

The Douai



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The Douai Magazine



Quidquid agunt homines Duacenses

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*Abbot Geoffrey Scott, OSB
The English Benedictine Community of Saint Edmund
Douai Abbey*

I was pleased to be informed of the celebrations marking the four hundredth anniversary of the foundation of the English Benedictine Community of Saint Edmund, Douai Abbey, and I send warm greetings to you and your confrères. As you reflect together on the distinguished history of the Abbey and the many ways in which, through divine providence, the Community has enriched the Church in France and England, I pray that you may be renewed in your love of Christ and in your desire to live ever more faithfully your consecration. So too I encourage you and your brother Benedictines to offer this year as one of thanksgiving to our Heavenly Father, “who called us to follow Jesus by fully embracing the Gospel and serving the Church, and poured into our hearts the Holy Spirit, the source of our joy and our witness to God’s love and mercy before the world” (*Letter of Proclamation for the Year of Consecrated Life*, 21 November 2014). Commending you and your confrères to the loving protection of Mary, Mother of the Church, I willingly impart my Apostolic Blessing to all of you as a pledge of peace and joy in the Lord.

FRANCISCUS PP.

*Rome
2 November 2015
N.8413/1/15*

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(+44) 0118 971 5300
www.douaiabbey.org.uk — info@douaiabbey.org.uk

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Foreword

I CANNOT LET THIS YEAR go by without referring to the grand celebrations to mark the 400th anniversary of the community's foundation in Paris in June, 1615. The visit to Paris in June 2015 and the 20 November Mass at Douai for the Solemnity of St Edmund, our patron, were both magnificent events. We are grateful to all those who organised and supported the community.

Our celebrations, in which red, representing the blood of martyrs, was a predominant colour throughout, made me conscious of the debt the Church owes to the witness of its martyrs. Uppermost in my thoughts during 2015 was the news which we all heard of Christians martyred for their faith in the Middle East. These contemporary witnesses to Christ take their place alongside St Edmund, the young Anglo-Saxon king of East Anglia martyred in 869/70 by the Vikings, the terrorists of his day.

The French government refused to return to the Douai community the large painting of St Edmund's martyrdom by Charles de La Fosse (1636–1716) which was the centrepiece of the monks' chapel in Paris and which depicts concerned cherubs pulling arrowheads out of the saint's torso. We were told it was national patrimony and must therefore remain in France. A worthy substitute for this portrait, however, has been the poignant carving in wood of the martyrdom of St Edmund which was blessed by Vincent, Cardinal Nichols at Vespers on 20 November.

Sometimes we are granted a deeper insight through surprising coincidences. Peter Eugene Ball is the carver of the statue, and in its very early stages, he came upon a Moorish silver filigree brooch into which were inserted five semi-precious carnelian (flesh-red) stones. This, he said, would be used as the shoulder brooch for the saint's cloak. Now the five red circles are an ancient symbol of the five wounds of Our Lord: the hands, the feet, and the side. So here was a carver, quite unwittingly, using a piece of Islamic jewellery bearing the symbols of Our Lord's passion and death of which the Muslim craftsman would not have had the faintest idea. And Peter Eugene Ball superimposed the jewel over our martyr's heart. All Christian martyrs, including our St Edmund, are sharers in Christ's own martyrdom. "He is a true martyr who sheds his blood for Christ's name".



Above: Fr Alban chanting the gospel at Mass on St Edmund's day, assisted by Br Alexander Bellew (left) and Christopher Webb (right)

Below: Cardinal Nichols blesses the new statue of St Edmund in the abbey church after Vespers on St Edmund's day, assisted by Michael Webb



To take my reflection on Christian martyrdom and death further, I would like to think that the statue of St Edmund will not be our only tangible reminder of our quatercentennial. While we were conducting our own celebrations, quiet preparations began on the construction of the new cricket pavilion which will also remind us of this past year. We are grateful to the Douai Park Recreation Association, especially Richard Morris, and to the Douai Society for their sustained efforts to make a reality of their dream. I am assured that the new pavilion will display a plaque to acknowledge the dedication of the original pavilion as a war memorial.

The old pavilion was built in 1922 to commemorate the Old Dowegians who had fallen in the Great War. In a sense, they too were martyrs. So, it was a strange experience for me the other day to drive past the old pavilion and to see that the demolition firm had flattened all of it except the entire frontage. One could look for the first time in the sunlight through the front windows of this war memorial and see the Catholic section of St Peter's graveyard as well as the spire of the parish church. Cruel death and earthly decay lead towards resurrection.

Centenaries commemorate the past in order to provide hope for the future, and though we now see through a glass darkly, Christian hope is anchored in our belief that all sin and death are ultimately swallowed up in the victory of our resurrection in Christ.

ABBOT GEOFFREY SCOTT OSB



The Quatercentenary of Foundation: The Paris Years

2015 OFFERED THE FIRST real opportunity for the Douai community to commemorate fittingly its anniversary of foundation. It is not recorded whether the event was marked in any way in the year 1715; in 1815 the few remaining members of the community were scattered without a permanent home; and in 1915 the resident community was living in cramped conditions at a time of wartime austerity. It was decided to celebrate both the tercentenary of foundation and the centenary of the community's re-establishment in Douai in 1918 by the publication of *Tercentenary of St Edmund's Monastery*, edited by Fr Cuthbert Doyle and published in 1917. In 2003 we had celebrated the centenary of our arrival at Woolhampton with another book and a Pontifical High Mass. Several meetings were held to float ideas for celebrating the 400th anniversary and serious planning began in earnest in October 2013. It was decided to hold two major celebrations—one in Paris around the date of foundation in June, and the other in Woolhampton on the Solemnity of the community's patron, St Edmund, King and Martyr, on 20 November.

Community life had begun in Paris in 1615, when a group of six English monks from the monastery of St Laurence at Dieulouard in Lorraine (now at Ampleforth) arrived in Paris to erect a Benedictine house of studies under the earthly patronage of Princess Marie de Lorraine, abbess of the ancient Royal Abbey of Chelles. Among this group of six was the future martyr-saint, Alban Roe. The first superior was Fr Augustine Bradshaw, who had established St Gregory's in Douai (now at Downside) as well as St Laurence's in Dieulouard. The date of his installation, 25 June 1615, marks the date of the foundation of the community. It was to take another 60 years for the community to obtain suitable buildings and anything like a sound financial basis. It was 1632 before the existence of the community was securely established, and 1642 before it was able to purchase property in Paris. Royal letters of establishment were obtained in 1650, full ecclesiastical recognition as a monastery in 1656, and the foundations of the church and monastery were laid in 1674.

The six monks were presumably to study in Paris in preparation for missionary labours but their first priority, however, would have

been to establish a monastic routine. The annals record the customs of the house: Matins and Lauds were at four in the morning, Mass for the community was at eleven, followed by dinner and recreation until two o'clock. Eating in the morning was allowed only on Christmas Day, Shrove Monday and Tuesday, and Laetare Sunday, and in recreation weeks (of which there were three in the year, as designated by the superior). After dinner the community sang Vespers, which was followed immediately by a period of meditation until three. According to the custom of the time, the little hours of Prime, Terce, Sext and None were not said separately but immediately following on from Lauds, or in the case of None, perhaps together with Vespers. The hours between Lauds and Mass, and between meditation and supper, provided ample time to attend lectures, study and carry out necessary work. Long walks were a standard medical recommendation for those who led largely sedentary lives, and twice a month there was an expedition "into the fields", the Left Bank suburbs where the community lived still being on the very edge of the countryside.

The first decades of the Paris house were full of uncertainty. The monastery was set up at a time of bitter controversies within English Catholicism, and among the English Benedictines themselves. The founding members of the community hoped to establish an institution which would make it possible for themselves and other Englishmen to lead lives of prayer and study according to the Rule of St Benedict, either as conventual monks or in preparation for missionary activity in England. To do this in a foreign country they were dependent on the good will and the patronage of influential figures for whom the English monks, and the whole of the English mission, were of quite minor importance in the larger picture of religious reform and confessional politics.

St Edmund's had five different superiors in the first six years, and after spending a month in temporary accommodation in the Collège Montaigu, the community moved house five times in its first 27 years. It was only in 1620, while living in their second house, that the community was stable enough to start clothing novices and preparing them for the life of monastic missionaries.

The position of the English monks who arrived in Paris in 1615 was made easier by the brief calming of the international situation. June 1615 saw the signing of the Treaty of Asti, which ended the First Mantuan War: for the first time since 1585 England, France, Spain, Italy, the Empire and the Low Countries were all at peace.

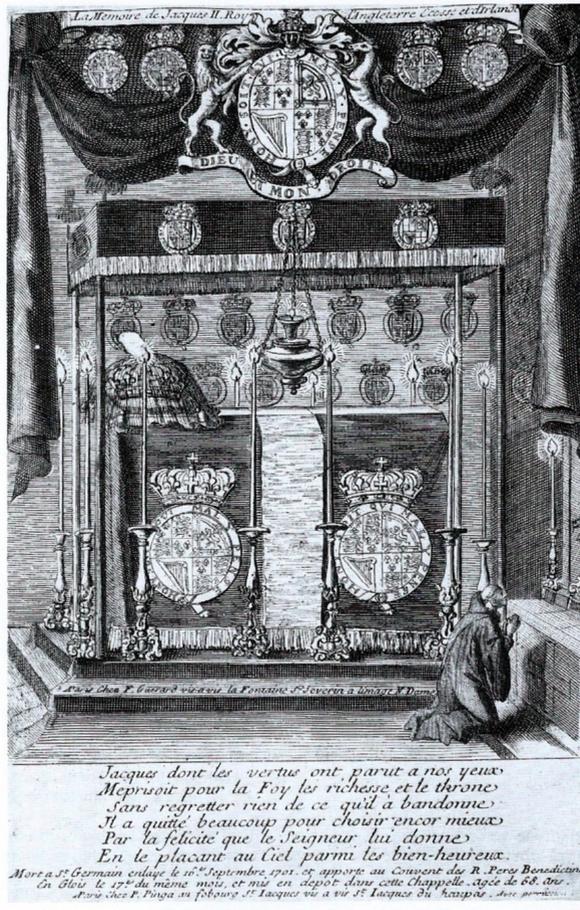
The early seventeenth century saw the patronage of many of the great abbeys of France, including Chelles, pass from the House of Lorraine to the House of Bourbon. That the community in Paris was established under the patronage of Lorraine, and from St Laurence's in Dieulouard, would have made the monks suspect to some French royalists, and prevented any immediate identification with the interests of the French crown. Ultimately a secure foundation was only obtained by placing the community under the patronage of the King of France, but that step was not taken for some time. The connection with the House of Lorraine, so important in the first founding of the community, was soon broken off. The exact reasons are unclear, but seem to have something to do with the difficulties surrounding the formation of the revived English Benedictine Congregation, which was ratified by the Papal bull *Plantata in agro Dominico veneranda Congregatio monachorum Anglorum* of 1633.

William Gabriel Gifford, the third superior at Paris (1617–18) is credited as "the first superior to have the title and dignity of Prior of the house and was really its founder as an independent monastery". He had been clothed as a Benedictine in Dieulouard in 1608 and became prior of the short-lived monastery of St Benedict at St Malo in 1611. He was a great preacher, and was often invited to preach in Paris, where he was renowned for his eloquence and came to be very well connected, even the young Louis XIII attending several of his sermons. In 1618 he was consecrated coadjutor bishop to Princess Marie's cousin, Louis de Lorraine, Cardinal Guise, the Archbishop of Rheims. On 23 September 1618, in the Abbey of Saint-Germain-des-Prés, Gifford became the first Englishman in over 60 years to be ordained a Catholic bishop. In 1622 he succeeded as Archbishop of Rheims. With his royal connections, Gifford was able to assist the Paris community in finally purchasing a property in the main street of the Faubourg Saint-Jacques. It was to be to Rue Saint-Jacques that the community returned in 1632, and where they resided until after the French Revolution. Gifford's combination of active pastoral concern with calculated political manoeuvring enabled him to become a valuable patron not only to the Paris monks, but to all the English Benedictines in France.

Another valuable patron was Cardinal Richelieu, chief minister to King Louis XIII, who in 1639 granted an annual pension to St Edmund's of 72 livres. Richelieu became commendatory Abbot of Cluny, and in this capacity he made over to Francis Walgrave, the Dieulouard monk who had been sent as senior chaplain to Chelles

returned to them. The prior, Fr Henry Parker, remained there until the summer of 1803, when as the new director of the former British establishments in France, he began to live at the nearby Irish College in Paris, taking the archives of the monastery with him. He was the last Edmundian to reside in Paris, and his death in 1817 brought two centuries of the community's sojourn in that city to a close.

FR ALBAN HOOD OSB



Above: N. Guérard's engraving of a monk at prayer before the catafalque of King James II at rest in the church of St Edmund's in Paris. (Ashmolean Museum, Oxford)

The Community Pilgrimage to Paris

On Monday 22 June eight monks, including Abbot Geoffrey Scott, travelled by Eurostar to Paris, where the community was originally founded.

The following morning a Mass of Thanksgiving was celebrated in the chapel of the former Irish College, now the Irish Cultural Centre. It was here that the last Benedictine prior of Paris, Fr Henry Parker, took refuge during the French Revolution when the monks were forced to leave their monastery in the nearby Rue Saint-Jacques. The



famous altar piece of the priory chapel depicting the martyrdom of St Edmund, King and Martyr, was taken to the Irish College, where it is now displayed in one of the reception rooms (above).

Abbot Geoffrey was the principal celebrant at the Mass on 23 June. Among the concelebrants joining the community were monks from the monasteries of Solesmes and Ligugé; the Oratorian

parish priest of St Eustache in Paris; and the chaplain to the Irish community in Paris, Fr Dwayne Gavin. Also present was Br Eric de Borchgrave OSB from Maredsous in Belgium who had studied at Douai, Woolhampton, in the 1960s.

Among the guests were Saara Marchadour representing the British Ambassador to France; M. Michel Denis, the Director of the Schola Cantorum, which is now based in the buildings of our former priory in the Rue Saint-Jacques; and Nora Hickey M'Sichili, the director of the Irish Cultural Centre. The deacon of the Mass was



Robert Carémiaux, who had come with five other members of the parish in Douai, France. From 2005 to 2010, at the invitation of the parish, Douai monks established the Maison Saint-Benoît as a house of prayer in the town which had been home to our community from 1818 to 1903.

The Mass, a votive Mass of St Edmund, included Gregorian chant and 17th-century music for two violins and violoncello by Couperin, Dandrieu, Rebel and Leclair. The

instrumentalists were Rachel Rowntree and her husband Julien Barre, who live in Paris, and a friend of theirs, Laetitia Ringeval, who quite coincidentally comes from Douai in France. After Communion the monks sang the Latin hymn dedicated to St Edmund taken from the late mediæval psalter of Bury St Edmunds. The epistle was read in English and the Gospel proclaimed in French by deacon Robert Carémiaux. Fr Abbot's homily focused on the foundation and early development of the St Edmund's community. Fr Dwayne Gavin provided a summary in French. After Mass a reception was held in the ground-floor room where the 17th-century altarpiece of the martyrdom of St Edmund is now displayed.

Later in the afternoon the monks walked the short distance to the Schola Cantorum, our former priory, where they were welcomed by

the director, M. Michel Denis, and shown the former chapel. Before leaving the monks sang the *Salve Regina*. They also saw the salon and the former mortuary chapel in which rested the body of King James II of England after his death in exile in Paris.



Next door to the former priory is the splendid church and former royal convent of Val-de-Grâce, now a military hospital, where the party was welcomed by the chaplain, Père Louis de Romanet, who gave the brethren a tour of the church, the former nuns' chapel and the beautiful gardens. In the church the monks sang first Vespers of the feast of the Birth of St John the Baptist, which was appropriate given the church was built by Anne of Austria to commemorate the birth of her own son, the future King Louis XIV.

On the following morning the party gathered for Mass at the church of St-Etienne-du-Mont. Fr Alban was principal celebrant and the monks sang the Latin chants from the Graduale appointed for the feast of the Birth of St John the Baptist.

Later the monks visited the impressive Mazarine library where some of the books from the library of our former monastery in Paris were on display, including the 18th-century library catalogue begun by Dom Benet Weldon in 1702 and a rare 16th-century book by St Thomas More.



In the afternoon, before returning to England, the monks travelled to the British Embassy where they were welcomed by the butler, Ben Newick, who led a tour of the Embassy's reception rooms, garden and library.

The monks' pilgrimage to Paris proved a great success, due in no small measure to the hard work of the bursar, Fr Oliver Holt, who had made all the arrangements and with great patience steered the community around Paris without losing anyone!

FR ALBAN HOOD OSB



The Homily of Abbot Geoffrey Scott in Paris

The Right Reverend Geoffrey Scott, an Old Dowegian, is the tenth abbot of Douai. He is an historian of English Catholicism, teaching Church History at Oxford and the seminary at Womersley. This homily was preached during Mass at the Irish Cultural Centre in Paris, on 23 June 2015.

TODAY WE ARE REMEMBERING and giving thanks for the establishment in Paris of the English Benedictine community of St Edmund, King and Martyr, a few yards from here on 25 June 1615; and, secondly, we are reminding ourselves of the life and witness of its patron, St Edmund, Anglo-Saxon king of East Anglia.

Ancient monastic communities like ours have a dogged inner strength which keeps them going through times of joy and periods of adversity. At the dissolution of the English monasteries in the 1530s, 1000 years of the nation's life were extinguished overnight. Three-quarters of a century later, a few Englishmen believed themselves called to revive the monastic life and made their vows here in Paris in their priory in the Rue Saint-Jacques. The monastery flourished for nearly two centuries until once again, a government, this time the French National Assembly, dissolved the monasteries. After imprisonment and deprivation, a handful of the community re-established themselves in 1818 in the old English Benedictine buildings at Douai, in northern France, a town now deprived of its chief glory, its ancient university. The community flourished in Douai, a last remnant of those many exiled English monasteries and convents which had been welcomed by France in the penal times. After nearly a century, the monastery failed to attain the necessary status of an association required by the Third Republic and was thus forced back to England in 1903 where it flourishes, retaining the name Douai Abbey. Like many other monasteries, the community of St Edmund has weathered many storms.

I have provided you with this brief survey to remind you that of the monastery's three phases in Paris, Douai, and at Woolhampton in England, its time in Paris has to be recognised as its golden age. The monastery lay in the heart of Paris, close to the Sorbonne, and surrounded by bookshops and other religious communities. By

royal letters of naturalisation, the monks were recognised as French citizens, and from their number came an English Benedictine Archbishop of Rheims. The community in Paris was wealthy since the monks held degrees from the Sorbonne which allowed them to hold benefices from which they took the revenues. They were thus superiors of fourteen French monasteries. Living in the centre of the capital the Paris the monks were highly individualistic and not the easiest subjects to keep on the straight and narrow. But their location made them monks of many interests and stimulating company. From involvement in the Jansenism and mystical currents of the seventeenth century they moved on to drink deeply of the streams of the Enlightenment in the eighteenth century when St Edmund's became a salon where the day's questions were debated by the monks and their friends. We can trace their interest in astronomy, mathematics, natural theology and science, moving by the end of the century into an absorption with current political issues such as democracy and the relationship of the Church and state. One monk was wont to cover the pages of his notebooks with the classical Latin dictum, *Salus populi, suprema lex* ("the well-being of the people is the supreme law"), whilst another became a national guardsman in the French Revolution. Paris thus allowed the monks of St Edmund's to become deeply involved in contemporary debates.

The Paris community was the only English Benedictine monastery to adopt an English saint—Edmund of East Anglia—as its patron. Edmund had been martyred as a young king in the winter of 870 by being pierced by waves of arrows shot by invading Danes. One of the greatest of English abbeys was raised above his shrine and he gave his name to the town around it, Bury St Edmunds. St Edmund was the patron of England until he was ousted by St George who was introduced by the crusaders, and so St Edmund appears as the patron of England on the famous 14th-century Wilton diptych, part of which appears on the covers of your booklet. I have tried in vain to recover and bring to England the painting of his martyrdom which formed the altarpiece in the monks' chapel and which is now here in the Irish College. In September 1701 another English king, the exiled James II, was laid to rest in the monks' chapel where his body remained until the French Revolution. Thus the monastic community's spirit was formed by the inspiration of martyrdom and exile in two kings. But we might also note the influence of another great political leader on the Paris monks, the American statesman and polymath, Benjamin Franklin. An oral tradition persists that Franklin's political opinions were partly formed by reading the

Rule of St Benedict in the monastery of St Edmund in Paris. It is so unusual a story that it might well contain an element of truth and, in any case, the monks would have been perfectly happy to entertain someone of such advanced political and philosophical views as Franklin.

The relationship between religious faith and politics remains as strongly debated today as it was among our forbears; indeed it is the basic question always present in the history of the world's faiths.

It reminds us that English Benedictines have a long and clear tradition of active involvement in the world. Here in Paris they were impressed by a king who laid down his life to protect his people and another who surrendered his crown rather than discard his faith, and they were inspired by a great statesman who taught that it is the search for truth which must fundamentally underpin all political systems and human endeavour. Let us recall the words of Pope Benedict XVI to Parliament in 2010 when we give thanks for the apostolic mission and witness of the monks of St Edmund's in Paris. This is why I would suggest that the world of reason and the world of faith—the world of secular rationality and the world of religious belief—need one another and should not be afraid to enter into a profound and ongoing dialogue, for the good of our civilization.

Religion is not a problem for legislators to solve, but a vital contributor to the national conversation. In this light, I cannot but voice my concern at the increasing marginalization of religion, particularly of Christianity, that is taking place in some quarters, even in nations which place a great emphasis on tolerance. There are those who would advocate that the voice of religion be silenced, or at least relegated to the purely private sphere. There are those who argue that the public celebration of festivals such as Christmas should be discouraged, in the questionable belief that it might somehow offend those of other religions or none. And there are those who argue—paradoxically with the intention of eliminating discrimination—that Christians in public roles should be required at times to act against their conscience. These are worrying signs of a failure to appreciate not only the rights of believers to freedom of conscience and freedom of religion, but also the legitimate role of religion in the public square. I would invite all of you, therefore, within your respective spheres of influence, to seek ways of promoting and encouraging dialogue between faith and reason at every level of national life.



The Solemnity of St Edmund

The 20 November celebrations for the 400th anniversary began with a colloquy the evening before, given by the former abbot of Downside, Dom Aidan Bellenger, followed at 6pm by Pontifical First Vespers of the Solemnity of St Edmund at which Fr Abbot presided. 19 members of the community were present, together with a number of visiting monks and nuns, including Bishop Mark Jabalé OSB—monk, former abbot of Belmont Abbey and Bishop Emeritus of Menevia—as well as Abbess Andrea Savage and Sr Scholastica Jacob of Stanbrook.

Matins was celebrated in English on the morning of the feast, followed at 0900 by Pontifical Latin Lauds (the first time this has been celebrated at Woolhampton) at which Abbot Edmund Power presided. The Pontifical Mass began at 1100 with a long procession headed by a contingent of Anglican clergy including the Bishop of St Edmundsbury and Ipswich, the Archdeacon of Berkshire, Rev Douglas Dales, and the local incumbent, Rev Becky Bevan. Then came the nuns and non-concelebrating monks followed by the concelebrating priests and abbots, resplendent in the red chasubles loaned for the occasion by the abbeys of Downside and Buckfast. At the end of the procession came Bishop Jabalé, Cormac, Cardinal Murphy-O'Connor, the Archbishop Emeritus of Westminster, and finally, Abbot Geoffrey and his assistant ministers attired in our Ward vestments.

In the congregation were a number of local dignitaries, including the Chairman of West Berkshire Council, the Mayor of Newbury and the High Sheriff of Berkshire. Also present were 16 oblates, over 50 Old Dowegians and spouses, and over 60 parishioners from the local parish and from other Douai parishes.

The Douai Abbey Singers sang motets by Malcolm, Schütz and Victoria, and alternated with the clergy and congregation in the singing of the ordinary of the Mass to a setting written for Douai Abbey in 2010 by Colin Mawby. The first and second readings were read by the Abbess of Stanbrook and Kate Laker and the Gospel was sung in Latin to our Cassinese tone by Fr Alban Hood. The homilist was Abbot Cuthbert Madden of Ampleforth. The text of the hymn sung at the Preparation of the Gifts was especially composed for the occasion by our own Fr Hugh Somerville Knapman and Sr

Laurentia Johns of Stanbrook and was set to a melody by Ralph Vaughan Williams, who also composed the rousing melody to the hymn *For all the Saints* which was sung before the Post-Communion prayer. An Apostolic Greeting from the Holy Father, Pope Francis, was then delivered by Cardinal Murphy-O'Connor. After Mass the congregation and clergy gathered in the monastery cloister and the guest refectory for drinks and canapés, after which came lunch for the community and invited guests in the monastic refectory.

In the evening, over 100 visitors—monks, oblates, parishioners, old Dowegians and the Anglican Bishop of Reading—joined the community for Pontifical Second Vespers at which Vincent, Cardinal Nichols, Archbishop of Westminster, presided, with a sermon preached by the Anglican bishop of St Edmundsbury and Ipswich, Martin Seeley. Both of the abbey church organs were played for the occasion. Before and after Vespers Dr John Rowntree played seventeenth-century music by the French composers Boyvin and Clérambault on the Tickell organ, whilst the office of Vespers was accompanied on the Tamburini organ by Fr Prior. After Vespers the prelates with the monks and nuns processed down to the newly-commissioned statue of St Edmund by Peter Eugene Ball which was solemnly blessed by Cardinal Nichols.

FR ALBAN HOOD OSB



Above: The prelates process into Mass



Abbot Aidan Bellenger's Colloquy

The Right Reverend Aidan Bellenger is Abbot Emeritus of Downside and titular Abbot of St Albans. He is a widely-published historian of English Catholicism. He gave this address, which was followed by questions, to a largely monastic audience on 19 November 2015, St Edmund's eve.

A COLLOQUY (from the Latin *colloquium*: *col* (together) and *loqui* (speak)). It means a “discussion” or “conversation”, and may refer to the following: colloquy (religious), a meeting to settle differences of doctrine or dogma. According to Wikipedia “colloquy” is also a loyalty marketing company based in Milford, Ohio.

PARIS

In 1615 a group of English monks from the recently established monastery of St Laurence, Dieulouard, in Lorraine, were granted a property in Paris as a house of studies for the Sorbonne, Europe's premier theological faculty, under the patronage of Princess Marie of Lorraine, Abbess of Chelles from 1583–1627, who wanted the monks to serve as chaplains to her monastery situated in the eastern suburbs of Paris. The abbey of Chelles had been founded in 658 by St Balthild, wife of King Charles II of the Franks, who was an Anglo-Saxon. Augustine Bradshaw, who had been prior of St Gregory's in Douai, as well as the first Englishman to take the habit in the Spanish Congregation, was installed as the first superior of the Paris foundation on 25 June 1615 and of the other six monks one became a canonized saint (Alban Roe) and two (Clement Reyner and Placid Gascoigne) went on to become abbots of Lamspringe, the English Benedictine monastery in Germany. Three years later, in 1618, Gabriel Gifford, originally a Dieulouard monk, became Archbishop of Rheims, a high and as yet not repeated English Benedictine breach in the French hierarchy.

