegrini, Rome, Diocese of Siauliai, Lithuania
- Patrick Harrigan - 28 June, St Mary's Cathedral, Edinburgh, Scotland
- William McQuillan - 3 July, St Margaret's Church, Dunfermline, for Edinburgh Archdiocese, Scotland
- Michael Brookes - 6 July, St John the Baptist Cathedral, Norwich, for East Anglia Diocese, England
- Alan Hodgson - 6 July, St John the Baptist Cathedral, Norwich, for East Anglia Diocese, England
- Paul Spellman - 6 July, St John the Baptist Cathedral, Norwich, for East Anglia Diocese, England
- Ronald Campbell - 9 July, St Mary's Church, Benbecula, for Argyll and the Isles Diocese, Scotland

- Modestus Aloys IC - 19 July, Itakwa Parish, Bukoba Diocese, Tanzania, Africa
- Benjamin Brooks - 19 July, St Mary's Cathedral, Hobart, Tasmania, Australia
- Damien Louden - 20 July, St John the Evangelist Cathedral, Salford, England
- Mark Rucci - 16 August, St Mary's Cathedral, Perth, Australia
- Thomas Varavunkal ORC -14 September, St Thomas' Monastery, Kerala, India
- Graham Fullick - 16 November, Sacred Heart Cathedral, Maitland-Newcastle Australia

Current Student Body

Our intake in September 2018 was 9 with, for the first time in many years, no new external students joining us for the academic component of the Intellectual formation. The new resident students were from England (3), Scotland (3), Australia (2), Bermuda (1). We also welcomed, albeit for only 5 weeks, an Anglican student at St Mellitus College, London.

Of that intake, three have now left formation; one from UK, one from the Diocese of Hamilton Bermuda and the other from the Personal Ordinariate of Our Lady of the Southern Cross, Australia.

Our current first year is therefore of 5 seminarians.

Diaconate 2018 and 2019

On 12 June 2019 Bishop Thomas Deenihan of Meath in Ireland came to ordain two new deacons,

- Norman Allred of the Diocese of Meath
- Adrian Lowe of the Diocese of Brentwood

We now stand at 28 resident seminarians but, with a top year of 11, we await to see whether our intake of September 2019 will match this number or mean that we have a slightly small House in the coming year, 2019-20. Such numerical fluctuations are particularly impactful on Colleges like ours whose income is very much fees-based, without any direct financial support from Bishops' Conference or Diocese(s) and without any significant secondary or external income.

Staffing and academics

There has been no change in the composition of the resident staff

- Canon Philip Gillespie – Rector
- Fr John Breen - Vice Rector, Pastoral Director, Director of Human Formation
- Mgr Peter Verity – Spiritual Director
- Canon John Carlyle – Spiritual Director
- Sr Patricia McDonald - Academic Programme Director

As a fruit of the annual Visitation last year, the Bishops kindly commented that

> **We see the Formation staff as united, with a good range of skills and experiences: we note that your experience of other seminaries brings a breadth and depth to your mission. There is a strong sense of trust among the staff...mutual support and affirmation are critical in any team and it is a reality here.**

The comments made in the recently published final document of the Synod of Bishops echo our own feelings on this matter.

> **In the first place, on the choice of formation staff: it is not enough for them to be well qualified; they need to be capable of fraternal relationships, listening with empathy, profound inner freedom. In the second place, what is necessary in accompanying seminarians adequately is serious and competent work in differentiated educative teams, which include women. The make-up of these formation teams, where different vocations interact, is a small but precious form of synodality, which can have an impact on the minds of Candidates in their initial formation. In the third place, formation must focus on developing in future pastors their ability to carry out their role as guides in an authoritative, but not authoritarian way, educating candidates to give themselves for the community. Special attention needs to be given to some criteria of formation, such as: overcoming tendencies towards clericalism, the ability to work in a team, sensitivity towards the poor, transparency of life-style, the willingness to allow themselves to be accompanied. (#163)**

We retain two Spiritual Directors on the staff who give direction to the students and have oversight of retreats and recollections throughout the year - both for the full House and for individual years before Candidacy, Lay Ministries and Diaconate. A visiting Confessor is present in the House once each week to allow the students this flexibility and choice; being so close to the Basilica of St Paul and to the ministry of the Benedictine Community is also a great blessing to us.

The academic component of our intellectual formation continues to be provided in collaboration with St Mary's University (Twickenham) London and leads to our students receiving a Bachelor in Theology (after the first three years) and the Post-graduate Diploma (given in the fourth year). Our external examiner Dr Clare Watkins comments

> **Among the significant and characteristic strengths in the programme, I would wish to highlight the intentional integrative quality of the teaching and assessment which enables good scholarship and practical applications to be held together.**

The Moderator from St Mary's University, Dr Tarcisius Mukuka commended the way the programme is organised and he mentioned in particular the way that teaching staff have responded to requests from previous years. He praised the fairness and transparency towards students and highlighted the many examples of good practice in this regard. From his meeting with student representatives, he reported that their views were overwhelmingly positive, students particularly appreciating the integration of the academic and the pastoral aspects of the programme and expressing appreciation as to the way assessment is done.

We can therefore be content but not complacent on this matter; each cohort of students presents its own opportunities and challenges.

Convent

The Franciscan Missionaries of the Divine Motherhood (FMDM) provide an invaluable presence as a praying Community at the heart of the College, as they have done since the move of the Beda to this current site in 1960. Sr Carmel Spratt and Sr Mary Jean Rogers provide support to the students whose first language is not English, contribute to the ministry of hospitality for which Beda is well-known, and also continue their work in the Library. Their community has been further enhanced by the arrival of Sr Mary Kennedy, who has worked for many years in the Middle East. Their missionary experience is doubly important in a College which draws its student body from many countries.

Trustees

The Trustees of the Pontifical Beda College, Rome Trust (Registered Charity 245125) are:

- Rt Rev. Mgr Roderick Strange (Chair)
- Fr John Weatherill
- Peter Daniel Horgan

- Rev. Kevin Mcloughlin
- Right Reverend John Francis Sherrington
- Canon Philip Gillespie

We meet twice a year in the offices of Rathbones Investment Management in London although in May of 2020 the meeting will be held here in Rome. The College Bursar is in attendance at all meetings and the Clerk to the Trustees is Mr David Clark, a Chartered Accountant based in Bromley, Kent.

Our Trustees are keenly aware of the need for continued and timely maintenance and also the undertaking of significant works to up-grade our facilities and I am grateful for the ready approval they provide to well-reasoned and focussed requests for extraordinary funding for such projects. Equally I am conscious that the reduction in student numbers coupled with the need to sustain bursaries from regular income as opposed to receiving any assistance from external bodies can put major strain on resources.

Facilities

Over these past years we have restructured and renewed many of the major facilities of the College. Summer 2018 was no exception and our major work

The newly refurbished Beda Library. Photo: Canon Philip Gillespie

was the renewal of the Library provision in the College. This necessitated the removal and storage of over 15,000 volumes while the entire library space was stripped back and re-configured with the installation of new stacks, lighting and air-conditioning. We also took the opportunity to include renewed fire-protection provisions which have brought us into line with the requirements of recent Vatican protocols. We were greatly assisted in this work by a very generous donation from the late Mr Josephus Woerdeman of South Africa which we immediately applied for the good of the student body, present and future. Now that the Library is renewed, we will also refurbish the classroom facilities.

The Beda Association has continued to be supportive of the College and through their generosity over these past 3 years we have been able to purchase a television for the Student Common Room, garden furniture, and new equipment for the gymnasium – items which, while not essential, certainly go to make our common life in College more comfortable and pleasurable.

Conclusion

I put on record my thanks to all staff and students for a very happy and I believe fruitful past 12 months. I repeat my grateful thanks to Annalisa Bonanni (Bursar), to Orietta Mariotti (Rector's PA) and to all the *Personale* of the College who in myriad ways ensure that the Beda remains - both physically and humanly - a happy and wholesome place to be.

Canon Philip Gillespie
Rector
July 2019

Editorial

FR ALAN HODGSON

Photo: College website

Over my four years at the Beda, I have spoken to many people who have told me how delighted they always are to receive their edition of *The Beda Review,* in fact, I send copies to several countries myself as I know how well received it is. Even though the Beda's website is a great source of information and up-to-date news (thanks to the dedication of Fr Peter Verity) it is still the *Review* that seems to steal the limelight at the end of every academic year. It was, thus, that I was so proud and honoured to be asked to be this year's Editor of this wonderful magazine - for me, it feels as if I am joining a long line of distinguished predecessors; this helps me to realise the importance and value of the work that I have been given.

I was reflecting on the last year at the Beda, all that has happened and the amount of promotion that Fr Rector and all of the community have been involved with to ensure that our small College punches its weight in Rome and in the English and Welsh Catholic Church. For me, the year is like a mosaic that is slowly and painfully put together each year - the various celebrations and events each punctuated by the regularity of the Ministries and Orders that the students receive - a healthy reminder (as if any were needed) as to why we are here and our main purpose for this period of our lives. The final piece of the mosaic is the publication of *The Beda Review,* it is now that we can see the whole picture, the events of the year are put into place and perspective and the whole picture seems to now be complete. A sort of, 'Ah yes!' moment as we page through the now familiar format of the *Review.*

The variety and quality of the articles really took me by surprise this year as I was compiling and selecting what to include in this year's edition. Sadly, not all can be added, however, the "old favourites" are still included for us to enjoy; the Calendar and Book Reviews as well as the autobiographies from our new men. A humorous article on how to get a decent meal in Rome by our Dean of Students, Fr Ronald Campbell, a reflection on Bartemeus by newly ordained deacon, Rev. Norm Allred as well as two great articles on Rome by two of our Religious Brothers: Br Marcus Ohlsson TOR and Fr Thomas Varavunkal OCR. With all of these articles I have tried to edit with a 'light touch' in the hopes of retaining the voice of the author.

I close by wishing the Beda College all happiness and strength for the years ahead and, if I may, to personally thank the formation team and *personale* for their dedication and help over the last four years of my life - a truly unique and enriching experience. To future editors of *The Beda Review;* looking at previous editions, we have big shoes to full - I hope that this edition reaches that challenge.

Fr Alan Hodgson, a fourth year seminarian for the Diocese of East Anglia, was ordained on 6 July 2019.

Homily for the week of prayer for christian unity 2019

Beda College, Rome, Saturday 19 January 2019

~ CANON JOHN O'TOOLE ~

Thanks

First, my thanks to the Rector, Canon Philip, for his very warm welcome and hospitality and for his very kind invitation to be here with you at the Beda this evening. It is a joy for me also to meet up once again with the Vice-Rector, Fr John Breen, and to thank him for his friendship which began just over 20 years ago when I joined the Team of diocesan priests at the Catholic Missionary Society leading parish and school Missions. My first parish Mission was with John in September 1996 in the parish of the Assumption of Our Lady at Maldon in Essex in the Diocese of Brentwood and I couldn't have had a better teacher and mentor. I am wearing the CMS stole as a reminder that the five founding members of the Catholic Missionary Society were recruited as newly ordained priests from the Beda by Cardinal Vaughan in 1902. One of them was the famous Fr Thomas Byles who, in 1912, was to perish tragically and heroically on the *Titanic* while on his way to America to officiate at his brother's wedding.

Theme

The scripture readings for this Ecumenical Service have focussed on the theme of Commitment to Unity through Justice and Mercy. This year's theme was chosen by a group of Christians from Indonesia which is well known as having the largest Muslim population of any country but where 10% of Indonesians are Christians from various traditions. Their prayer and desire is that Christians throughout the world should give united witness for justice and mercy and so

The Beda chapel during the service for Christian Unity. Photo: College website

be a sign and a means of Christ's healing grace for the brokenness of our world. Our scripture readings encourage and challenge us both to receive God's justice and mercy with gratitude and to show God's justice and mercy with generosity.

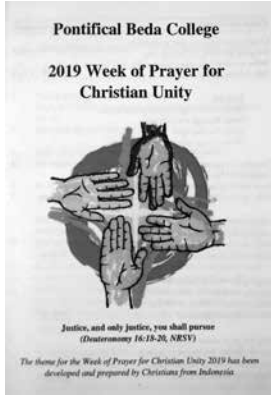
Journey

Pope Francis reminds us that when we pray and work together in proclaiming the Gospel and in the service of others, we are already united. Pope Francis also often speaks of the ecumenical journey in terms of walking together on the way. Significantly, the new Anglican-Roman Catholic International Commission document of ARCIC III is itself entitled "Walking Together on the Way – Learning to be the Church – Local, Regional and Universal."

There are perhaps three words which best sum up the ecumenical journey and they are – relationships, relationships, relationships. Relationships are not just important: they are essential. Where relationships are good, things tend to happen. Where relationships are not good, things so easily falter and grind to a halt. Relationships and trust are the necessary bridge to reconciliation and unity.

The image of a journey invites us to reflect on where we have come from and where we are going. The journey began long before our time and tonight it is good, in this chapel, to remember with gratitude those who have walked the ecumenical way before us and who have now passed on the baton to us to hand on in our turn.

Trust


Pontifical Beda College

2019 Week of Prayer for Christian Unity

Justice, and only justice, you shall pursue
(Deuteronomy 16:18-20, NRSV)

The theme for the Week of Prayer for Christian Unity 2019 has been developed and prepared by Christians from Indonesia

Being here in the Beda College is a great privilege for me and, though it may seem unusual, I think it is also very fitting on this occasion and in this setting, to speak of somebody who lived in what, for Roman Catholics at the time, was very much a pre-ecumenical age but who nonetheless has much to teach those of us who are blessed to be living in this current ecumenical age. It is easy to forget how far we have travelled on the road and it is only right and just to give thanks for the great ecumenical progress that has been made as a result of those who have been involved in faithful and patient dialogue over the last fifty years. As the Roman Catholic National Ecumenical Officer in England and Wales I work very closely with my colleagues who are National Ecumenical Officers in the other main Christian traditions and I can honestly say that any one of us could represent all of us – simply because of the relationships and trust, - the genuine friendships - built up by our predecessors which we have inherited and on which we continue to build in our turn.

Story

So the person I want to mention this evening is a former distinguished Rector of this Beda College. He is a man I never met but one I wish I had. Like myself, he was a priest of the Southwark Archdiocese – which today covers the whole of south London and the county of Kent, although in his day it also covered the whole of Sussex and Surrey which now forms the diocese of Arundel and Brighton. I was once privileged to live in the presbytery of St Thomas à Becket Parish, Wandsworth when I was Director of our Diocesan Centre for Adult Formation and I know that Fr Peter Verity, the Spiritual Director here at the Beda, also lived there at one stage when he was working for the Bishops' Conference. It was while I was living at St Thomas à Becket that I first became interested and intrigued by the life and story of Mgr Charles Duchemin who was Rector here at the Beda for 33 years, from 1928 to 1961.

