



The FRIENDS of the
HOLY FATHER
Annual Report - May 2018
THE FRIENDS OF THE HOLY FATHER
ANNUAL GENERAL MEETING

Notice is hereby given that the thirty eighth Annual General Meeting of The Friends of the Holy Father will be held on **Monday, 4 June 2018 at 6.45 pm** in Vaughan House, 46 Francis Street, Westminster, London SW1P 1QN. For security reasons tickets will be issued.

Please see enclosed note.

The Annual General Meeting will be preceded by the Mass at the high altar of Westminster Cathedral at 5.30pm, which will be celebrated by Archbishop Edward Adams, Apostolic Nuncio to Great Britain.

23a Vincent House
Vincent Square
LONDON SW1P 2NB

Mary Maxwell
Hon. Secretary

AGENDA

- 1 Apologies for absence
- 2 Minutes of the Annual General Meeting held on 7 June 2017
- 3 To receive the Report of the Council for the year ending 31 December 2017
- 4 To receive and adopt the Annual Accounts for the year ending 31 December 2017
- 5 Election of Council:

Chairman	John Dean
Vice Chairmen	David Murphy Dr Michael Straiton
Hon. Secretary	Mary Maxwell
Hon. Treasurer	Alan Warren
Ecclesiastical Adviser	Fr Guy Sawyer
Other Council Members retiring by rotation:	Mary Maxwell Margaret Hood Ann Ross

6 Election of Independent Examiner

To appoint Mr Gerard A Smith FCCA as Independent Examiner for the ensuing year.

TIMETABLE

5.30 pm	Mass in the Cathedral
6.45 pm	Annual General Meeting in Vaughan House
7.30 (approx)	Reception with buffet at which Friends will have the opportunity to meet Archbishop Edward Adams and other Friends, the Council and each other.
8.30 pm (approx)	End of Meeting.

NOTES TO THE ACCOUNTS FOR THE YEAR ENDED 31 DECEMBER 2017

UNRESTRICTED FUNDS - £

	2017 £ Income	2017 £ Expenditure	2016 £ Income	2016 £ Expenditure
1 Income				
Donations	6,925	–	6,660	–
Legacy	–	–	1,000	–
2 Income from and expenditure on charitable activities				
Members' subscriptions	8,447	–	7,270	–
Annual General Meeting	875	–	800	–
Meetings/reception	–	–	537	814
	9,322	–	8,607	814
3 Governance and support costs				
Support				
Leaflets and stationery		1,331		1,668
Postage, website and publicity		369		804
Mass offerings		100		–
		1,800		2,472
Governance				
Annual General Meeting		610		660
Council meetings		55		40
Independent examiner's fee		2,100		2,000
Bank charges		132		143
		2,897		2,843
		4,697		5,315

Total governance and support costs

There were no charitable grants in 2017 (2016 nil), thus no allocation of governance and support costs has been made.

UNRESTRICTED FUNDS - £

	2017	2016
Income		
Donations (& legacy 2016)	6,925	7,660
Interest	10	25
Charitable activities	9,322	8,607
Total income	16,257	16,292
Expenditure		
Grants to support the Holy Father	–	–
Governance and support costs	4,697	5,315
Other charitable activities	0	814
Total expenditure	4,697	6,129
Net income	11,560	10,163
Total funds brought forward	66,914	56,751
Total funds carried forward	78,474	66,914

TRUSTEES

Brian Callaghan, FCA
John Scanlan, KCSG, KGCHS

MEMBERS OF THE COUNCIL

Chairman John Dean BA, DipLaw, DipLP
Vice Chairmen David Murphy, MA and Dr Michael Straiton, KCSG, MB, BS
Hon. Secretary Mary Maxwell, DSG, DC*HS
Hon. Treasurer Alan Warren ACIB, BA, KC*HS
Other Council Members Fiona Murphy BA ,MCIPR, MCIM
Mary Goodwin, DCSG, DGCHS
Margaret Hood
Ann Ross, DC*HS LRCM