The early days of the community, living in rented accommodation, were more prosaic. The Paris monks formed a community in an experimental state and it was to be another 60 years before a permanent church and monastery were built. It was, nevertheless, an exciting and creative period. The first quarter of the seventeenth century

Above: Fr Prior, Fr Abbot and Br Christopher during the dismissal at the end of Mass

Below: Fr Abbot and Fr Hugh (cantors) leading Cardinal Nichols with Fr Oliver (MC), to bless the new statue of St Edmund at the end of Pontifical Second Vespers



witnessed not only the gestation of the Edmundian community but also the rebirth of the English Benedictine Congregation.

The first three communities—St Gregory’s in Douai, St Laurence’s in Dieulouard, and St Edmund’s in Paris—were all fragile and dependent on non-English patronage. The exiled Englishmen who had sought the Benedictine life in Europe were made up of three groups: those who had joined the Spanish Congregation; those who had made their profession with the Cassinese monks in Italy; and the “English”, those Cassinese monks who had been “aggregated” on 21 November, 1607 by Dom Sigebert Buckley, the last monk of Westminster Abbey. Although Pope Paul v had ratified the revival of the mediæval English Benedictine Congregation in 1612 it was not until 1619 that the papal brief *Ex incumbenti* approved the union of the various groups and not until 1621 that the first Constitutions were approved. St Edmund’s shared in the inheritance of all these groups including the Westminster succession. Controversy, endemic in the English Catholic community, remained in the new congregation, not least in Paris where conflicts about the English mission were complicated by a continuing, and ultimately fruitless, debate on the place of Cluny in any English revival of monasticism and the somewhat technical fate of the English alien priories.

Benedictine monasticism celebrates stability of place, of person and of spirit or genius, and the life of St Edmund’s over the last four centuries has retained its heart in the shifts of historical movements. A life of prayer, community and Christian witness has been sustained through great difficulties by a pragmatic quiet heroism which has always distinguished the Edmundian character. Many of the monks spent most of their lives working on the English mission but the Edmundian community has only had three monastic homes: Paris, Douai and Woolhampton.

The dedication of the community to the East Anglian martyr St Edmund, and by extension to the great abbey in Suffolk which bore his name, expressed its English aspirations. The English Benedictine General Chapter of 1621 “appropriated” the English monastic communities on the continent to historic English monasteries: Dieulouard to Westminster, St Gregory’s, Douai to St Alban’s, St Malo to Glastonbury and Paris to Bury St Edmunds. This was for a wished-for future; France was the base for the moment. Paris, however, provided a real refuge and home for the monks for 200 years. Paris had indeed provided a place of exile for numerous Catholic exiles from protestant England and the substantial Elizabethan group has

recently found an historian in Katy Gibbons (*English Catholic Exiles in Sixteenth-Century Paris*, 2011). She has argued that, lacking a natural centre, they found a place for themselves by interacting directly with their hosts. In other words, they went native and while remaining dedicated to England and its Catholic restoration they became fully engaged with Catholic France.

Paris in 1615 was physically still a largely mediæval city dominated by the steeples of its churches. Its rebuilding as a modern metropolis of squares and avenues was just beginning and its big makeover was centuries away, making its character quite distinct from the city we know today. A splendid map of 1615, the Merian map, provides a bird’s-eye view of the city of the time. The monks lived on the Left Bank, the university quarter, and their permanent home on the Rue Saint-Jacques was convenient for all the city had to offer. It was an exciting place to live and to study and in its first century St Edmund’s experienced at first hand the “great century” of the French Church commemorated in the great monument which now stands outside the church of Saint-Sulpice.

The *grande siècle* witnessed the development of the French classical style of architecture which included the relatively humble buildings of St Edmund’s and its grand neighbour, the royal convent of the Val-de-Grâce, as well as the Sorbonne Chapel and Les Invalides. It was a style which lacked the frivolity of the Italian and German baroque and reflected the many great intellectual and spiritual monuments of the day which were marked by a deep seriousness. All the monuments impacted on the Edmundians but evidence does not exist in most cases as to the exact nature of the interaction. Jansenism, with all its political implications, developed as a Catholic variation on Calvin’s Augustinian theology of salvation and preached an exclusivity in contrast to Jesuit inclusivity. Quietism became a non-ecclesial way of prayer which had some things in common with the Bakerism of the English Benedictines. Richerism sought among the clergy a presbyterianism which reflected the hostility to an episcopate composed of an aristocratic caste. Gallicanism highlighted the independence of the French Church and underplayed the dominance of the papacy. An emerging Enlightenment challenged the Christian understanding of the world and questioned what had appeared as basic unities.

The intellectual ferment was focused on the University of Paris. Once independent of episcopal and royal interference, the faculty had become embroiled in the religious wars of the late sixteenth



Above: The 1615 Merian map of Paris. St Edmund's would have been on the then semi-rural edge of the city, centre right

century which ultimately led to a Catholic triumph. But it was a Catholicism of a particular cut. The growing power of the French monarchy in the seventeenth and eighteenth centuries meant that the university came increasingly under direct government control.

The religious orders, and particularly the Benedictines, were tied into these politico-religious controls and when Cardinal Francois de la Rochefoucauld (1558–1615) attempted reform of the older orders he was confronted with what Joseph Bergin has described as “the most difficult problem facing the Counter-Reformation church”. France, on account of its wars of religion, was, unlike Spain and Italy, slow in its reform and the Council of Trent was solidly resisted. The religious themselves, not much open to reform, were nevertheless much involved in appeals to Rome to preserve their privileges. The early years of St Edmund's may have been close to the great years of the St Maur congregation and its fostering of scientific history, at the Parisian abbey of St-Germain-des-Prés and elsewhere, but great monastic scholars were also controversialists and it comes as no surprise that it was history and its handmaiden antiquarianism that most captured the intellectual attention of the developing Edmundian community.

Religious origins and French politics were not too far away from the divine right aspirations of the Stuart dynasty and it is not surprising that Jacobitism became closely associated with the Paris monks. The association became even closer when the Edmundian conventual church, opened in 1677, became in 1701 the resting place of the exiled King James II of England. It remained a place of pilgrimage for Jacobites until the French Revolution. Jacobitism, shrouded in arcane lore and the air of a lost cause, remained a potent political force until the late eighteenth century and a visit to St Edmund's by the celebrated Dr Samuel Johnson perhaps owed much to his Jacobite sympathies.

Although St Edmund's, Paris (along with its founding community Dieulouard) was seen as more a monastery than a college like St Gregory's in Douai, it had its own school at its dependency at La Celle, fully incorporated with St Edmund's in 1693, as well as a good library, and a tradition of scholarship. Its luminaries included Br Benet Weldon, annalist par excellence; Bishop Charles Walmesley, mathematician, astronomer and the only English Benedictine monk to be a Fellow of the Royal Society; and Dom Augustine Walker, an enlightened monk. In the dying days of the Paris community Dom John Turner managed to accumulate a valuable collection

of revolutionary pamphlets. Men like Walmesley and Turner had begun as progressive radicals but gradually became more reserved in their enthusiasm for change.

The community was caught in the maelstrom of the French Revolution and its institutional survival was a close run thing. In common with all monastic institutions, St Edmund's seemed doomed at the end of the eighteenth century with as few as three monks left. Throughout the Revolution Henry Parker remained resident in Paris, effectively under house arrest, and kept the place alive. He died in 1817 and with him the Edmundian community in Paris came to an end.

DOUAI

Extinction was not, however, on the agenda and was prevented physically by the acquisition of the buildings in Douai, near Lille in the north of France, previously occupied by the monks of St Gregory's who had settled at Downside from 1814; and personally by the inspirational leadership of Dom Richard Marsh, a Laurentian, who was able to restart monastic life by 1823. With its new base St Edmund's became part of the long English Douai tradition which had begun in 1568 with the foundation of an English College. Douai was the nursery of many English priests and gave its name to the Catholic translation of the Bible which was used by English speaking Catholics until the Second Vatican Council. The school buildings at Douai were still in good order but a new chapel, possibly the only French work of A.W.N. Pugin, was opened in 1840 and remains dustily intact. The school became a junior seminary for the education of the secular clergy and was an appropriate work for a community which stabilised at about 30 in number and was still, as it had been in Paris, deeply devoted to the English mission. Given the mutual distrust of regular and secular, this work gave the Douai monks an unusual closeness to the secular clergy. The name Douai stuck with the community and so did something of its special character impishly described by Abbot Gregory Freeman as "not academic, not adventurous and not monastic". He could have added "and not French".

The monks of Paris had been naturalised in France from 1701 but this was under the *Ancien Régime*. The citizens of Douai were always welcoming (as they still are with their Association William Allen preserving the heritage of the English settlement in the town) but the incipient anti-clericalism of nineteenth-century France made

life uncomfortable at times and gave the community a provisional feel. As early as 1890, at the height of the Third Republic, Prior O'Neill was suggesting a return to England, now less hostile if no less suspicious of Catholicism, and to this end purchased a property in Malvern. Plans for an English monastery coincided with the internal reform of the English Benedictine Congregation which emerged from the 1890s as a sleeker and more monastic body. In particular, the priories of Downside, Ampleforth and Douai were elevated to abbatial status in the last year of the nineteenth century. The small Edmundian chapel at Douai became an abbey church and the words Douai Abbey entered the English Catholic language.

WOOLHAMPTON

Woolhampton, near Reading in the Royal County of Berkshire, provided the monks and scholars of Douai Abbey and School a complete establishment in the form of the buildings of the previous St Mary's College, a junior seminary. The homecoming was in 1903 when the Third Republic exiled the monks. In the century and more which followed, the site has been completely transformed. The abbey church is at the heart: the splendid fragments of Arnold Crush's great gothic barn remodelled brilliantly by Michael Blee (1931–96) in the present building which combines light and holiness. The library, opened in 2010, has a wonderful collection and suggests how all monasteries are dedicated to the word of God. The monastic buildings, having been extended and adapted, are partly given over to guest facilities, emphasizing the continuing Benedictine charism of hospitality.

Place is crucial for a continuing community but people are more important. The monastic cemetery has the mortal bodies of many who remained faithful to the end, the true monks as they are sometimes called. The school is no more but many of its pupils are still alive and remember with gratitude the special character of its ethos, well captured by Professor Henry Mayr-Harting in the centenary history. The life and witness of the monks is perhaps summarised in the great leadership provided by the abbots since 1903. Before Abbot Sylvester Mooney's monumental incumbency (1929–69) there had been five abbots in 29 years. Abbot Mooney, whose death in 1988 at the age of 102 robbed English Catholics of their last living link with French Douai, gave the community a splendid stability and a true sense of a monastery as a home.

CONCLUSION

The end of Abbot Mooney's abbacy coincided with the Second Vatican Council and with it a kind of loss of innocence in the Catholic community, and the crisis in vocations. Older certainties have given way to a questioning Church and precarious monastic communities which reflect, in the developed world, a threatened Church establishment. The community has, so far, survived these difficult times as it did the Wars of Religion and the French Revolution. 400 years does allow a certain sense of perspective.

What matters is the continuing vision—seeking God in a community dedicated to prayer and living together. The Benedictine witness is to the priority of God in a world where God has been pushed to the margins. Over the last three centuries in particular, in the words of Professor John McManners, “European life was being secularized; religion was becoming personalized, individualized”. Monasticism has resisted this movement by suggesting an alternative: sanctification not secularisation, community not isolation, preaching the Gospel rather than accommodation to the world's values. St Edmund's has bravely proclaimed its ideals and its genius over four centuries. It survives and thrives because, as at the beginning, it still experiments. Like all monasteries it remains a work in progress.



Above: Cardinal Nichols, assisted by Fr Oliver, at the Vespers of St Edmund

The Homily of the Abbot of Ampleforth

The Right Reverend Cuthbert Madden is the eighth Abbot of Ampleforth in Yorkshire, elected in 2005. Prior to entering the monastery at Ampleforth he had practised medicine. This homily was delivered at the Pontifical High Mass of St Edmund, 20 November 2015.

DEAR BROTHERS AND SISTERS in Christ, it is a joy for me to be here to join in the celebration of this four hundredth anniversary, and an honour to be invited to preach at this Mass.

Today's readings invite us to reflect on what sort of anniversary we are celebrating, on what it means for a monastic community to celebrate an anniversary. Obviously, it means giving thanks for the life and witness of so many sons of St Benedict who have lived out their life as Edmundians over the years. It means recognising the great works of the Holy Spirit that have been accomplished in the Church through them—even though we know that the greatest of these works have been accomplished in the hidden depths of human souls and visible only to God. There is so much I could say.

But rather than developing this theme I want to look at another aspect of the celebration of this anniversary—the aspect to which it seems to me that our readings today are pointing us. We heard in the first reading a celebration of wisdom—“Blessed is the man who meditates on wisdom” (Sirach 14:20)—which paints a picture of a figure who is deeply monastic. The man, the figure who is truly inspired by the monastic way of life, is one who meditates not on the wisdom of this world but on the words of Sacred Scripture, who ponders the secrets of Scripture and makes of that his bread of understanding, who looks not for worldly success and worldly wisdom but for the crown of rejoicing and the everlasting name that only God can give.

But such wisdom is not limited to monks. Those who live the monastic life truly are called to be a “reference point for all the baptised” as Pope John Paul II (*Oriente Lumen*, 1995, §9) and Pope Benedict XVI (Address to the Plenary Session of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, 2008, §4) reminded us. Yet as we look back in time to your patron,

it seems to me that St Edmund is just such a figure. The stories of his life may be hard to penetrate for a modern reader, but for me they depict a king who recognised that his role was to rule in a way illuminated by the light of his faith, and to govern his people with justice. Such an enterprise is not necessarily crowned with success in this world's terms! We read that the pagan Danish invaders defeated Edmund in battle and then killed him, and as we reflect on subsequent history we discover that his early role as patron saint of our country has been superseded by a later, more fashionable saint, and the importance of his rule ignored by our odd habit of only reckoning English monarchs from 1066.

These reflections lead naturally into consideration of our second reading, with its clear warnings about the trials that will come and



will test our faith. The trials of the community here are well known from its history: the early years struggling in Paris to negotiate the complexities of relationships with the French court and find a suitable home, the expulsion of the majority of the community from France at the time of the Revolution and the years of uncertainty before re-establishment at Douai, a second expulsion from France in the early years of the twentieth century being only the most obvious examples. Being under the patronage of St Edmund seems to be associated with trials borne for the sake of the monastic life. Thus the great monastery at Bury St Edmunds was destroyed in that savage Henrician

suppression of the monasteries in England that destroyed so much that was good in the Christian life of this land. When the monks of Paris chose their patron they looked back to one of the houses of mediæval England that was distinguished for wisdom and monastic observance, and was beginning to flourish once again after the difficult years of the Black Death. The Edmundians by their patronage assert that continuity with mediæval English monasticism which we also celebrate today.

St Benedict tells the monk that he must expect difficulties at the beginning of monastic life, but that a gradual widening or expansion of heart will occur that will enable him to proceed with joy on the path to the Kingdom (cf Prologue 49). It seems to me, however, that only the first part of this is true for communities as a whole, the expansion of the heart tends to occur in individual monks and nuns. If it is good for communities to be shaken up, then we may say that the Edmundians have been richly blessed—but we can also thank God that they have not been like waves of the sea, driven and tossed by the winds of doubt (cf James 1:6), but have calmly and faithfully persevered, for the steadfastness of which St James speaks (1:3–4) is surely nothing other than that monastic virtue we call perseverance, a virtue for which we all prayed when we were clothed.

However, if we are to understand this centenary, and the monastic life that underlies it, the gospel will be our truest guide. For the gospel introduces us to the theme of martyrdom, of being that grain of wheat which accepts death in order to find life. At the beginning of the life of this community we meet that martyr, St Alban Roe, whom we at Ampleforth share with Douai, for he left Dieulouard to help set up the new community in Paris before going onto the English mission and sealing his profession with his blood. Perhaps Alban Roe is a good saint for us to share, for he was no plaster-cast saint, but a very English character who bore fruit in a sometimes surprising manner.

The ancient monks saw monastic life as a form of martyrdom, and it has been good for both of our communities to be inspired by a martyr monk. But today's gospel adds something more. It tells us that "If anyone serves me, he must follow me" (John 12:26) and in that phrase it touches the very heart of our monastic life, our desire to follow Christ more closely, to be with him in prayer and in action. We confront the paradox that what we celebrate today seems—especially in the eyes of the world—to be a loss, a throwing away of life. And yet, for 400 years men have lived under the patronage of St Edmund, allowing their lives to be given to Christ like grains of wheat thrown into the earth. And today we come to honour them. They served Jesus their Lord, and in the words of his promise "if anyone serves me, the Father will honour him" (John 12:26). Our honouring of them is only a pale shadow of that honouring, and benefits us more than it benefits them – for we can still be inspired by their example, if only we will allow the Spirit to enter into us.

Today let us allow ourselves to feel the presence of 400 years of Edmundian monks around us at this altar, joining us where the Church is most truly itself and most truly alive, and let us be inspired by their fidelity to renew our own fidelity to following Jesus more closely, for it is by so doing that we celebrate this anniversary in the most fitting way possible.



Above: St Alban Roe, founding member of the community now at Douai Abbey, among the statues installed in October 2015 in the screen at St Alban's cathedral, the work of Rory Young.

The Sermon of the Bishop of St Edmundsbury and Ipswich

The Right Reverend Martin Seeley has been the Anglican bishop of St Edmundsbury and Ipswich since May 2015. Prior to that he had been for some years the Principal at Westcott House, an Anglican theological college in Cambridge. This sermon was preached at Pontifical Second Vespers of St Edmund on 20 November 2015, at which Vincent, Cardinal Nichols of Westminster presided.

CARDINAL NICHOLS, Father Abbot, brothers and sisters in Christ. May I thank Abbot Geoffrey and this community for the invitation to preach on this extraordinary anniversary. St Edmund's Day has acquired a personal significance for me, not only as the feast day of the patron of the diocese I serve, but it was on this day a year ago that my nomination as bishop was announced. So it has been a great gift to be able to come away and reflect for a while on its significance for you, for my diocese and for me as a new bishop. Thank you.

The first words Jesus speaks in John's Gospel, and so his repeated first words to us are: What are you looking for? (John 1:38).

Now of course one of the goals I have set myself for my episcopate is looking for the body, uncorrupted, of St Edmund. Francis Young concludes his fascinating book, *Where is St Edmund?*, which is being read during meals in the refectory here, with these words:

"...one thing I believe can be asserted beyond reasonable doubt: that the body of St Edmund still lies, unknown and unrevered, somewhere in the town that bears his name." (p.82)

So we need to get digging—not car parks in this case, though that is always worth a go, but according to Young, the tennis courts which are covering the site of the monastic cemetery. This is where he suspects the monks buried the body in its metal casket, before Henry VIII's Royal Commissioners did their work in 1539—and buried possibly even with their cooperation since they would not dare touch the body of a king.

This is tantalising, but of course we just do not know, and I am

fascinated that there seems to be little eagerness in Bury St Edmunds to hunt for the relic, no ambition fuelled by the recovery of Richard III, so it may just be the dean and me with our shovels.

By 1615, 86 years after the Dissolution, we find Bury St Edmunds is a prosperous town, with the focus of royal attention now on nearby Newmarket where horse racing began in 1613. There is no lingering evidence of St Edmund. I wonder if it is too harsh to conclude what they were looking for now was prosperity rather than piety?

You can see the ruins of the abbey today, and the west front of the monumental abbey church, far larger than Ely Cathedral,



now has homes built into it—this bishop would rather fancy living in one, adjacent to the cathedral, but for interesting historic reasons he lives instead in Ipswich.

So if I ask Jesus' question of myself again, What are you looking for?, today I am not really looking for an incorrupt corpse, as exciting as that might be should we stumble upon it. What I am looking for is a different body—a body of people, bodies of people—across the county of Suffolk, centred on Christ, rooted in the life of prayer, active in evangelisation—congregations

alive to Jesus' question to them and all the people of Suffolk—what are you looking for? I have come across many such bodies of people in the six months I have been in post, but I long to find many more. In the quotation from the Anglo-Saxon Chronicle in the front of this evening's order of service, we read that the heathen force, the Danes, "destroyed all the churches". Since then 478 new ones have been built leaving me with plenty of scope for finding many bodies of faithful people.

But back to 1615 and this community's connection with the abbey of Bury St Edmunds. This connection tied the community to the mediæval past of monasticism and the Church in England. All the

exiled communities took the patronage of one of the mediæval English monastic foundations. By this the community was connected to the past, even though it was a past that was no longer manifest in the present. Whilst at first glance this may seem a touch romantic, you all know there is something far more significant here.

What were they looking for?

As some of us heard last night, we cannot underestimate the volatile and precarious conditions during which your foundation was established. This was a period of European-wide religious wars, and within France terrible church conflicts, and the radicalisation of some elements within religious groups, particularly the Huguenots. And of course, we remember those first monks, your predecessors, were fleeing the persecution back in England. Through the reigns of Henry, Mary and Elizabeth there was the constant presence of religious conflict, indeed appallingly bloody conflict.

So what were the monks looking for, by taking the patronage of St Edmund? We heard yesterday about the importance of stability of person and place. But here, with the patronage of St Edmund, this fragile community in a period of continental religious conflict, was seeking stability in time; a connection in time that provided continuity, meaning and, I think, a sense of belonging to something connected even to the beginnings of Christianity in England—a connection that provides a valid and validating past. They were, to use Abbot Aidan's phrase, an experimental community, and this connection to Bury St Edmunds Abbey gave space and security for that experiment to happen. Here was a deep connection to a past that continued to give meaning and identity, and so energised the community's efforts into the present and as you look forward to the future.

So let's move from 1615 to now, to the present and indeed the future, to ask the same question, "What are you looking for?". Which brings us back to Paris. Paris is the origin of St Edmund's Douai community, a Paris then emerging from a time of religious tension and bloody conflict; and today we are all painfully aware of a Paris emerging from the latest horrific religious conflict. We are reeling from the attacks on Paris. The human propensity for evil, and that propensity in the name of distorted forms of religions, does not seem to change. President Hollande is using the language of war, there is the fear being spoken of chemical attacks, and appeals for Europe to wake up to the danger from an iconoclastic enemy

who has different rules, whose ambition is to impose their version of right on others, for whom revenge and the vigorous pursuit of their interpretation of purity is their relentless motivation. And in the face of this we can lose our way; react out of hatred or fear; run away, diminishing ourselves in the process.

What are we looking for? What are the people of Paris, of Europe looking for? As we look now to the future, to the next 400 years, I believe we have one part of the answer to what the world is looking for here, in this community.

In a world that is dangerous, where the moral and economic systems which have come to frame our society seem rooted in the individual, where friendship, relationship and community is offered as just a click away; seeking real meaning and purpose, identity and real community, is a precious and precarious endeavour, just as it was for the new St Edmund community.

So let me offer four thoughts, one for each century, on how this community and Benedictine monasticism continue to be an enduring response to what the world seeks. The challenge is how to enable that to become more evident to the world that seeks it.

The first response this community gives the world is the importance of the connection with the past. Linking to the mediæval community of Bury St Edmunds gave the fragile experimental community in Paris stability, meaning and identity. Our society today has lost touch with those anchors in the past, anchors that give us a sense of who we are, a sense of stability and place. These are touchstones, replete with meaning, that enable us to engage creatively, experimentally with what the future brings, without losing the sense of who we truly are. This is true for communities and congregations just as it is for individuals. So first, this community shows us the importance of being deliberate in our connection to the past.

Secondly, I am aware of how powerful the word prayer is in our society. It is one of the words that I most often speak and most often hear. “Pray for me,” I am asked. “Will you say a prayer for me?” “I will pray for you,” I reply.

Our society may not understand or seem able to relate to the reality of God, but oddly perhaps, it does relate to and seems to understand something of prayer. That understanding may be more

of instinct than intellect, but is real nonetheless. This community, with all Benedictine communities, founded as schools of prayer, is a witness and response to that hunger for prayer in our world. How will that be this community’s gift to society in years ahead? How can you help the wider church to be communities of prayer? How can we respond to people’s instinct for the need of prayer in our troubled world?

Thirdly, we see over and over again horrifying examples in our news of people willing to lose their lives, people willing to cause their own deaths for the sake of their cause. But let suicide bombers not be the most obvious example in our world of sacrifice. Instead, may we lift up the gift of sacrificial living, of self-giving living by those who give their lives to Christ in their lifelong commitment to the religious life. In a society of transience and temporary commitments, conditional relationships, half-hearted living—including dare I say, some of the models of temporary monasticism we see today—in such a world can your witness to this gift of wholeheartedness that you live out prophetically be a sign not just for the church but for the world? Can your sacrificial living be a true pointer to transcendence and eternity for our society?

And fourthly, St Edmund’s in Paris, and ever since, has been a community of men working out how to be one in Christ, despite the foibles and idiosyncrasies each brings to the mix. Called into community by God, each believes that wholeness comes through relationship, in receiving the other, each called by God, as gift. Here is a community of people becoming truly themselves, a community which is a beacon of healing and reconciliation in a world of fragmentation and alienation. Indeed, you are a community that sees salvation not just in receiving one another, but in receiving the stranger, a community of hospitality receiving the stranger who is Christ. For a world seeking community, often facilely or cheaply, you are a sign of true community, a gift for the world.

As we look forward to the next 400 years I invite you to lift up these signs of hope for our troubled world, as responses to what our world is looking for.

- A sense of our past that gives stability, meaning and freedom;
- A life of prayer that takes us beyond ourselves to God;
- Wholehearted lives of dedication and sacrifice come what may;
- And real community where all are valued and welcome.

As the world seeks answers to Jesus' question, his first word in John's Gospel: What are you looking for?, may this enduring community of St Edmund for the centuries to come be always ready to reply with Jesus' second word: Come and see.



Above: A depiction of the great mediæval monastery at Bury St Edmunds
(Photo: St Edmundsbury Chronicle)

The Homily of the Provost of Portsmouth

The Very Reverend Monsignor Nicholas France, an Old Dowegian, is Provost of St John's Cathedral, Portsmouth and Dean of Jersey. This homily was preached at the High Mass celebrated in the abbey church by the Right Reverend Philip Egan, Bishop of Portsmouth, on 8 December 2015, the Solemnity of the Immaculate Conception, as the diocesan commemoration of Douai's Quatercentenary.