He was born at Edgbaston in Birmingham in 1886. He qualified as a solicitor at the age of 22 and came to live and work in No 3 Norfolk Mansions in Santos Rd, Wandsworth, right next door to the presbytery. He greatly admired the Irish parish priest at the time, Fr Thomas Cooney - so much so, in fact, that, having obtained his degree from Trinity College, Cambridge, he himself decided to become a priest and arrived at the Beda College as a seminarian and a late vocation in 1914. This was at a time when the Beda was housed within the

Venerable English College and where the Beda students and staff had the use of the Martyrs' Chapel. He was ordained a priest in 1918 in Cambridge when he was 31, originally for the Northampton Diocese, and took up his first appointment as a priest at the Church of St Peter and All Souls in Peterborough. In 1921 his Parish Priest became the Bishop of Northampton and Fr Duchemin asked to be transferred to the Southwark diocese. It would be fascinating to know more about what lay behind his request but it likely that it was so he could assist his great friend and mentor Fr Cooney, the PP of St Thomas à Becket at Wandsworth.

After six very happy years with Fr Cooney at Wandsworth he was made a monsignor in 1928 and appointed as Rector of the Beda College, which in 1921 had moved to premises near the Piazza Barberini. Mgr Duchemin was ultimately to see the move of the Beda to its present site in 1960 before he retired after 33 years at the age of 75 in 1961 and then died in 1965. He is buried in Mortlake Cemetery in the same grave as Fr Cooney, the priest who had inspired his vocation and whom he admired so greatly.

Message

So what can we learn today from the pre-ecumenical age in which Mgr Duchemin lived? For me it is summed up in the fact that when he left Wandsworth in October 1928 the only place big enough for the local people to say thank you to him was Wandsworth Town Hall which was hired for his farewell and was packed out not only by the Catholic parishioners but by many non-Catholics and other local people who had cause to be grateful for his ministry in the area. He had a genius for friendship that cut across the labels that normally distinguish and often divide people. Like his Lord and Master in tonight's Gospel reading, he was filled with the Holy Spirit and with power and he humbly went about doing good. As befits our specific theme of Commitment to Justice and Mercy, Charles Duchemin used his legal training to help Fr Cooney in his work as Chaplain to Wandsworth Prison and specifically to improve the living conditions of the prisoners and to help give discharged prisoners the chance of a new start in life. He also used his knowledge of the law to help poor families in the area who had trouble with their neighbours or with their rogue landlords. It was reported that he was greatly appreciated by all the people of Wandsworth for 'his inexhaustible kindness, his ready sympathy and his helpful counsels.'

In short, we can say that he was "walking the talk" before that phrase had been invented. Perhaps we have a tendency to think that we have to do the talking before we do the walking – but experience suggests that it is by first walking and working together for the common good and in the service of others that we can lay a firm foundation for our talking together, with honesty and humility, about the things that both unite and divide us as Christians.

Future

So what might the future be for ecumenism? Pope Francis gives us an important reminder that unity is not the fruit of our human efforts but is instead a gift that comes from on high. He says that we are not able to achieve unity by ourselves, nor can we decide its forms and timing. Rather, our task is to that of receiving this gift and making it visible to all. It is more about receiving than achieving. From this point of view, he says, unity, rather than being a destination is a journey, with its roadmaps and rhythms, its slowdowns and its accelerations, and also its pauses. Unity as a journey, he reminds us, requires patient waiting, tenaciousness, effort and commitment.

The author at the Christian Unity service at the Beda. Photo: College website

Tonight's service focusses on commitment. We are invited to reflect how we might take a small but sure step forward on that journey as we commit to tipping the scales of justice a little by a particular act of justice, mercy or unity – depending on our particular gifts and individual circumstances. We are also invited to pray for each other and for each other's commitment. In that way we recall the example and witness of Mgr Duchemin– and both the fine portrait and fine bust of him here in the Beda help to keep both his memory and his spirit alive.

He himself once presented the Birmingham Oratory with a fine bust of Blessed (and hopefully soon to be) St John Henry Newman – in memory of his own father Charles who had been organist at the Birmingham Oratory and a good friend and admirer of Newman. Charles Duchemin Senior had himself been the principal solo soprano at the opening of St Chad's Church (and later Cathedral) in Birmingham in 1841.

Newman's hymn "Lead kindly light" (which I would like at my funeral!) wisely teaches us to walk the journey of faith step by step and to leave the destination in God's hands and to God's good time:

> **"Keep thou my feet, I do not ask to see the distant scene, one step enough for me."**

Canon John O'Toole of the Archdiocese of Southwark is National Ecumenical Officer of the Catholic Church in England and Wales.

Bartimaeus, the blind beggar

REV. NORM ALLRED

It's another hot, dusty afternoon on the road outside Jericho. My mat is stiff with accumulated dust. I've heard a few coins hit the bowl, and I've gathered them under the hem of my cloak. I hope those ruffian urchins don't take them again.

To my left I hear a rumble of a crowd of people, scuffing up the road. I'll probably cough in the dust they raise, but if I can make myself heard above the noise, I stand a chance of some small generosities from a few. "*Alms, alms*!"

They're calling out "*Jesus of Nazareth*"; the man I've heard mentioned over these last weeks in snatches of conversations overheard as groups of people have walked by. He's been mentioned a lot - I've had to piece together the information since no one takes the time to talk to me anymore. They used to include me, when Dad was alive and took care of me. I lost my sight when I was a boy, and I lived with him into manhood, doing what I could in my blindness but, after he died, there was nothing for me to do but beg. No one even remembers my own name - I'm just that 'son of Timaeus': the blind beggar. I have no son.

Jesus of Nazareth. They say he's the king, the 'son of David'—the anointed of God, then. They say he heals people, casts out demons. Could he heal me?

I could call out to him. He might answer me. He'll see I'm blind. Maybe he'll do something.

Maybe he'll pass by—not hearing, or not caring. I'm scared to take the chance.

The answer is always "no" if you don't ask, so I will be brave and try. "*Son of David, have mercy on me*!!"

Ouch! Stop kicking me! "*Son of David, have mercy on me*!!"

I will NOT shut up. "*Son of David, have mercy on me*!!" "*Son of David, have mer*..." wait, I can hear him. He wants them to help me get to him. Which way?—oh, this way.

"*What do you want me to do for you*?" he says.

My breath stops in my throat.

I want him to do the impossible. I want him to make me see again. I'll take the pain if it hurts, I'll figure out what to do with myself since I never learned any trade but now won't be able to beg. I want to see my life.

What I don't want him to do is break my heart. To me, he's a rumour heard in pieces by a blind beggar. I don't even know it's really him - how would I know? This could be a cruel joke by this heartless bunch, or a ruse to get me to stand up so they can pilfer my coins. Even if it's him, what makes me think he can do the impossible: clear this darkness, make these scarred, useless eyes see again? Two minutes from now he will walk on, having refused or failed, or given me just a bit of money, and I will stumble back to my mat to beg again - bitter, disappointed, with no courage left to hope; my only true option to sit in my darkness for the long remaining days of my life.

The darkness will hurt less if I choose it myself. I should just say "*Could you give me alms*?" and then go sit back down.

This is the condition in which we all find ourselves at some point. On that day when our comfortable self-understandings are seen as stories which were partial or prevaricating or inadequate or obsolete, we stand in full realisation of our broken, blind, impossible condition. To each of us, Jesus says "*What would you like me to do*?"

How many belief systems, both personal and published, arise in the fear Bartimaeus likely felt, fear of a broken, bitter heart? For how many are the choices of a darkness - materialism, hedonism, atheism - because a broken person fears to risk belief, fears that Jesus cannot do the impossible and mend his or her state, the human state? We will all stand blind before Jesus and hear Him ask "*What would you like me to do*?" Will we ask for the impossible? Will we believe in Him?

Bartimaeus, the blind beggar:

He forces me to choose: do I believe in him, or do I not?

"*Take courage*" they said. Will I be brave enough to take the risk and believe?

Alright, I will. He is gentle and inviting; He sounds like he cares about me. I do believe he is the son of David, God's own chosen and anointed. I've heard others say it's true. I do believe he could do this impossible thing. He asked me what he could do for me, and so I will tell him, and wait for his answer. I think that, whatever the answer, he will be good to me. I already know what the mat is—dark and final.

"*My teacher, let me see again.*"

I hear him say, "*Go; your faith has made you well*" and then I look into his gentle eyes.

Rev. Norm Allred was ordained deacon for the Diocese of Meath on 12 June 2019.

Cucina Romana

FR RONALD CAMPBELL

Italy is famous for its food all around the world and each region has its own specialities. Rome is no different and the *ristorantes, trattorias* and *pizzerias* (not to mention the cafés!) which are spread out across the city are ready to welcome hungry locals, tourists and even, every now and again, seminarians!

For Romans, and Italians in general, meal times remain an important part of the social fabric, a time to sit together with family and friends and combine eating with another favourite Italian pastime - talking.

On first arrival in Rome, trying to navigate the rules and etiquette of meal times can be more daunting than an Eschatology class on a Monday morning. So this article may be able to offer some advice with the former. For the latter, I'm afraid you are on your own!

Etiquette at meal times is still of utmost importance to Romans as I discovered as I ventured out in the early days of my time here. Without knowing our *antipasti* from our *secondo* my friend and I managed to convey to the patient *Cameriere* (waiter) that we were just hoping for a simple bowl of pasta – so far, so good. When it came to order our drinks, my friend hoped to order a beer but was told that it would be *vino bianco* which would be served. Assuming that there was no beer available he happily agreed to this. After the meal and as we were preparing to leave and ask for *il conto* (the bill), the *Cameriere* re-appeared with a glass of beer and placed it in front of my friend. When he enquired if they had just realised that they did indeed have some beer on the premises, he was told *"No, we have beer, but you do not drink beer with pasta, with pasta you drink white wine, you have now finished your pasta, so now you can have your beer!"* While not all establishments will be quite so hard and fast with such rules, the message was understood!

On the subject of drinks, in the summer months you will see Italians and tourists alike sitting outside bars sipping their often brightly coloured *apertivi* - their pre-dinner drink which is just as important as the meal itself. In recent years, there has been a surge in cafés and bars offering 'happy hour' which combines the *apertivo* with a buffet at a reasonable price. A member of staff at one *trattoria* told me that because of this, fewer people were ordering starters when going out as they had already filled up while having their *apertivo.*

In terms of the options on where to eat, a ***pizzeria*** is a leisurely and inexpensive option mainly serving pizza with other items generally available, a ***trattoria*** is a no-frills establishment with a variety of meal options, and an ***osteria*** has a focus on wine. For something a little more upmarket, head to a ***ristorante.*** Lunch *(il pranzo)* is generally served between 12pm-3pm and dinner *(la cena)* between 7pm – 10.30pm. However, in city centre Rome you can find places that stay open throughout the day.

Traditional Italian menus have five courses. A full meal usually consists of an appetizer (*antipasto*), a first course, (*primo*) a second course (*secondo*), a side dish (*contorno*) and a dessert (*dolce*). You do not have to order from every section but usually people have at least two courses.

Also try not to order two dishes from the same section for yourself! I have had visitors who have puzzled patient members of staff by insisting they want two pasta courses. Another friend asked for chips to be added to his lasagne stating: *"I thought the Italians would know that you always have chips with* lasagne" as the waiter returned to the kitchen shaking his head. Alas, I have had to strike that establishment from my go-to list!

An *antipasto misto* (mixed appetisers) is a good option for sharing as a group as well as discovering some local favourites. In Rome, likely *antipasti* candidates are: *zucchini* flower (baked or fried) *suppli* (croquettes filled with rice and mozzarella cheese) and artichoke.

Next is the first course *primo.* This consists of pasta, soup or risotto. The variety of the types of pasta and the sauces that accompany it can seem endless. Do ask a member of staff to explain more, which they are always happy to do.

The second course *secondo* is generally either a fish or meat course, and there are usually vegetarian options. Regarding the preparation of the dish, look out for the words ***al forno*** (baked), ***fritto*** (fried), ***lessato*** (boiled) and ***alla griglia*** (grilled).

Often the *secondo* is standalone so it is here you can combine it with a side dish (*contorno*). Popular *contorni* include mixed salad (*insalata mista*), seasonal vegetables, (*verdura*) spinach or small roast potatoes (*patate arroste*).

Once your *secondo* is completed, you are now ready to sample something sweeter. The dessert list *(dolci)* is often just as extensive as the previous courses and taken just as seriously! It is not simply a 'tack-on' at the end of your meal. *Tiramisu, panna cotta* and of course *gelati* (ice-cream) are usually high on people's lists when deciding what to have. It is always worth asking your server which of the *dolci* are *fatti in casa* (homemade).

We are almost, but not quite finished our whistle stop tour of Roman cuisine! Being the good hosts that they are, the Italians want to ensure that following a hearty meal you will not be overcome with indigestion, and they have an ingenious way to assist with this.

Digestivi are alcoholic drinks usually made from fruit: *grappa* from grapes, *amaro* from herbs, *mirto* from berries, and *limoncello* from lemons. For something exotic, try *Cynar*, which is made from artichokes. In some places, they'll bring a few bottles of their homemade liquers for you to try. As these are offered as an *omaggio* (courtesy), you are expected to have only one shot glass worth. From personal experience, it is worth letting your guests know this before the bottle hits the table!

Here at the Beda, the *personale* work hard to provide us with a good selection of meals on a daily basis. We have been fortunate to sample many differing types of pasta and as well as delicious *dolce*!

When there is a festive meal in the College, the *personale* pull out all the stops and the work and care that has gone into preparing such meals is very much appreciated by the whole community.

It has been a privilege to have had the opportunity to live and study in Rome and to sample its culture. The significance of "breaking bread" together which is at the heart of both the Italian and Christian ethos encompasses so much more than the meal itself. It promotes friendship, sharing and appreciation of what we have been given each day. Values which I hope to retain as I begin ministry.

Buon Appetito!

Fr Ronald Campbell was ordained for the Diocese of Argyll and the Isles on 9 July 2019.

A tried and tested recipe for Spaghetti alla Carbonara

Ingredients

- 450 gms spaghetti
- 100 gms streaky rashers of bacon
- 4 egg yolks
- 50 gms freshly grated Parmesan
- olive oil
- salt and freshly ground black pepper
- fresh parsley, chopped

Bring a large saucepan of water to the boil, add the salt and the spaghetti. At the same time chop the bacon into small strips and cook in a pan with a dash of olive oil; when cooked, keep the pan warm.

Beat the egg yolks in a bowl, add half the Parmesan, salt and pepper. When the spaghetti is *al dente*, drain it, add some olive oil, then the bacon from the pan and the egg and Parmesan mixture. Stir well, the eggs cook on contact with the hot pasta. Serve immediately on hot plates with the rest of the Parmesan and garlic bread. Buon appetito!

Serves 4

Religious Music but not in Church

~ REV. ADRIAN LOWE ~

Anyone who attends church on a Sunday, or has lived in a seminary or religious congregation, becomes very used to the idea of music being a part of the liturgy – hymns and a musical setting of the Mass are sung and perhaps even the gospel might be intoned; for anyone attending a communal celebration of the Liturgy of the Hours, such as Morning or Evening Prayer, there might be a sung setting of one of the gospel anthems: the Benedictus or Magnificat. For many years, however, there has been a kind of parallel world of religious music which was not intended for use in a church but was composed more for the concert hall or for listening at home. This article explores some of this music and gives a few handy hints on how to listen to a selection of works.

The Mediaeval and Renaissance periods in music, from about 500 AD to 1600 AD combined, seem to have had music mainly composed for use in church services, such as Gregorian chant and Mass settings which were usually polyphonic, that is to say with a number of individual voices imitating each other. The Council of Trent declared that liturgical music should be clear and executed quickly. In fact, much of the music of the time forms a kind of meditative backdrop to the liturgy being prayed at the altar. The music is richly contrapuntal and it is probably fair to say that the melodies are not memorable because they were not meant to dominate the liturgy or be distracting. It can be difficult to listen to this kind of music in a concert or in a concentrated way; it is meant to be background music much like the way that film music, although often of a very good quality, should not be more noticeable than the film.

Once we reach the baroque period things begin to change. One of the first examples of music written more for performance must surely be Johann Sebastian Bach's Mass in B Minor. It was completed in 1749 and was not performed in Bach's lifetime. In fact, there are a number of questions as to why Bach, a Lutheran, wrote a setting of the Catholic Mass. The first movements were composed much earlier for a Catholic patron as a kind of job application, Bach was hoping to secure work, but why did he complete it? A performance takes nearly two hours

so it is impractical for liturgical use and requires a large orchestra, choir and soloists, resources which most churches, even in Bach's time, would not have. The music itself combines dance rhythms with elements of Italian opera, florid vocal lines and imaginative instruments to accompany them such as the oboe d'amore, French horn and bassoons. The music "paints" the story of the Mass to some degree, the use of the horn in the Gloria at the words *quoniam tu solus sanctus* (for you alone are the Holy One) because brass instruments were traditionally associated with music for the king at court; and a mournful dropping sound in the woodwind to accompany the crucifixion of the creed, the instruments depicting the sound of blood dropping from the body of Christ on the cross. Bach's B minor Mass, however, was to influence a later work with more musical painting of the words on an even larger scale.

Ludwig Van Beethoven finished his Missa Solemnis in 1823. Again, there is no hope of the work being written for the celebration of Mass: the music lasts for about an hour and a quarter and makes enormous demands on the singers and instruments who are pushed to the extreme limits in terms of the range of notes which they have to hit as well as the speed with which they need to execute the music. Beethoven, despite disliking formal religious expression, wrote on the cover, 'From the heart – may it return to the heart.' The Kyrie is a moving prayer for forgiveness, but why are the words, *Kyrie eleison* (Lord have mercy) sung by the choir and then repeated by a solo singer? Is the composer trying to tell us something about sin being not just personal but that is affects the whole community?

The Gloria positively fizzes and bubbles with joy as the choir sing the opening in melodic lines which soar like rockets to heaven. The creed gently accompanies the words about the incarnation with woodwind instruments which seem to hover round the voices like the Holy Spirit, literally depicting the account of the angel Gabriel telling the Blessed Virgin Mary how she will conceive: "The Holy Spirit will come upon you, and the power of the most high will overshadow you" (Luke 1:35). There are other ways in which the orchestra help the music make sense, one of the most dramatic moments is when the crucifixion is depicted by violins, violas and cellos soaring across their strings to imitate nails being hammered into Christ's hands and feet. The Holy Spirit is depicted again in the Benedictus, this time by a solo violin which soars as the singers intone *Benedictus qui venit in nomine domine* (Blessed is he who comes in the name of the Lord). This time the Spirit is being called upon the gifts to be offered on the altar, but there is no altar – we are listening to this in the concert hall, and Beethoven uses the *Agnus Dei* to remind us about that fact by letting the orchestra depict a battle, replete with trumpets playing military fanfares whilst the chorus sing *Dona nobis pacem*, desperately crying out for peace.

Beethoven really seems to have taken great care over the tone painting of the words, shifting key to contrast the living with the dead in the creed and stretching

the choir to their limit with passages of scales to depict life everlasting. It is a phenomenal work displaying Beethoven's creative genius and giving the listener, either at a concert or at home, a way of experiencing the texts of the Mass in a dramatic way, allowing us to enter Christ's life, death and resurrection outside of the liturgy together with Beethoven's inscription at the top of the music, "From the heart – may it return to the heart."

If we move from these two Germanic Mass settings to France in the twentieth century, we find a very different mode of musical expression in Olivier Messiaen's *Trois Petits Liturgies de la Présence Divine* – Three Small Liturgies of the Divine Presence. Despite the title, they are not liturgy in any formal sense, but a concert work with a text written by Messiaen himself. *Trois Petits Liturgies* is in three sections, each of which explores a different aspect of Christ's presence: the first is God present in us, the second God present in himself, and finally God present in all things. The music was finished in 1945 and was condemned in Paris at the premiere for being too sensuous. Messiaen uses an orchestra which includes exotic instruments like the celeste and a peculiar instrument called the ondes martenot, a curious keyboard instrument which includes a wire which can be used to produce wavering sounds. The orchestra also includes piano and strings, percussion and a female chorus sing Messiaen's text above an accompaniment of imitation bird song, wavering electronic noises and rhythms taken from Indian music. The effect is rich and colourful, literally colourful as Messiaen had a condition called synaesthesia, where senses refer information to the person in a way which overlap, so he actually heard colours. His scores are often littered with instructions to play a passage in sliver, or orange or blue!

The best way to listen to the work might be to concentrate on the exotic sounds and explore the mediations on God's presence. The text features lines such as, "My Jesus, night of rainbow and silence, pray in me," and "Red and mauve melody in praise of the Father, With a kiss your hand goes beyond the board, Divine Landscape, flip yourself into the water." Messiaen seems to have been influenced by the French Symbolist school of poetry, a poet like Stéphane Mallarmé, for example, so the text and music may seem obscure. Messiaen asks his singers to speak the words in rhythm at some points and then sing in unison with the orchestra. Despite the adventurous nature of this music, completed in 1944, the music is surprisingly melodic and worth exploring. The effect is mystical and contemplative with moments of drama alternating with passages of transcendence. It may not be an easy listen but it does promise to be a rewarding one.

Finally, if we turn to the idiom of popular music, we can find a diverse catalogue of music for praise and worship in a chapel as well as listening to outside of church: the songs of Don Fransisco, for example, but let us look at a recent song by the Canadian singer, Avril Lavigne. The title track from her latest album, *Head*

Above Water, reached number 5 in the Hot Christian Songs Chart and is a musical setting of her prayer for help whilst suffering from Lyme's disease, an infection contracted through a tick bite. She felt she was literally drowning and thinking she was going to die prayed, "God keep my head above water." The song is scored relatively traditionally with a piano taking the lead but haloed by strings and with percussion used in the choruses. Lavigne had grown up singing in church and we find the undeniable influence of Christian rock in the sound, with a moderate tempo and an emphasis on an embellished vocal line, listen to her ornamentation in the first verse on the line, "my voice becomes the driving force."

Her lyrics form an interesting theology – she begins by trying to solve her difficulties herself: "I've got to keep the calm before the storm," and "yeah my life is what I'm fighting for." But then she turns quickly to God with the words: "God keep my head above water." Interestingly, she does not ask for her burdens to be taken away, not to be taken out of the dangerous water but just to keep her head above it. The lyrics move on to express a more intimate, personal relationship with God, "So pull me up from down below . . . Come dry me off and hold me close, I need you now, I need you most." Her relationship with God is expressed here in the tone of a parent and child, almost like a child being lifted to safety. The many allusions to water, swimming and drowning in the song are expressed, almost painted, by the piano that plays an urgent series of notes which could depict the rocking of a boat or waves, whilst Lavigne adds extra notes to traditional triad harmony to give a contemporary feel to what is quite a traditional line up of voice and instruments. Her pleading line at the end of each chorus can perhaps be made by any one, "Don't let me drown, drown, drown."

There are many pieces of music available for listening to on a recording or in a live performance that express the religious experiences and convictions of their composers, and sometimes we can be surprised with music by someone with no faith, take for example the atheist Johannes Brahms' German Requiem, using biblical texts but with the intention of comforting the mourner rather than for praying for the dead; or Mahler's Eighth Symphony with a setting of the *Veni Creator Spiritus* combined with passages from Goethe's *Faust*. When listening for pleasure it is perhaps best to keep an ear out for how the composer is setting the text, which instruments are being used and how the singer might be depicting the words. Although we may not be listening in church, this music can be a profound encounter with God and when we sit in a concert surrounded by people from many faiths or none, we are all united by the same sounds, bound together by the same chords of harmony as we discern what the musicians are saying, and more importantly what the Lord is trying to tell us.

Rev. Adrian Lowe was ordained deacon for Brentwood Diocese on 12 June 2019.

A Jewish Perspective on New Testament Interpretation:

Prof. Amy-Jill Levine Visits the Beda

SR PATRICIA M. MCDONALD SHCJ

Most of us will have stumbled over passages in the New Testament that use disparaging or otherwise problematic language about Jews in order to make Jesus (a Jew!) or the Christian message shine more brightly by comparison. Take Matthew 23, for example, where the evangelist is determined to make his point about some fellow-Jews who were evidently providing serious competition for him. "Woe to you, scribes and Pharisees, hypocrites" (23:13). In case anyone happened not to notice it, the expression comes up five more times in the chapter (vv 15, 23, 25, 27, 29). Other insults are included, too: children of hell/ Gehenna (v 15), blind guides (v 16), blind fools (v 17), brood of vipers (v 23).

In literary terms, this is simply an attention-getting form of rhetoric, diatribe, that would have been familiar enough to the first-century Hellenistic followers of Jesus who listened to the gospel as it was read aloud to them. Perhaps even in our day the vituperation in Matthew 23 is relatively harmless, given that scribes and Pharisees are not part of the contemporary world. But what about the dozens of references to "the Jews" in the Gospel According to John, some of them at least as insulting as Matthew 23? Or that Christ "abolished the Jewish Law, with its commandments and rules" (the unhappy translation of Eph 2:15 used in the Prayer of the Church at morning prayer on Friday of Week 2), commandments that Acts 15:10 claims are a burden that Jews had never been able to bear, rather than that for which the Psalmist's "soul is consumed with longing…at all times" (Ps 118/19: 20)?

When such things are read as part of the Mass or the Divine Office, nothing can be done about the officially mandated translations, but those who have the privilege of preaching at Mass might consider how to contextualise such passages and thereby make the liturgical experience less embarrassing for anyone in the congregation who happened, for whatever reason, to be accompanied by a Jewish

friend or relation. More generally, even imagining the presence of a Jewish child or a rabbi among one's hearers, in church, the classroom, or elsewhere, can be a salutary reminder that perpetuating unexamined prejudices may contribute to inter-religious tension or even hatred. At this point, you may well be asking, "Where are these ideas coming from?" Read on!

In the early part of the second semester this year, the Lay Centre in Rome sponsored a series of events that included a session on the parables of Jesus by Professor Amy-Jill Levine, an American Jewish scholar spending a few months at the Pontifical Biblical Institute. Prof. Levine holds three chairs in New Testament and Jewish Studies at Vanderbilt University, Nashville, and has had long experience of working alongside Catholic biblical scholars and students in many different settings. Having encountered her at conferences in the United States and benefitted over the years from her prodigious editing skills, I knew her as a force of nature with a gift and long-term mission for showing Christians how to look at New Testament passages from outside the range of boxes they normally inhabit and, in so doing, perhaps opening up for them the possibility that there might be other different ways in which they might profitably explore the biblical text. Encouraging Beda students to attend the session at the Lay Centre was, therefore, a no-brainer, and a number of students took up the recommendation to attend. They were not disappointed.

Afterwards, Prof. Levine asked if she could do anything for us, so we invited her and her husband to lunch on 17 May. Then, thanks to the quiet promotion of the event by the student dean, a group of about thirty of us experienced ninety minutes of high-octane teaching about ten areas in which, on the one hand, anti-Jewish stereotypes are frequently transmitted as part of the "biblical message" while, on the other, important insights about the text remain unnoticed. A convenient source of these is Prof. Levine's essay, "Bearing False Witness: Common Errors made about Early Judaism", found (along with much other useful material) in *The Jewish Annotated New Testament* which she edited with Marc Zvi Brettler (Oxford: Oxford University Press, 2nd edition 2017). A more general (and highly readable) account of the situation, with a focus on Jesus, is *The Misunderstood Jew: The Church and the Scandal of the Jewish Jesus* (New York: Harper Collins, 2007).

The written word does not, of course, convey the energy and passion of the direct encounter with Prof. Levine, but it might well give some sense of the enrichment to be gained by taking seriously the Jewish foundations of Christianity, the points being made by Church documents on the subject from *Nostra aetate* onwards, and the fidelity of God whose "gifts and calling are irrevocable" (Rom 11:29).

Sr Patricia McDonald SHCJ is Academic Programme Director at the Beda College.

A Franciscan in Rome

BR MARKUS OHLSSON TOR

TOR and the Rome Connection

St Francis holding up the Lateran Basilica

For the last two years there have been two Third Order Regular (TOR) Franciscans from Sweden studying at Beda College, Brother Ludvig and I. We have temporarily left our community and our normal rhythm of life in Sweden for the community here at the Beda College. The transition from home to Rome was not too difficult for either of us. We still have the possibility to see the friars of our general curia at Cosmas and Damian (near the Colosseum), so we have actually come closer to the origin of the Franciscan order. Another bonus is that Assisi is not even three hours away by train. However, you do not have to go that far to walk in the footsteps of St Francis! Some key events in the history of our order took place in Rome and many of them on the Seven Churches Walk that we do each year in Holy Week. Let us follow holy St Francis on his walks in Rome as we do the Seven Churches Walk together.