ON THIS DAY of thanksgiving, I believe I should begin, as St Paul begins his letter to the Ephesians, by praising God, the Father of our Lord Jesus Christ, for having blessed us with all the spiritual blessings of Heaven in Christ, as we recall the close bonds of faith and friendship between this monastery and this diocese, sharing as we do in a common mission and ministry, united in prayer, as we praise the glory of his grace, his free gift to us in the Beloved.

Surely today's feast of the Immaculate Conception is an appropriate day to celebrate the conception of this monastic community in the year 1615. This community and this diocese are both under the patronage of St Mary, Our Lady Immaculate. In particular this has been so for the Community in the last quarter of its 400-year-old history, since the time when, to the mutual satisfaction of everyone involved, they took over St Mary's College from our fledgeling diocese which could ill afford to run it as a diocesan school.

The original patronage of this monastic house belongs to St Edmund, King and Martyr, reminding us of its long pedigree that reaches back in somewhat tenuous links to the great abbey of Bury St Edmunds, built to the honour of that Anglo-Saxon king, martyred by the Danes. Even here we have a connection, as our own diocesan patron, St Edmund Rich, was so named because he was born on the feast day of the martyred king, 20 November.

Why is the provost of our cathedral chapter the preacher at this Mass? Is it because the first provost of our diocese was once president of St Mary's College, here at Upper Woolhampton? Or is it because I can claim to bridge both institutions having first joined this monastic community as a boy in the preparatory school as long ago as 1952,

learning to pray in the *Confiteor* at Mass for the intercession of “our holy father, St Benedict”, a patronage I have always cherished. Also, I was confirmed in the school chapel by Archbishop John Henry King, himself a former pupil of St Mary’s College.

Why did I not stay, as did many of my contemporaries, and join the monastery following my school days? Perhaps, recognising my lack of academic ability, I didn’t dare ask to be accepted. Perhaps, again, I remembered the experience of my namesake, Nicholas Breakspeare, in the twelfth century. Coming from only a middle-class background, he had the temerity to approach the grand abbey of St Albans and ask to be accepted as a novice, St Albans being the premier abbey of England at that time, rather like Ampleforth used to be in its more pretentious days. Anyway, Nicholas Breakspeare was turned down and so took the humbler path of the secular priesthood, which led him surprisingly to the papacy as the only English Pope, Adrian IV. However, that was not the end of the story, as one day he received a visit in Rome from the abbot and prior of St Albans on pilgrimage to the holy city. He couldn’t help remarking to them, quoting from the psalm, “you see the stone rejected by the builder has become the cornerstone”, to which the abbot replied with the next verse of that psalm, “This is the work of the Lord, a marvel in our eyes”. Alas, I am only the pope of Jersey.

On a serious note, what can we learn from our shared history, four centuries ago, when this community was a priory, long before it became an abbey, and when Hampshire and Berkshire belonged to the London District with a Vicar Apostolic as its itinerant bishop. In those times both monks and secular priests shared together in the brave mission of maintaining among English Catholics their devotion to the Holy Mass and their unity of faith with the successor of St Peter, an apostolic work to which they often witnessed with their blood.

Even when the age of martyrs was succeeded by the age of humble confessors of the faith, it was in the houses of the gentry in East Hendred and Tichborne, served by both regulars and seculars, that the ancient faith was kept alive in these shires; not forgetting, once hallowed by three great Benedictine abbeys, the ancient city of Winchester, where the old religion was never extinguished. The priory of St Edmund in Paris was both a house of formation for monk missionaries and martyrs, and a community that offered hospitality and refuge to English Catholics seeking to practise their

faith beyond the shores of England. Principal among these were members of the Stuart family, in particular the exiled King James II who chose the kingdom of God in preference to the kingdom of England. He maintained his Catholic faith with great piety and not a little unrealistic hope, as when he bequeathed his body at his death to the care of the English monks of St Edmund’s for temporary interment, in expectation of its return one day to a grand tomb in Westminster Abbey. To this day, I believe, the father of this community is known to have Jacobite sympathies.

But then, I remember that at my seminary we sang the *Ave Maria* every Saturday night with the intention of supporting the cause of Bonnie Prince Charlie in 1745. Yes, the seminaries of some of us, whether Allen Hall or Ushaw College, were the successors of that great English College at Douai (or Douay), a university town, which was also home to two Benedictine communities: firstly St Gregory’s, now at Downside; and, following the French revolution, the Paris community of St Edmund for a further hundred years until driven from the shores of France by the anti-clerical laws of 1903. Interestingly, at least to me, was the custom both here in my school at Douai and in my seminary at Allen Hall of singing the Litany of Loreto each Saturday night. Knowing how difficult it was to stop a tradition, I was not surprised when I was told in both places that the custom had been started as a prayer of intercession to save us from the ravages of the French revolution. Eccentric this may seem to have been, yet at least it reminded us of the sufferings of both monks and secular clergy who were caught up in that cataclysm of terror, yet survived to return with their faith unscathed to new beginnings in their homeland of England, though, it took the community of St Edmund another 80 years to complete this process. Today we should remember Priors Parker and Marsh who ensured the survival and eventual resurrection of this community during those years of revolutionary turmoil, and Abbot Larkin, the first abbot of St Edmund’s, who with his community suffered expulsion from the town of Douai in 1903. Nor should we forget Bishop Cahill who welcomed the returning community and gave them a home in this place.

Leaving aside comparisons in our history, or narrative as they call it nowadays, I would like to draw your attention to things we share in common, especially in the manner in which we celebrate our theological identity. For neither diocese nor monastery is an institution. As a particular church, a diocese is truly Catholic and

Apostolic, yet we often see ourselves as an extended family, led by our bishop as our father in God and, happily, to stretch a point, an emeritus bishop as our diocesan grandfather.

It is similar in a monastery. The official name of Douai Abbey is the *Familia* of St Edmund, and the father in God of this family is its abbot. His monks are spiritually his sons, however much he may call them his brethren. There are of course differences in this comparison if only because the bishop, when he has trouble with his one of his sons, can get in his car and drive home from that priest's parish, while the poor abbot has to stay and live under the same roof as his recalcitrant brethren.

In this community at Douai, the members are well blessed in having an abbot who has been willing to persevere in his fatherly role over a long period of time, thus bringing stability and security to this particular family. In our diocese we pray that Bishop Philip will be blessed in health and grow closer to us as the years go by, blending his special charisms with the traditions and spirit of this diocese and his predecessors.

And what of our future? It is a natural question asked of both diocese and monastery, yet probably it only has a supernatural answer in the providence of God. "History", said Pope St John xxiii at the opening of the Second Vatican Council, "is the teacher of life". So, history can teach us when we look back on the four centuries of this community, in which we can recognise lean years as well as years of plenty, always trusting in the abiding presence of the Lord among us. This is so, however much we are concerned at the decline in members of religious orders or vocations to the diocesan priesthood and an almost national apostasy, to quote the title of the sermon of John Keble which launched the Oxford Movement, as we priests observe how so many in our congregations are turning away from the practice of their faith.

Today, however, as we enter the Jubilee Year of Mercy proclaimed by Pope Francis, we give thanks to God for his merciful love shown to this community these past 400 years. And in this Holy Year, both monastery and diocese can encourage one another in becoming more faithfully communities of God's mercy, not least in the way we project ourselves in the new evangelisation, recognising that we have as much to learn as to teach in becoming a humbler, more compassionate Church.

Yet, whatever the future, it is to Mary, Mother of mercy, we turn on this holy day, echoing her *Fiat*, her *Ecce ancilla Domini*, and conscious of her past protection, we face the future and whatever God in his Providence has planned for us in Jesus Christ. Now, on this happy day of celebration, let us unite with our Blessed Lady in her Magnificat of thanksgiving, for the Almighty has done great things for us, and holy is his name.



Above: Bishop Philip Egan and Monsignor Nicholas France after Mass in the abbey church on the solemnity of the Immaculate Conception

The Wintour Vestments Exhibition

CHIEF AMONG THE FINEST survivals of 17th-century Catholic liturgical needlework are the exquisite vestments produced under the direction of Helen Wintour. Little is known of her life. She was about six years of age when, in 1606, her father and his brother were brutally executed for their involvement in the Gunpowder Plot. She spent a quiet, indeed retired life in her home, Badge Court in Worcestershire, dying on 5 May 1671. The tragedy of her father's death was not the only trauma in her life. Her near sister, Mary, was disabled by an deranged nurse and died, a nun, aged only 25. We can imagine that Helen's life was coloured by such events, and that she took refuge in her faith, as well as the needlework which signals clearly the fervour of her faith.

The vestments on display were made over a period of about 15 years, centring on the 1650s. Her family's chaplains were Jesuits, so it is no surprise that she intended her vestment work to be left to that order. However, after her death her late nephew's widow, Lady Mary Wintour, insisted on having the vestments. A resolution of this dispute must have been reached, as the collection was divided, with some vestments ending up with the Jesuits, and now at their Stonyhurst College in Lancashire, while the remainder stayed in Worcestershire, ending up at the parish of Kemerton, long served by the monks of Douai.

For the first, and probably last, time the two halves of the collection were reunited for a series of exhibitions, one of which was in the Library at Douai Abbey, and formed part of our quatercentennial celebrations. The exhibition ran from May to September, and was attended by hundreds of visitors. The collection included a number of chasubles, dalmatics and copes, as well as equally elaborate chalice veils and burses. Exhibited with the Wintour vestments were the Foundation vestments of the Carmel of Antwerp, which its successors, the Carmelite nuns formerly of St Helens, have entrusted to Douai's care. Produced a few decades earlier in Catholic Netherlands, their decoration offers a marked contrast to that on the Wintour vestments, the latter made in secret in Protestant, indeed Puritan, England.

Experts in various related fields visited the exhibition, including the Royal School of Needlework, the Worshipful Company of Broderers, and Dr Mary Brooks of Durham University. The Broderers, along with other benefactors, made generous contributions towards the cost of a detailed, limited-edition guidebook produced in-house at Douai. The vestments have been little studied and much work remains to be done on them, not least on their intricate decoration.

While preparing for the exhibition it was discovered that the cost of bringing in display cases was prohibitive, so our clerk of works, Dr Greg Primavesi, set to work building bespoke oak cases for the exhibition. Fitted with LED lighting to archival standard, they displayed the vestments superbly.

After the Douai exhibition closed at the end of September, the exhibits were taken to Bishop Auckland in County Durham where they are on display in Auckland Castle. After that exhibition closes the vestments will return to their respective homes in late Spring 2016. The Kemerton half of the collection will remain in the care of Douai Abbey, where they will be stored in optimal conditions.

The exhibition of the Wintour vestments offered a unique insight into the richness of recusant faith in 17th-century England, and something of its distinctive character within European Catholicism.

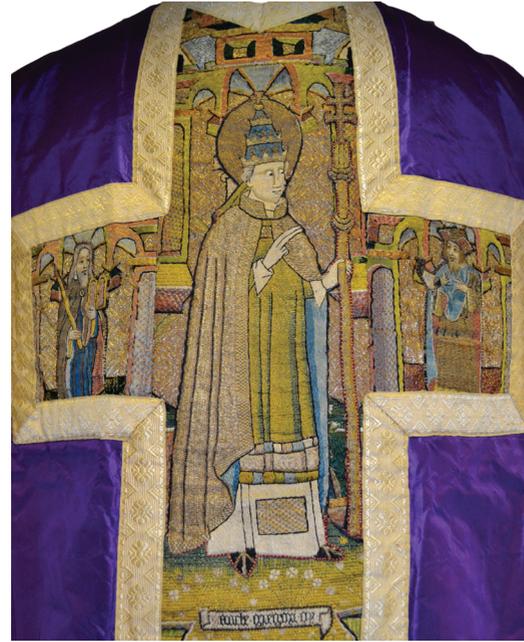
FR HUGH SOMERVILLE KNAPMAN OSB



Above: Abbot Geoffrey opens the exhibition on 26 May 2015



Left: The white High Mass cope is not mentioned in the 17th-century inventory of Helen Wintour's collection. It seems this cope was made later, largely from elements of various antependia made by Helen and her assistants. One of the embroidered elements bears the date "1656", as well as an earnest entreaty found also on other vestments: *Orate pro me, Helena Wintour - Pray for me, Helen Wintour.* (Stonyhurst Collection)



Left: The purple chasuble has a mediæval embroidery of St Gregory the Great overlaid onto another scene, probably the Transfiguration. Thus it pre-dates Helen Wintour, though she may have done some work on it and it was part of her collection of vestments. (Kemerton Collection)



Right: The green chasuble bears no explicitly Catholic, or even religious, imagery. Instead it is filled with horticultural imagery, of grapes, passion flowers, pomegranates and other floral images. Most likely Helen thought it safer to avoid explicit Catholic imagery in Puritan England, though some contend that each floral emblem has a mystical meaning. (Kemerton Collection)



Right: The black chasuble eschews Helen Wintour's usual horticultural imagery and the large image of the Holy Ghost is accompanied by various roundels bearing monograms for Our Lord, Our Lady and various Jesuit saints. This evocation of the communion of saints offers a visual commentary on the funeral liturgy for which the chasuble was made. (Kemerton Collection)

The Malvern Cope

THE WINTOUR VESTMENTS are testimony to the skill and devotion that has gone into making vestments worthy of the liturgy over the centuries. Quality vestments of good materials and sound liturgical taste are prohibitively expensive today. So when a vestment of beauty and historical significance is in one's possession, yet in poor repair after the ravages of frequent use (and perhaps unsympathetic storage) over the years, it is fitting that we try to restore that vestment to its former beauty and usefulness.

Striking among such vestments at Douai is the Malvern, or patronal, cope. Towards the end of the 19th century the community in Douai, France was conscious that it might soon need to leave France. To that end a property was bought at Great Malvern, Worcs, and a small priory established there in 1891. Ultimately, the community settled in Woolhampton, though the Malvern priory continued life until the First World War. A splendid cope was bestowed upon the little priory by the Douai monk, Archbishop Benedict Scarisbrick, who retired there after his labours as bishop of Port Louis in Mauritius.

The main body of the cope is made of a silk damask of non-English origin. Given old Douai's location in Flanders, it is most probably from Belgium, and likely from the Grossé workshops where Douai's Ward vestments were made. Textile historian Gillian Grute has examined the embroideries and determined that they were added later. The main embroideries on the front, of our patrons Sts Benedict and Edmund, are most likely the work of the Sisters of the Poor Child Jesus in Southam, Warks. The striking embroidery of the Christ the Good Shepherd on the hood also seems to be their work.

The Sacristan, Fr Hugh, seized the day and displayed the Malvern cope alongside the Wintour vestments with a notice soliciting donations to a Sacristy Fund for the repair of our vestments and other liturgical items. The generous response enabled us to commission Watts & Co. of Westminster to repair the cope "invisibly", maintaining the original integrity of the cope while restoring its beauty and utility. It will be used for the first time in its restored state at Vespers on the Solemnity of the *Transitus* of St Benedict in 2016.



The New Statue of St Edmund

ONE OF THE MORE ASTONISHING facts of the recent history of Douai Abbey is that we had no public representation of our heavenly patron, St Edmund, King, Virgin and Martyr, other than in the lovely, but small and distant, ceiling boss in the abbey church, which graces the cover of this volume. Thanks to the very generous benefaction of the Catholic parents of Winchester College, whose sons are served by Douai monks most Sundays in term, and the support of the Headmaster of Winchester, Dr Ralph Townsend, we have been able to remedy this deficiency.

With the help of Margaret Chin-Wolf, a Winchester parent, we were able to engage one of the leading sculptors in Britain, Peter Eugene Ball, to produce a statue of St Edmund in his striking style, to be placed in the abbey church. Peter's works can be found in many churches, great and small, across the country. He visited Douai and met with Fr Hugh and Fr Abbot, getting a sense of the place and of the saint. We were keen to ensure that what little history we know of St Edmund was acknowledged, not least that he was a young man, probably no older than 28 years, and possibly younger, at his death at the hands of the heathen Danes.

Over a period of twelve months, in the midst of Peter's other commitments, a figure began to emerge that grew each month in character and symbolic resonance. Peter seemed not only to be making a statue of St Edmund but getting to know the saint himself. Using a range of materials, including copper, gold leaf and Jarrah wood, Peter has produced a life-size figure of St Edmund in a style resonant of Romanesque statuary. In early November 2015 the statue was installed under the artist's guiding hand. At Vespers on St Edmund's day a couple of weeks later, the statue was solemnly blessed by Cardinal Nichols of Westminster. It was a great pleasure for us that Peter, and his better half Jane, were able to be with us not only for the blessing but for all the festivities of the feast day.

The statue shows St Edmund beardless, a reference to his youth. Across his chest are four arrows, symbols of his cruel death. He is tied by copper bands to a tall piece of Jarrah, an Australian hardwood, representing the tree to which Edmund was tied before he was shot with arrows. His cloak clasp is a Moorish brooch found (providentially) in Covent Garden. The brooch bears five red

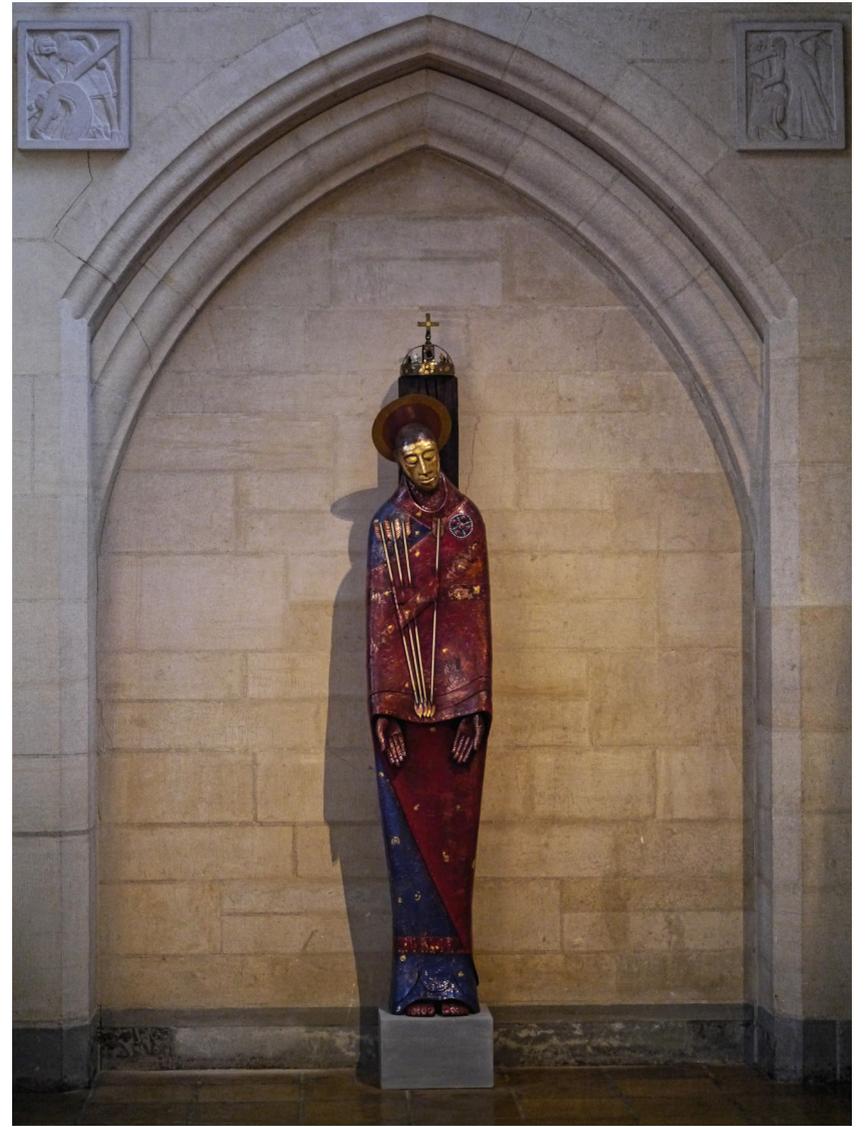
carnelian stones forming a cross, which point so well to the passion of Christ, to whose death St Edmund was so closely conformed. Above his head is a halo, and atop the tree is his crown, for while he died a king, his new and true crown is the halo of martyrs' sanctity. His hands are opened outwards in a humble gesture of Christ-like self-offering to God and submission to his murderers. His face is serene. There is the barest hint of a smile, as though in his violent death he knows he is more truly a victor than a victim.

The statue is sited on the south of the sanctuary, framed by an arch that might have been made just for it. The subtle yet strong colouring of the statue adds a new element of life into a largely unadorned church. A votive lamp will burn permanently by St Edmund's side, and it is possible for visitors to light their own votive candles as they pray at his shrine. For all those who honour the memory of St Edmund, the original patron saint of England, a visit to this statue should give great pleasure. The Douai community gives thanks to God and to all those who made it possible for us to receive this wonderful example of sacred art, which will serve also as an enduring legacy of our quatercentennial celebrations.

FR HUGH SOMERVILLE KNAPMAN OSB



Left: Peter Eugene Ball sets the crown above St Edmund, to complete the statue's installation on 7 November 2015



The New Hymn to St Edmund

AT STANBROOK ABBEY a few years ago, Sr Laurentia Johns wrote the text of a hymn for St Edmund. It focused on his saintly rule as king found in chronicles and hagiographies written long after his death. Our quatercentennial brought back to mind her work. Fr Hugh has used her work as the inspiration for a hymn focusing on St Edmund's martyrdom, and changing the structure from quatrains to sestets. The hymn is set to the tune *Kings Lynn* by Ralph Vaughan Williams, also used for Chesterton's *O God of Earth and Altar*. The hymn was sung for the first time at Mass on St Edmund's day, and again that evening after Vespers at the blessing by Cardinal Nichols of the new statue of St Edmund in the abbey church.

Saint Edmund, King and Martyr,
Gave witness to the Lord
As a devoted monarch
Who perished by the sword.
He ruled his land with justice,
Upholding God's own law;
Was mindful of the widow,
The orphan and the poor.

When Viking horde beset him
And pressed him to deny
The King of kings, Christ Jesus,
He chose instead to die.
Only a youth, but valiant,
Christ's man he meant to stay;
Choosing eternal glory,
He strode the martyr's way.

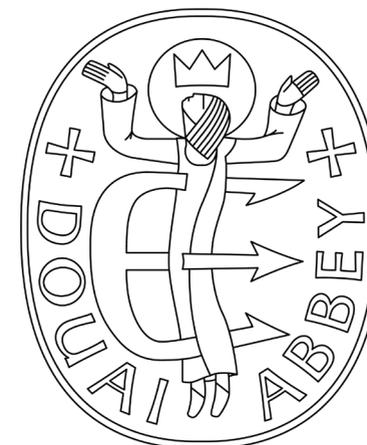
To Father, Son, and Spirit,
For our great saint give praise;
And may his intercession
Support us all our days.
May we his nation prosper,
Faithful to God's true law,
And sheltered in Christ's Body
Both now and evermore.



The New Logo

THE ARCHITECT ANDREW ANDERSON developed later in his career a marked talent for art, especially engraving and linocutting in the tradition of Eric Gill. His collection of monumental architectural and typographical linocuts, *A Vision of Order*, was published by the Whittington Press in 2011 and is now a collectors' item. In early 2015 Fr Hugh invited him to Douai with a view to asking him to design a new logo for Douai Abbey, to mark our quatercentennial. Having absorbed the architecture of Douai and something of the story of St Edmund, he undertook to produce a design. Mr James Van den Bergh of Kingsclere and his family generously covered the costs associated with the design process. It was not long before Mr Anderson had produced a most pleasing design, which was then digitized by the graphic designer and typographer Connary Fagen of Salt Lake City. Two versions were produced—one for the quatercentennial year itself (as seen on the title page of this volume), and another for use thereafter (*below*).

St Edmund is depicted as a beardless, long-haired young Anglo-Saxon, surmounted by both the crown of kingship and the halo of martyr sanctity. His arms are uplifted in self-offering to God in a form that images the Cross of Christ. The *E* for Edmund has three arrowheads piercing the body of St Edmund, a reference to his death in a hail of arrowshot.



The Consecrated Life Colloquies

THE YEAR OF CELEBRATIONS to mark the 400th anniversary of our foundation coincided almost exactly with the Church's Year of Consecrated Life decreed by Pope Francis. To mark both these events the community hosted a series of talks by members of different orders and institutes of consecrated life, in which they shared with us a vision of their future.

We invited representatives of institutes, both ancient and more modern, to give talks open to both the community and to other interested people. The meetings took place between April 2015 and January 2016 and were attended by members of the community, local religious and parishioners. The speakers were invited to talk about the particular charism of their order, how they were responding to the call of the New Evangelisation, how they saw their future, and how they were renewing themselves.

Fr John Dickson SDB is a Salesian priest and a contemporary of Abbot Geoffrey at Oxford, and has been a friend of the community for many years. He has had a wide experience in education and is currently the chaplain to Royal Holloway University. He gave us a vivid insight into the Salesian spirit by concentrating on aspects of the life of Don Bosco and the spirituality of the congregation.

Tim and Kate Watson are members of Chemin Neuf, a Catholic ecumenical community founded in France in 1973 by the Jesuit, Fr Lauren Fabre. Tim is an Anglican priest working in Liverpool Cathedral and his wife Kate is Catholic. Tim and Kate spoke about the extraordinary growth of the community in the last 40 years and about how they themselves met in the community. The community includes a mixture of the fully professed, both clerical and lay, and of others more loosely associated. The community runs a marriage course under the title *Cana* and as a result of this talk a *Cana* weekend will be held at Douai in June 2016.

Fr Michael O'Halloran SJ is a Jesuit priest and historian, and also a cousin of Fr Boniface. He has worked in both schools and parishes in England and Zimbabwe, and currently assists in the Sacred Heart parish in Wimbledon. He spoke about St Ignatius Loyola and the

origins of the society and amazed us with the richness and variety of his own ministry over the years.

Fr John Hemer MHM is a Mill Hill Missionary who teaches Scripture at Allen Hall, the Westminster archdiocesan seminary in Chelsea. He spoke about the founding and history of his institute and about the different work which its members now undertake.

Sr Gemma Simmonds CJ is a sister of the Congregation of Jesus. She has taught and lectured in many different schools and colleges and her participation in the series was particularly appropriate because she is Director of the Religious Life Institute at Heythrop. She spoke about her most recent project, *The Religious Life Vitality Project*, which has produced some fascinating insights into the lives of female religious today.

The Dominicans, Brs Richard Steenvorde OP and Samuel Burke OP, were the only two religious in the series still in formation. Both are studying theology at Blackfriars, Oxford after a time of fascinating work in the world outside. Br Richard has contributed an article on the refoundation of his own Dutch Dominican province elsewhere in this volume.