The Basilica of St Peter: the conversion

When St Francis was going through his conversion experience that would eventually lead him to leave his fairly secure existence to embrace poverty, we are told of the famous story of him and the leper. But during that same period he also went on a pilgrimage to Rome and the tomb of St Peter. As he was praying in front of the tomb, he was astonished at the meagre offerings given by other pilgrims. He threw handfuls of money onto the stone to make a noise and demonstrate that one should honour the one that God had honoured so highly. Then he went out and, out of love for poverty, gave his fine clothes to a beggar

and put on his tattered rags. Full of joy he then sat down with the beggars in front of St Peter's, begged in French, and ate with them (Celano).[1]

The Lateran Basilica: the rule

When St Francis had returned back home and had fully embraced poverty he scandalised some people in Assisi by the change that he had gone through (they simply did not understand how he could give everything up for the Lord). He also attracted people, however, who wanted to share that form of life with him. When the community reached the number twelve, St Francis saw the need for a rule. In order to get approval from Pope Innocent III, the twelve set off for the 120 mile walk to Rome, one day in the spring of 1209. When they reached the capital they met the bishop of Assisi. Since he valued the presence of these minor friars in his diocese he offered them his advice and full support.

St Francis also contacted the Bishop of Sabina, the Benedictine Giovanni di San Paolo, who initially tried to convince the group to choose one of the existing orders. St Francis explained, in all humility and kindness, that he wanted to follow another ideal. The bishop accepted his desire and agreed to promote his case in front of the Pope.

The Basilica of SS Cosmas and Damian

A few nights before Pope Innocent III met the men from Assisi, he had the famous dream about the small religious man supporting the Lateran Basilica that was about to crumble. Understanding that the dream was about St Francis, the Pope accepted their request, gave his approval of the rule, encouraged them and blessed them. "Go with the Lord, brothers, and as the Lord will see fit to inspire you, preach penance to all. When the almighty Lord increases you in numbers and grace, come back to me with joy, and I will grant you more things than these and, with greater confidence, I will entrust you with greater things" (Celano).

1. The Life of Saint Francis by Thomas of Celano; Regis J. Armstrong *Francis of Assisi: Early Documents vol. I.* (New York: New City Press, 1999), 212

The Basilica of St Paul: Pope Honorius III and the granting of a protector of the order

Some time later – it is difficult to tell how long from the account of the early biographers but it must have been at least seven years because Honorius III became Pope in 1216 – the friars encountered a problem. In order to resolve this, St Francis went to Rome again. While he was there, he wanted to preach to the new Pope, Honorius III (who is depicted at the feet of Jesus in the apse of St Paul Outside the Walls), and the cardinals. The Bishop of Ostia, Ugolino (who became Pope Gregory IX), helped him to fulfil that wish. On that same occasion St Francis asked the Pope to appoint Cardinal Ugolino as Cardinal Protector of the order.

Santa Croce in Gerusalemme: attacked by demons

St Francis was invited to stay with Cardinal Leone Brancaleone at Santa Croce in Gerusalemme. The man from Assisi chose to stay in a tower in the wall near the church. During the night he was attacked by demons. He saw this as a punishment for his arrogance in agreeing to stay with a Cardinal when his brothers lived in simple houses and had to go hungry. The following morning he thanked the Cardinal and went to the hermitage at Fonte Colombo.

These are just a selection of stories of our founder's doings in Rome. If I were to write about all of them fully, this article would be too long. But I just want to mention another place that, for a Third Order Regular Franciscan from Sweden, is also worth a visit - Piazza Farnese. This is the place where the TOR friars and St Bridget of Sweden once lived as neighbours.

Another view of the statue of St Francis at the Lateran

Markus Ohlsson TOR is a first year student at the Beda College.

A Camino in Palestine

FR ALAN HODGSON

On the road to Jericho

Every year, during our summer recess, we are required to do a placement to gain some pastoral experience and to take part in the life of the parish to which we are sent. Generally the parish is decided upon by the vocations team from individual dioceses in conjunction with the local bishop. In summer 2018 I was asked to live in Palestine for six weeks and to work with a non-governmental organisation [NGO] for four weeks and a Catholic orphanage for the remaining two weeks. The time with the NGO was of particular interest and I hope to convey some of what I achieved in this article.

For the full four weeks I stayed with a very kind and loving Palestinian family on the West Bank in Beit Sahour, in the foothills of Bethlehem. I was to work with the nephew of the family in his organisation called the *Masar Ibrahim al Khalil* [**https://masaribrahim.ps***]* a non-profit organisation that, amongst other community based projects, manages a walking route (called the *Masar)* covering a distance of just over 200 miles from the very north of the country in Rummana to Beit Mirsim in the south-west. The whole route would take 21 days to complete if attempted in one journey or the organisation would arrange any segment of the walk in which a traveller may be interested. The full 21 day route can only be accomplished in March and November as these are the cooler months - the shorter trips can be arranged at any time of the year. It was too hot to do any serious walking whilst I was there so I was not able to experience any of the actual trail from a hiker's perspective. The beauty of the *Masar* is that walkers stay with local families or in Bedouin communities, locally run guest-houses, use local guides and support women's cooperatives that have been set

A glimpse of one of the empty reservoirs built by Solomon; these have been quenching the thirst of the local community for almost 3,000 years and feeding water, via an aqueduct, to Jerusalem. It is interesting to see the complex engineering on display in this empty reservoir

up along the way by the organisation. This provides valuable employment and income for the families along the route as well as giving the local population a sense of pride in their country and neighbourhood.

The organisation has done an amazing amount of work in setting up these cooperatives, guest houses and many other facilities along the route. This has engendered a feeling of pride and usefulness amongst the people of the villages and Bedouin Communities as they entertain and show off their beautiful country. One aspect I can definitely attest to is the kindness, generosity and hospitality. Everywhere I went I was greeted by smiling children and adults showing me their homes and offering me tea and cakes. They make many crafts in wood as well as needlework so there are plenty of opportunities for keen collectors to offer support to these families.

My role with the organisation was primarily to chart the route and identify any biblical or religious sites along the way, especially in the stop-over points and write a guide with this information included (there were many, many fascinating reference points along the route) and, later, go and visit as many of the sites as possible so I could describe the route from first-hand experience - albeit from the comfort of being driven around.

Drawing water from Jacob's well in the grounds of an Eastern Orthodox monastery in Nablus, West Bank, Palestine. The water tasted sweet and cool on an extremely hot day.

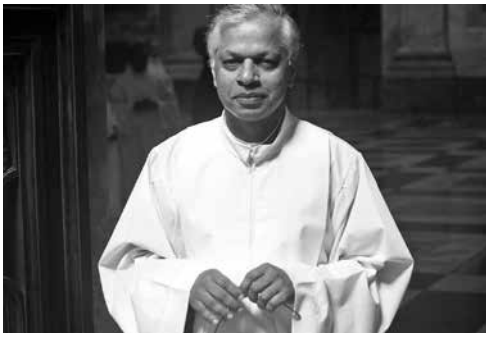
I visited the oldest church in Christendom believed to be on the site where Christ healed the ten lepers. Christian worship has been taking place continuously on this site since the first century and it was visited by the Empress Helena in the third century when she promptly expanded the small church. The divide between the old and "new" church is pretty clear so I was still able to stand in the very ancient part of the building/grotto. Along with visiting the ancient Samaritan community just outside Jericho I also drank water from Jacob's well, saw the place where John the Baptist was beheaded, Solomon's vast reservoirs (that still hold water to this day and visited the tomb of the Patriarchs in Hebron. I was fortunate to have a very able and willing driver to take me to all of these beautiful sites. The traffic in the towns and cities is best, I believe, left to the locals.

Doing the *Masar* is a unique and unforgettable experience for any person who is interested in the Holy Land and in the history of our Church and the Gospel. The walk is always fully guided by local men and women so that the traveller feels safe and does not get lost along the way. They even collect your luggage every morning and deliver it to your lodgings in the evening so all the hiker has to do is concentrate on the beauty of the country and keep hydrated. Similar to the *Camino de Santiago* in Spain, there is also a "passport" system to collect stamps so one can brag to those at home.

Fr Alan Hodgson was ordained priest for the Diocese of East Anglia on 6 July 2019.

Reflections on Rome by a Holy Cross student from Kerala

~ FR THOMAS VARAVUNKAL ORC ~



I was delighted when I was sent to the Pontifical Beda College in Rome to continue my priestly studies. For me, it was like a dream come true. It is as if God had, finally, honoured my wish - granted my inner desire; to serve him as priest after over thirty years as a Brother in the Order of the Canons Regular of the Holy Cross. As I look back over these four years, my Beda experience has been surprisingly pleasant and very adventurous.

I can still vividly recall, my first day at Beda. I was accompanied by Fr Anton Schmadel ORC, Secretary General of the Ordo Canonicorum Regularium Sanctae Crucis and we were warmly received and made to feel welcome by the Rector, Canon Philip Gillespie. Fr Rector's smiling welcome warmed my heart and made me feel at home almost immediately. However, and quite naturally, deep within me, I was anxious to undertake this new beginning. Strolling around the College and meeting other members of the community made me a little nervous. I was worried that I would be able to cope with the academic demands and with all of the studies in English. However, the academic challenges soon became relaxed as I got to know my fellow students in the College - especially my own year group - who were all very supportive and encouraging.

I participated in all College events whenever I could. I have many moments to share, but it would be impossible to write about everything. I would like to add that College life is not only about enjoying oneself through participation, but the College also gives back a lot; the more you give, the more you seem to experience.

Amongst the academics, I also learned how to handle my life in the right way and how to interact with people and the staff, how to represent myself, how to make decisions for myself. The loving and tender support from the staff was always a wonderful experience for me. I never once saw an angry or impatient face from any of our staff. God has blessed me richly, and I experienced God's mercy and providence in all the years of my formation. The positive Beda Experience has revitalised and refreshed all my past bitter experiences of hurt, pain, failure, rejection, disappointments, and misunderstandings. The Beda experience has given me a new life of joy and gratitude!

The most rewarding part of my experience has been forming strong friendships with students and staff. I always felt that I am the least among all the brothers and sisters in the College, however my colleagues did not see me in the same way at all. I had many opportunities to open up and share with my friends. We were able to establish mutual trust and confidence over the years that I have lived in the Beda community. It is as if I found a new freedom and comfort! I soon learned that personal privacy is well respected and adhered to and all my initial worries and discomfort soon vanished.

I could see the hand of God everywhere and in everything. All of the students were very happy to help and support each other. Mutual support and encouragement from the students as well as from the staff gave me confidence and courage to go forward with the hope and the desire to grow more and more in holiness. I never even imagined that I could come here and study in this College and in Rome. See how good is the Lord and his ways? He arranged everything and the past bitterness became as sweet as honey. Day by day I began to love the College and its activities and gradually it became my home. It was not, however, all plain sailing: on the one hand I had difficulties in understanding and pursuing my studies and on the other hand I experienced the freedom of life. I began to feel that I could achieve everything that I had missed in the past.

Teamwork is an important element of Beda life and by fulfilling my role in the community I could see that it helped to run day-to-day life smoothly and harmoniously. The collaborative efforts and the teamwork, while performing our house jobs, has had a significant impact on my personal development. It emphasised the spirit of working together in unity.

Recently, my Prior General Fr Joachim Welz ORC remarked, "The virtue of leadership lies in unity, the secret of success". I recalled, Fr Peter Verity's (my Spiritual Director) assurance that, "we are really blessed with unity in our team" in reference to my year group.

The words, "Please", "thank you" and "sorry" – I emulated these three key words, for living well in peace is what Pope Francis suggested should be engraved on

the door of every home. They are very simple words, easier to say than to put into practice, but they contain great wisdom. My daily experience in the Beda gave me great opportunity to practise these three words.

I really loved to participate in the liturgy, I enjoyed the music and how all of the community take liturgy seriously and always felt reassured when we had sufficient practice before the actual liturgical celebration. Liturgical music, in particular, always draws me to the heavenly choir, especially the sound of the elders, described in the Book of Revelation. Whenever I hear the sound of a flute or an organ, I am immediately elevated to the heavenly realm.

The Beda Liturgical Procession before Mass lifted me up spiritually - candles lit on both sides of the crucifix and fully vested deacons and priests processing towards the altar - I felt drawn into the heavenly Jerusalem. The Deacon's dismissal at the end of morning and evening prayer, "Go in the peace of Christ" and the congregation's response, "Thanks be to God", always filled me with joy. Also, whenever Hymn 17 is sung, "Lord Jesus think on me and purge away my sin...", my heart would exult with pure joy! The Beda liturgical experience has deepened my relationship with my Lord Jesus, I found it vibrant and captivating. The Beda experience has led me to echo the Psalmist exhortation, "Taste and see how good is the Lord". The Beda experience has fulfilled my dream to be a priest and prepared me well.

In the chapel I had a front row seat near to the tabernacle and this made me very glad - I did not change my place for the whole four years. I often go to Jesus to thank, praise and adore him. The warm presence of Jesus makes me cheerful and enlightens me daily to carry out my duties. Every day, I used to spend an hour or two with Jesus and wonder at all the marvels the Lord has done for me.

The library facilities were a great advantage for all my academic needs, and the assistance given by our Librarians (the three hard working FMDM Sisters) were very significant for my academic achievements. I really want to take this opportunity to extend my sincere thanks for all their hard work and dedication to make my library experience a memorable one.

Overall I had a great experience in every part of College life from refectory to liturgy, library to bar and entertainment in the TV room. The Beda gave me a beautiful, wonderful and memorable experience. The Pontifical Beda College has really formed me so wonderfully! The joy of being formed is everlasting; and I wish you abundant blessings of love, peace, joy and health.

Fr Thomas Varavunkal ORC was ordained priest on 14 September 2019.

Mother Teresa's Sisters in Rome

~ DAMIEN LOCKE ~

We cannot all do great things, but we can do small things with great love
St Teresa of Calcutta

Born Anjezë Gonxhe Bojaxhiu on 26 August 1910 in modern day Skopje, St Teresa of Calcutta continues to inspire "small works of great love" from the Motherhouse in Kolkata across the world. The community of Missionary of Charity Sisters at San Gregorio here in Rome are no exception and we at the Beda are very blessed to be associated with this community. For some time now, priests from the College have been celebrating Mass with the Sisters in their convent every Tuesday morning. Last year, the relationship was extended when a small group of Beda men started to volunteer on Saturday mornings at the refuge, run by the Sisters, adjacent to San Gregorio.

My first experience with the MCs goes back some years now when I was living and working in the United Arab Emirates. I was sent on a work assignment to Kolkata and while there, decided to visit the Motherhouse. It was to be a deeply spiritual experience for me and one that sparked an enduring relationship with the MC charism. For the following eight years, up until my departure for the Beda, I returned to Kolkata twice a year to volunteer, usually at *Daya Dan*, a home for children with special needs. Aside from the very rich experience of hands–on volunteering, the time spent in prayer, at Mass and particularly before the Blessed Sacrament

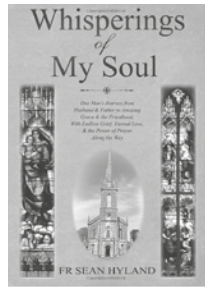
in the Motherhouse chapel (where Mother's tomb is also located), was always very powerful for me. Very often I would pray with Mother's words, meditating for example on just what those "small things" can amount to when combined with "great love".

It was on one very hot April day in 2016 when I had a most profound experience while working at the original MC mission house in Kolkata, *Kalighat (Nirmal Hriday)*. The Sisters had brought a young man in from the streets and he was in what can only be described as a horrific state. He had very serious open wounds, all the way to the bone which were heavily infested, badly infected and putrid. As I worked as gently as I could to clear the infestation and clean his wounds, his gaze caught mine and in that incredibly potent moment, Mother's words came true for me: "It is in the faces of the poor that we see the face of Christ." Despite his pain and hopelessness, this dying young man showed me the face of Christ. It was so powerful that I needed to take a moment to compose myself. That evening in front of the Blessed Sacrament back at the Motherhouse, I opened a book I was reading about Mother and the following quote caught my eyes: "Only in heaven will we see how much we owe the poor for helping us to love God better because of them."

Having made an application to the MC Fathers, I decided to respond to my vocation in the secular priesthood instead. However, I am absolutely delighted to be able to maintain a close relationship with my beloved MCs here in Rome. The Sisters at San Gregorio are a most joyful and inspiring community as are the men of the refuge. *St Teresa of Calcutta, pray for us.*

Damien Locke is a second year student for the Diocese of Armidale.

Book Reviews



Whisperings of my Soul, by Fr Seán Hyland, published by Orla Kelly Publishing, Cork

This book tells a truly remarkable story - of tragedy and darkness, and of the sure triumph of God's grace. The press notice for the book released in December 2018 says, "If you've ever doubted there's a heaven, *Whisperings of My Soul* by Fr Seán Hyland will persuade you otherwise."

Fr Seán Hyland came to the Beda as a student in 2010. He was ordained priest in 2014 for the Diocese of Kildare and Leighlin. In this book he tells of his earlier life as a successful businessman and the joy of his marriage to Liz. He describes the despair and anger when their two children tragically died at two years and ten months. Liz, although grief-stricken herself, was a tower of strength for him in those times. Then even more tragedy struck when his beloved wife herself contracted cancer and died in 2008. It is hard to imagine the depths of darkness which he reached; only God could pull him through. Seán tells it as it is, straight from the heart, describing the variety of emotions he went through and way salvation came to him. It is a moving story which cannot fail to inspire the reader.

The account of his journey to priesthood will resonate with many Beda students, past, present and future. He describes his initial anxieties about coming to a College in Rome, settling in, studies, parish placements, the Diaconate ordination, final year in College and the preparations for ordination. He gives vivid descriptions of his priestly ordination, the Mass of Thanksgiving, and his work as priest since then. He is grateful for all he received while at the Beda, acknowledging that the formation for future ministry was making subtle but important modifications in him, valued even more in retrospect.

Reading between the lines as he describes his priestly work since ordination, Seán clearly has a gift for ministering in a special way to people who have suffered loss, bereavement, and tragedy in their lives and this book will be of great help to many such people. Indeed, Sean's purpose in writing is to help

other people, particularly those who have troubles of their own. Early in the book he says:

> **I've always believed that the divine gifts I received are not intended for my consolation alone. I've tried to share them with all those who need them and are open to receiving them... My fervent hope in writing this book is that my words reach other troubled people who need the love and support of Jesus and his Blessed Mother... I'd love other lives to be as enriched as much as mine has since I began listening to the Whisperings of my Soul.**

Whisperings of my Soul is available from Veritas outlets and bookstores in Ireland, and from Amazon in paperback and Kindle editions.

Fr Peter Verity

Spiritual Conferences, by Mgr Tony Philpot, edited by Fr Gerard Skinner. Published by Gracewing, Leominster, 2018

This is a collection of spiritual conferences given by Mgr Tony Philpot, mostly to the seminarians at the English College in Rome during Tony's time as Spiritual Director. A few of the talks near the beginning of the book seem to have been given to priests rather than to seminarians, possibly in retreats or days of recollection.

Those who heard Tony will know how effective he was as a retreat giver; those who never had the privilege of hearing him will soon sense his brilliance through these talks. They were given by someone entirely comfortable in himself and in his priesthood. He speaks out of and to the reality of diocesan priesthood today, particularly with reference to the Church in Britain. He is grounded in the culture of diocesan priesthood and he brings to that a sure wisdom, range and depth of genuine practical spirituality. All the talks are from the heart and are never dull lectures.

The seminarians who first heard these conferences were indeed fortunate to have such a solid foundation to prepare for priesthood. The subjects are varied but all are thoroughly researched and contain quotes from Scripture, the Popes, Councils and Fathers of the Church, and spiritual writers from many ages, as well as stories and anecdotes from Tony's own experience as a priest.

One slight frustration in reading the 48 conferences is that the context as to where and when they were given is not recorded. Were they all from one or two years of his time as spiritual director or spread over more years? Were they

consecutive or have they been selected at random? Which ones were given to seminarians and which to priests? There are some oblique references to events in the Church or College at the time, but I was often left guessing what they might have been. A brief contextual introduction to each conference would have greatly improved this collection.

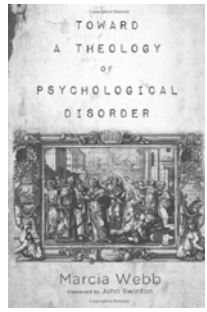
The publicity for the book says: "For seminarians and priests this volume will be a resource for spiritual reading, days of recollection and retreats. All those training for or engaged in the ministry of the priesthood will be nourished by the reflections contained within these pages."

I would wholeheartedly endorse this and recommend the book to all seminarians and priests. If 376 pages seems daunting for a busy student or pastor, the fact that it is broken up into bite size pieces of 48 conferences makes it manageable and accessible. In times when priests are under many pressures, these conferences will bring new confidence, hope and light to all.

I would also readily recommend it to lay people for their spiritual reading. The spirituality contained here is not exclusively for priests but will be of enormous help to people trying to live the joy of the Gospel in a secular and materialistic environment.

Fr Peter Verity

Toward a Theology of Psychological Disorder. Marcia Webb, Eugene, Oregon, Cascade Books, 210pp, ISBN 978-1-4982-0211-4

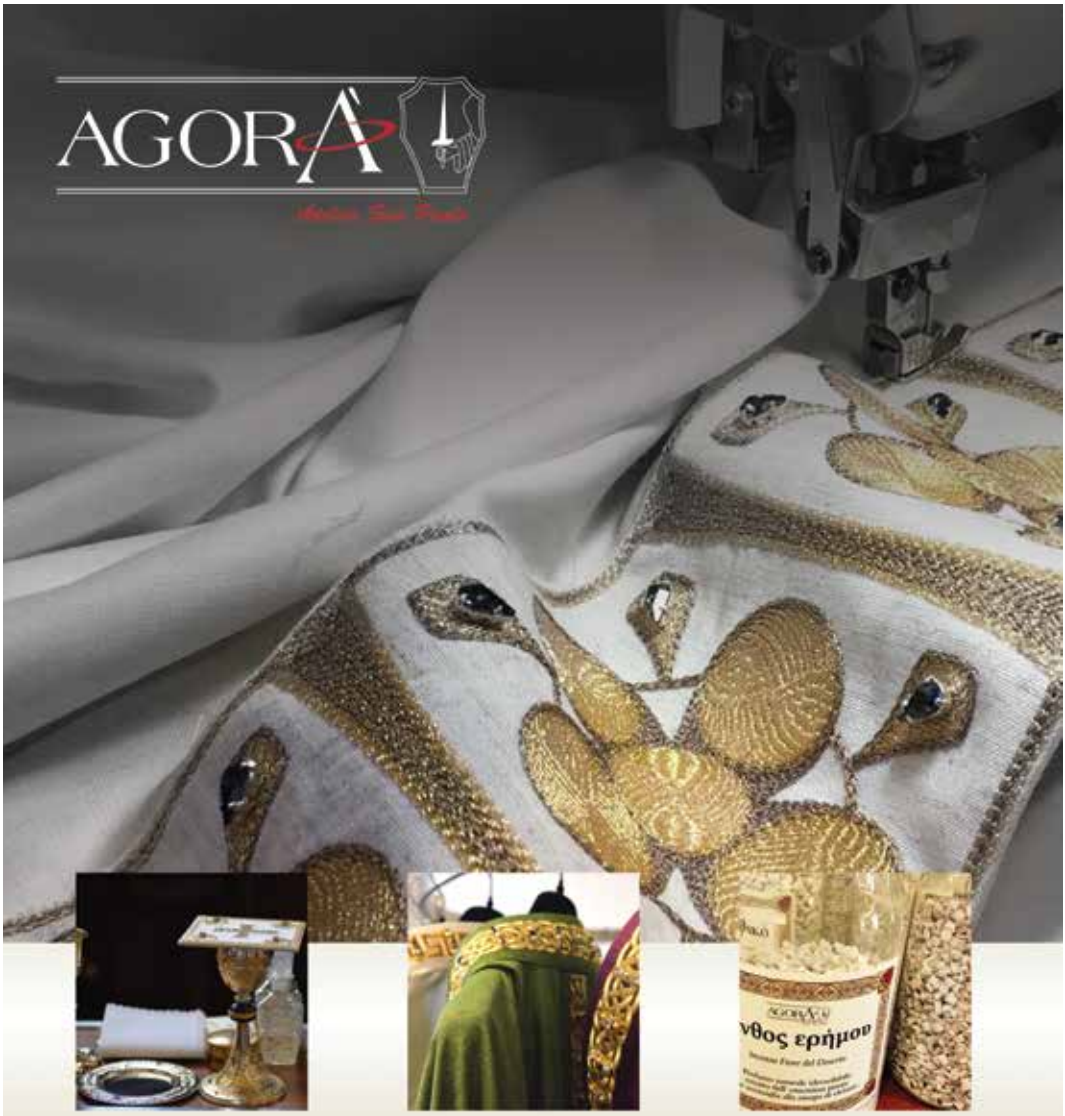


I encountered this very interesting book when researching Catholic teaching regarding mental disorder as a factor in culpability, and found it to be erudite both in terms of offering an informed social sciences perspective and also in detailing the Christian understanding of psychological problems as articulated in scripture and within the writings of eminent theologians throughout Church history. Dr Webb is a clinical psychologist with extensive therapeutic experience, and focuses particularly in this text on what she terms "negative lay theologies of mental disorder" (lay meaning not a mental health professional rather than not an ordained minister). She examines the way in which psychological distress and illness are often characterised as being secondary to selfishness, lack of faith, or sinfulness – in other words, the Christian who is sad, anxious or suicidal is only suffering because they are a "bad" Christian. She also directly addresses the question of demonic influence within psychiatric disorders and provides intriguing biblical

exegesis that suggests that there is frequently a great lack of subtlety in how the Gospel accounts of possession are understood.

Although not a Catholic, Webb provides a systematic account of both sympathetic Christian responses to psychological problems and also of the distorted applications of otherwise orthodox theological reflections upon mental suffering. She vividly describes the dangers of overly simplistic readings of Augustine's theology as codified into double pre-destination within Calvinism and Jansenism, and relates this curious sense of entitlement and "deserved" suffering to contemporary materialism and the all-too prevalent belief that God must love the successful and despise the spiritually broken, because otherwise their respective lots would be different. This inversion of the Good News, and the dismissal of the reality that the mentally troubled – which is all of us at some point in our lives – are at one with the suffering Christ, are powerfully challenged by Webb's attempt to construct a positive theology of psychological distress that can be instructive both in the classroom and in clinical environments – both of which milieus she inhabits. This is a thought-provoking and wonderfully humane engagement with one of the mysteries of theodicy, and I recommend the book to anyone with an interest in the complex issues that underlie this challenging area of pastoral practice.

Fr Mike Brookes



The monks of The Abbey of Saint Paul outside the Walls have opened a monastic workshop of sacred vestments and liturgical art, *Agorà Atelier San Paolo*.

The opening hours are: Monday to Saturday from 9am to 6pm and by appointment.

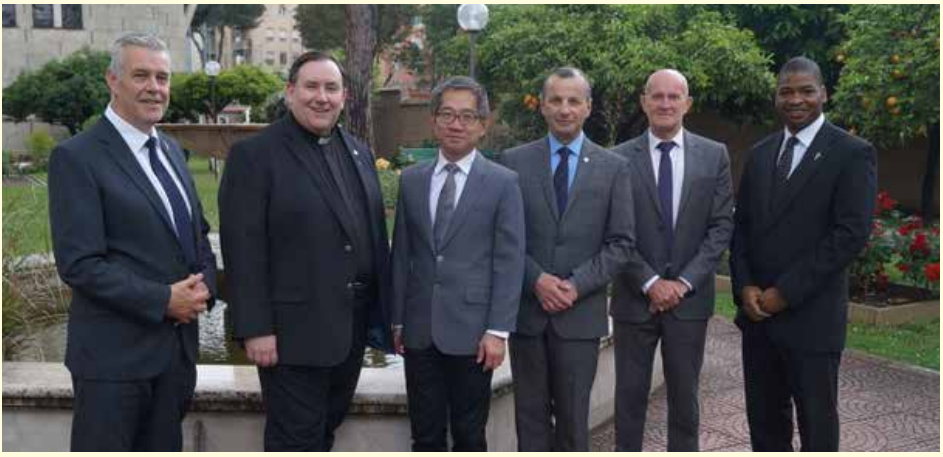
The entrance is at Via Ostiense 186 (the Monastery entrance) and then via the monastic pharmacy shop.

How to reach us: *Metro B - Basilica San Paolo*
Bus: 23 -128 - 670 - 761 - 766 - 769 - 770 - C6

www.abbaziasanpaolo.org
sartoria@abbaziasanpaolo.org
Phone. +39 06 4543 5574

The Beda Year

HOUSE PHOTOGRAPHS



First Year Students

Michael Harwood, Canon Philip Gillespie (Rector), Ignatius Tan, Douglas Green, Frank McKendry, Philip Bua

Second Year Students

Canon Philip Gillespie (Rector), Markus Ohlssen, Alex Chow, Damien Locke, Colin Dunne, Michael Smith, Christopher Butler, Kevin Conmee, Matthew Bond, Ludvig Ludvigsen, Tony Grant

Third Year Students

Adrian Lowe,
Norm Allred,
Canon Philip Gillespie
(Rector)

Fourth Year Students

Damien Louden, Thomas Varavunkal, Ben Brooks, Canon Philip Gillespie (Rector)
Graham Fullick, Michael Brookes, William MacQuillan, Ronald Campbell, Patrick Harrigan,
Paul Spellman, Alan Hodgson, William Pillai

External Students

Ludovico,
Canon Philip Gillespie (Rector),
Modestos Aloys

Resident Staff

Fr John Breen, Sr Patricia McDonald, Canon John Carlyle, Canon Philip Gillespie (Rector), Mgr Peter Verity

The FMDM Community

Back Row Sr Mary Jean, Canon Philip Gillespie (Rector),

Front Row Sr Bee, Sr Carmel

The College Domestic Staff

Personale Canon Philip Gillespie, Lucia, Pina, Angelo, Maria Grazia, Gabriella, Theresa, Edna, Larry Absent = Ida

Beda College Staff and Students 2018-2019

Special offers at Villa Palazzola - Rome's best kept secret

2020 - The Centenary Year of Villa Palazzola

To celebrate our 100th year we have some really special deals in low season for our guests next year.