Br Bradford is an American who belongs to the Fraternité Monastique de Jérusalem which was founded in Paris in 1975 and which is very much rooted in the monastic tradition, although with an emphasis on being monks and nuns "in the city". He is presently a member of their community in Strasbourg. Bradford stayed a day or two with us and so we were able to share even more of his ideas and experiences.

Sr Josephine Parkinson OSB is a nun of Stanbrook Abbey, where she is prioress and novice mistress. She is well known to members of our community and she spoke very openly about her own vocation and about the contemplative tradition within English Benedictinism, as well as the significant changes Stanbrook has experienced over the last decade.

FR OLIVER HOLT OSB



Portrayals of St Edmund, King and Martyr, after the Reformation

*Dr Francis Young is a Fellow of the Royal Historical Society and a councillor of the Catholic Record Society. His **Where is St Edmund?** was reviewed in the previous issue of the **The Douai Magazine**. A graduate of Cambridge in philosophy, classics and history and a native of Bury St Edmunds, among his research interests is Catholicism in East Anglia. He is editing a history of the diocese of East Anglia.*

THE DISSOLUTION OF THE ABBEY of Bury St Edmunds on 4 November 1539 ostensibly removed the *raison d'être* for the mediæval cult of the martyr king of East Anglia, which was largely focused on his incorrupt body and the miracles worked at his shrine. It also put an end to the mediæval hagiographical tradition, focused on St Edmund's Abbey, which had culminated in the fifteenth century with the poetry of John Lydgate.¹ However, Catholics did not abandon St Edmund after the Reformation, and in the sixteenth and seventeenth centuries a Counter-Reformation St Edmund re-emerged as an emblem of ideal Catholic kingship and an exemplar of martyrdom, as the late mediæval "glorified saint" Edmund gave way in word and image to Edmund the martyr-hero.

St Edmund, England's foremost royal martyr,² underwent a transformation after the Reformation in both word and image, illustrating the strange mixture of continuity and change in post-Reformation English Catholic devotion to pre-Reformation saints. Post-Reformation English Catholics lived in danger of becoming cultural orphans, experiencing a radical discontinuity with the

¹ The mediæval accounts of St Edmund mentioned in this article can be found in F. H. S. Hervey's *Corolla Sancti Eadmundi*: Abbo of Fleury (Hervey 1907, 6–59); Hermann the Archdeacon (Hervey 1907, 90–5); Geoffrey of Wells (Hervey 1907, 134–61); Roger of Wendover (Hervey 1907, 168–99); John Lydgate (Hervey 1907, 409–524); Ingulf's Chronicle (Hervey 1907, 574–5).

² Because this article is concerned with English Catholic hagiographical traditions concerning St Edmund, it omits discussion of Pierre de Caseneuve's *Histoire de la Vie et des Miracles de Saint-Edmond, Roi d'Angleterre* (Toulouse, 1644). Apart from some indications that it was read by English monks in Paris, there is little evidence that this work influenced English Catholics. For further discussion of Caseneuve and the cult of St Edmund at Toulouse see Young 2014, 22–32, 42–55.

glories of their mediæval heritage. They risked becoming dependent on foreign traditions and devotions, and the active memorialisation and cult of ancient English saints was one way of avoiding this. Consequently, the cults of saints like St Edmund, St Cuthbert, St Edward the Confessor and St Thomas Becket became intimately bound up with preserving the distinctiveness of an English Catholic identity.

POST-REFORMATION ICONOGRAPHY OF ST EDMUND

The last public depiction of St Edmund in England was in new stained glass, now lost, installed in the north aisle of St Peter Parmentergate, Norwich in 1558 (Pinner 2009, 114). Evidently, in the Marian revival of Catholicism, St Edmund was not altogether forgotten. However, from 1559 onwards, images of the saints were banished from churches in England and confined to the Catholic community in exile on the Continent. The first and most striking Counter-Reformation image of St Edmund was a painting commissioned by the Suffolk-born recusant George Gilbert for the English College in Rome, as part of the cycle commemorating British and English martyrs in the College chapel. These paintings were executed by the artist Niccolò Circignani, known as *Il Pomerancio*, in 1583, following the success of similar series of "martyrdom paintings" elsewhere in Rome at the churches of Sant'Apollinare and San Stefano (Foley [2002], 60–1). Circignani's portrayal of St Edmund could not have been more different from the pre-Reformation English depictions, and marked a new departure in the iconography of the saint. Circignani's paintings served to link the sufferings of contemporary Catholic martyrs (which were depicted in graphic detail) with those of earlier British and English martyrs, thereby establishing the apostolic credentials of the English mission. Late sixteenth-century Rome was in the throes of a "palaeo-Christian" revival which the English church was keen to be part of, even if its martyrs were not of the apostolic era (Ditchfield 2011, 160–1).

At around the same time as Circignani's paintings, the College commissioned an altarpiece painting for the chapel featuring a representation of the Holy Trinity above the Flaminian Gate, Rome's northern gate and the road to England, flanked on either side by St Thomas and St Edmund. Blood falls from the wounds of Christ, who is supported by God the Father, onto a map of the British Isles from which fire is springing up—an allusion to the College's motto, *Ignem veni mittere in terram* ("I have come to bring fire to the earth").

The presence of St Thomas and St Edmund in the “Martyrs’ Picture” may be nothing more than an allusion to the historic dedication of the pilgrims’ Hospice of St Edmund, an institution that pre-dated the College and was amalgamated with the Hospice of St Thomas of Canterbury to form the new institution. However, it is unlikely that the significance of these saints as martyrs was lost on the founders of the College, and it is highly likely that they are emblems of martyrdom as well as representatives of national identity.³ St Edmund, a bearded figure, kneels palms upward on the right-hand side of the picture, gazing up at the Trinity. A palm stands in front of him identifying him as a martyr, an angel clutches a sheaf of arrows behind him and a crown and sceptre lie on the ground before him.

The figure of St Edmund in the Martyrs’ Picture in Rome was misidentified as St Edward the Confessor until the twentieth century, although it is unclear when this mistake was first made (Ibbett 2005, 92). As Katy Gibbons has argued, St Thomas and St Edmund made a potent combination. Both were native Englishmen, and both martyrs who defied a pretended secular authority. At a time when Catholic constructions of martyrdom were under threat from John Foxe’s *Actes and Monumentes*, St Edmund, as a true Catholic martyr, was “disruptive of the Protestant narrative” (Gibbons 2009, 323). St Thomas and St Edmund could also be interpreted as representatives of church and state, with a provocative subtext of legitimacy in the case of St Edmund. For radical Catholic thinkers such as the Jesuit Robert Parsons, faithfulness to the Church was just as important to secure the legitimacy of rulers as it was for the clergy: a heretical queen was unfit to rule.

Circignani’s frescoes in the English College Chapel were paid for by George Gilbert (c.1559–83), who was converted to Catholicism by Parsons while travelling in Europe. Gilbert was born in Suffolk, where there were two prominent Gilbert families at the time. Henry Gilbert of Great Finborough was a London goldsmith who had settled in Suffolk and was an influential Justice of the Peace in the Stowmarket area in the early 1580s, while the unrelated Gilberts of Clare were an ancient Suffolk family who produced the astronomer William Gilbert (1544–1603) (MacCulloch 1986, 110; Pumfrey 2004, 195–202). On 14 October 1583, shortly after George Gilbert’s death, the Jesuit rector of the College, Alfonso Agazzari, wrote that Gilbert had a particular interest in the English martyrs whose stories were

3 On Counter-Reformation saints and national identities see Ditchfield 2011, 177.

inscribed and painted on the chapel walls: “among the saints he showed a great veneration for the martyrs... the holy youth took great pains to learn the names of all the English martyrs of former and modern times, causing their acts to be represented in paintings with which he adorned the whole church of the college”.⁴

Although Agazzari did not explicitly mention St Edmund, it is possible that part of Gilbert’s fascination with the martyrs lay in the connection between St Edmund and his native county of Suffolk. The inscription at the base of the picture, unlike some later hagiographical accounts, accurately recorded St Edmund’s East Anglian origin:⁵

St Edmund the last King of the East Angles is struck by the weapons of the Danes. The head of the same is cut off, which having been thrown away nearby, while it is sought for by his people thrice replies “Here”. Then when his body is being transported the head is joined with a red scar indicating the wound. St Humbert Bishop of Elmham (Halmensis) is decapitated beside the king.

In 1584 the paintings in the English College chapel were engraved by Giovanni Battista de’Cavalieri as *Ecclesiae Anglicanae trophæa*, a book which had a wide circulation in Counter-Reformation Europe and served as valuable propaganda for the English mission. In the nineteenth century the lost martyr paintings in the gallery of the English College chapel were repainted, using Cavalieri’s engravings for guidance. However, Circignani’s depiction of ancient and mediæval British and English martyrs has received less attention than his depiction of the contemporary sufferings of English missionaries. Circignani translated the stories of traditional English saints, taken for granted for centuries, into the artistic idiom of the European Counter-Reformation and re-imagined them in vivid and passionate terms.

Circignani’s representation of St Edmund differed significantly from early sixteenth-century English depictions. In contrast to mediæval images of the martyrdom of St Edmund (and indeed St Sebastian), the saint’s hands are not tied behind his back but in

4 Foley 1878, 3: 687–8. On George Gilbert see also Gillow 1885, 2: 461–5.

5 Cavalieri 1584, plate 84: *S. Edmundus Estanglorum rex ultimus a Danis telis configitur. Eidem caput præciditur quod procul abiectum dum a suis quaeritur ter respondit Hic. Eius corpus cum deinde transferetur capiti iunctum reperitur rubra cicatrice vulnus indicante. S. Humbertus Episcopus Halmensis iuxta regem obruncatur.*

front, allowing him to put his hands together in prayer. The saint is naked except for a loincloth; he is muscular, bearded and clearly an older man. The Danes are dressed in a combination of Classical Roman cuirasses, contemporary hunting caps, and turbans recalling the infidel Turks. The engraving takes a narrative form, so a Dane with a scimitar- or seax-like sword holding the saint's severed head stands next to another Dane drawing on his bow to take aim at the martyr.⁶ Even the saint's decapitated body manages an elegant pointing gesture with its right hand. In the background to the left of the picture a follower of St Edmund finds the saint's head. The wolf is sitting by the head rather than holding it. In the background to the right another Dane decapitates the kneeling Humbert, while the body of St Edmund lies in the far distance on the right-hand side of the picture, in order to demonstrate the miraculous re-joining of head and body.

That Circignani represented St Edmund as an older man, together with his failure to show the wolf holding the saint's head, may indicate that he was unfamiliar (understandably enough) with the life of the saint. Most importantly, however, Circignani's St Edmund is differentiated from both earlier depictions of the saint and of St Sebastian by the pathos of his posture both in life and death. This is not so much "St Edmund in glory" as an attempt to convey the future glory of martyrdom shining through and illuminating present suffering. The body language of Circignani's St Edmund, in spite of his being bound, is free; he is the helpless victim but the willing martyr, and in this way Circignani's image prepares the viewer for the even more harrowing depictions of the deaths of men personally known to the first generation of seminarians at the College. Furthermore, St Edmund's royal status is downplayed in Circignani's image: his crown is stylised and diminutive, as might be expected at a time when theologians such as William Allen openly advocated the idea that kings governed only with the consent of the people and the Pope.

Some other Counter-Reformation depictions of St Edmund also survive on the Continent. A painting of St Edmund by Juan de Roelas (c.1570–1625) is one of a series of portraits of ancient English kings and queens originally commissioned for the English College in Seville (1592–1767), and now at the English College in Valladolid.

6 The curved seax associated with the Saxons and German races, resembling a Turkish scimitar, was discussed by the Catholic author Richard Verstegan in his *Restitution of Decayed Intelligence* (1605), a book that may have been written as early as the 1580s (Parry 1995, 58).

Roelas' St Edmund is depicted as a bearded young man from the waist upwards in an architectural roundel surmounted by the Tudor royal arms. Roelas' inscription under the painting puts the saint's date of death a century too late: "St Edmund, King of England and martyr, died 20 November in the Year of Our Lord 970" (S. EDMVNDVS ANGLIÆ REX E[T] MARTYR OBIT DIE 20. NOVEMBRIS ANNO DOMINI 970). A quotation from Wisdom 10:12 runs around the edge of the roundel itself: CERTAMEN FORTE DEDIT ILLE VT VINCERET SAPI[IENTIA] 10 ("In his arduous contest she gave him victory so that he might conquer, Wisdom 10").

The martyr is depicted in a typical mannerist pose with his left hand delicately and expressively outstretched to the viewer, palm upwards, while his eyes are turned up to heaven. The saint's head is severed at the neck, and there are arrows deeply embedded in his right side and left shoulder. He is almost naked, apart from a pinkish silk fabric around his torso and a golden robe trimmed with ermine draped on his left elbow. As in Circignani's picture his crown is barely noticeable, hidden behind curly hair. The background features a dark scene of trees and undergrowth and, on the right hand side, the saint's severed head seems to hover with the word "HIC" written around it on three sides, a reference to Abbo of Fleury's story that the saint's head cried out "Here! Here! Here!" (*Hic, hic, hic!*) to Christians searching for his head. The background is an indication that Roelas had at least some knowledge of hagiographical traditions concerning St Edmund.

In 1679 the chapel of the English College of St Alban at Valladolid was rebuilt, and statues of St Thomas of Canterbury and St Edmund were installed to flank the central altarpiece (Davidson 2007, 25). At the same time, the chapel was decorated with paintings depicting the story of the image of Our Lady Vulnerata, a statue of the Virgin Mary desecrated by the English in an attack on Cadiz in 1596 and acquired by the College in 1600. In the final painting of the sequence, the image of Our Lady Vulnerata is depicted exalted to heaven while kneeling saints adore. To the right of the image a kneeling St Edmund (accompanied by another saint with an axe embedded in his head), wearing a rich red and ermine robe, can be identified from the broken arrow embedded in his chest.⁷ There is a

7 Peter Harris, "Our Lady Vulnerata and the Early History of the English College at Valladolid", paper delivered at the 57th Catholic Record Society Conference, Downing College, Cambridge, 30 July 2014. I am grateful to Fr Harris for supplying me with images of both Roelas' painting and the later depiction of St Edmund.

strong facial resemblance between this St Edmund and King Charles I. This may be coincidental, but on the other hand it could have been an intentional conflation of two revered “royal martyrs”, even if Charles did not die a Catholic.

There was a further depiction of St Edmund at the house of the English Bridgettine nuns of Syon Abbey, then in exile at Lisbon, who in around 1600 commissioned a series of half-length paintings of Anglo-Saxon royal saints. They included a portrait of St Edmund holding his instruments of martyrdom. These survived the Lisbon earthquake of 1755 and accompanied the Bridgettines to France and eventually to England, where they are now displayed at Oscott College. A further post-Reformation representation of the saint can be found at the Irish College in Paris, which retains the altarpiece painting from the chapel of the English Benedictine priory of St Edmund in Paris by Charles de La Fosse (1640–1716), the painter of the dome of Les Invalides. This painting, commissioned for the completed priory church in around 1677, depicts the bearded king standing, swathed in ermine and gazing up to heaven while angels remove the arrows from his chest; the saint’s sceptre and crown lie on the ground while angels in heaven carry his martyr’s palm and crown of victory. The altarpiece was saved from destruction by being transferred to the Irish College in 1790 when St Edmund’s Priory was requisitioned by the French Revolutionary government.⁸

NICHOLAS HARPSFIELD

Visual portrayals of St Edmund in the English Catholic community were dependent on a revived hagiographical tradition. Since most early modern depictions of English saints were created by non-English artists, textual sources played a much greater role in determining the depiction of saints than they did before the Reformation. Indeed, since most images had been destroyed, and English Catholics in exile had no access to those that survived, textual sources were all that the Catholic community was left with in many cases. The recovery of English hagiography began with Nicholas Harpsfield (1519–75), a leading figure in the regime of Queen Mary. Harpsfield was appointed Archdeacon of Canterbury in 1554 and orchestrated persecutions of Gospellers in the dioceses of Canterbury and London. He was also influential in the Catholic

academic revival in Marian Oxford. As a consequence of his loyalty to Catholicism, Harpsfield was stripped of all offices under Elizabeth and incarcerated in the Fleet Prison from 1562 until a few months before his death.

Harpsfield produced many works of controversy and history whilst in prison, the last of which was his *Historia Anglicana ecclesiastica*. This was finally published at Douai in 1622, but long before that date it had circulated widely in manuscript amongst exiled English Catholics (Freeman 2004, 370–3). It seems likely that a manuscript of Harpsfield’s *Historia* was the source for the inscription under Cavalieri’s painting at the English College, which was more faithful to the mediæval hagiographical traditions than some later accounts. The first part of Harpsfield’s *Historia* was a Latin church history of each English diocese, organised by century up to the eleventh, and concentrating on the lives of bishops, in an effort to emphasise the apostolic succession of the Anglo-Saxon to the mediæval church. Indeed, Harpsfield’s treatment of St Edmund was an aside in a narrative whose central focus was the martyr king’s rather obscure companion, Bishop Humbert of East Anglia (Harpsfield 1622, 165–7).

Nevertheless, Harpsfield, who studied at the University of Louvain as well as pre-Reformation Oxford and belonged to the circle of Sir Thomas More’s family, brought European standards of Humanist scholarship to the hagiography of St Edmund for the first time. Harpsfield’s marginal citations acknowledged a multitude of authors, including Abbo of Fleury (*Flor[iacensis]*), Polydore Virgil, William of Malmesbury, Richard of Chichester, John of Bromton (*Iornatensis*), Robert Fabyan and John Capgrave. Most significantly, Harpsfield drew explicit comparisons between the martyrdom of St Edmund and those of the Roman martyrs, noting that whereas a crow guarded the body of St Vincent, a wolf guarded St Edmund’s head, and comparing the manner of his death to St Herculaneus. Oddly, Harpsfield made no mention of St Sebastian, perhaps because the connection was so obvious. These comparisons were accompanied by citations from Gregory the Great, Evagrius Ponticus, Prudentius and Augustine.

Apart from showing that Harpsfield had access to a decent library while he was composing his *Historia*, the rich references to Roman martyrology suggest that Harpsfield intended his book to appeal to a Continental Catholic audience as well as its obvious target-audiences: English Catholics and learned English Protestants. The

⁸ Scott 2003, 39–40. A copy of this painting was once owned by St Edmund’s Church in Bury St Edmunds, (*The Present from our Past* 2012, 34).

re-imagining of English saints as Counter-Reformation figures to bolster the campaign for the conversion of England is seen most clearly in Cavalieri's *Trophæa*. Harpsfield realised early on, however, that the survival of English Catholicism depended on generating Continental enthusiasm for England's religious history. English saints needed to be universalised, and the localisation of cults that had mattered so much before the Reformation had a diminished significance for post-Reformation Catholics.⁹

Harpsfield's account of St Edmund assimilated his story to those of the Roman martyrs. Harpsfield emphasized the historicity of Abbo's account by tracing it, through St Dunstan, back to St Edmund's armour-bearer, and his concern was as much for continuity of cult as the facts of St Edmund's martyrdom. Furthermore, Harpsfield was careful to include variants of the story not found in Abbo, noting that "there are those who say" (*sunt qui tradunt*) that Edmund was captured by the Danes after a battle. By grounding the story of the miraculous finding of St Edmund's head in earlier martyrologies, Harpsfield may have been trying to avoid ridicule from Protestants. He was unusual amongst Catholic authors in omitting the actual words spoken by St Edmund's severed head, and made no mention of the name of the place of martyrdom, Hægelisdun. Furthermore, in both versions of the story recounted by Harpsfield, St Edmund is found in a church by the Danes and dragged from it. This is a feature of the story that occurs in none of the earliest narratives and was first added by Matthew of Westminster. Harpsfield may have chosen to include the detail in order to emphasise the sacrilege of the Danes, or even to assimilate St Edmund's martyrdom more closely to that of St Thomas Becket.

In contrast to Harpsfield's scrupulous hagiography, John Wilson's vernacular Roman *Martyrologe* (1608, reprinted 1640 and 1672) left much to be desired. It is quite evident that Wilson was unfamiliar with Harpsfield's manuscript, as well as the brief account of St Edmund in *Ecclesie Anglicanæ trophæa*. He confused Hexham with Hoxne and Norfolk with Northumberland, although the remainder of his story was a conventional re-telling of Geoffrey of Wells and Abbo of Fleury:

At Hexam in Northumberland the Passion of S. Edmund King and

⁹ There were notable exceptions to this, such as the fierce pride of northerners in St Cuthbert at the time of the Revolt of the Earls in 1569 and the ongoing importance of the pilgrimage to St Winefride's Well at Holywell in North Wales.

Martyr, who being a Saxon by blood, borne in the City of Noremburge in that Prouince, and nephew to Offa King of the Eastangles, was by him adopted successour and heyre of that Kingdome. And when had most Christianlike gouerned the same for fiftene yeares, was in the first Danish persecution, vnder the Captaines Hinguar and Hubba, for the Confession of Christ, first whipped sorely, and then tied to a tree, and his body shot full of arrowes, was finally beheaded. Whose head the Danes carrying into a wood neere by, cast among briars and bushes. And when the Tyrants forsooke those partes, and the Christians seeking for the same, lost themselues in the forsaid wood, and one calling vpon another, asking with a loude voyce, Where art? where art? where art? the blessed Martyrs head answered, Heere, Heere, Heere. By which miraculous voyce they found out the same. He suffered in the yeare of Christ, eight hundred and seauenty (Wilson 1608, 319–20).

The errors were corrected in the 1672 edition of the *Martyrologe*,¹⁰ but they and the story of St Edmund's head were seized upon by Protestant critics. In 1611 Francis Burton reprinted the story as an example of egregious Catholic superstition (Burton 1611, 16). Thomas Fuller pointed out the geographical errors in 1662 and used them as grounds to take issue with the story of the wolf:

This is enough to make us distrust what he writeth afterwards, viz. that, When the said St. Edmund was cruelly murdered by the Danes, and when the Christians, seeking his Corps, were lost in a Wood, did call one to another, Where art? Where art? Where art? The martyred head answered, Here, Here, Here. However, God forbid, that this Authors fauxities should make us undervalue this worthy King and Martyr, cruelly tortured to death by the Pagan Danes, and by an old Author thus not unhansomely express'd (Fuller 1662, 56–7).

Others, however, were less critical, and the Catholic author Samuel Johnson used the miracle of St Edmund's head as a proof of purgatory in 1688 (Johnson 1688, 26–7).

RICHARD VERSTEGAN

Richard Verstegan, alias Rowlands (c.1548–1640) was considerably more scrupulous than Wilson, and his was the first truly detailed post-Reformation vernacular account of St Edmund by a Catholic. Verstegan was of Flemish descent and spent much of his life in exile

¹⁰ In the third edition "Hexam" was corrected to "Hoxon, in Suffolk" (Wilson 1672, 263–4)

as a printer of Catholic books for the English mission. He gained a reputation as a martyrologist, since his *Theatrum crudelitatum hæreticorum nostri temporis* (“Theatre of the cruelties of the heretics of our time”, 1587) complemented *Ecclesiæ Anglicanæ trophæa* (1584), adding to Cavalieri’s depictions of ancient British and English martyrdoms engravings of some of the more recent martyrdoms painted on the walls of the English College, Rome (Walsham 2006, 174). Both Cavalieri and Verstegan drew on Circignani’s originals.

However, Verstegan was also an antiquary, whose *Restitution of Decayed Intelligence* (1605) was written in English and dedicated to King James, an indication that Verstegan wanted to remain part of antiquarian debates in England. Verstegan’s *Restitution*, which may have been written much earlier than 1605, was an argument for the significance of the Anglo-Saxons in English history,¹¹ in contrast to the widespread view held on both the Protestant and Catholic sides that “British” antiquities, relying on the dubious testimony of Geoffrey of Monmouth, were more worthy of consideration than the story of the Saxon invaders. The earliest editions of William Camden’s *Britannia* (1586) side-lined the Saxons, while the Catholic exile Richard White’s compendious *Historiæ Britannicæ* (1597–1607), a learned discussion of Monmouth’s approach, was considered the authoritative work on British history (Parry 1995, 52).

In spite of Verstegan’s deeply held Catholicism, his *Restitution* reads more like a work of antiquarianism rather than self-conscious hagiography or martyrology. Verstegan’s account of St Edmund served a specific historical purpose: to explain why the Danish army invaded Northumbria and East Anglia in 869. For the answer, Verstegan relied heavily on Roger of Wendover’s story about the murder of Lothbrok by Berne the huntsman, pairing it with the twelfth-century chronicler Geoffrey Gaimar’s account of King Osberht of Northumbria’s rape of the wife of a man named Buern. Buern sought redress from the Danes, and his plea, in conjunction with Berne’s false evidence against Edmund, caused the Danes to cross the North Sea. However, Verstegan incorrectly named Berne as Beric, a mistake probably occasioned by reading Camden, who speculated that Beodericesworth (the original name of Bury St Edmunds) might have been named after a Beric (Verstegan 1605, 159–60).

Verstegan portrayed Lothbroke as a falconer rather than a Danish

leader; the king of Denmark plays no role in Roger of Wendover’s version of events. Furthermore, Verstegan chose to omit any mention of the torture of Berne described by Roger. According to Verstegan’s account, the invasion of Hinguar and Hubba was a mistaken but well-intentioned act on the part of the anonymous Danish king, rather than a mere pretext for robbery. He thus transposed the nation-state politics of the seventeenth century onto the ninth. Verstegan acknowledged that the stories of Buern and “Beric” did not, on their own, constitute plausible grounds on which the king of Denmark would have made war against Osberht and Edmund. Taken together, however, they might well have proved sufficient. He went on to describe Edmund’s fate:

The Danes after they had slaine king Osbert, hastned unto the destruction of king Edmund, whose forces when they had ouerthrowen in battail, they therevpo[n] took him self prisoner, and fynding him to remaine most constant in the faith of Christ, which they (beeing as yet pagans) much vrged him much to forsake; they bound him to a tree and shot him to death with arrowes. Thus as it appeereth they had a greater spyte unto this good king Edmund then unto king Osbert...for that they not beeing satisfied with this king Edmunds cruel death and torments, beheaded him after hee was dead (Verstegan 1605, 160–1).

Verstegan implied that Edmund was taken prisoner in or after a battle, making no reference to the dialogue between Edmund and the bishop at Hægelisdun. As a martyrologist, Verstegan emphasised Edmund’s constancy in the face of persuasion to give up his Christian faith, implying that the Danes had greater “spyte” against Edmund than against Osberht, on account of Edmund’s superior holiness. However, he omitted any mention of the Danes’ attempt to hide Edmund’s head or, indeed, the head’s miraculous discovery. This part of the story served no purpose in Verstegan’s narrative, which, in spite of the words “Martyrdome of S. Edmund” in the margin, remained resolutely historical. Verstegan deliberately avoided demonizing the Danes, since the argument of *Restitution* identified them as belonging to the same people as the Saxons. Furthermore, Verstegan rejected the idea that barbarism necessarily accompanied paganism (Verstegan 1605, 51).