Stay 3 nights and pay just €100 for your room, full board, with wine at meals.

Valid dates are:
1 January - 31 March 2020 and
1 November - 19 December 2020.

Sole travellers are welcome and there is no surcharge whatsoever for a single room.

These deals won't be around for long, book your stay now!

Celebrating 100 years of Palazzola

As part of our centenary celebrations we will present 20 lucky guests each with a €100 accommodation voucher for Palazzola.

Anyone staying between April and October will be in with a chance of winning this great prize.

The small print
All offers supercede any other promotions, cannot be accumulated with any other special offers and are subject to availability.
All prices in euros and are per person per day.
Book now to avoid disappointment.

Villa Palazzola, via dei Laghi km 10.800,
00040 Rocca di Papa (RM), Italy

www.palazzola.it palazzola@palazzola.it
Tel. 0039 06 9474 9178

First Year Induction Diary

JAMES COEUR-DE-LION

Friday 21 September 2018

The College year began with the arrival and induction period for seven new men called from various countries around the globe who were all willing to explore their calling to the priesthood. There was a warm welcome from the Rector and staff at the College and a wonderful evening meal to help us to settle on our very first day.

Saturday 22 September 2018

To study in Rome is something that remains surreal in many ways. This beautiful city filled with such rich history will remain, I am sure for all the new men, a privilege and a blessing. What better way could there have been than to start the first full induction day with Mass celebrated in one of the chapels at the Basilica of St Paul's Outside the Walls? I will never forget the moment I walked into the vast space of the basilica filled with awe and wonder at such a sight. There were no words that could describe the beauty of this Basilica. Mass was celebrated by the Rector in a side chapel and, afterwards, there was time to look around prior to lunch. In the afternoon we were provided with a wonderful walking tour around some of the well loved places in Rome, including the Colosseum.

Sunday 23 September 2018

The induction period had been organised in a structured way that gave balance and opportunity for free time whilst we were provided with all the relevant information we needed. Meeting with both the Spiritual Director and Academic Tutor provided us with the importance of both the studies, which we would soon undertake, and the spiritual life in which we would be guided during our time here in the College.

Monday 24 September 2018

It was an early start on Monday morning - but for good reason. We departed for St Peter's Basilica where Mass was celebrated in the Lithuanian chapel situated

The new men outside St Peter's basilica

in the crypt of the Basilica. Following the Mass, again there was time to explore nearby shops and cafes before heading back to the College for further valuable meetings. We were introduced to the new-look library that had been refurbished over the summer. The design and order of the library makes it wonderfully user-friendly to all students and the study space provided has been welcomed by all.

Tuesday 25 September 2018 to Thursday 27 September 2018

Fr John Breen kindly led three days of sessions that allowed us to come to know more about each other; our backgrounds, how we had responded to God's call to priesthood and what has led us to the journey we were beginning. It also gave us an opportunity to support each other and pray for each other. All parts of the induction period were fundamental and exceeded our expectations in many ways, but these three days were valuable in terms of building upon fraternal relationships which were slowly being formed between all of us. On the Tuesday evening we were treated to pizza at the nearby Pizzeria - *Al Peperoncino*.

Friday 28 September 2018

Today it was a blessing to be able to make a visit to the catacombs of San Callisto, the burial site of countless Christian martyrs including nine Popes. Mass was kindly offered up for our loved ones and the opportunity was provided at the intercessions to say their names aloud. The Mass was celebrated in a small chapel down inside the catacombs. After making this visit, we moved onwards

Chief celebrant Fr Peter Verity at Mass in the catacombs of San Callisto

towards another burial site where the events of the Via Rassella incident were narrated to us. The silence and prayerful reflection at the particular site where the atrocities took place was one which reminded me specifically of my visit to Auschwitz where I experienced a similar feeling of great pain for all those who suffered so much.

Later that evening the Beda family gave a warm welcome to the Bishops of England and Wales with an evening supper following their meeting with the Holy Father Pope Francis. Cardinal Vincent Nichols said that the Holy Father encouraged the Bishops to radiate joy towards the faithful. The Bishops encouraged us to continue along our journey to the priesthood with faith and courage.

Saturday 29 September 2018

The highlight of the day had to be the trip up to Castel Gandolfo. The weather was perfect for the visit and we were treated to a meal overlooking Lake Albano which was certainly a place (and a meal) to remember. Once again, and I am sure I speak for all the new men, it is a true privilege to be able to live in one of the most beautiful, if not the most beautiful, city in the world.

Sunday 30 September 2018

The Holy Mass was celebrated in Santa Maria in Trastevere after which we were able to continue to absorb the lifestyle and culture of the city at our leisure.

Monday 1 October 2018 and Tuesday 2 October 2018

Tish Nicoll, an experienced voice coach, spent these two days providing us with highly beneficial sessions on public speaking and reading. These sessions gave each one of us an opportunity to work on and improve key aspects of our speaking and reading skills. During the sessions we were required to plan and arrange the prayer liturgy for the Tuesday evening. We are truly grateful for the great work Tish carries out for all students at the College, and look forward to the sessions she will be providing during our years of formation at the College.

Wednesday 3 October 2018

The Papal Mass at St Peter's Basilica was a wonderful way to welcome in the final day of the Induction period. Towards the end of the day, the Rector provided us with further information in readiness for the start of the academic year. Overall, the induction period was not only essential to us, but one which is well structured and carried out with humour and confidence. A special thank you to all who were involved in our induction period and the warm welcome we were given. May the Beda family continue to grow in love, faith and joy.

The Beda Diary

BR MARKUS OHLSSON TOR

21 September 2018

The first-year group of 2018/2019 came to the Beda for their induction period.

4 October 2018

The men from the previous years returned to the College and, together with the new first-year group, were given a silent recollection led by Fr Peter Verity. The three themes of 'Discipleship, Conformity with Christ and Pastoral Ministry' gave all of us a good foundation for the recollection of, and preparation for, our future ministry in the Church and the year ahead.

The refurbishing of the library that had started towards the end of the previous semester has now been completed. It seemed to have grown considerably in size and was now a lot brighter. New shelves, desks, a comfortable seating area as well as new windows and air conditioning were all well received by the students. The old reading room has been incorporated into the library giving the place a professional and inviting atmosphere. The only constant, really, was the friendly and warm welcome from the FMDM sisters who run the library so diligently for us.

Interior of the refurbished Library. Photo: Beda College website

7 October 2018

The silence that was kept during the retreat ended with the launch of the latest edition of the *The Beda Review*, produced by Mike Brookes. It was celebrated with prosecco in the garden and Fr Rector announced that Br Markus Ohlsson TOR will be the new Assistant Editor to Alan Hodgson. This warm and relaxing day was soon to be followed by the beginning of the academic year the following day.

Editor Mike Brookes (right) and Assistant Editor Alan Hodgson at the launch of the 2017-18 Beda Review. Photo: Beda College website

14 October 2018

On this sunny day the Beda community went to Mass at St Peter's Square for the joyous occasion of the canonisation of Francesco Spinelli, Maria Catherine Kasper, Pope Paul VI, Nazaria Ignazia of St Teresa of Jesus, Oscar Romero, Vincenzo Romano, and Nuncio Sulprizio. All of the community attended and shared their experiences and joy through celebrating this unique and holy event.

20 October 2018

For the anniversary of the opening of the Beda College in the present building (1960), Professor Karen Kilby, holder of the Bede Chair of Catholic Theology at Durham University, visited the Beda. She gave us an encouraging lecture on the need for joy in one's vocation, coupled with an awareness of and openness for the less joyful parts of it. Professor Kilby compared the vocation of St Bede to that of Oscar Romero's life and how inspiring these two men were in their own way and for their periods in history.

2 November 2018

Pilgrims from Care Australia visited the College, and we shared a chat and a meal together.

4 November 2018

The Academic Mass was celebrated today. Francis Campbell, Vice-Chancellor of St Mary's University, came to present the awards to the graduating class of 2018.

Francis Campbell at the Academic Mass. Photo: Beda College website

The Beda book of Remembrance

11 November 2018

The annual Remembrance Day Mass was celebrated at San Silvestro in Capite. After Mass we were invited to share some time with the Pallotine Community and were treated to a delicious meal. It was a good start to the mid-semester break that began the same day.

Remembrance Day Mass in San Silvestro

17 November 2018

A few days after the break, the Beda Football Team competed in the Ragheed Ganni football tournament at the Irish College. We almost managed to get to the quarter finals – only one more goal would have been needed. All present were treated to copious amounts of pizza. The day ended in the chapel with vespers in commemoration of Ragheed Ganni who was martyred in Iraq and in whose honour the annual tournament is arranged.

The College football team and supporters

23 November 2018

The First Year Students went away for a weekend to Palazzola to complete and reflect about their induction period. Despite the cold and wet weather, it seemed as if they had had a good experience and some even braved the weather for a walk around the lake.

27 November 2018

The annual visit from the jubilarian priests who celebrated their 30th, 40th, 50th or 60th anniversary of ordination took place today. This jubilarians' lunch had its own anniversary: it was the tenth year that the Beda College had the pleasure of celebrating with jubilarians. They all gave a "witness to the joy of the priesthood" as Fr Philip put it. This year also marked Fr John Carlyle's 25th anniversary (3 July) - he chose to celebrate with us in conjunction with the jubilarians' lunch.

Jubilarians visiting the Beda College, 27 November 2018

1-2 December 2018

We started Advent with a period of recollection led by Fr Anthony Currer of the Hexham and Newcastle Diocese. Fr Currer works for the Pontifical Council for Promoting Christian unity. He encouraged us to live "the spirituality of the diocesan priesthood" and to "become a place where God becomes present".

5 December 2018

Our Third Year Students, Norman Allred and Adrian Lowe, received the ministry of Candidacy. Fr Rector presided over the liturgy. In his homily he encouraged us to live with the love we receive and share the gifts that God gives us. The kitchen *personale* then showed us that they already knew how to do this very well, as we headed down to the Refectory and were given a delicious meal.

12 December 2018

The First Year Students showed off their different talents and treated us all to a beautiful Christmas concert offering a good mix of song and dance, humour and more serious matters, including a stellar performance by Paul Spellman, this year's mystery guest.

15 December 2018

A group of ambassadors, clergy, religious and seminarians from Australia and New Zealand, known as ANZAC, had a get-together in our common room. All who wanted to participate in the friendly atmosphere were invited to an afternoon snack consisting of sandwiches and Christmas sweets.

16 December 2018

The annual Advent Liturgy, led by Fr John Breen, was a dignified and solemn reminder of the Incarnation, and a good introduction to the Christmas break that started the following day.

Larry's 60th birthday

13 January 2019

We had all been back at Beda for a week when we were joined by family and friends of Larry's for the celebration of his 60th birthday. It was shared with great joy and singing and the meal was an opulent, Filipino delight with spring rolls, fried rice, chicken, fried noodles, beef stew et. al. Not to mention the dessert which was a very sweet treat indeed. The Dean of Students, Ronald Campbell, gave us proof of his poetic gifts with his rather unique '*Ode to Larry*'.

On the same day Tish Nicoll came to help us get our voices in shape and coach us into becoming better communicators and proclaimers of the Word.

18 January 2019

Students were invited to St Paul's Basilica and Vespers initiating the week of prayer for Christian Unity, presided over by the Holy Father.

19 January 2019

Following the Papal Vespers, the Beda had their own Unity Service with guests from other Christian denominations. The theme – Commitment to Unity through Justice and Mercy – was well portrayed in the hymns, prayers and readings, and in the homily by Canon John O'Toole - Secretary of the Department of Dialogue and Unity for the Roman Catholic Bishops' Conference of England and Wales. The homily can be read in this year's *Review* on pp. 14-18 as well as on our website.

3-10 February 2019

The first semester finished after a week of exams, and all students could go on a break to restore their energy reserves and prepare for the second semester.

8-11 February 2019

Three weeks after the Unity Service we were visited by the Northern Church Leaders who gathered at the Beda for an ecumenical meeting.

11-19 February 2019

After the break all students went on silent retreat. First and second years had theirs in house, and were led by Bishop Hugh Gilbert of Aberdeen. Under the theme of "My Father is working still and I am working", he gave good nourishment for reflection on God's providence and presence in our lives, drawn from his long experience, with many personal stories. Third and fourth years had their separate retreats at the conference centre in Nemi.

18 and 20 February 2019

After a well-needed retreat, the second semester started with a whole new set of classes.

1-3 March 2019

Years 2 and 3 went to Nemi for the study weekend on human sexuality. Amid workshops and lectures on psychosexual growth, led by Fr Brendan Callaghan SJ, there was still time for walks down to Nemi for sightseeing, drinks, coffee and the strawberry cakes that are famous in this particular area of Italy.

31 March 2019

We had a joyous evening with the visitors from the Venerable English College as we gathered together on Laetare Sunday for our annual Lenten Oasis.

3 April 2019

Fr Philip celebrated the Lenten Station Mass at St Paul's Basilica. Afterwards all were invited to *colazione* at Beda, and everybody seemed to enjoy the company and hospitality provided, once again, by the *personale*. We thank the North American College who arrange all of the Station Masses during lent.

In the evening of that same day, those Second Year Students who had not yet received the Ministry of Acolyte were admitted to the office by Bishop Terry Drainey of Middlesbrough. They have since been seen around the altar trying to get a grip on how to best perform this ministry.

Visitors from the Venerable English College enjoy the Lenten Oasis at the Beda.

Some old friends came to celebrate with us at the College.

3-5 April 2019

The annual days of the Bishops' visitation were carried out under the Roman sun.

13-14 April 2019

As we entered into Holy Week, we had our Palm Sunday Recollection, which was a good way to start the days leading up to the Passion of Jesus Christ.

16 April 2019

We had our last day of lectures before Holy Week.

17 April 2019

Some of the students and staff left the College for the Seven Churches Walk which was done under an, at times, scorching sun. The walk was well attended this year but there were some very weary feet and stiff muscles once the walk was completed.

Enjoying a rare dry day (for this year) on the Seven Churches Walk.

18-21 April 2019

The Triduum was celebrated with great reverence and in a prayerful atmosphere. Thanks to all who put so much effort into making all the practicalities work! It all lead up to a beautiful and joyful celebration of the Resurrection – a good way to go into our week-long mid-term break. Those of us gifted with a good singing voice teamed up with the VEC to form a choir that sang at the Papal Mass in St Peter's Square.

Fr Peter Verity and Deacon Patrick Harrigan at this year's Vigil Mass.

5 May 2019

This Sunday afternoon we, as a community, prayed for vocations to the priesthood and consecrated life in front of the Blessed Sacrament.

5-12 May 2019

Tish Nicoll returned to us for another round of vocal exercises, with special focus on preparing the first year group for the Ministry of Lector which they received on 8 May. Fr Philip presided over the Mass and gave a homily for which he told us he found inspiration on a train - "Mind the gap". Yes, mind the gap between what you teach and what you do, i.e. practice what you preach, what you receive from having put your joy in the Lord.

17 May 2019

We gathered in our common room to hear Professor Amy-Jill Levine's, very interesting and enlightening talk on Jesus the Jew (pp. 29-30). She gave us new insights into the Jewish background of Jesus and we are thankful for having this opportunity. Professor Levine is a professor of New Testament and Jewish Studies at Vanderbilt University Divinity School in Boston.

18 May 2019

The ANZAC group had another social get together in our garden and kindly invited all to participate.

22 May 2019

This was the year's final day of lectures.

Last year Rome experienced a catastrophic snow-storm in February. This year came with another type of extreme weather: the month of May hasn't been as cold and wet since the 1940s. At least some of the students were happy that we were delivered from the pressing heat as we entered into the laborious preparation for final exams.

25 May 2019

St Bede's Day was a wonderful day of celebration together with a large number of guests. After Mass we gathered in the garden – yes, the weather had begun to return to normal, and enjoyed the superb meal that the *personale* had prepared for us.

Celebrating St Bede's Day with beautiful weather.

3 June 2019

We all survived the ordeal of exams and could now start to wind down a little bit before going home for the summer. The first thing we did was to say farewell to those students who will leave the Beda and be ordained to the priesthood. In an amusing way, Ronald Campbell summed up the time that the Fourth Year Students had shared at the Beda. All the best to you all in your future pastoral work.

5 June 2019

We were once again blessed with the visit of several guests for our annual barbecue. Now the weather was definitely normal and we had a nice evening under the hot Roman sun.

Students and guests enjoying the annual barbecue.

6 June 2019

The Rector's *gita* took us to the Santuario della Madonna del Divino Amore where we celebrated Mass and had time to pray and wander around before we left for Anzio. There we had lunch at the seaside and the opportunity to see either the port or the remains of Nero's palace. We finished with a visit to the Commonwealth War Cemetery.

The College visit to the Commonwealth War Cemetery at Anzio, part of the Rector's gita.

12 June 2019

We all headed over to St Paul's Basilica to celebrate the diaconal ordination of Norman Allred and Adrian Lowe. The Mass was celebrated by Bishop Thomas Deenihan (Diocese of Meath), and everybody shared the happiness of receiving two new deacons. After Mass we went back to the College where the celebration continued happily as we sat down for the superb buffet.

This was also the last day of the College year, and the students returned each to their home country.

The New Men

Philip Bua

There is always an enormous joy being around the family that cares for each other! My name is Ortavershima Philip Bua. I was born and brought up in Adikpo, Benue State, Nigeria in a polygamous family. My late father had five wives and fourteen children. Currently, four wives and nine children are still alive. It was the tradition of Tiv people in those days to show your wealth through the number of wives, children and property that one owned. My parents were very firm and formal, especially my father; for example, he would not allow us to go out and play with any of the other children on the street. We were only permitted to play in the house, at school and we also had an opportunity to play after Mass on Sundays. I was very close to my parents, my father was a highly skilled man and he taught me how to work and, through his care, I acquired a lot of skills from him. On several occasions, I followed my mother to the farm and market and she taught me how to cook, farm and to conduct business. Today, I am so grateful for the training and education I received from my parents, all that I am now, they made it possible!

One of the things that really contributed to my upbringing was the freedom from my family to be close to God. Although, as that time, my parents were non-practicing Catholics, they never stopped me from worshipping God, rather they were so pleased seeing me participate in the various activities on offer from the Church.

I joined the Salesians of Don Bosco in 2003 and I was the first Tiv brother to be professed as a Salesian. I left the Congregation of my own accord in 2013 to reflect more about my vocation and to further my studies.

My studies included attending the primary and secondary school in Adikpo after which I did philosophical studies in Ibadan Nigeria. I obtained an ICDL (International Computer Driving Licence) from South Africa, and a Certificate in Computer Graphics from Ghana. I was awarded BA (Hons) in Social Communication at Tangaza University Nairobi, Kenya, with a speciality in

electronic media (video production, online journalism, photography, computer graphics, computer software and hardware). In 2016, I was awarded MA (Hons) in Project Planning and Management at a Catholic University in Nairobi-Kenya.

I have taught many people in Nigeria, Ghana and Kenya, also I have written and carried out many projects. I was fortunate in that I was twice awarded the "My Hero Project" award by the International Film Festival held in California.

After completing my MA programme I thought of going back to the Salesians; instead I began employment and during that time I was asked to cover the final profession of the Franciscan Sisters of the Immaculate Conception. During her speech, their Mother General, Sr Louis, began by saying that we should pray for vocations in Scotland. She explained that we need young people for the priesthood and consecrated life. I was really touched by her words, I thought to myself that I could be a priest in Scotland! I immediately thought of Bishop Brian, whom I had met earlier whilst I was doing an internship with young people volunteering at the "Live With Hope Centre" in Kenya. He was a priest at the time, but since then he has been installed as Bishop of Argyle and the Isles, so I wrote to him to ask for his advice. His response was immediate and positive, he invited me to Scotland and since then I have made Scotland my home. Fortunately I am now at the Beda College praying and discerning for the will of God in my life.

Douglas Green

I was born in Glasgow in 1963 where I grew up until the age of eleven, my family and I then moved to Edinburgh where I attended Boroughmuir Secondary High School. From the age of thirteen I joined the Sea Cadet Corps and at the age of sixteen I joined the Royal Navy. After leaving the Navy, I attended college to study and then went on to work in shipping, a few years later I decided to attend the University of Paisley and gained a BA Degree in Business Administration with Human Resource Management, I also completed a Postgraduate Diploma in Multi Media Communications. I made a career change in 2003 and worked for Europe's largest private Housing Associations in Glasgow where I spent the last fifteen years as a Housing Officer before coming to the Beda.

I became a convert, from the Church of Scotland, in April 2015 where I was baptised and confirmed at St Andrew's Metropolitan Cathedral in Glasgow during the Easter Vigil. I had been a member of the local Catholic church choir for a number of years including, latterly, at St Andrews in Glasgow.

I have felt a strong calling to serve God for many years now but did not quite know what direction to take or where God would eventually lead me. After being baptised and confirmed, I discerned and enquired about the priesthood with my parish priest. He set up a meeting with the vocations director who arranged for me to attend three discernment weekends in 2017 with others who were also discerning.

I started my six month propaedeutic period in January 2018 at the Royal Scots College in Salamanca. I found this experience rich in prayer life and spiritual life, although there were no exams, as such, we had several presentations to deliver as well as classes in Philosophy, Theology and Scriptures. It also prepared me for seminarian life at the Pontifical Beda College in Rome where I am at the moment. I feel that this is a smooth continuation from my time at the Royal Scots College in Salamanca.

My vision is to become Catholic priest and serve God and his good people.

Michael Harwood

My name is Michael Harwood and I am from the Archdiocese of Liverpool, England. I was born into a large extended Catholic family in the northern suburbs of Liverpool where I was educated and lived until I moved to Cambridge at the age of 18. Having completed my undergraduate studies in modern foreign languages, I went on to study for postgraduate qualifications in teaching and later in management. Initially I taught young people and adults with special educational needs in further education. Subsequently I was appointed Senior Lecturer in Languages and European Business. Several promotions took me into senior management I eventually became Executive Director in a large college of further and higher education and later, Deputy Principal in a sixth form college. I then moved to a national role designing and commissioning training for college lecturers, managers, governors and Principals in further education. I remained based in and around Cambridge for most of my working life before returning to Liverpool a few years ago.

This move was unplanned though the calling to the priesthood had curiously started again after many years. I continued to commute twice weekly to London and, after some negotiation, was allowed to take a 6 months sabbatical to focus on my discernment. Through excellent spiritual direction, advice and support, I soon realised that any obstacles to formation to the priesthood were purely practical and hence surmountable.

Having completed the initial processes, I was delighted when I was given the opportunity to study at the Beda and in Rome; both experiences have exceeded my expectations.

Mark Lopes

I was born in 1973 in Lisbon, the beautiful capital of Portugal and lived my childhood and adolescence overlooking the Tagus and the Atlantic Ocean from where the discoverers took sail 600 years ago to take over territory, resources and to expand the Catholic faith. I have been married for 17 years, and I have two children, Eunice, who is 16, and Rafael, who is 13.

I was raised as Roman Catholic by my grandmother, who introduced me to the basic prayers. I cherish the memories of us praying the Rosary and attending the weekly Mass.

My first sense of calling was at the age of seven when attending the Maundy Thursday Mass. As I saw the priest preparing the altar, I remember telling the Lord that, "I would like to do that one day". Then I heard a still small voice saying: "You will, one day". At the age of 13, after failing a school year, I decided to recommit my life to the Lord. Since then I have always been active in the Church.

Eventually, at the of 18, I became an Anglican. My family and I moved to England in 2013. In 2016 I started my training as a Church of England Ordinand at St Mellitus College and in September 2019, God willing, I will be ordained as a deacon for the Church of England.

Frank McKendry

I was born in Lanark, Scotland in November 1956. My father was Scottish and my mother Norwegian. Through this, I attended primary schools in both Scotland and Norway. Eventually, my parents decided to take the plunge and settle down in Cumbernauld in 1967 (one of the, then, five "new towns" in Scotland). I was a parishioner in Sacred Heart, St Joseph's in Cumbernauld and then in Holy Cross Croy. After leaving school, I obtained a degree in Quantity Surveying and qualified as a Chartered Surveyor.

Throughout my career, I worked for international consultants, major international construction companies and oil and gas operators; I was mainly involved with the contractual and commercial aspects of projects during the

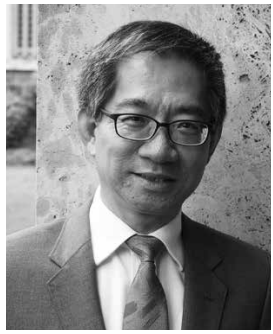
construction and commissioning stages. This was a varied role but included dispute resolution work and referrals to arbitration. I spent most of my working career overseas, working throughout Europe, South East Asia, the Middle East, and Central America on major construction projects which include, inter alia, the football stadiums for the World Cup in Qatar 2022. I enjoyed working overseas very much and, in particular, I have had the benefit of meeting many people from different cultures and backgrounds.

Over the past 5 to 10 years, whilst working in various parts of Norway and Qatar, I have found that my daily prayer life and my desire to attend Mass daily had substantially increased. In 2016 I met with the Vocations Director for the Archdiocese of Glasgow and then completed three applicant weekend meetings. It was here that I met other men who were thinking about the priesthood. These applicant weekends enabled us to meet with a number of priests and religious sisters from all over Scotland. I then completed the six-month propaedeutic period for vocations to the priesthood in the Royal Scots College in Salamanca, Spain, in 2017. These six months that I spent in the Royal Scots College, gave me the necessary time to step away from my working life and helped me further discern my call to the priesthood. My application to study for the priesthood was accepted by the Archbishop of Glasgow, Philp Tartaglia, and I was fortunate enough to be sent to study at the Pontifical Beda College in Rome.

I found it very easy to settle into community life in the Beda College and this has helped me to concentrate on the development of the four pillars of priestly formation.

I keep myself fit and find time to play sports including football where I played for the Beda College in the Seminarians' five-a-side football competition which takes place in Rome during the month of November.

Ignatius Tan



My name is Ignatius Tan and I was born in Singapore and raised in a non-Christian family. I believe that I was led by God to obtain my primary and secondary school education in a Catholic school; it was here that I was invited by my fellow Catholic classmates to join the Catholic youth group whilst I was in secondary school. I feel that it is here that I was embraced by God's graces in the development of my knowledge and faith in God and learned many leadership skills from my interaction with this youth group.

I was baptised as a Catholic at the age of 18 and I continued my development in the youth group and other apostolic groups. I completed my undergraduate degree in Perth (Australia) and returned to Singapore where I worked in the chemical industry for many years before taking up a teaching career in a tertiary educational institution. I emigrated to Melbourne (Australia) in 2007 and started a postgraduate degree followed by working in research and lecturing in various universities. I joined a small cell group in St Augustine's church within the first few years after my arrival in Melbourne. I also volunteered in the soup kitchen and night shelter supported by Mother Teresa's Missionaries of Charity Sisters (MC). I later joined a lay community, the "I Thirst Movement", founded by the MC Fathers.

There were many incidences that, I believe, led me to discern and think about the vocation to the priesthood in my life. I used to think that I am not worthy, but later I found out that my rejection of God is really a kind of disobedience. After many prayers and consultations with the Vocations Director, Fr David Cartwright and meeting up constantly with my spiritual directors, Fr Dishan Candappa and Fr Albert Said, SJ, as well as encouragement from the MC Sisters, I decided to begin my discernment process by applying to the Corpus Christi Seminary in Melbourne. I thanked God for leading me through the interview processes and allowing me to continue my discernment in the seminary. Nine months later, I was sent to the Pontifical Beda College in Rome to continue my formation. I pray for faith and resilience every day, asking for God's providence and graces. We need more workers in God's vineyard and more prayers are needed to help us to discern our calling.