An unwittingly controversial aspect of Verstegan’s work that was to have a considerable political impact was his argument that the kings of the Teutons were originally elected (Verstegan 1605, 314). This was a view supported by Abbo of Fleury’s suggestion that Edmund was elected by the people. In the early seventeenth

11 On Verstegan’s *Restitution* see Parry 1995, 49–69.

century the idea of elected monarchy, combined with the idea that the legitimacy of monarchs depended partly on their orthodox faith and conduct, was part of a radical Catholic agenda that sought to shift power from temporal rulers to the church. St Edmund was an archetype of a good, Christian king with a corresponding right to rule, while Osberht represented a king who had become corrupted by power and deserved his death at the hands of the invaders. In 1605, the year of the Gunpowder Plot, this seditious message would not have been lost on Protestant readers of Verstegan's *Restitution*.

SERENUS CRESSY

In 1668 the convert to Catholicism Hugh Paulinus Cressy, formerly Dean of Leighlin in Ireland and from 1649 a monk of St Gregory's, Douai under the name Serenus, included an account of the martyrdom of St Edmund in his *Church-History of Brittany*. The *Church-History* was essentially an abridgement of the Jesuit Michael Alford's *Fides regia Britannica* (1663), but Cressy added material to emphasise the monks' specific contribution to the English Church. Cressy narrated Roger of Wendover's account of the murder of Lothbrok and the revenge of Hinguar and Hubba, attributing it to John of Bromton, and added the detail that Berne was revealed as Lothbrok's killer on account of "the fury of the faithfull spaniel against him" (usually it was the dog's faithful visits to the body of his master that revealed the murder). He also omitted the torture of Berne by Hinguar and Hubba (Cressy 1668, 727–8). Cressy followed this with an account of the progress of the "Great Army" of the Danes through the Midlands and East Anglia taken from Ingulf's Chronicle. When he reached the martyrdom of St Edmund, however, Ingulf proved inadequate: "The Veneration due to the memory of so illustrious a Martyr will not permitt us to be satisfied with that breif account which this Historian has given" (Cressy 1668, 734).

Cressy supplied the deficiency by citing Matthew of Westminster for his account of Edmund's reaction to Hinguar's messenger, albeit with some subtle additions of his own. For instance, Bishop Humbert is Edmund's "principall Directour and Spirituall Father", making the bishop a spiritual guide, after the pattern of an early modern confessor, as well as a political advisor. Edmund is outraged at "the Churches and Altars of God profaned and demolished, and his Sacred Virgins violated", thus drawing attention to a specifically Catholic preoccupation with consecrated space and consecrated life. Edmund rejects the messenger's proposal not because he objects to

being subject to a pagan king but because he fears that churches may be turned over to pagan worship: "he esteemed it unlawfull to permitt their impious superstitions to be exercised in places where the only true God had been purely worshipped". Cressy's St Edmund thus echoes contemporary Catholic anxieties concerning Protestant occupation of sacred spaces in England.

Cressy's St Edmund immediately gives a rousing speech to his soldiers encouraging them to fight and marches from Framlingham to Thetford where he engages the enemy in a bloody battle. Horrified at the slaughter and aware that Hinguar is about to be reinforced by another army led by Hubba, Edmund retires to Hægelsdun where he awaits his fate in a church. Cressy's account of St Edmund's martyrdom is taken verbatim from Matthew of Westminster, but he adds a note to remind the reader that Bishop Humbert suffered the same fate of martyrdom (Cressy 1668, 735). Cressy self-consciously included Matthew of Westminster's account of the miracle of the finding of St Edmund's head and defended its historicity, using this as an opportunity to attack the Protestant historiographical tradition:

I should have abstained from transcribing into this History so prodigious a Wonder, were it not that that I find it received and attested by all auncient Authours without exception, particularly by William of Malmsbury... Yea even the Centuriators of Magdeburg oppressed with such a heap of Witnesses and irresistiblenes of so unquestioned a Tradition have the ingenuity to write thus, Edmund King of the English warring against the Danes for the defence of the Christian Faith, was at last overcome and suffred Martyrdom. His head which had been hid amongst shrubs called out to those which searched after it. To the same effect write also other Modern Protestant Historians. Only Iohn Fox confidently pronounces all these Miracles fictitious, but without the least argument to disprove them, besides his own voluntary inflexible incredulity (Cressy 1668, 736).

Kenneth Campbell has argued that one of the primary purposes of Cressy's *Church-History* was to attack John Foxe's historiography by providing an alternative Catholic view, better supported than Foxe's by ancient authorities (Campbell 1986, 144). From Cressy's point of view the absurdity of Foxe's rejection of the miracle of St Edmund's head was shown by the fact that other Protestant historians were forced to accept it.

Cressy further demonstrated his special interest in St Edmund by noting the saint's presence in the Roman Calendar and his official

status as Patron Saint of England, which Cressy traced back to 1222. Cressy was evidently unaware of Geoffrey of Wells's *Historia de infantia Sancti Eadmundi* and the works of John Lydgate, since he expressed uncertainty as to St Edmund's virginity, asserting it on the basis of his body's incorruption:

His Name is deservedly inscribed in Ecclesiasticall Tables: For in the Roman Martyrologe on the twentieth of Nouember wee read, In England the Commemoration of S. Edmund King and Martyr. The like is found in other Martyrologes. But England, as was fitt, payed a peculiar Tribut to this Blessed King: for in the year of Grace twelve hundred twenty two in a Synod assembled by Steven then Archbishop of Canterbury, this Ordonnance was made, Wee doe decree, that all the Feasts here under written shall be observed with all veneration, namely all sundayes, &c. the Feast of S. Edmund King and Martyr. And to his Crown of Martyrdom wee may probably add the garland of Virginity: for besides that no History mentions any Queen of his, the incorruption of his Body, observed after fifty years buriall, argues strongly the purity both of his mind and Body.

The Benedictine Cressy's interest in St Edmund went beyond that of the earlier Catholic historians and martyrologists, and Cressy returns several times to narrate subsequent events. These include King Edmund Ironside's donation of the Banleuca of Bury St Edmunds to the shrine-church of St Edmund (Cressy 1668, 839–40), Ailwin's translation of St Edmund's body to London in 1010, the body's translation back to Bury in 1013, the miraculous death of Sweyne and Canute's foundation of the Abbey by introducing monks to Bury in 1020 (Cressy 1668, 916, 922). Cressy's account of Canute's foundation put special emphasis on the privileges granted to the Abbey and noted that Harpsfield mentioned the prohibition in Canute's charter against the shrine returning to the secular clergy (Cressy 1668, 935). Cressy saw the renown of St Edmund and the specially-privileged St Edmund's Abbey as among the greatest glories of the Benedictine Order in mediæval England, as well as an instance of its complete independence from other ecclesiastical jurisdictions.

CONCLUSIONS

It is clear that post-Reformation narratives of the life of St Edmund lacked some of the richness and variety of earlier accounts. Only James Wilson showed an interest in St Edmund's birth and

parentage, and he got most of this wrong anyway. Verstegan and Harpsfield portrayed Edmund's accession by election (Verstegan) and acclamation (Harpsfield). Only Harpsfield mentioned Edmund's coronation at Bures. Verstegan and Cressy borrowed heavily from Roger of Wendover's explanation of the reasons behind Hinguar and Hubba's invasion of East Anglia. None of the Catholic hagiographers have Edmund refuse to fight and withdraw from the battle, as he does in the accounts of Abbo of Fleury and William of Malmesbury, and all of the hagiographers are united in following Abbo's account of the martyrdom. However, the hagiographers were more coy about the subsequent events involving the martyr's head: Cressy omitted the guardian wolf and none of them mentioned the saint's head miraculously re-joining to his body.

Only Harpsfield mentioned the place of St Edmund's entombment, choosing to follow the tradition of Hermann the Archdeacon and call it Sutton rather than Abbo's Hægelisdun. Clement Reyner was much preoccupied with the later site of St Edmund's shrine at Bury St Edmunds, but only from the reign of Canute when the Benedictines took over management of the cult. Cressy's admission that he was not sure whether St Edmund was a virgin displayed his comparative ignorance of the hagiographical tradition, and illustrates the Reformation's disruption of narrative traditions. Counter-Reformation accounts of the martyrdom of St Edmund by Harpsfield and Verstegan sought to reconstruct a realistic narrative, whilst emphasising St Edmund's heroism and status as an ideal Catholic king. For Verstegan the Anglo-Saxonist, Edmund was a hero of the English people as well as the Catholic faith.

After Cressy's *Church-History of Brittany* there were few serious historical studies of St Edmund by English Catholics. However, Bishop Richard Challoner applied high standards of historical scholarship in his account of Edmund in *Britannia sancta* (1745) and *A Memorial of Ancient British Piety* (1761).¹² Prayers for the feast of St Edmund continued to appear in manuals of popular piety, and the process of recovery and memorialisation continued in the early nineteenth century when new Catholic churches in East Anglia were dedicated to St Edmund: at Bungay in 1823, at Withermarsh Green (Stoke-by-Nayland) in 1827 and at Bury St Edmunds itself in 1836. The millennium of the St Edmund's martyrdom in 1869–70 stimulated more interest, culminating in *Saint Edmund King and*

12 Challoner 1745, 293–6; Challoner 1761, 161–2. Challoner claimed to have researched St Edmund in the Parker Library at Corpus Christi College, Cambridge.

Martyr (1893) by Joseph Mackinlay, a monk of Douai Abbey. This book almost led Cardinal Vaughan to install supposed relics of St Edmund in the high altar of Westminster Cathedral in 1901 (Young 2014, 51–8). Without the efforts of the early modern hagiographers and artists to perpetuate the memory of St Edmund, it is unlikely that the saint would have enjoyed anything like this kind of attention in the nineteenth and twentieth centuries.



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The Reception of Vatican II at Douai in the 1960s and 70s

Fr Oliver Holt, an Old Dowegian, is the bursar and junior master at Douai. He was a teacher and housemaster in Douai School until its closure in 1999. This article is derived from a longer paper which he delivered to the EBC History Symposium in Easter week, 2014.

“ABOUT 1 $\frac{3}{4}$ CRICKET PITCHES”. Thus wrote Fr Swithun McLoughlin in a letter to his community at Douai while studying in Louvain in 1962, employing a unit of measure that he thought the monks, with their English public school background, would understand. It referred to a drawing by an architect for the new monastery which was being planned at the time. This “translation” was only one of many helpful hints which the monks of Douai were going to need if they were to take on board what was happening on the continent, and in particular what was about to happen in Rome.

At the time of the opening of the Council in 1962 Douai was similar to the other larger houses in the English Congregation. There were 31 priests and seven juniors residing in the monastery and 41 priests on the mission who served 20 parishes in the north of England, South Wales and in the Midlands. The priests resident in the monastery were mainly involved in the school, but others were involved in teaching the novices and juniors or in running the local parish.

Like many other communities in the Church, the monks of Douai were going to be asked to widen their horizons beyond the day-to-day concerns of running a boarding school, fulfilling the exacting requirements of the full Latin office in choir and providing the Mass, the sacraments, and pastoral care for their parishioners in different parts of the country.

At the time of the opening of the Council, the community was in the midst of planning a new monastery. The first suggestion that this was needed appears in the minutes of the abbot's council on 8 March 1961, and thereafter the question of finding an architect and funds was a topic at every council meeting. Another important factor in shaping the Douai community's reaction to the Council was that



Above: Some of the concelebrants at the singing of the Credo during Mass on St Edmund's Day

there were several students (in addition to Fr Swithun) studying in Louvain at the time. The views of the students in Louvain had an important influence on the planning of the new monastery.

The council minutes of September 1958 record that permission was given to send Brs Gervase Holdaway and Swithun McLoughlin for studies in Louvain. They were later joined by Br Louis O'Dwyer in 1960 and Fr Nicholas Broadbridge in 1961. So what was so special about Louvain at the time? The students in Louvain were living in Mont César (now Keizersberg), where one of the monks who taught them was Dom Bernard Botte, a liturgical scholar who followed in the tradition of Dom Lambert Beauduin, founder of the 20th-century Liturgical Movement. At the time Botte was also the first director of the Institut Supérieur de Liturgie in Paris.

Another liturgical influence was Frederic Debuyst, a monk of St André in Bruges and editor of *Art d'Église* from 1959–80. Other teachers included Gustave Thils, Beda Rigaux and Gérard Philips. The scripture scholar Lucien Cerfaux had retired from active teaching but was still an influence through his pupils. These theologians were to play a central role in the preparation and the conduct of the Council as well as continuing in their teaching role in Louvain. Thils was a member of the Secretariat for Unity and a Council expert, acting as the official theologian to the hierarchies of Belgium and the Congo. Rigaux had a distinguished career as a New Testament scholar. Gérard Philips was professor of dogmatic theology and became vice-secretary of the Doctrinal Commission. It is said that Philips, more than anyone else, was responsible for drafting *Lumen Gentium*.

Yves Congar wrote in his journal of the Council: "This Council has been called: *Primum Concilium Lovaniense, Romæ habitum* (The first Council of Louvain, held in Rome). This is true enough, at least as regards theology. The Belgians are not numerous: five or six of them, but they are EVERYWHERE." Of Philips he wrote: "Without any doubt, Mgr Philips is the architect No.1 of the theological work of the Council".

It would be tempting to say that members of the Douai community were unaffected by the insularity of the English Church and, their finger on the pulse of the continental mainstream, were able to see that in just a few years Louvain would be an influential theological centre. The truth was more prosaic. In July 1958 Abbot Sylvester Mooney had brought to the notice of his councillors the new

requirements from Rome that only monks with theological degrees should be responsible for teaching the juniors. The council went on to discuss the possibility of sending students abroad to gain these qualifications, without specifying any particular country. Fr Martin Varley was already studying French in Louvain and it was he who suggested that the others might join him there to study theology. By chance Br Gervase had been on holiday in Belgium in August for Expo 1958 and he was later asked by a member of the community whether he was scouting the territory out to see if it would suit him. In fact he knew nothing about it until the council meeting in September which gave permission for him and Br Swithun to start their studies the following month.



Above: Fr Gervase celebrating Mass facing the people in St Mary's for students from Reading University in 1963

Apart from their studies, the young monks were also taking advantage of the opportunity to visit other monasteries. They reported back to the community on what they found, particularly with regard to liturgy, and in relation to the planning of the new monastery. They also made more frivolous comments, such as devising a measure of monastic observance by dividing the number of monks at breakfast by the number who had been at Matins.

Many of the comments that came back from Louvain and the other places visited were focused on liturgy and particularly on the new ideas about the re-ordering of churches. The probable introduction of concelebration was one topic often mentioned. The Douai students reported that Maredsous had re-ordered their church as early as 1951; this led to the installation of a temporary altar "facing the people" in Douai's abbey church in June 1961.

In an extensive document sent to the Douai Building Committee, dated November 1961, the Louvain students wrote: "The entire

problem is posed by the question of concelebration. Frederic Debuyst assures us that this question will certainly be discussed at the coming Council and Bernard Botte, who is a consultant to its Liturgical Commission, confirms this. The Abbot of Maredsous, President of the Belgian Congregation, who will attend the Council, says he is going to push for it in person. Therefore this question cannot be ignored: changes are being seriously mooted. How many private Masses will subsist in the future?"

Br Swithun was conscious that some of the ideas being proposed were radical. He wrote to Fr Wilfrid Sollom, (secretary of the Building Committee), in January 1962: "A lot hangs on the whole business: before the year 2000—assuming no H bombs—the whole thing will be being discussed by the Douai community and those responsible praised and blamed in proportion to their foresight and whether or not they found the right answer to all the big questions of architecture of our time. A little frightening in a way." It is worth noticing the reference to the H-bomb, bearing in mind the coincidence of the Cuban missile crisis with the opening of the Council in October 1962 and the real concern expressed by many of the Council Fathers that the end might well be nigh.

In fact at Douai the completion of the abbey church was not at the top of the agenda; the drive was to produce adequate accommodation, particularly for the juniors and for the older men. Ever since the community had arrived at Woolhampton there had been greater emphasis on providing suitable accommodation for the growing school and it was felt that the time had come for a change of direction. The Louvain students also commented on the most appropriate style of architecture: "For 30 years modern churches have been going up: there is already the beginning of a tradition and it is safe to advance: what better moment to spring a surprise on our sleepy English contemporaries by building modern."

AWARENESS OF THE COUNCIL AS IT HAPPENED

Fr Gervase returned to Douai in 1962 just before the Council opened, but Br Swithun stayed in Louvain until 1965. The community had been prepared for some of the changes that were to take place over the coming sessions but how did they react to events as they unfolded?

Perhaps rather slowly at first. For example, the anonymous

writer of the "Community Notes" in *The Douai Magazine* on the death of John xxiii in June 1963 highlighted that pope's rapprochement with the "separated brethren" and celebrated the fact that he had restored the fundamental position of charity among the followers of Christ. He did not mention the fact that he had summoned the Council. However the same edition included a review (not very complimentary) by Fr Dunstan Cammack of Robert Kaiser's *Inside the Council*.

The Ampleforth Journal, by contrast, published a long review article of Hans Kung's *The Council and Reunion* in its edition of February 1962, before the Council had even opened. Fr Gregory Freeman in the annals recorded that this book had been read in the refectory in January 1962: "We are reading Hans Kung 'The Council and Reunion' at supper, a very 'advanced' book; rather deeper than our usual ref. books."

The reader will search in vain for many other references in the *Magazine* to the earlier sessions of the Council. There are no references in the issues of Spring 1962, Autumn 1962 or Spring 1963. The issue of Spring 1963 included a long illustrated article about the new monastery by the architect, Sir Frederick Gibberd, and in the following issue there was a report on the launching of the appeal to build it, but neither of these contain a single reference to the Council.

So there was very little in the house journal. What about the minutes of the abbot's council and the conventual chapter meetings? Again there is very little. There is no explicit mention of it in the council minutes from 1962 until December 1965 when there is some discussion of a request from General Chapter to consider the matter of claustral brothers being granted greater integration into community life. This question arose from the conciliar document *Perfectæ Caritatis*, but this origin is not explicitly mentioned. In March 1968 the prior asked for opinions on the new experimental Office, again with no explicit reference to Council documents.

Turning to the conventual chapter, the first reference is found in the minutes of 9 April 1964 when Abbot Mooney asked the brethren for suggestions with regard to the carrying out of the Constitution on the Liturgy. He told the chapter that our part as Benedictines would be decided at the abbots' meeting in Rome next year.

Fr Abbot asked the chapter to give its vote on the following three motions:

1) Has the community offended against poverty according to the Decrees of the Vatican Council in building the part of the new monastery already completed? By unanimous vote the decision was that the Community had not offended. 2) Will the community be offending against poverty if we proceed to future building? After voting (33 No to 2 Yes) the decision was that we should not be offending. 3) Which part of the plan should be built next: Library or Church? The voting was 31 in favour of the Church, 4 in favour of the Library.

In fact this is what happened: the abbey church was completed in 1993 and the library opened in 2010.

If their own magazine was somewhat lacking in its coverage of the Council, what other sources of information did the community have? Through most of the period the library subscribed to the following periodicals: *The Clergy Review*, *New Blackfriars*, *The Downside Review*, *The Ampleforth Journal*, *American Benedictine Review*, *Concilium*, *Worship*, *Review for Religious* and the weekly Catholic papers including *The Tablet*, but it is impossible to tell to what degree these would have been read by the members of the community; perhaps some would only have read weekly papers. The Douai library's run of *Worship* starts in 1963, but there is a single copy from Aug/Sept 1961 to mark the consecration of the new church at St John's, Collegeville marked (in Fr Wilfrid Sollom's handwriting) "Please return to the Building Committee".

In May 1964 Fr John Grimbaldston at St David's in Swansea was thanked for "sending copies of the new periodical Herder Corr. Several members of the Community have given Book Tokens received as presents so that we can buy more periodicals such as *The Economist*, *Review for Religious*, *Worship*, *Theology Digest*, *The Bible Today*."

Like many other EBC houses we received copies of Abbot Christopher Butler's letters to the prior of Downside with an insider's account of the Council proceedings. These were read in the refectory. Butler was a Council Father in his capacity as Abbot President of the English Congregation. He was very important in the story of the reception and transmission of Vatican II in the English-speaking world and much has been written about him, including a symposium at Heythrop in October 2002, published in *The Downside Review* of January 2003. In one of the papers, Fr Daniel Rees of Downside wrote:

After the Council was over, Butler was acutely concerned with the reception of its message. As a church historian he knew that the crucial phase of every Council's history was its aftermath, its appropriation by the faithful at large... Butler therefore, returning to England and knowing only too well how ill-prepared his country was for assimilating the Council's teaching, became the Apostle of Vatican II par excellence.

As we shall see, the aftermath and appropriation of the Council at Douai was perhaps more important than the community's awareness of it as it happened.

The community annals were faithfully recorded by Fr Gregory Freeman from 1960 right through the period of the Council and its aftermath. These record a great deal of the daily comings and goings of the community and they are written in a style which conveys much of Fr Gregory's character and interests. As we shall see, he later played a crucial role in the reception of the Council both as novicemaster (from 1960) and as abbot (from 1969).

Fr Gregory's annals included the liturgical changes which occurred from 1962 onwards. Some extracts will give a flavour of his style:

Liturgy: 25 Jan 62: For the first time ever the Conventual Mass was dialogued. As Fr Abbot was saying it, it could not be sung unless it was a Pontifical. Previously it had been recited with organ playing in the background. The New Rubrics require the Con Mass to be either sung or dialogued. We have ignored this rubric until today. All was said by the choir except the prayers at the foot of the altar and the "Suscipiat".

12 April 63: Fr Martin gave a commentary during Liturgy (first time that there has been any kind of commentary at Douai); Fr Prior (Matthew Hulley) composed it. Very well received.

12 May 63: This must have been the first time Mass has been said facing the people in the School Chapel - it has been so said in the AC and in the JCR. It is certainly the first time such an "advanced" Mass has been celebrated here... It had better be recorded that Fr Gervase organised all this.

25 Sept 63: Deacon recited the gospel in English after singing it in Latin, likewise with the sub-deacon and the epistle; this is now the usual practice. Usual mixed reception from the Community which is given to all liturgical changes—division is largely based on age, but not entirely, young for and old against.

8 Dec 64: *The first pontifical under the new rules. Certainly at least some of the fuss and nonsense is eliminated especially as the Abbot joins in the people's song and so doesn't sit down so much. The former book-bearer has now become the microphone bearer which he presents towards the Abbot like a gardener spraying the roses or a dentist about to begin his attack.*

11 July 65: *At Mass, the Abbot rejected mitre and crozier for the homily – he is very anti-triumphalist at the moment.*

He also notes significant ecumenical advances:

Feb 62: *Fr Stanislas from Blyth here. Telling us about his "dialogue" with 2 Anglican parsons and a Presbyterian minister.*

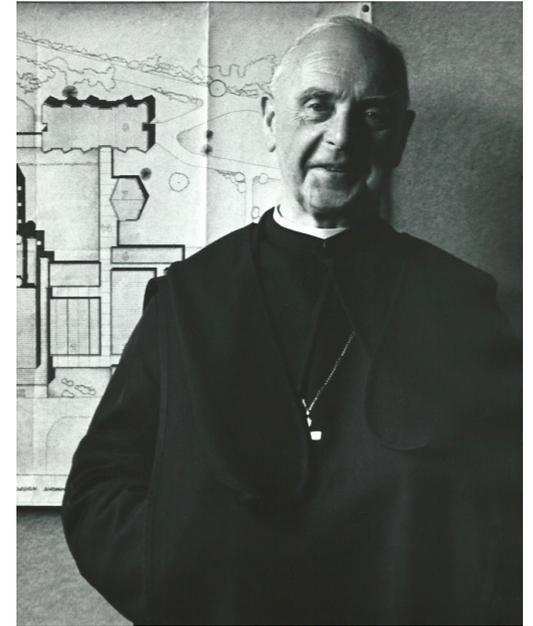
3 June 63: *Pope John xxiii died this evening to the great sorrow of all. Many feel that it will be very difficult to find a successor who will provide an equal inspiration in the rejuvenation of the Church and who will be so acceptable to non-Catholics.*

6 June 63: *Pontifical Requiem for Pope John. Remarkable for the fact that the Vicar of Aldermaston attended—this must be the first appearance of a non-Catholic clergyman at one of our public ceremonies. We are perhaps rather behind the times in our relationships with non-Catholic clergy—we have no contact.*

15 July 64: *Frs Gervase and Simon went to Nashdom Abbey to represent us at their Jubilee celebrations. They timed their arrival to miss the Mass (celebrated by the Arch of Cant) and to coincide with the arrival of the Apostolic Delegate and Bp Parker of Northampton.*

But the importance of Fr Gregory Freeman was far wider than his keeping of the annals. The archives include many of the notes that he made for his classes with the novices and from 1963 onwards they are filled with references to the Council documents. Indeed studying those documents and secondary material arising from them was very much part of the novitiate diet. His course on the Rule included references to *Perfectæ Caritatis* and he quotes *Lumen Gentium* in his talks on obedience, with quotations from theologians such as Tillard, Häring and Schillebeeckx. The archives include a folder on celibacy entitled "Notes from Council documents and Encyclical (Paul VI – June 1967) on celibacy". At this time the Louvain students had become the professors in the 1970s and that generation of juniors particularly benefited from the training that had started at Louvain in the build-up to the Council.

While Fr Gregory was novice master, Fr Sylvester Mooney was abbot and had been so since 1929. He continued as abbot until 1969, right through the conciliar period and that of its immediate reception. He was abbot when those young monks were sent to Louvain and when many of the liturgical changes happened at an increasing pace from 1962 onwards. He was somewhat reticent at showing his feelings but most people were struck with how willingly he accepted changes which must have been quite alien to his own nature. He placed great faith in people like Frs Gregory, Romuald Simpson and Wilfrid Sollom and in his devoted prior, Fr Matthew Hulley. In a sense he let these officials of the community, with their greater energy and youth, make the running in the community's response to the Council.



Above: Abbot Sylvester Mooney with plans for the new monastery in 1961

In 1969 Fr Gregory was the community's delegate to the General Chapter which considered a revision of the constitutions but which also recognised that a great deal more had to be done: "The Constitutions alone, however, cannot achieve the ultimate end in view, namely the renewal of monastic life in the spirit of Vatican II. This must be the work of individual Houses" (Statement from General Chapter, 25 July 1969). The Douai community had held five full days of study on the constitutions in preparation for this General Chapter and this was while Fr Sylvester Mooney was still abbot.

At General Chapter Fr Gregory was appointed chairman of the Co-ordinating Commission for Monastic Renewal. One is tempted to ask whether the chapter members knew that he was likely to be elected abbot which happened just two months later, on 2 September 1969. On 20 September he sent out a letter to all the

abbots and abbesses of the EBC outlining the plans for renewal for the congregation and informing the superiors of the membership of the different commissions. It is interesting to note that the three Douai monks who had been in Louvain during the Council were appointed to the associated sub-committees: Fr Gervase as secretary to the Liturgy sub-committee, Fr Swithun as chairman of the Studies

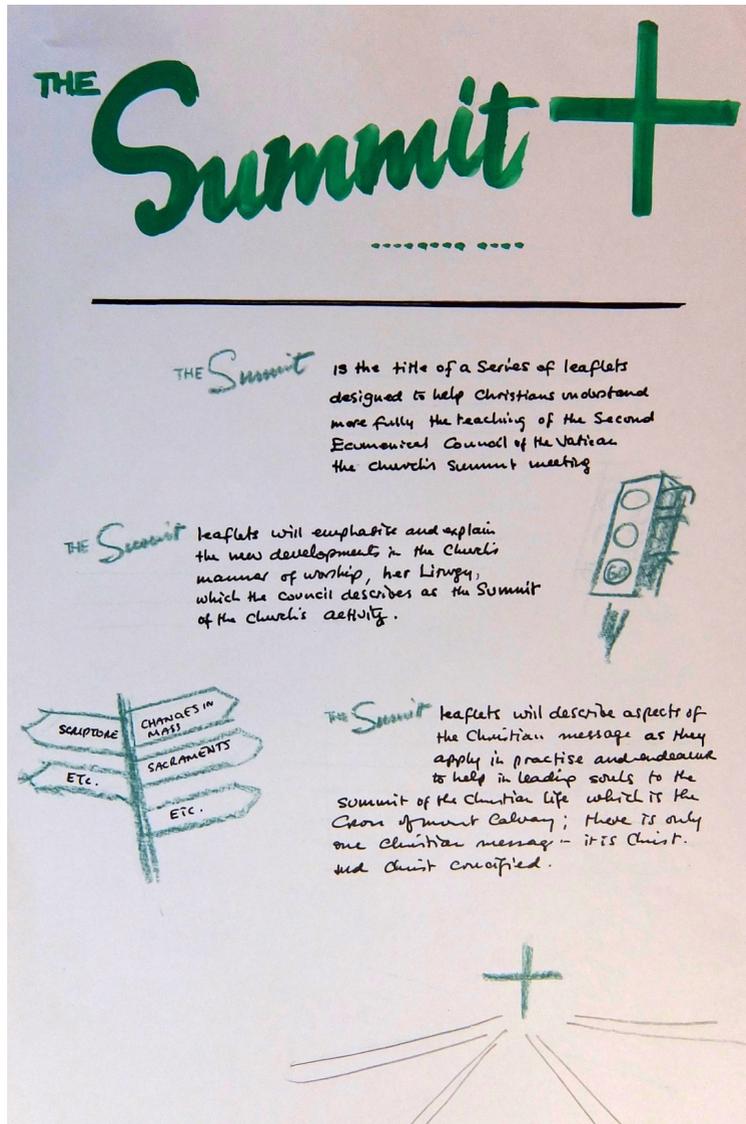
sub-committee with Fr Louis as a member. Additionally Fr Wilfrid was appointed secretary to the Theology of the Monastic Life sub-committee of which Abbot Mooney was also a member.

The work of the Monastic Life committee would eventually culminate in the publication of *Consider Your Call* in 1978. The theology commission, chaired by Fr Daniel Rees of Downside and rigorously administered by Fr Wilfrid, produced acres of documents all of which were circulated to all members of the congregation. The Douai community took an active part in the subsequent discussions: how could we do otherwise with Wilfrid in charge? Fr Gregory was also intimately involved as a “tireless and comprehending liaison between the Commission and the Abbots” as Fr Daniel Rees calls him in the preface to *Consider Your Call*.

Fr Gregory had also taken part in the meeting of the Synod of Presidents held at Douai in December 1969, standing in for Abbot President Victor Farwell who was ill. This gave him (and us in the community) the extraordinary privilege of seeing the international dimension of Benedictinism, as this was the first time that the Synod had been held outside Rome. Many of the EBC commission meetings were held at Douai and this also helped our community to be that much more aware of the whole process.

Fr Wilfrid has been mentioned as secretary of the Theology of the Monastic Life commission, but his part in the story has many other aspects. Fr Wilfrid was an engineer by training and by temperament. Although he had a special sort of personal piety, his approach to theology could be described as scientific or mathematical. He was secretary of the building committee for the new monastery and also organised the appeal. His analytical approach can be illustrated by reference to a document which he produced when he matched up selections from the brief which had been given to the architect with quotations from *Perfectæ Caritatis*—he makes a perfect match. It works but it probably wouldn't have occurred to anyone else to attempt to do it!

Another example of the community's reaction to the Council which also owed a great deal to Fr Wilfrid's imagination and energy was the launch of a series of leaflets similar to those produced by the Redemptorists. After some discussion, starting in November 1964 these were eventually called “Community” leaflets but the Douai archives contain a page on which Fr Wilfrid has made notes at what was perhaps the first meeting. Suggested names for this



series included “Summit”, “Me and God”, “Church and Parish”, and “Renewal”. From the evidence of his notes Fr Wilfrid seemed to favour “The Summit”: “The Summit is the title of a series of leaflets designed to help Christians to understand more fully the teaching of the Second Ecumenical Council of the Vatican—the Church’s Summit meeting... The Summit leaflets will emphasise and explain the new developments in the Church’s manner of worship, her liturgy which the Council describes as the Summit of the Church’s activity”.

But Fr Wilfrid was also quite taken with another image, “The Council has given us the Go Ahead”, next to a sketch of traffic light and a sign post with three directions: “Changes in the Mass - Sacraments in English – Emphasis on Scripture”.

In the end “Community” won out and the strap-line on every issue of the leaflet was:

Efforts must be made to encourage a sense of community within the parish. – Vatican Council II.

The celebration of “Community”, particularly in the liturgy, is a theme which runs through this story. During these years various liturgical conferences were held at Douai, both for monastic audiences and for diocesan priests and others. Members of the community also took part in liturgical conferences elsewhere and helped parishes to implement the changes brought about after the Council. Fr Gervase and later Fr Romuald Simpson were active members of the diocesan liturgical commission. There may have been, and may continue to be, debates about the reform, and the reform of the reform, but there is no doubt that Douai played its part in taking up the challenge of liturgical reform and other teachings of the Council and passing it on to others in the wider Church.

FR OLIVER HOLT OSB



Community

Efforts must be made to encourage a sense of community within the parish. - Vatican Council II.

You **PARTICIPATE** in something by sharing in it - taking something of it.

PARTICIPATION

You **PARTICIPATE** by being in it ACTIVELY - GIVING TO IT.

PARTICIPATION MEANS TEAMWORK IN PRAYER

Sharing in the prayer
Taking something which God gives
Giving something to God
Exchanging our love with God

*The NEW CHANGES in the Liturgy give us an opportunity to **PARTICIPATE** as a Community in God's worship - all of us together - giving and taking in Love*

Published by the Benedictine Monks of Douai Abbey, Woolthampton, Berks, with episcopal approval. P.L.6.

The English Benedictine Congregation's Forum and Extraordinary General Chapter, 2015

THE EBC FORUM

THE ENGLISH BENEDICTINE CONGREGATION (EBC) General Chapter in 2013 resolved that an Extraordinary General Chapter should be held in 2015 at Buckfast Abbey to discuss the appropriate renewal of monastic life in EBC monasteries in the immediate future and beyond. To aid its work, it was also decided that a Forum of EBC monks and nuns under 50 years of age, representing every house of the EBC, should meet at Buckfast before the Extraordinary General Chapter, to discuss the various relevant issues identified. The Forum was to report its conclusions to the General Chapter which would then be able to factor into its discussion the consensus of the younger generations of the EBC.

In the end eligibility was widened to embrace all under-55s. Since it would not be feasible for every eligible monk or nun to attend, each community was asked to send representatives. Douai sent Frs Paul Gunter and Hugh Somerville Knapman as its delegates.

The Forum convened on the evening of Monday 20 July 2015, and was asked to present its submissions to the members of General Chapter on the morning of Friday 24 July. This left only a few days to discuss the six set topics (to which the Forum added a seventh), and prepare brief position papers. The topics discussed were *community, liturgy, vocations, formation, governance* and *work*. To this the Forum added *refoundation*, a topic of interest in monastic circles at present and broader in scope than it might sound.

Facilitating our discussions were Sr Josephine Miller, a Bernardine nun, and Abbot Stuart Burns of the Anglican monastery at Mucknell. Their sensitive facilitation contributed much to the success of the Forum. Indeed, with remarkable efficiency the Forum was able to discuss each topic in depth, with exemplary charity and mutual respect. After these discussions groups of three were nominated to draft position papers that reflected the discussion and general

consensus on each topic. These papers were then reviewed by the whole Forum and fine-tuned to ensure they were clear, accurate and acceptable to all. The whole process was made easier by the warm and generous hospitality of the abbot and brethren at Buckfast.

Allowing every member the opportunity to speak meant that it was a close-run thing, but by Friday all the papers were ready to be presented to the members of General Chapter, who had now arrived at Buckfast. In an impressive combined plenary session of both Forum and General Chapter, again facilitated by Sr Josephine and Abbot Stuart, each paper was presented and the members of General Chapter were free to ask questions seeking clarification or elaboration. This process lasted two days, at the end of which the Forum was closed and the General Chapter formally convened.



Though the “young” of the congregation had an age range spanning more than three decades, the mix of those with significant monastic and pastoral experience with the truly young and fresh meant that there was candour and idealism seasoned with the insight of experience. Following the Forum and the ensuing Extraordinary General Chapter each EBC community is now engaged in communal reflection on the issues and challenges that have emerged. May it bear fruit to God's glory.

FR HUGH SOMERVILLE KNAPMAN OSB



THE EBC EXTRAORDINARY GENERAL CHAPTER

EVERY FOUR YEARS the abbot and an elected delegate from each of the thirteen monasteries comprising the English Benedictine Congregation meet for several days in General Chapter. One of the outcomes of the General Chapter in 2013 was to convoke an Extraordinary General Chapter in 2015 to reflect on the outcome of a gathering of younger monks and nuns of our houses. In his rule for monks St Benedict insists that the abbot, when matters of importance arise, should consult the whole community, “because it often happens that the Lord makes the best course clear to one of the youngest.” Thus, a Forum of those under the age of 55 gathered for three days before presenting their deliberations to the General Chapter.

The General Chapter of 2013 highlighted a number of issues affecting us including: the age profile of our communities—more older, fewer younger members; changing works; the impact of modern technology and other external factors; clarifying our own identity as Benedictines in the 21st century. While the essence of monastic life, namely the search for God in community, remains the same, every generation of monks and nuns has to evaluate its life against the culture of the age.

We gathered at Buckfast Abbey, conscious of the challenges and opportunities facing monastic life today, but aware also that in coming together we were sharing the wisdom of like-minded men and women all seeking that fullness of life which can only be found in Jesus Christ.

One tangible outcome of the General Chapter was the publication of a slim volume entitled *To Prefer Nothing to Christ* which aims to present a cohesive foundation for understanding the specific interpretation of the Gospel according to the EBC. It is well worth reading! What a document cannot fully convey, however, is the atmosphere generated by Benedictines from different houses sharing their experiences of monastic life. We had much in common. If conversations tended to bring up the difficulties we all encounter, I was certainly aware of the context within which we were speaking and listening: here were men and women from diverse backgrounds and various age groups gathering to share their insights into how we can further the Kingdom of God through our Benedictine vocation.

The discussions which have ensued over recent months in all the

EBC monasteries bear witness to the fact that the General Chapter was not just a talking shop. We are doing our best to face up to the present challenges and are endeavouring to find ways in which our EBC monastic way of life can be a greater witness to finding that “life in abundance” which Jesus Christ offers us (Jn 10:10).

FR GODRIC TIMNEY OSB



Above: The members of the EBC Forum and General Chapter at worship with the Buckfast community in Buckfast's abbey church (Photo: Buckfast Abbey)

The Refoundation of the Dutch Dominican Province

Br Richard Steenvoorde OP is a Dutch Dominican currently teaching and pursuing research at Blackfriars Hall in Oxford. Before entering religious life he worked as a legal adviser to the Dutch bishops. With Br Samuel Burke OP he spoke on the Dominican charism as part of our series of talks on consecrated life.

TO BOLDLY GO...

13 March 2013, was a memorable day. That day the cardinals elected Pope Francis. That same day, a couple of hours earlier, the Dutch Dominicans elected a new provincial, René Dinklo OP. The 71 friars, with an average age approaching 80, had just elected the youngest of their brethren, aged 47, to lead them into what was expected to be the final stage in the life of the province. There had been no professions for 23 years.

Yet that day, somehow, change was in the air. The provincial-elect asked one thing of his brethren before he could accept the election: to re-open the novitiate. At first, that seemed like a paper exercise. There had been no vocations, so there was no novitiate. But a year before, the Dutch and the English provinces had agreed that should new Dutch vocations emerge in the future, they would be sent to Cambridge for a joint novitiate with the English province. So now, on paper, the door was open again. Barely six months later, two Dutch men in their 30s started at the novitiate in Cambridge. The next year another man joined, and in 2015 there were again two novices, all in their late 30s or early 40s.

Suddenly, a provision made on paper had become a reality. This meant that the Dutch and English provinces had to “invent” things almost as they went. How do you help a province in another culture, so close but yet so different? How do you deal with different cultures, church histories, and experiences? What are the new friars being trained for? What will be their mission?

The Dutch brethren are being challenged by their young provincial to come out of their comfort zones and to start a dialogue between the generations. What does it mean to have new brethren coming in? Which legacy do you want to hand on? How do you

respond when the newcomers apparently want to recycle customs and manners that you thought had been condemned to the ash-heap of history? Most of all, how do we prevent a clash of generations, and start a discussion about the deeper inspiration that has brought us all together as friars preachers?

For the “young” friars themselves, and I am one of them, it means a constant balancing act between two cultures, between two histories, between various generations, setting out anew with Christ as we try to discern what we are called to do. We are inspired by past and current brethren. We try to learn from them as much as we can; and yet, we have to find our own voice, our own mission, our own style. We have to be faithful to the past, the present, and the future.

We stand with empty hands. We have no theories of why the vocations appeared. We have no strategies, or manpower to pursue them actively. We can only bear witness by means of the little steps that we are making. None of us is in final vows yet. But we have hope: it is an exciting adventure. In a Church that is facing enormous upheaval because of parish mergers, church closures and lack of vocations, we are hoping to re-open a priory in the heart of one of the biggest cities in the Netherlands.

It is bold, it sounds almost crazy, so it must be the Holy Spirit at work. What else could we wish for than to go on such a great adventure with Him? And we are grateful for the support and space we get from our older brethren. It was they who made that first bold step: to open up to the possibility that God might have new life in store for their illustrious province. 800 years after the birth of the Dominican Order, and 500 years after the foundation of the Dutch province, we dare to say today: we have only just begun...



Obituaries

FR TERENCE FITZPATRICK OSB, †5 October 2015

CHARLES FITZPATRICK was born at Stockbridge, Hants, on 7 June 1936. His family moved to the Bournemouth area where he spent his childhood and where his father was a local doctor. He was always proud of the fact that he was the model for the baby in a painting of the Virgin and Child in Corpus Christi Church, Boscombe, which was painted shortly after his baptism. Early schooling was at St Peter's in Boscombe, whence he moved to Douai School in 1947.

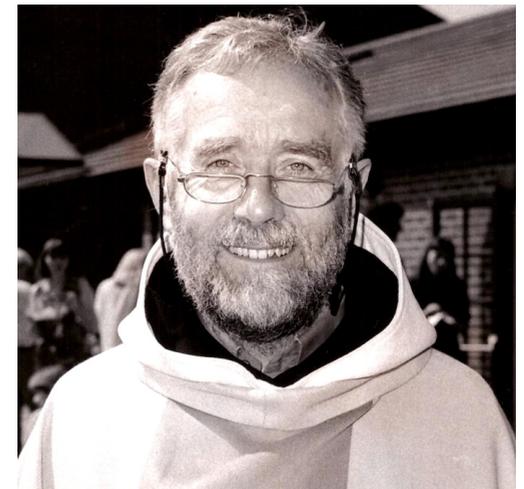
On finishing his schooling he entered the novitiate at Douai in 1954, taking the name Terence, one of eight novices that year under Fr Ambrose Crowley OSB as novicemaster. He made simple profession on 11 October 1955, solemn profession in 1959, and he was ordained priest on Ascension Thursday, 11 May 1961 by Archbishop King of Portsmouth. His ecclesiastical studies had taken place in the monastery.

In the monastery Fr Terence held various posts including Master of Ceremonies, Sub-Prior, Assistant Bursar, and Clerk of Works. He was a member of the fund raising committee for the building of the new monastery and later was chairman of the committee planning the re-ordering of the abbey church.

Fr Terence taught various subjects and games in Douai School, as well as serving as careers master. In 1968 he was sent for two terms to Douai's junior school at Ditcham Park, Hants, where Fr Hilary Palmer was headmaster; it was a posting he did not enjoy. After studying catechetics for a year at Corpus Christi College in London, he was given charge of the Pangbourne area of the Woolhampton parish in 1970, also becoming chaplain to the Southern Department of Army Cadets. Although it was to parochial rather than school work that Fr Terence was most suited, from 1976 to 1980 he returned to Douai School, at the request of the Headmaster, Fr Wilfrid Sollom, to be housemaster of Faringdon. Being a schoolmaster was something he endured rather than enjoyed, although he did relate well to pupils and for many years was the abbot's liaison with past pupils, attending the monthly first Friday meetings at the Challoner Club in London.

It came as a relief when, in 1980, he was sent to St Osburg's parish in Coventry, first as assistant and then as parish priest from 1987 to 1992. During this period there was a short-lived experiment of St Osburg's being a dependent priory of Douai, with Fr James Donovan OSB as prior. In Coventry he is remembered for his pastoral work, bringing the parish into line with post-Vatican II thinking and practice, and re-establishing strong ecumenical links between St Osburg's and the Anglican cathedral, which were born when the rebuilt cathedral was opened. The parish priest at that time, Fr Basil Griffin OSB, had hosted some of the visiting Anglican clergy in the presbytery, but subsequent parish priests had allowed this relationship to lapse.

In 1992 he became parish priest of Alcester, Warks, returning to the monastery in 1994 as priest-in-charge of the Pangbourne and Theale areas of Woolhampton parish. In 1995 he was appointed parish priest of the whole parish. Later, having retired as parish priest and still residing at the monastery, he spent a couple of years looking after the parish of Lambourne, and from 2008 was priest-in-charge of East Hendred and East Ilsey, a position he was able to hold until declining health forced his resignation in 2013.



Although never an academic, Fr Terence always maintained his reading, especially of monastic, spiritual and liturgical theology. He was particularly fond of the writings of John Cassian. His theological outlook was firmly and definitely shaped by Vatican II, and he had little empathy with those not similarly committed to it, or who were unable to move forward as quickly as himself. During the time of the Council he set up a board in the calefactory on which he pinned each day newspaper reports of the previous day's discussions at the Council, encouraging everyone to keep abreast of what was happening.

Fr Terence's life was shaped by his childhood experience of wartime Britain, and by separation from his family at the age of ten to go to boarding school. He struggled hard to overcome poor self-esteem and lack of confidence, and could easily become demoralised and introspective. His abiding and great fear was not having a "proper job" and being left on the shelf. A "proper job" for him had to be a pastoral one. He mixed easily with people and was always popular with those he served.

Terence had enjoyed good health until the last eleven years of his life when he had to carry the burden of prostate cancer. During this time he had several spells in hospital, and underwent treatment of various kinds, some of it experimental. About two years before his death the doctors had told him there was no more they could do for him other than palliative care. He gradually became weaker and able to do less and less. Although he struggled to do as much as possible for as long as possible, he had the wisdom to know when to relinquish things.

In August he went to the Duchess of Kent Hospice for several weeks, and then returned to Douai, hoping he would be able to die there, but sadly, it was not possible for him to receive the necessary level of care in the monastery. For his last three weeks he was in West Berkshire Hospital where he received the best possible care from an excellent group of nurses, and where he was visited every day by his brethren, as well as by many parishioners, friends and even some of his school contemporaries.

In recent years, when unable to attend choir, he had found great consolation and joy in praying the Office by himself. He was not afraid of death, although he found it hard to part from those he loved. As he lay dying in hospital, unable to read, he was able to join in the psalms which were prayed by members of the community at his bedside. Fr Abbot was with him when he died on the evening of 5 October 2015.

Abbot Geoffrey's Homily at Fr Terence's Funeral, 13 October 2015

FATHER TERENCE had such a nature and character that all of us will have strong memories of him. It could not be otherwise. I knew him for 53 years, when I was a boy in the school here, and later as a monk. Others here will have known him longer. The shape of his life was to be determined by key influences of which he

himself sometimes spoke: the wartime experiences of his early childhood; the separation from his family at ten years old when he went to boarding school; the seamless transition from the school sixth form into the monastery in 1954; his monastic vocation which someone close to him described as an extension of his adolescent enjoyment of the school here at Douai; the camaraderie of a large novitiate which included a close friendship with Fr Wilfrid Sollom; the career of schoolmaster which he endured rather than enjoyed; and the eventual fulfilment of a fruitful priestly ministry in God's Church. Terence's life was public rather than private. He appreciated everyone sharing its sweet moments and its bitter disappointments.

As so often happens with members of the community, the manner in which they are viewed by the brethren is rather different from how they are assessed by those outside. Some of us within the cloister were conscious that Terence worked hard to overcome a lack of confidence and poor self-esteem. Sometimes he could be demoralised and become prone to introspection. That judgement might surprise others outside who appreciated his kindness and generosity, as well as his authoritative voice when it came to giving advice and direction. The key to understanding his public persona is to be found in the realisation that Terence, whose emotions were certainly powerful, was energised by people. We who lived alongside him know how frustrated he could become with the thought of being left on the shelf, of not having what he called "a real job" to do. He derived a confidence and a sense of purpose from meeting and mixing with others. He had great pastoral gifts. Hence his popularity, which can be gauged by the presence of so many of his ex-parishioners here today. More hidden was a quality and an intensity in his personal spiritual life. All these reflections help to clothe the bare bones of his life which are found in his obituary card and help to fill out the character personified in the true-to-life portrait of him which is also found on his obituary card. Here, he is seen typically smiling outside St Bernadette's Church in Pangbourne.

During the homily given at a Requiem Mass, the preacher is encouraged to locate the life of the deceased within the context of Jesus Christ and the paschal mystery of the Lord's life, death, and resurrection. And it is to this that I now wish to turn. We all know that for nearly eleven years, Terence carried the burden of prostate cancer which spread rapidly in his final days. Up until the cancer took a firm hold, he had enjoyed very good health. Living with this terminal condition markedly changed him and introduced a

seriousness which was not apparent hitherto. I was privileged to have a long private conversation with him a few days before he died. On a number of occasions he told me that he was not afraid to die, and I believed him. But what he said he found most difficult to bear was having to take leave of those whom he loved and was closest to. He had noted what Julie Kolade, our cook who also died of cancer earlier this year, had told him, that the hardest thing to cope with in visiting the hospital day room was the realisation that some among whom you were sitting would soon be no longer there.

I was struck that during his last three days there was such a clear alignment of Terence's experience with the mystery of the Lord's death and resurrection. I expected him to die on Saturday, 3 October when he was practically unconscious. The next day, Sunday, 4 October, was the feast of St Francis of Assisi, a saint whose zeal and enthusiasm Terence himself shared. Just two years before his death, the ailing Francis received the stigmata, that is, the physical wounds of Christ appeared on his hands and feet and side. It would have made more of an impact perhaps if those wounds of the cross had bit into Francis' body when he was still a young man. But appearing now, as he approached his death, those wounds inserted, indeed baptised, the old friar's life into the redemptive suffering and sacrifice shared with the Lord himself. Terence had to live with increasing pain for eleven years and in his last few weeks was himself granted a sort of mystical stigmata as he tried to identify himself with the Lord and to understand as a Christian the mystery of suffering. In his last days, it is profoundly significant that Terence took up the Christian classic, *The Imitation of Christ* to help him in his search.

On that feast day of St Francis, Terence surprisingly revived and became very much his old self. He had a stream of visitors that day with whom he conversed energetically. The nurses told me that, just before death, it often happens that a terminally-ill person suddenly revives and enjoys a leave-taking of friends before a rapid descent in health takes place. That day was Terence's resurrection moment, his Emmaus, sharing, that is, a meal with his friends in the presence of the Lord, sharing the viaticum, the food and the conversation for his second journey. It is that joy and generosity of friendship, which meant so much to him, that he takes with him as he sets out on the road to Jerusalem along the way of the cross.



JULIE KOLADE, †4 January 2015

JULIE KOLADE was born in Sheffield on 3 February 1956, the eldest of six children. Her mother died when she was only ten years old and life afterwards was not easy. She did her best to help keep the family together through difficult times, when there was little money available for treats. She told the story of how she would collect empty beer and pop bottles so that she could redeem the deposits, and then on Whit Monday she would take her siblings to the park for a picnic and ice cream.

At various times during her childhood she was taken into the care of the local authority along with the other children. She spoke very fondly of foster parents who encouraged her to do her best and to make use of her talents. It was they who suggested that she go to college and train to be a cook. She went on to do the full chef's course, which she only managed by working every evening to earn money to live on.



She went on to a very successful career as a chef, holding some interesting posts, including the franchise at a golf club which pleaded with her to stay on. Later she successfully ran her own restaurant for three years, but gave it up because it had come to dominate life which, she felt, was for living.

The years prior to her arrival at Douai Abbey were spent in Greece where her employers and staff grew very fond of her and she of them. She maintained contact with them to the end of her life. She loved the life there and all the wonderful local produce with which she was able to work.

She arrived at Douai Abbey in 2002 at a time when the community was about to sell the old school buildings and build a new kitchen and refectories for both monks and guests. Julie helped to design the new kitchen. She threw herself into the task of looking after the monks and their guests. It was a job she greatly enjoyed, and she took great satisfaction from the good reports of her catering

that reached her. So committed was she, that at one point she was catering for vegans, vegetarians, diabetics and celiacs, among others. So long as the food was enjoyed she was happy. She was a good manager and her staff always knew where they stood with her and what she expected of them.

Julie was diagnosed with breast cancer in December of 2013. She endured all the treatments and surgery with great dignity and stoicism, even making light of losing her hair. A number of friends and parishioners grew very close to her during this time. Throughout her illness her greatest comfort probably came from Hera, her beloved dog; when she learned that Hera would be able to return to her breeder, she seemed quietly to give in at last.