Ordinations 2019

Priesthood

Paul Smith	Nottingham	29 January
Ignatius Tully O.S.B Cam	Big Sur Hermitage	02 February
John Lovell	Maitland/Newcastle	16 February
Simon Sibisi	Durban	02 March
Brendan Gormley	Brisbane	31 May
Elia Cerniauskas	Siauliai	15 June
Patrick Harrigan	St Andrews/Edinburgh	28 June
William McQuillan	St Andrews/Edinburgh	03 July
Michael Brookes	East Anglia	06 July
Alan Hodgson	East Anglia	06 July
Paul Spellman	East Anglia	06 July
Ronald Campbell	Argyll and the Isles	09 July
Modestus Aloys IC	Rosminian	19 July
Ben Brooks	Hobart	19 July
Damien Louden	Salford	20 July
Mark Rucci	Perth (Australia)	16 August
Thomas Varavunkal ORC	Kerala	14 September
Graham Fullick	Maitland/Newcastle	16 November

Diaconate

Norman Allred	Meath	12 June
Adrian Lowe	Brentwood	12 June

Fr Alan Hodgson is ordained by Bishop Alan Hopes in St John's Cathedral, Norwich on 6 July 2019. Photo Keith Morris, East Anglia Diocese

Bishop Deenihan with newly ordained Deacons Norman Alred and Adrian Lowe at the Basilica di San Paolo, 12 June 2019. Photo: Beda College website

The Beda Association

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Mgr Roderick Strange

Vice-president
Revd Michael Thomas

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Revd Fr Michael McLaughlin
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Revd Canon John Weatherill

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To be appointed

Archdiocese of Birmingham
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The Beda College garden in full bloom with terrapins enjoying the good weather. Photo: Canon Philip Gillespie

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Diocese of Hallam
To be appointed

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The wall plaque with College crest. Copies are available to purchase for €25 from the College.

Annual General Meeting 2019 Report

The 94th Annual Meeting of the Association was held at the Beda College, Rome, in the early afternoon of Wednesday 8th May 2019. The Rector, Canon Philip Gillespie welcomed members.

The Opening Prayers were led by Mgr Roderick Strange.

Those **present** and attending were:

Mgr Rod Strange (President) **in the Chair**, Canon Philip Gillespie (Rector), Canon John Weatherill, (Treasurer), Fr Michael Thomas (Vice-President and acting Secretary for the meeting), Mgr Brian Dazeley, Canon Michael Buckley, Frs Tom Hoole, John Walsh, Michael Stewart, David Savoury, John O'Byrne, David Craig, Andrew Broster, James Mulligan, Mark Johnson John Peyton, Tom Montgomery.

Apologies were given from:

James Teeling, Patrick Toohey, Felix Au, Peter Ryan, John Laybourn, Frank Wilson, Douglas Lamb, Tim Forbes Turner, Gerry Thornton, Neville Atkinson, John White, Michael Lovell, Michael McLaughlin, Bill Bowder, Peter Slocombe.

Deaths remembered since the last AGM

Name	**Date of Death**	**Diocese**	**Years at the Beda**
Fr David Foster	5 June 2018	Salford	1970 - 74
Fr Brian Reeves	3 July 2018	Plymouth	1974 – 78
Fr Peter McDonald	June 2018	Aberdeen	2013 – 14
Fr Michael Durand	19 August 2018	Westminster	1986 – 90
Fr Michael Sullivan	21 August 2018	Clifton	1971 – 75
Dom Cadfan Williams OSB	5 September 2018	Belmont Abbey (UK)	2000 – 02
Fr Thomas Durkin	9 September 2018	Hallam	1970 – 74
Fr Ramoncito Mano Vincente	11 October 2018	Iba, Philippines	1996-2000

Fr Barrie Senior	17 October 2018	Leeds	1985 – 89
Fr Frank Norbury	11 November 2018	Clifton	1980 – 84
Fr Edward Evanko	18 November 2018	Winnipeg Arch-Eparchy	2002 – 04
Fr Tom Breslin	8 December 2018	Nottingham	2006-08
Fr John Owen	12 December 2018	Cardiff	
Fr James McCruden	30 December 2018	Dunkeld	1984 – 88
Fr Owen Hardwicke	7 January 2019	Cardiff	1950 – 54
Fr Adrian Walker	24 January 2019	Westminster	1960 – 62
Fr Brian Reade	2019	Durban	1992 – 96
Fr Joseph Cunningham	27 April 2019	Liverpool	1964 – 68

Previous Minutes

The minutes of the 2018 Annual Meeting, published in *The Beda Review*, were proposed and seconded by Fr John Walsh and Fr Tom Hoole and signed by the Chairman.

Rector's Report

The Rector's report was presented by Canon Gillespie and is covered in this issue of *The Beda Review*. In addition he commented on how good it was to see the College crest on the flag and was grateful to Fr John Carlyle for the history of the crest. He drew attention to the gap between income and expenditure in the finances and was grateful that through good advice the trustees had been able to reinvest the portfolio and produce additional income for the College.

On the number of students in the House, Canon Gillespie expressed the view that 40 was an ideal number for resident students and that numbers now including external students were 37. An amount of interest had been expressed for places in the coming year and he was awaiting confirmation of Bishops' and superiors' requests.

The President thanked the Rector for his report.

Financial Report

Canon John Weatherill, Treasurer, presented the annual financial report for 2018/2019.

Income and Expenditure and balances for the Beda Association 1 April 2018 to 31 March 2019.

Income	2018/19	2017/18
AGM Receipts	£1,030.00	£764.00
Donations received	£ 650.00	£275.00
Legacies	- -	- -
Subscriptions – Life	£4,750.00	£1,243.00
Annual	£880.00	£440.00
Bank Interest	£14.47	£1.76
Total Income	£7,324.47	£2,723.76
Expenditure		
AGM Expenses	£820.00	£960.00
Donations given	- -	£2,500.00
Bank Charges	£9.96	
Total expenditure	£820.00	£3,469.96
Funds at Bank		
Opening Balance	£6,384.12 (1/4/18)	£7,130.32 (1/4/17)
Net income/outgoings	£6,504.47	£746.20
Closing balance	£12,888.59	£6,384.12

8 May 2019

The Treasurer apologised for not having transferred the donation agreed last year and suggested and it was agreed that the figure would be added to the donation made in 2019. He reported that the students were very grateful for the previous donation received and the improvement it had made to their facilities. Canon Weatherill also thanked the Secretary (Fr Michael McLaughlin) for his work on collecting of subscriptions.

The meeting agreed to make a donation for this year of £7,500 (in addition to the £2,500 from the previous year), on the proposal of Mgr Brian Dazeley and Fr Andrew Broster. The Treasurer's report was approved.

There was a general discussion on fundraising and the overall financial position of the College and it was agreed that at the 2020 AGM there would be an item on fundraising for the future.

In the collection for the gift for the Beda this had increased to £1,370 and those contributing were: Fr Forbes-Turner; Fr John Peyton; Fr John White; Fr Andrew Broster; Fr John Walsh; Fr Frank Wilson; Fr John Laybourn; Canon Michael Buckley; Fr David Savoury; Canon John Weatherill; Fr John O'Byrne; Fr Jonathon Rose; Fr Tom Hoole; Fr Michael McLaughlin; Fr Michael Thomas; Fr Peter Gooden; Mgr Brian Dazeley; Fr Jim Mulligan.

Secretary's Report

In the absence of Fr McLaughlin, Fr Thomas reported and repeated Fr McLaughlin's apology for absence and his request to announce he would only continue as Secretary for one more year because of medical advice. He hoped that someone would become an assistant secretary for the year with a view to taking over the post in 2020. The meeting expressed their appreciation for the work undertaken by Fr McLaughlin over many years, wished him an improvement in his health and agreed that if a volunteer could be found then the post of assistant secretary would be established for one year.

Election of Officers for 2019/2020

President: nominated and elected Mgr Roderick Strange, on the nomination of Frs Tom Hoole and Jim Mulligan

Vice-President: nominated and elected Fr Michael Thomas, on the nomination of Fr Jim Mulligan and Mgr Brian Dazeley

Secretary: nominated and elected Fr Michael McLaughlin by acclamation

Assistant Secretary: nominated and elected Fr John Peyton on nomination of Mgr Rod Strange and Fr Michael Thomas

Treasurer: nominated and elected Canon John Weatherill on nomination of Frs Andrew Broster and Michael Thomas

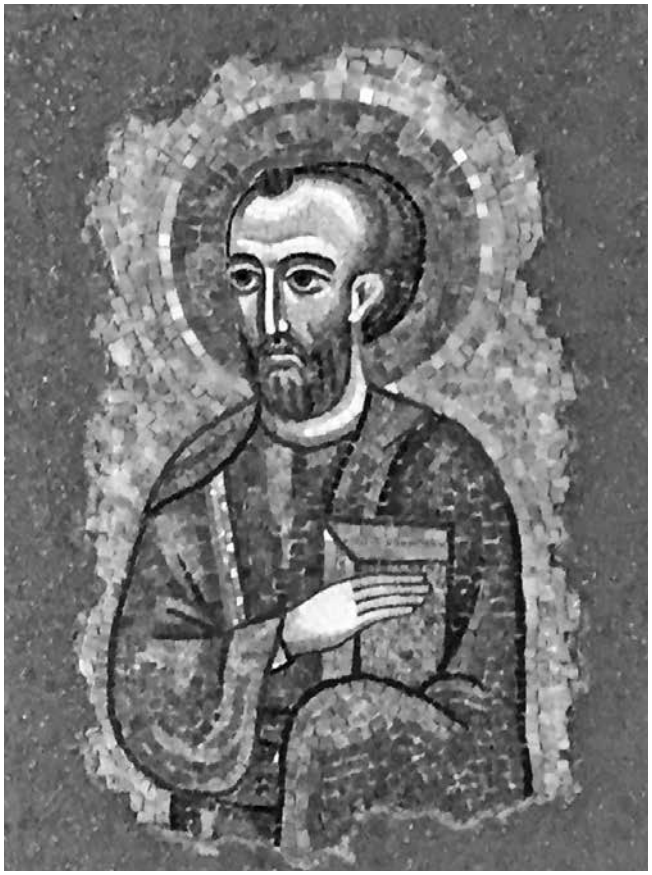
Agreed to hold a discussion at the next AGM on whether there should be a time limit on holding office.

Venue and date of AGM for 2020

Agreed that the next annual meeting should be held at the Oblate Retreat Centre at Wistaston Hall, Crewe on Wednesday 6 May 2020, (with overnight accommodation on 6).

The meeting closed with a prayer at 3.45pm

In the evening those present attended the Mass for Lectorate and the festive dinner which followed. The following day a Mass was celebrated in St Paul's outside the Walls when the deceased members were prayed for.

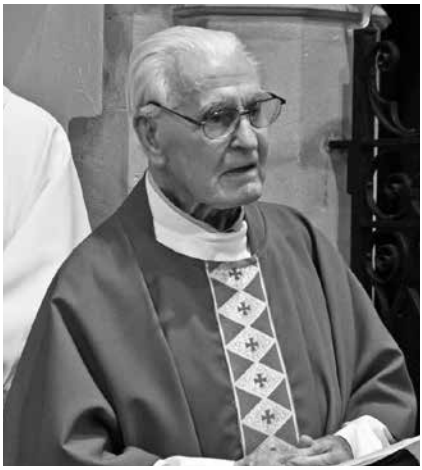


A mosaic of St Paul, the kind donation of a benefactor in the Isle of Man. Photo: Canon Philip Gillespie

Obituary

Fr Frank Norbury

31 January 1924 – 11 November 2018, ordained 7 July 1984



Born on 31 January 1924, one of six children, his parents had suffered in the 1914-18 war, his dad invalided out of the war after the battle of the Somme in 1916 and his mum losing her youngest brother Frank three weeks before the armistice. In 1939 he became an air raid warden with his dad and joined the RAF (Australian 458 Squadron) in 1942 where he served as a navigator, radio operator and air gunner until demob in 1946. He did tours of duty in Italy and the Middle East, where he caught malaria and was to suffer from bouts of the disease for many years afterwards.

On his return to Liverpool he acquired sufficient qualifications to undertake teacher training at Goldsmiths College and years later gained an Open University Honours degree. After teaching in a London primary school he accepted a two year contract in Nigeria to teach in the missions with the Holy Ghost Fathers. He returned to Liverpool when his father died and looked after his mother for the next 17 years until she died.

Teaching in a secondary school in Speke was frustrating for him because he thought the students were wasting their opportunities and he could not see their point of view. He took early retirement and began to test his vocation including experiencing monastic life. Liverpool and Plymouth dioceses declined to accept him because of his age but Bishop Mervyn Alexander sent him, aged 56, to the Beda College, Rome to discern his vocation. He was ordained at Clifton Cathedral on 7 July 1984 and appointed to Bishopston as assistant priest.

However his health was not good and after a period of rest he was sent to the good seaside air of Minehead. He arrived in 1985 and left in 2006. Fr Bill Stonestreet, the parish priest (also a Beda man) assigned him to look after the eastern side of the parish centred on the Watchet Mass centre. In 1991 Fr Stonestreet did not survive a triple bypass operation and Frank was appointed to run the parish on his own. Later he was helped by Deacon Vincent Woods but in his 80s his health was not good and with Bishop Declan's assent he retired to St Georges, Taunton.

Early in 2007 Frank had his own triple bypass and heart valve operation and then in 2008 he became chaplain to the Poor Clare Sisters at Lynton, enjoying seven very happy years there. At 90 he celebrated his 30th anniversary of ordination at Minehead. Sadly the following year he suffered two minor strokes which affected his mobility and he retired to St Joseph's and the care of the Little Sisters of the Poor where he remained until his death.

At his 30th anniversary Mass he expressed his gratitude to the bishops and clergy who had helped him and to the sisters at Lynton. Who would have thought being ordained at 60 he would give 31 years of service to the communities of West Somerset and North Devon? He was buried in Minehead among his parishioners after Requiem Masses at St Joseph's and Minehead. An adopted son of Clifton, he was always a true "Scouser" and Liverpool FC supporter. May his gentle soul rest in peace.

Fr Michael Thomas

Pontifical Beda College Staff and Students 2018 – 2019

Formation Staff

- Canon Philip Gillespie *(Liverpool)*, Rector
- Fr John Breen *(Hexham and Newcastle)* Human Formation and Pastoral Director
- Sr Patricia McDonald SHJC, Academic Programme Director
- Mgr Peter Verity *(Lancaster)*, Spiritual Director
- Fr John Carlyle *(Birmingham)*, Spiritual Director

First Year

1 Bua, Philip *(Argyll & the Isles)*
2 Green, Douglas *(Glasgow)*
3 Harwood, Michael *(Liverpool)*
4 McKendry, Frank *(Glasgow)*
5 Tan, Ignatius *(Melbourne)*

Second Year

1 Bond, Matthew *(Wrexham)*
2 Butler, Christopher *(Leeds)*
3 Chow, Alex *(Melbourne)*
4 Conmee, Kevin *(Porstmouth)*
5 Dunne, Colin *(Meath)*
6 Grant, Anthony *(Brentwood)*
7 Locke, Damien *(Armidale)*
8 Ludvigsen, Ludvig *(TOR)*
9 Ohlsson, Markus *(TOR)*
10 Smith, Michael *(East Anglia)*

Third Year

1 Allred, Norman *(Meath)*
2 Lowe, Adrian *(Brentwood)*

Third Year External

Torrisi, Lodovico *(OSB-San Paolo)*

Fourth Year

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

Fourth Year External

Aloys, Modestus *(IC)*