She died with some of her family present on 4 January 2015, just 53 weeks after diagnosis. Her memory lives on at Douai, not least in the memorial rose garden outside the monastery's reception, and the trees and bench placed in the front gardens of the monastery by friends and family.

MONICA MORRIS



ABBOT BERNARD WALDRON OSB, †21 January 2015

CHARLES ARTHUR WALDRON was born on 4 July 1921 in London. He was educated at the Benedictine abbey school in Ramsgate before winning a scholarship to Douai School, where he spent three years.



He was articled in 1938 for five years to a Chartered Accountant, during which time he also attended training classes of the Catholic Evidence Guild. During the Second World War he served in the Home Guard before becoming a radar mechanic in the RAF. He was clothed as a monk of St Augustine's Abbey, Ramsgate in 1945, and professed in

1947. After his ordination to the priesthood, studies at Manresa College and teaching at Madeley Court, he was appointed headmaster of the abbey's day school. On his retirement in 1987, he hoped to become first superior of Kristo Buase, the new monastic foundation

in Ghana. However the election of Ramsgate's Abbot Gilbert Jones as Abbot President of the Subiaco Congregation led to the election of Fr Bernard as the sixth abbot of Ramsgate.

The economic pressures that affected so many similar small schools in England forced him to close the monastery school at Westgate in 1995 and, with dwindling numbers in the Benedictine community, he had to withdraw the monks more and more from active pastoral work. For Abbot Bernard such things were very painful, but they never shook his rock-solid faith and belief in monastic life, in which he was always exemplary.

He retired as abbot in 1996. He continued to edify his brethren with his patience and equanimity but he had more to suffer as he entered his 80s and was afflicted with Alzheimer's. The Benedictine community of Ramsgate moved to Chilworth, near Guildford, in Advent of 2011, by which time Abbot Emeritus Bernard was being cared for in a Westgate nursing home. As his condition further deteriorated he was eventually moved, first to Broadwater Lodge, then to Jubilee House, Godalming, where he was very well cared for, and his brethren were close enough to visit him regularly.

He died peacefully on the evening of Wednesday 21 January, 2015 with Abbot Paulinus Greenwood and Fr Dunstan Keauffling at his bedside, both of whom were former teachers at St Augustine's College in Westgate. At his funeral, Douai was represented by Abbot Geoffrey Scott and Fr Finbar Kealy.

The many tributes that were made to Abbot Bernard after his death included the following from a former colleague in the school: "There was never the slightest doubt what Fr Bernard stood for. His high standards were crystal clear, and he never deviated from his urging of staff and boys to put the spiritual before all else. This is his greatest legacy to us all, and we remember him with affection and gratitude."

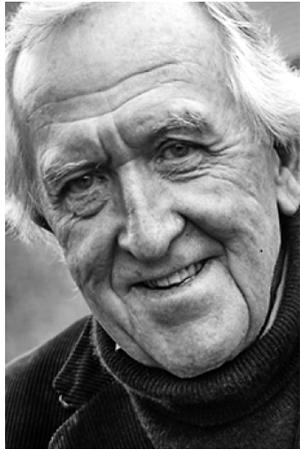


P.J. KAVANAGH, †26 August 2015

PATRICK JOSEPH (P.J.) KAVANAGH was born in Worthing on 6 January 1931. His father, Ted Kavanagh, was the writer of the great wartime comedy ITMA, "It's That Man Again", and an old friend of Fr Ignatius Rice OSB, Headmaster of Douai School. Thus P.J. was

educated at the school from 1943 to 1948. In his 1966 prize-winning memoir, *The Perfect Stranger*, Kavanagh described Douai as a “brutal... third-rate English boarding-school”.

Later, in 2003, in his preface to *Douai 1903–Woolhampton 2003: A Centenary History*, Kavanagh acknowledged that he “had given Douai School a hard time”, and although he stood by what he had written in 1966, he acknowledged the “genuinely familial atmosphere” of the school. It was at Douai that he discovered his love for poetry. Following his National Service, Kavanagh read English at Merton College, Oxford. In his 1966 memoir he asserted that his choice of college was guided by the fact that one of the lay-masters at Douai, Oliver Welch, had been there. After teaching at the British Institute in Barcelona, he married Sally (Sarah) Phillips in 1956. A year later, the couple went to Jakarta in Indonesia, where he had a job with the British Council, and where Sally died, suddenly and unexpectedly.



On his return to England after her death, Kavanagh took up acting, and in 1964 and 1965 he appeared with David Frost and Willie Rushton in *Not So Much a Programme, More a Way of Life*, the successor to the satirical *That Was The Week That Was*.

Kavanagh published his first volume of poetry in 1959, and went on to publish several more. In the 1970s he turned to journalism to subsidise his poetry. From 1983 to 1996 he was a weekly columnist on *The Spectator*, and from 1996 to 2002 on *The Times Literary Supplement*. He also wrote four novels.

By 1963 he had moved to rural Gloucestershire, living in a rented cottage. In 1965 he married Catherine (Kate) Ward, a distinguished translator, and they lived with their two children in a large converted barn at Elkstone.



NICOLE CORTEEL, †7 December 2015

NICOLE CORTEEL (NÉE LENAIN) was born in 1917 in the south of France. Her father owned a mirror factory in Douai which is why the whole family moved there. She worked with the Resistance during the Second World War and in 1944 worked as a nurse for the Red Cross. She offered devoted assistance to those returning home after deportation during the German occupation of France.

Nicole was a devout Catholic and in her youth considered becoming a nun. She developed an interest in monasticism and English Catholicism, and she wrote a philosophy thesis on the works of Blessed John Henry Newman. She worked as a teacher up to 1948.



In 1946 she married Georges Corteel, a pharmacist, and raised three daughters and, in time, nine grandchildren and four great-grandchildren. Nicole had always been interested in politics, and she joined the *Republicains indépendants* created by President Giscard d'Estaing. She was elected to serve as deputy to three mayors of Douai: Georges Sarrazin,

Charles Fenain and Jacques Vernier. As deputy mayor she was responsible for culture and international relationships. In this latter role she contributed greatly to the twinning of Douai with Harrow and Recklinghausen in Germany. She also helped found cultural associations such as *La Maison des Jeunes et de La Culture*, and in 1986 *Les Amis des Orgues de Douai* to protect the beautiful organs in the churches of St Jacques, St Pierre and Notre Dame.

In 1995, she founded the *Association William Allen* for the protection of the Pugin chapel in the monastery that had been Douai's second home in France and was now in the state-run Lycée Corot, and for the strengthening of links between Douai and the British Catholic communities which had fled persecutions to Douai from 1565 to 1903. These communities continue today as Downside and Douai abbeys, the seminaries at Allen Hall and Ushaw, and the college at St Edmund's, Ware.

Nicole had a special affection for Douai Abbey, visiting it with Georges on many occasions, and introducing a number of Douai's mayors to the community from the early 1980s. She was hospitable to monks visiting Douai and was the main inspiration behind an exhibition at the Hotel de Ville on English Catholics in Douai. She was admitted to confraternity with Douai Abbey in recognition of her work.

In 2003, while attending celebrations marking the centenary of the Douai monastic community's return to England from Douai in France, she encouraged the Curé of Douai, Père Andre Merville, to seek the support of the Archbishop of Cambrai for inviting the St Edmund's monks to return and set up a small Benedictine house of prayer in the town. And so, in February 2006, the Maison St Benoît was established in the centre of Douai, a community of just two monks for most of its existence. Its activities included celebrating the liturgy of the hours, welcoming the townsfolk, as well as giving talks and conferences and helping the parish clergy, and offering hospitality to both young and old. It was due to her continuing personal interest and energy that this modest project endured for six years until its eventual closure in 2012 due to a lack of monks.

After her husband Georges died at the age of 101, Nicole moved to a nursing home. At the end of her life, she could only speak English with her visitors. Her funeral, led by Fr Peter Bowe, took place in the church of Notre Dame in Douai on 11 December 2015.

MARIE DELACAMBRE



IN MEMORIAM

Ellen Scott	<i>Fr Abbot's mother</i>	† 20 October 2014
Norma Greener	<i>Br Christopher's mother</i>	† 20 December 2014
Millie Thompson	<i>Fr Benedict's mother</i>	† 21 September 2015
Nancy Gurr	<i>Fr Austin's mother</i>	† 27 February 2016

Requiescant in pace.

Book Reviews

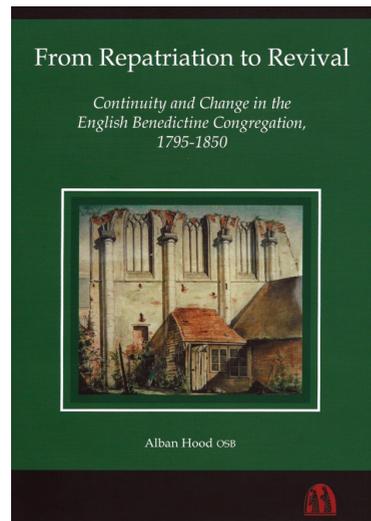
Alban Hood OSB, *From Repatriation to Revival: Continuity and Change in the English Benedictine Congregation, 1795–1850*, St Michael's Abbey Press, Farnborough, 2014, ISBN 978 0 907077 66 4, pp. 246, £24.95.

The nineteenth century has usually been considered something of a fallow and uninteresting period in the history of the English Benedictine Congregation. Alban Hood's fine study of the period between the French Revolution and the Restoration of the Hierarchy challenges the received view and provides an important continuation of David Lunn's *English Benedictines 1540–1688* and Geoffrey Scott's *Gothic Rage Undone*. The English Benedictine Congregation, re-established in 1619, was rather different from other Benedictine congregations, being essentially a missionary body, linked in a loose federation to four houses of monks and one of nuns, all on the continent. It is pleasing that Hood gives space to the nuns as well as the more visible male members of the Congregation. While the nuns remained enclosed, most of the monks were engaged in pastoral work in English missions and were subject to the Congregation's President-General, assisted by a General Chapter and provincial superiors for northern and southern England.

The French Revolution changed this. The monks from Dieulouard and Douai and the nuns from Cambrai resettled in England; the Edmundians, originally in Paris, were re-established in 1818 in the old Benedictine house at Douai. The centralized regime continued: in 1795 the Congregation served 51 missions, growing to 105 by 1850. This missionary endeavour also took the monks to Mauritius and Australia where they did sterling work building churches and establishing schools. Such pastoral work was unusual for Benedictines and tensions remained between the centralized regime and the houses of profession as well as with the Vicars Apostolic over the running of the missions.

An impressive familiarity with archive material allows Hood to draw a detailed picture of life in the monasteries and on the mission and to explore such tensions. Hood makes the telling point that the rivalries and mutual hostilities between the houses in the aftermath of the French Revolution suggest that it was this event, rather than the

monastic reforms of the 1890s, that brought to an end the *ancien régime* and marked significant change in the Congregation. Repatriation marked the first step; revival followed as the communities settled, and conventual buildings were erected, but life was not always easy in their new homes, and it was often a struggle to make ends meet. Bishop Ullathorne, too, in his writings, professed the hope that the monasteries would rediscover the tradition of community and prayer long before the cause was espoused by reformers such as Cuthbert Butler towards the end of the century and David Knowles in the next. Hood's handling of detail provides a delightful picture of the monks and nuns of the period, and an insight into



their training, their prayer, their scholarship, their work in education and on the missions both at home and across the Empire. In fact, as Hood points out, in Australia the nuns established themselves more successfully than the monks, a story that still needs fully to be related. Hood's discussion of the relatively short-lived mission to the Antipodes is a model of historical writing, balanced and judicious. It will be remembered that William Bernard Ullathorne was one of the first priests to circumnavigate the world in his journeying to Australia and back.

Many of the monks did preserve a nostalgia for the *ancien régime* and Hood is rightly critical of the monks for their prickly and defensive attitudes to the Vicars Apostolic and in their unwillingness to co-operate with the bishops in confronting the challenges of nineteenth-century Catholicism. Hood, using extensive archive material from Ampleforth and Downside, carefully revisits the most serious dispute between the contentious Bishop Baines and the English Benedictines, particularly poignant because Baines himself made his profession as a Benedictine, and shows how the dispute threatened the very heart of the Congregation's existence.

Hood admits there were faults on both sides, acknowledging that, although Baines was a very difficult character to deal with, the Benedictines themselves did not emerge very honourably from the

controversy. Again, resistance and refusal to compromise stoked the fires of future controversy with the bishops.

Hood's discussion of the schools built up by the monasteries is good, and comparisons with the Jesuit Stonyhurst useful. He also pays careful attention to elementary education provided locally in the individual missions. It is a pity that he does not give more attention to the secular colleges, such as St Edmund's, Ware, and Ushaw. Indeed Ushaw gets rather short shrift, in Hood's suggesting first that Ushaw itself was in existence in 1795 (which it wasn't) then established in 1818, rather than 1808. The latter might simply be a typographical error, but the claim that Stonyhurst's affiliation to London University in 1839 achieved the first recognised academic qualifications for Catholics since the Reformation is not: this achievement must be granted to Ushaw which, admittedly by only a hairbreadth, beat Stonyhurst to it.

Many of the issues that Hood raised remained unresolved by the time of the restoration of the hierarchy. The dispute between the bishops and the regulars was only settled with the bull *Romanos Pontifices*, painstakingly negotiated by Cardinal Manning in 1881. The push towards the centralization of the Congregation was re-enforced by the founding of a common novitiate at Belmont in 1859 which continued for nearly 50 years. Only towards the end of the First World War did the houses have their own novitiates, yet the fact that Downside, Ampleforth, and Douai were raised to the status of abbeys in 1899 already guaranteed that the individual communities would soon gain the traditional independence of a Benedictine house. It would be good to see a continuation of this fine study into the second half of the nineteenth century, bringing together the loose ends left still uncollected in earlier years.

The book is very well produced and the text usefully illustrated by a series of very helpful tables and appendices. There is an excellent bibliographical section listing manuscript sources across England and in Rome, and providing an extensive list of secondary sources. The index is clearly laid out. This study is a most valuable addition to the growing number of books on early nineteenth-century British Catholicism and makes a significant contribution to the field.

REV DR PETER PHILLIPS



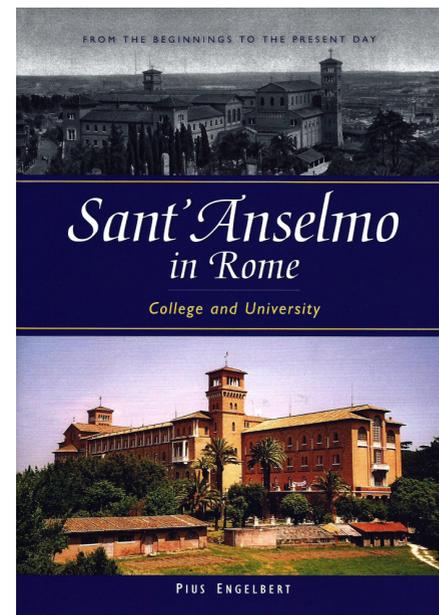
Pius Engelbert OSB, *Sant'Anselmo in Rome—College and University: From the Beginnings to the Present Day*, Liturgical Press, Collegetown, 2015, ISBN 978 0814 6372 35, pp. 319 +xiv, £21.99.

IN THE SEVENTEENTH CENTURY Pope Innocent XI had established Sant'Anselmo college as a house of studies for the Cassinese Benedictine Congregation. It had been forced to close, first by French invasion, and later by Italian political turmoil. Leo XIII, who wished to renew the old religious orders, hoped to “restore the Benedictine Order to its former greatness”. He aimed to do so by re-establishing Sant'Anselmo, not just as a Cassinese college, but as an international house of studies for Benedictines which would “resurrect the ecclesiastical-cultural role of the Benedictines of the Middle Ages”, whatever that might mean, and also work to bring the eastern churches back into unity with Rome, which was a particular goal of his. In January 1887 he issued a brief *Quae diligenter* appointing Archbishop Dusmet, a Benedictine, to oversee the beginnings of the college, but also, “since strength comes from a shared purpose, more can be hoped for the future only if the members of the Order, spread throughout the world, grow together to form one body with uniform laws and a uniform leadership”. It seems the pope did not understand the nature of Benedictines who are not an order like others, most monasteries being autonomous though grouped loosely in congregations. This was to be the source of future disappointment and frustration.

Dusmet was instructed to write to all monasteries telling them of the pope's views and inviting them to help. Unsurprisingly, there was little response, the monks worried about tendencies towards centralisation and uniformity. So, with the pope's approval, Dusmet asked a Douai monk, Anselm O'Gorman, then President of the English Congregation, to visit the European monasteries to get their support in the promise of students, professors and money for the venture. He began his journey in February 1887, during a long and exceedingly harsh winter. The author describes in detail the trials of that journey, and the unfavourable reception he often received, ranging from refusals to vague promises. Poverty, insufficient monks, and the perceived lack of need for the college were among the excuses given. Archabbot Wimmer of St Vincent's, Latrobe, embarked on a similar exercise in the USA, with more success.

The pope was not daunted, and issued a new brief in July authorising the immediate opening of the college, arranging for

temporary accommodation, promising money and appointing Archbishop Dusmet superior. The latter appointed Gaetano Bernardi as abbot-rector. The college was established on 4 January 1888 and lectures began the next day. There were fourteen students, including one Douai monk, and seven professors. The only offices prayed in common on weekdays were Prime and Compline, the whole Office being said on Sundays, although there were also practices reflecting the traditions of the Cassinese Congregation. Difficulties soon arose. The rector had one staff member removed because of “his frivolous and erratic character”, and another died suddenly of smallpox, causing the community to flee in panic to new accommodation the next day.



A site for a permanent building was found, for which the abbot of Maredsous, Hildebrand de Hemptinne, was the architect. Student numbers sank to thirteen, the rector complained that a meeting of all abbots should have been convened before the college was opened to get support. To rectify this it was decided that the laying of the foundation stone would provide a pretext for the pope to invite all the abbots to Rome on 19 April 1893. About half those invited came, and most of the others were represented. After the celebrations, a meeting was held. In his address to the abbots

the pope referred to Lanfranc, Herluin and Anselm, saying that he wished a return to their monastic discipline and learning. Then as a step towards unification the pope appointed the abbot of Maredsous, Hildebrand de Hemptinne as the first abbot primate, Bernardi having stepped down as abbot-rector due to age and exhaustion. The abbot primate was to be both abbot of Sant'Anselmo and the symbolic head of the Benedictine Confederation. Laurentius Janssens, also of Maredsous, was appointed rector. After this numbers of students increased rapidly.

The new abbot primate was a man of vision and enthusiasm. He established that the whole Office be prayed in choir every day and enforced proper monastic discipline. He had great plans for the college, establishing minor as well as major courses, planning specialist studies which, apart from a brief venture into canon law, only came to fruition with the setting up of the Liturgical Institute in 1961, and an academy for historical studies which only ever had two members, one of them a Douai monk, Benedict Mackey, who was an authority on St Francis de Sales. Sant'Anselmo became a centre for restored plainchant, Laurentius Janssens personally directing the choir in the Solesmes interpretation. In 1907 Pius X entrusted the Commission for the New Vulgate text of the Bible to the Benedictines under the leadership of the President of the English Congregation, Aidan Gasquet (later cardinal), which was housed in the college until increasing numbers of students forced its relocation in 1914.

The problems which have dogged Sant'Anselmo throughout its existence were present from the beginning: lack of endowment and the consequent need to appeal constantly for money; difficulty in persuading monasteries to send students and qualified professors who would stay for a reasonable number of years. Resistance from the monasteries arose from poverty, lack of sufficient numbers, and the pressure of too much work. A further problem was that expressed by Abbot Couturier of Solesmes: "one does not leave the world in order subsequently to acquire the intellectual means of conquering that world... he was worried about monastic observance, would monks return to their home monasteries with liberal and worldly attitudes and habits?" The tension between academic life and monastic observance, like the tension between monastic autonomy and centralisation, has always been present. Another source of conflict was the style of monastic and liturgical observance.

Under Hildebrand de Hemptinne, and his successor, Fidelis von Stotzingen, who had been abbot of Maria Laach, Beuronese customs and ceremonial were used and this continued during the time of the Swiss primates, Bernhard Kälin and Benno Gut, until the American Rembert Weakland was elected in 1966. One problem that did not arise until after the Second World War was that of support staff since lay brothers from Beuron provided all the domestic services until their falling numbers required lay people to be employed at added expense.

The inter-war years saw great growth in the college, involving

many well known Benedictine scholars. Pius XI resurrected Leo XIII's vision of Benedictines working for unity with the eastern churches. Although Lambert Beauduin, a professor, was enthusiastic, the abbot primate was opposed to the pope's wishes, and tried to suppress the papal letter *Equidem verba*, which called for every country to have one monastery devoted to union with the eastern churches.

The two world wars caused many problems. The first was the more difficult, for although Benedict XV gave the whole college an audience at which he said that, as protector of the Benedictines, he wished the college to remain open, nevertheless the college had to be closed on 5 May 1915, reopening in exile the following year at Seckau in Austria. The buildings in Rome were used as a military hospital, although some monks did live there and celebrate the liturgy. During the Second World War the college was fortunate in having a German abbot primate and an American rector. Though courses continued the number of students gradually fell. The abbot primate worked especially hard to foster unity among monks of the belligerent countries, and not allow the spirit of the war to infiltrate. The German military authorities entrusted the manuscripts and artistic treasures of Monte Cassino to Sant'Anselmo, and after the destruction of that abbey its community also sought refuge there. Shortage of food became a problem toward the end of and immediately after the war, but American monasteries supplied food and money. After the war the allied authorities wanted to deport the whole college, but the American rector was able to use his influence to prevent it.

Probably the years after the war up to the time of the Council were the college's heyday. The German abbot primate Fidelis von Stotzingen died in January 1947. A congress was called to elect a new primate. Pope Pius XII rejected its election of Benno Gut, abbot of Einsiedeln, so a new ballot elected Bernhard Kälin, abbot of Muri-Gries. He toured American monasteries to thank them for their generosity at the end of the war and to appeal successfully for students, professors and money for urgent repairs to the building. Thus Sant'Anselmo flourished again, and in 1951–2 there were 101 students, rising to 117 in 1955–6. New lecture rooms and cells were constructed. Kälin re-ordered the church in 1952, installing choir stalls for the first time, and installing a new altar allowing for Mass facing the people, traditional for a Roman basilica, but unusual at that date. A new organ was installed in the apse, which had to be moved later to allow space for the introduction of concelebration.

Augustine Mayer (later cardinal) became rector in 1949. He was able to attract outstanding new teachers and the college went from strength to strength, enabling him to give a positive report to the abbots at the 1959 congress. That congress elected Benno Gut as abbot primate, and the new pope, John XXIII, confirmed the election. The very next day Pope John became the first pope to visit Sant'Anselmo. The apex of achievement came in 1961, when the Liturgical Institute was established.

Just when all seemed to be going well, there were disturbing signs. Old problems were surfacing again, chiefly among American students: the conflict between a full liturgical celebration and the demands of studies; objections to the rector being also the monastic superior; and dissatisfaction with the style of teaching, with too many lectures and too little time for private study. Two American faculty members put the students' complaints into writing and circulated them among the abbots. The two Americans were sent home, the conservatives won; but the author asks "How long would it be possible to maintain the inherited observance?"

Then came Vatican II. After the Council a certain fragmentation occurred, as the liturgy came to be celebrated in language groups, Latin ceasing to be commonly understood. The falling number of vocations meant that fewer Benedictines came, secular priests and members of other orders taking their place. So the situation continues today.

Pius Engelbert has done the whole confederation a great service in providing such a readable and detailed account of the history and life of Sant'Anselmo, which in many ways reflects the history of European Benedictines in the modern period. The development and progress of the college is narrated in detail until 1988, and in summary after that date. We can hope for a detailed history of this later period, given that Engelbert leaves certain things unsaid, being too close in time and the persons involved still alive. The book gives a broad picture of many aspects of Benedictine life in the 20th century beyond the confines of the walls of Sant'Anselmo. Especially valuable are the various biographical sketches of many of the monks involved in administration and teaching.

The author has researched the material in great depth, quoting his sources and providing excellent footnotes, and the book is well indexed. Credit is due also to Henry O'Shea OSB for the English translation. This book should be in every monastic library and

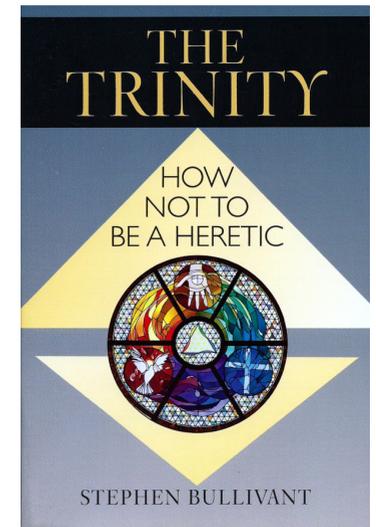
should be required reading for all novices and those in formation. It will also be valuable for oblates and any who take an interest in monastic history.

FR GERVAISE HOLDAWAY OSB



Stephen Bullivant, *The Trinity: How Not to Be a Heretic*, Paulist Press, New York, 2015, ISBN 978 0 8091 4933 9, pp. 121, £11.99.

IT IS ONE OF THE SAD FACTS of early Church history that Christians so quickly fell into dispute about what might appear arcane to the modern, secular mind. These disputes centred in large part on the person of Christ, whether he was divine or human, or neither, or both; and if both, how so. To take a particular stance on Christ's divinity had inevitable consequences for one's understanding of God: if Christ were not God, then there could be no Blessed Trinity. Far from being arcane disputes among the learned, these theological struggles disrupted the peace of both Church and state, leading to intrigue, persecution and, not infrequently, death. Out of this struggle emerged the Church's magisterial articulation of what God has in fact revealed about himself in Christ. One who will not accept these fundamental Church teaching chooses to be what we call a heretic.



However, the Church's teachings on the Blessed Trinity can be fairly simply expressed but not so easily understood. That one can be three, and that three can be one, does not sit well with human logic, and largely defies our ability to express its meaning in a way that is adequate to human reason. As Dr Bullivant points out, many preachers tend to take refuge in the concept of mystery if they have "drawn the short straw" to preach on Trinity Sunday. If one says too much, then there is a danger of getting it wrong, of falling unwittingly into heresy. Graham Greene's Monsignor Quixote comes

to mind: having tried to explain the Trinity to his friend Sancho, a communist ex-mayor and professed atheist, by means of three bottles of wine, he reacts with horror when he realizes that the bottle he used for the Holy Spirit is only half full. It is that easy to fall unwittingly into error, and this is at the heart of the lack of confidence that Dr Bullivant perceives in Catholics when discussing the mystery of the Trinity.

Dr Stephen Bullivant is a young theologian, a layman married with children, who entered Oxford University unwashed and left it a Catholic with the baptismal water and oil still glistening on his forehead. These facts are not irrelevant to his *The Trinity*, for they go a long way in explaining his clear, accessible and sound approach to this great and central mystery of Christianity. He is an integral member of the ascendant theology department at St Mary's University, Twickenham which, like him, is going places.

Dr Bullivant's professed aim with this short and very readable book is to help Christians "of all kinds" in their laudable aim of avoiding an unwitting fall into heresy, by helping them "better understand the Trinity, so that they can then help others—Christians, non-Christians, and maybe even some not-yet-Christians—better understand it too."

The author maintains that when we employ the term *Trinity* we are in fact employing a form of short-hand for three principal and essential convictions:

1. There is only one God.
2. The Father, the Son, and the Holy Spirit is each God.
3. The Father, the Son, and the Holy Spirit are not the same.

This trio of truths is a recurrent refrain in the book, which serves really as an elaboration of these basic statements of trinitarian faith. If readers can understand them individually in a basic sense, then this book will present them with no great difficulties in reading.

The book is not easily categorized with any great precision. It is a work of catechetics aimed at a popular, non-professional audience and to that end it is not a work of daunting scholarly detail. Yet it is in no way 'theology lite', and avoids dangerous simplifications while squaring up to the major concepts and issues. Uninitiated readers will meet Augustine and Tertullian, and learn who the Modalists and

Arians were and why they got God wrong; those same readers will also see how richly the Bible reveals the triune identity of God, and will learn what and why we say what we do about God in the Creed every Sunday, and even be confronted without too much terror with such theological terms as *ousia*. For all that, Dr Bullivant will start the reader's journey in the earthy mundanity of McDonalds, and will expose them to a charmingly egregious example of his juvenile artwork. He successfully explains the complex by means of the simple, without ever being simplistic.

While the intended audience of this book is the interested layperson, the theologically-unconfident Christian or the enquiring non-Christian, there is more than enough to Dr Bullivant's work to benefit clergy and religious, and others who are theologically literate. The Afterword, "How to be an ecumenist" gives a healthy ecumenical slant to the book. The chapter endnotes are very useful for those wishing to delve deeper, as is the short conclusion offering advice for further reading. The one failing of this book is the lack of an index, and the publisher would do well to include this essential tool in the next edition. For a next edition there is bound to be.

FR HUGH SOMERVILLE KNAPMAN OSB



Above: Vespers, St Edmund's day

Community Chronicle 2015

JANUARY

On 2 January **FR RICHARD** arrived at the monastery for what would be a fortnight's stay, to recuperate after a fall that had injured his arm. Though not fully recovered he was able to return to his parish at Alcester on 15 January.

JULIE KOLADE, our catering manager, died in her staff flat, close to the monastery, on 4 January. One of her sisters and a niece were with her when she died. For over a year she had been bravely battling cancer, and up until the last few months had continued her work at Douai. She had given us excellent service for 13 years. Her funeral on 23 January in the abbey church was well attended, and her ashes have been buried at Douai.

The funeral for **BR CHRISTOPHER'S MOTHER**, Norma Greener, was conducted on 9 January in the church of our former parish, St Gregory's, in Cheltenham. She was relatively young when she died but had suffered ill health for some time. Br Christopher preached at the funeral. *Requiescat in pace.*

On the weekend of 24–25 January Frs Finbar and Peter attended the annual meeting of the **ASSOCIATION WILLIAM ALLEN** in Douai, France. The Association preserves the memory and heritage of the English Catholic presence in Douai after the Reformation. Every year the monastery sends someone to attend the meeting and so maintain our links with our former home.

FEBRUARY

On 3 February Abbot Geoffrey and Fr Finbar travelled to St Augustine's Abbey at Chilworth in Surrey (formerly at Ramsgate) for the **FUNERAL OF ABBOT BERNARD WALDRON**. Aged 90 when he died, Abbot Bernard was an Old Dowegian and well known to older members of the Douai community. His obituary is on page 106.

DANIEL SOLYMÁRI, a young Hungarian, left Douai after staying with us for several months helping out with jobs and projects around the monastery as well as perfecting his English. He moved to another placement in England before returning to Hungary where

he resumed his work for the Order of Malta.

On 10 February two new **BENCH-STYLE CHAIRS** were collected by Frs Oliver and Benjamin from Quarr Abbey on the Isle of Wight, where they had been made. They are robustly and beautifully made of solid oak. One of them was commissioned by Fr Oliver's mother, Anne, in memory of her late husband, John. The second chair was a quatercentennial gift to the Douai community from the Quarr community. One chair is now at the Calvary in the monastery meadow, the other outside the monks' refectory. Below they can be seen before being taken to their new homes.



The launch of **FR ALBAN'S BOOK**, *From Repatriation to Revival: Continuity and Change in the English Benedictine Congregation 1795–1850*, was held in the guest refectory at Douai Abbey on 14 February. The brethren from Farnborough Abbey, whose St Michael's Abbey Press published the book, were among the 60 guests who gathered for the occasion. The book was soon afterwards read during meals in the monastic refectory. A review by Fr Peter Philips can be found on page III of this edition of *The Douai Magazine*. The handsome hardcover is still available for purchase from the publishers, or from Douai Abbey, at £25.

On Tuesday, 24 February, a group of senior **PUPILS FROM THORNGROVE**, a preparatory school a few miles from us, visited Douai for some mixed art activities, with talks from Fr Oliver. They have



Above: Fr Alban speaking at the launch of his book

visited before and Thorngrove is one of a number of schools with whom we have an ongoing relationship, whether we go to them or they come to us. Such schools include the London Oratory School, Farleigh Preparatory School and Winchester College.

The same day, Abbot Geoffrey and Fr Hugh visited the **CARMEL AT ST HELENS** to make final arrangements for the transfer of the convent's remaining archives and religious artefacts to the Douai archive. Among these were a large and well-stocked gothic reliquary and a 18th-century statue of Our Lady, both of which now live in the monastery's house chapel. The Carmel formally closed the following Saturday, and its nuns have been received at other Carmelite convents.

MARCH

Fr Gabriel attended **FLAME**, a special event for Catholic youth held at Wembley, on 7 March, flying the flag for vocations to Douai Abbey. A number of other religious congregations were present to do the same.

On 9 March Fr Abbot led a **DAY OF RETREAT** for a group of clergy from our local diocese, Portsmouth. Over 40 attended what has become an annual event.

The weekend beginning 21 March an international mix of **JESUIT**

SCHOLASTICS currently studying at Heythrop College came to Douai on retreat, away from the demands of student life in London.

The **FIRST LAMBS** of the year were born on 24 March. They were discovered safely delivered by Fr Gabriel, who was keeping an eye on our flock of Jacobs sheep while Fr Hugh was away in the City undergoing trustee training.

A strong contingent of the **KNIGHTS OF MALTA**, led by their Grand Master, His Most Eminent Highness Fra' Matthew Festing, came on retreat to the monastery. Their retreat was led by His Grace the Most Reverend Mario Conti, Archbishop Emeritus of Glasgow. The Knights and Dames are regular and welcome visitors to Douai.

30 March saw the *coup de grâce* delivered on the once-majestic **EUCALYPTUS TREE** by the pond in the monks' garden. It had suffered damage in gales the previous year. Another day of blustery winds brought the remainder of the tree down with a mighty crunch. The best was made of a bad lot when the remains were cut up and used in our calefactory fire.

APRIL

The beginning of April coincided with Holy Week. The Triduum retreat was led by **DR CAROLINE FAREY** of The School of Annunciation based at Buckfast Abbey.

In the middle of the month **BEES RETURNED TO DOUAI** after more than a decade's absence. Two swarms were obtained, both under the dominion of Buckfast queens. Later in the year a wild swarm was captured and added to the colony. The hives have been sited where the old hives had once been, the plain grass now replaced by a bedding of wood chips, with each hive having a concrete base for stability. The bees will be in the care of Fr Gabriel, who managed to extract some honey before the bees, having just settled in, settled down for the winter.

The **EBC HISTORY SYMPOSIUM** convened at Douai on 15 April, in Low Week. Monks and historians came from as far away as Rome for the meeting.

Two days later another truckload of archives of the English province of the Dominican order arrived for depositing in the Archive. More would come later as well. The hitherto wide dispersal of the **DOMINICAN ARCHIVES** has meant that it has been difficult to



Above: The newly-installed beehives

determine the exact size of the holdings in advance. They join the archives of other congregations and monasteries, including the Passionists, some houses of Carmelite nuns and Augustinian canonesses, and Benedictine houses such as Fernham, Teignmouth, and Elmore (the former Nashdom).

On 18 April began the **SERIES OF TALKS ON CONSECRATED LIFE** that Douai held to commemorate both its quatercentenary and also the Church's Year of Consecrated Life. This first talk was given by Fr John Dickson SDB to a goodly number of religious and laity, speaking on the charism of the Salesians. The full series is described by Fr Oliver on page 60.

A few days later stonemason Ross Lovett began the surprisingly difficult work of removing the loudspeakers from the two main **PILLARS IN THE ABBEY CHURCH** and restoring their integrity by inserting fresh stone. The difficulty of the task meant that scaffolding dominated the abbey church across two weeks, but the restored pillars are a marvellous enhancement to the church's beauty. The usual June church clean by the community was brought forward to the end of April so as to deal with the unavoidable mess of the repair work.

At the end of the month Mr Joe White, the head teacher at St Anne's Primary School in our parish at Ormskirk, stayed a couple of days to film Douai, both the place and its monks, as part of a project being organized by Fr Gabriel. The goal is to produce **A SHORT**



Above: The scaffolding in the abbey church for the pillar repairs

FILM about monastic life at Douai Abbey which could be used for vocations' promotion. Mr White is doing this work for free, and has to fit it in what spare time he has from his work and family commitments. We hope to have the final product by summer 2016.

MAY

Last month it was bees; this month it was ducks. Fr Gabriel travelled up to Hereford to pick up **FOUR CALL DUCKLINGS**. In the course of the year they would be joined by four more. The eight ducks are housed at the pond in the monks' garden, where they are an attractive, if occasionally noisy, presence.

On two occasions during the month year-groups from **FARLEIGH PREPARATORY SCHOOL** spent a day of retreat at Douai. Among their activities were visits to the sheep, touring the abbey church, talks from Frs Alban and Hugh, and Mass to conclude the day. In Lent and Advent Frs Alban and Hugh also visit Farleigh to hear confessions as part of the seasonal penitential services. This year there was an extra visit, in company with Fr Austin at Andover, to hear the confessions of those preparing for Confirmation.

The middle of May saw preparations for the **EXHIBITION OF THE WINTOUR VESTMENTS** reach fever pitch. The vestments, from our parish at Kemerton and from Stonyhurst College, were on display in the Library from the end of May until the end of September. For more on the exhibition see page 48.

On 19 May Fr Abbot was a guest at the Cistercian monastery of Mount St Bernard in Leicestershire on the occasion of the **ABBATIAL BLESSING** of the community's young new abbot, Erik Varden ocso. Abbot Erik is familiar to the Douai community as he gave us an excellent annual retreat a couple of years ago.

JUNE

In early June Fr Abbot **CONFIRMED 25 BOYS FROM WINCHESTER COLLEGE** in the abbey church. The confirmandi were prepared at Winchester by the Headmaster, Dr Ralph Townsend, and the lay Catholic chaplain, Mr Liam Dunne. Frs Alban and Hugh heard their confessions at the College a few days before the Confirmation Mass. After the Mass refreshments, provided by the Society of Our Lady of Winton, were served on the lawn near the library.

From 22–24 June most of the resident community, as well some of the mission fathers, made a **PILGRIMAGE TO PARIS** as part of our quatercentennial celebrations. The brethren, joined by a number of Old Dowegians and friends of the community, stayed at the former Irish College, visiting a number of sites including our old monastery on Rue Saint-Jacques. Fr Alban's account of the visit is on page 15.

JULY

For a week at the beginning of the month **FR LUKE DYSINGER OSB**, a monk of Valyermo Abbey in California, stayed at Douai. He is a well-known patristics scholar, though he originally trained as a physician. He spent time with us while pursuing research and writing for his latest project, and was refreshing company. Unfortunately his time with us was cut short by the death of his mother, Christine, in the USA. May she rest in peace.

On 17 July the Woolhampton parish presented the community with a **HANDSOME TEAK BENCH** to mark the monastic community's quatercentenary. The bench is now to be found near reception, by the rose garden planted by Fr Benjamin in memory of our late catering manager, Julie Kolade.



On 20 July Frs Paul and Hugh travelled down to Buckfast Abbey for the first ever **ENGLISH BENEDICTINE CONGREGATION (EBC) FORUM** of under-55s. Each monastery sent delegates to discuss a number of topics raised by last year's EBC General Chapter concerning the vitality and future growth of the EBC. On 25 July Frs Abbot and Godric arrived to take their place in the **EBC GENERAL CHAPTER** which convened the next day. Reports on these two events by Frs Godric and Hugh can be found beginning at page 94.

AUGUST

August is largely taken up by the community's constitutional holiday, during which the guesthouse is closed and the regime is relaxed a little. In the middle of the month **FR EDMUND** was on a break from Rome and stayed a week at Douai, enjoying the brethren's company and a gentler summer than can be found in Rome. In June he completed his ten-year term as abbot of the ancient monastery at the papal basilica of St Paul's-outside-the-Walls though he is still based at the basilica.

On 14 August **FR TERENCE** was admitted to the Duchess of Kent Hospice in Reading after his condition worsened. However, the move was a remarkable fillip to his health and he was soon receiving a stream of visitors beyond the daily visit of a member of the monastic community.

In the last full week of August the community held its **ANNUAL RETREAT**. Most of the mission fathers joined us for the occasion. The retreat master was an Irish Dominican, Fr Paul Murray OP, who

teaches at the Angelicum in Rome. Apart from his excellent retreat, the community enjoyed the opportunity to relax, and to catch up with the mission fathers.

During Mass on the last Sunday of the month, a loud and sharp cracking noise was heard. On processing out of the abbey church at the end of Mass we discovered that a **LARGE PLATE GLASS WINDOW** had shattered. Originally we thought a bird had struck it (as they too often do), though there was no sign of an unconscious bird. It turns out that there is a fault in the glass, yet again—this is the third of the windows from the development a few years back that has suffered such a fate. The window, or rather the outer pane of the double-glazing, was eerily attractive in its distress, though within a couple of months the shattered shards began to fall out.



SEPTEMBER

Towards the end of the first week of the month Frs Abbot and Hugh went to the north-east of England. The abbot attended the consecration, on 6 September, of the **NEW ABBEY CHURCH AT STANBROOK ABBEY**, now at Wass in Yorkshire. The church is relatively small and so a full church was guaranteed. The ceremony was performed by Cardinal Nichols of Westminster. On their return the fathers visited Peter Eugene Ball in Newark to inspect his progress on the new statue of St Edmund. There is more about the statue on page 54.

On Tuesday 9 September **FR TERENCE** returned from the Duchess of Kent Hospice and was placed under an enhanced regime of care in the monastery infirmary, with carers visiting him several times a day. Even so he experienced mobility issues and after a few days he had to be admitted to West Berkshire Hospital for these to be addressed.

Sunday 14 September, saw a number of the brethren from the monastery motor up to Liverpool to join our Ormskirk brethren and other monks in singing **VESPERS IN THE METROPOLITAN CATHEDRAL**



(above). Frs Abbot, Alban, Bernard, Peter and Oliver joined Frs Godric, Boniface and Alexander and some Ampleforth brethren for the service, which was part of Liverpool's celebration of the Year of Consecrated Life. After the Vespers, Fr Alban gave a lecture on the English Benedictine contribution to the life of the Church in Liverpool over the centuries.

Sadly, in the latter part of the month **FR BENEDICT'S MOTHER, MILLIE**, passed away after a period of poor health. Fortunately, Fr Benedict's parish at Studley was not far from her home, so she was able to stay at his presbytery for periods, allowing him to keep a watchful eye on her health and well-being. Also about this time Fr Finbar's sister-in-law Mary died in Ireland. *Requiescant in pace.*

On 23 September Fr Abbot celebrated, and preached at, a **MASS AT WISBECH CASTLE** (Cambs) in honour of the English Catholic martyrs who were incarcerated there between 1535 and 1680. The local Anglican minister bravely attended and emerged unscathed.

The next day the monastery's **FLOCK OF JACOBS SHEEP** moved to greener pastures. They had been with us for a decade, the kind gift of Carol Lewis, an oblate who attends the abbey Mass on Sundays. The decision was made to let them go after it was realized that the minimum number of fully able-bodied monks, who would be needed from time to time to help give the sheep the care they



required, could no longer be guaranteed. Most are now living near Newbury, though a few returned to grace the monastic table. Above, they can be seen ready for departure.

On 25 September the exhibition of the **WINTOUR VESTMENTS** at Douai came to an end. It had been a most successful occasion, and its guidebook was sold out. Within a few days the collection was packed up and moved to Auckland Castle for a final exhibition before the vestments are dispersed back home to Douai and Stonyhurst in 2016. It is highly unlikely that the two halves of the Wintour oeuvre will ever be united again.

OCTOBER

On the afternoon of 5 October **ALEXANDER BELLEW**, a theology graduate of Birmingham University aged 23, arrived at Douai to begin postulancy. We look forward to his entering the novitiate. Please pray for him as he continues his vocation discernment.

At 8.25pm the same day **FR TERENCE PEACEFULLY PASSED AWAY** in West Berkshire Hospital after many years battling cancer and its effects. He had not left the hospital since he was admitted in early September. Fr Abbot was with him when he died. His funeral was celebrated by Fr Abbot in the abbey church on 13 October, and along with his monastic brethren there was a very large number of family and friends in attendance. After the funeral he was laid to rest in the monastic cemetery on the north side of the abbey church. His

obituary and Fr Abbot's homily can be found on page 100. *Requiescat in pace.*

In the last week of October Frs Alban and Hugh, along with our director of music, Dr John Rowntree, went to Sarum College, in the Close opposite Salisbury cathedral, for the annual meeting of the **PANEL OF MONASTIC MUSICIANS**. The meeting allowed Frs Alban and Hugh the opportunity to make a fraternal visit to the Anglican monks formerly at Elmore, who now live next to Sarum College.

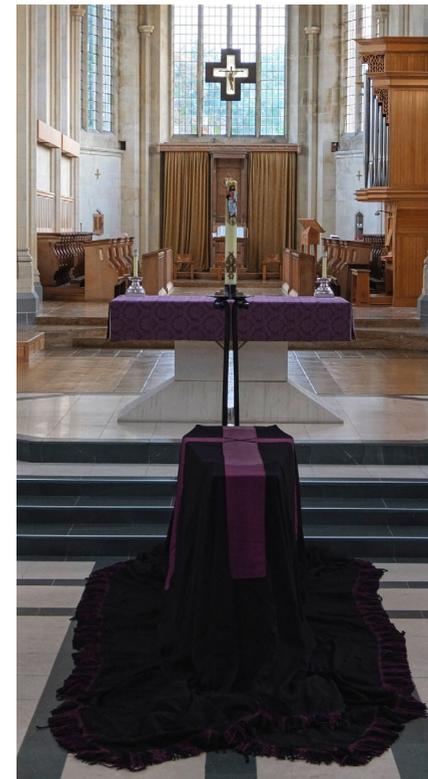
The same week a contingent of **CLERGY FROM THE DIOCESE OF NORTHAMPTON** came on retreat to Douai. Their retreat master was their own former bishop, Archbishop Kevin Macdonald.

NOVEMBER

On 6 November we welcomed at Douai **BISHOP PHILIP EGAN** of the diocese of Portsmouth, who joined us for Vespers and supper. It was a low-key and pleasant visit.

Next morning Peter Eugene Ball, and with him the **NEW STATUE OF ST EDMUND**, arrived at Douai for the much-anticipated day of the statue's installation into the abbey church. Stonemason Ross Lovett came soon after with the plinth he had fashioned for it. Together, over the course of a few hours, they completed the work. In the picture over the page, Peter Eugene Ball (at left) can be seen with Ross Lovett preparing the statue for attachment to the plinth. With the installation work completed, the statue had time to settle in before its blessing by Cardinal Nichols at the end of Vespers on St Edmund's day almost two weeks later.

After weeks of intense activity—church cleaning, catering planning, preparing the sacristy, compiling and printing orders of





service—**ST EDMUND'S DAY** arrived. The celebration began on the eve of St Edmund, with Pontifical First Vespers and then, following a soirée, Abbot Aidan Bellenger led a colloquy with the Douai community and its monastic guests. Next morning saw Pontifical Lauds in Latin with Abbot Edmund, who had flown in from Rome, as hebdomadary. Pontifical High Mass was celebrated by Fr Abbot, with the abbot of Ampleforth as the preacher. The Douai Abbey Singers added polyphonic lustre to the solemn liturgy.

The Mass was followed by prosecco and home-made canapés for all those who had attended. Such was the weight of numbers that the guest refectory was not

adequate and the calefactory cloister was opened to accommodate the guests. Then came a festal lunch, with only as many guests as the monks' refectory could seat. Before we fell into pleasant reverie Pontifical Second Vespers was celebrated, with Cardinal Nichols as hebdomadary and the Anglican bishop of St Edmundsbury and Ipswich as preacher. At the end of the Vespers, Cardinal Nichols solemnly blessed the new statue of St Edmund by Peter Eugene Ball. The day finished with a relatively informal, yet hearty, supper for the monastic and resident guests. Our catering and housekeeping staff worked hard to help make the celebrations a joy. The monks surprised themselves with how well they conducted the celebrations!

After the great feast, something approaching **NORMALITY** returned. It was the time for Advent penitential services. Apart from local services, Fr Benjamin assisted with confessions at St John's school in Andover, and Frs Alban and Hugh at Farleigh prep school.



DECEMBER

On 8 December was the last big occasion in our quatercentennial celebrations, for the clergy of the **DIocese of PORTSMOUTH** whose bishop in 1903, Dr Cahill, had given us our Woolhampton home. His little minor seminary was given to the exiled monks of Douai who incorporated it into their own Douai School. The Immaculate Conception was its patronal feast day, so it was appropriate that the current Bishop of Portsmouth, Philip Egan, join us with 30 of his clergy on that solemnity to mark our milestone with a Pontifical Mass celebrated by the bishop. The preacher was Mgr Nicholas France, the Provost of Portsmouth and Dean of Jersey, and an old Dowegian, whose homily at the Mass appears on page 43. After the Mass Bishop Egan and the visiting clergy joined the monks for a hearty festal lunch.

A few days later Fr Peter went to Douai in France to celebrate the funeral of **NICOLE CORTEEL**, the stalwart friend of the English heritage in our old home town. Her obituary is on page 109.

On the same day a group of students and Dominican friars from **BLACKFRIARS HALL** in Oxford stayed with us for a reading week. These reading weeks have been an annual fixture for some years now, another link in the strong bonds between the English Dominicans and Douai.

The lead up to **CHRISTMAS** saw the return of relative calm to the monastery. The abbey church, as usual, hosted a number of carols' services for local schools and the parish, as well the traditional service of Advent music and reflections hosted by the community with the help of the Douai Abbey Singers. We are blessed with a number of benefactors who never fail to offer the community generous

gifts, both large and small, for Christmas. This year there were two anonymous gifts of cases of wine (always useful in a monastery!). All our benefactors are listed on the monks' noticeboard and prayed for over the Christmas season. The Christmas liturgies were well attended, especially the first Mass of Christmas which, even with extra seating, saw a full church. This year on Christmas morning we celebrated Lauds in Latin, a successful recovery of an element of our monastic tradition.

FR HUGH SOMERVILLE KNAPMAN OSB



Above: Cardinal Murphy-O'Connor, Fr Abbot & Abbot President Richard Yeo at Mass, St Edmund's day

Monastic Community 2015

Rt Rev Geoffrey Scott, abbot since 1998, is also librarian and archivist. He teaches church history at Womersley Seminary and Blackfriars, Oxford. Currently he is also the President of the Catholic Archives Society.

Very Rev Alban Hood is prior, novicemaster, choirmaster, organist, co-editor of *The Douai Magazine*, and censor of books for the English Benedictine Congregation.

Rt Rev Finbar Kealy is abbot emeritus, and Cathedral Prior of Canterbury, and serves as the guestmaster.

Rt Rev Edmund Power is abbot emeritus of the Benedictine monastery of St Paul's-outside-the-Walls in Rome, where he still lives. He is the Procurator-in-Curia for the English Benedictine Congregation.

Fr Gervase Holdaway is subprior, director of oblates, organist, baker, and manager of our bookshop.

Very Rev Godric Timney is Cathedral Prior of Worcester, and parish priest of Ormskirk-cum-Scarisbrick (Lancs). He also acts as Episcopal Vicar for Religious in the Liverpool archdiocese.

Fr Bernard Swinhoe is semi-retired but still pursues bookbinding.

Fr Louis O'Dwyer is retired and prays for Church and society.

Fr Nicholas Broadbridge is semi-retired and offers spiritual direction.

Fr Peter Bowe is parish priest of Woolhampton, and sits on the abbot's council.

Fr Boniface Moran is assistant priest in our parishes of Ormskirk-cum-Scarisbrick and chaplain to the Douai Society.

Fr Austin Gurr serves as parish priest of Andover (Hants) and sits on the abbot's council.

Fr Oliver Holt is bursar and junior master, and organises concerts in the abbey church. He is also the community's liaison with the Douai Society.

Fr Alexander Austin is parish priest of Stratford-upon-Avon (Warks).

Fr Francis Hughes is parish priest of Kemerton (Glos) and serves on the Marriage Tribunal for Clifton diocese.

Fr Richard Jones is parish priest of Burry Port and Kidwelly (Carm), and is editor of the liturgical *Ordo* for the English Benedictine Congregation.

Fr Paul Gunter is Vice-President of the Pontifical Liturgical Institute in Rome. He is also Secretary to the Department of Christian Life & Worship of the Conference of Bishops of England and Wales.

Fr Benedict Thompson serves as parish priest of Studley (Warks).

Fr Benjamin Standish is assistant guestmaster and assistant priest in Woolhampton parish.

Br Christopher Greener is a deacon and monastic infirmarian, and assists in the pastoral programme.

Br Simon Hill is a deacon, serving as properties' manager and assistant to both the bursar and the infirmarian.

Fr Hugh Somerville Knapman is abbey church administrator, sacristan, webmaster, and co-editor of *The Douai Magazine*, and sits on the abbot's council. He is currently pursuing theological research at the University of Bristol.

Fr Gabriel Wilson is director of the pastoral programme, vocation director, gardener, and sits on the abbot's council.

Br Alexander Bellew is a postulant.

This list does not necessarily include all the works undertaken by members of the community.