Ecclesiastical Adviser

Father Guy Sawyer



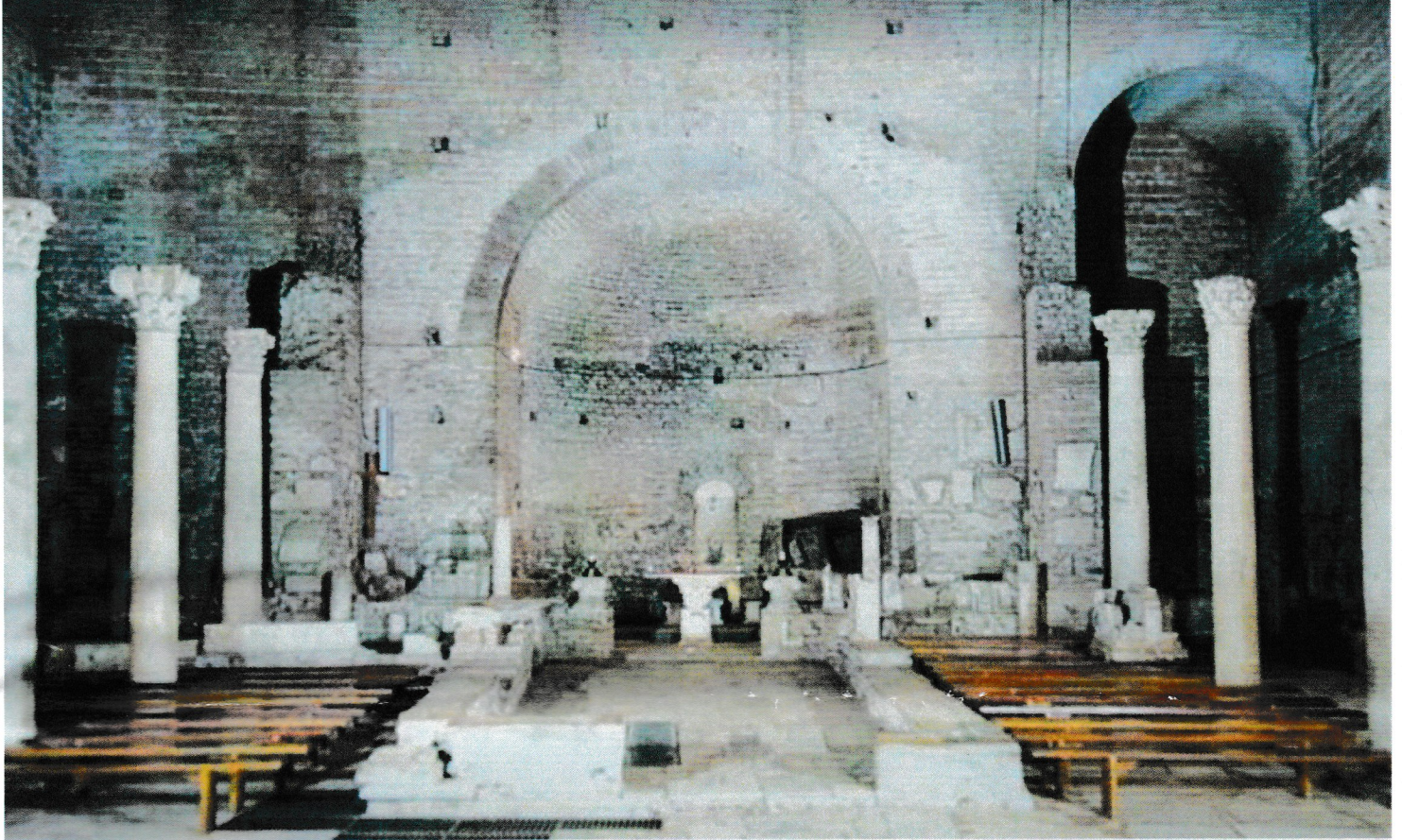
The FRIENDS of the
HOLY FATHER

Registered charity number 280489

23A Vincent House, Vincent Square, London SW1P 2NB

Website: www.thefriendsoftheholyfater.org

2018 project for the Friends of the Holy Father



We have been in contact with the Holy See and have agreed to fund an important project in Rome. Pope Francis appointed Cardinal Ravasi, the President of the Pontifical Commission for Archaeology, to oversee the restoration and refurbishment of the Basilica of Saints Nereus and Achilleus. This is located in the Catacomb of Domitilla, near the via Appia Antiqua, south of the city and was founded in the 1st century AD.

The brothers Nereus and Achilleus were soldiers in the Praetorian Guard and were also in the service of Domitilla, who was a member of the Imperial family and niece of the Emperor Vespasian (ruled AD 69-79).

When the two brothers converted from paganism to Christianity they were executed and their remains were placed in the underground burial ground on land that Domitilla donated as a burial place for the many Roman martyrs of the time. From this the Catacomb of Domitilla developed. She too converted to Christianity and was also put to death. Her remains were placed beside those of Nereus and Achilleus. Later a subterranean basilica was constructed over the remains of these martyrs.

Over the centuries this catacomb was forgotten about and disappeared from view. In the 19th century the great archaeologist, Professor de Rossi, rediscovered it and proceeded to excavate it. Eventually subterranean passages extending up to 10 miles were revealed. In the 6th century, with the prospect of a Saracen invasion looming, the remains of these martyrs were moved for safety to a new basilica within the walls of Rome.

An important aspect of this particular Basilica is that Pope Gregory the Great, the Apostle of England and much of Europe, delivered a homily here in AD 592 that extolled the virtues of these two soldier martyrs.

The original Basilica of Saints Nereus and Achilleus has already received extensive restoration. However, there is a need for further refurbishment involving new lighting, new windows, restoration of epigraphic fragments, and also a monumental plaque carrying the words of Pope Gregory's homily. This work will be overseen by Cardinal Ravasi. The Friends of the Holy Father are very pleased to be associated with this project.

Extract from Pope Francis's Homily on St Peter in St Peter's Basilica on the Feast of Sts Peter and Paul 29th June 2017

Peter makes his confession of faith in the Gospel, when the Lord's question turns from the general to the specific. At first, Jesus asks: "Who do men say that the Son of man is?" (Mt 16:13). The results of this "survey" show that Jesus is widely considered a prophet. Then the Master puts the decisive question to his disciples: "But you, who do you say that I am?" (v. 15). At this point, Peter alone replies: "You are the Christ, the Son of the living God" (v. 16). To confess the faith means this: to acknowledge in Jesus the long-awaited Messiah, the living God, the Lord of our lives.



Today Jesus puts this crucial question to us, to each of us, and particularly to those of us who are pastors. It is the decisive question. It does not allow for a non-committal answer, because it brings into play our entire life. The question of life demands a response of life. For it counts little to know the articles of faith if we do not confess Jesus as the Lord of our lives. Today he looks straight at us and asks, "Who am I for you?"

As if to say: "Am I still the Lord of your life, the longing of your heart, the reason for your hope, the source of your unfailing trust?" Along with Saint Peter, we too renew today our life choice to be Jesus' disciples and apostles. May we too pass from Jesus' first question to his second, so as to be "his own" not merely in words, but in our actions and our very lives.

We wish Pope Francis every blessing and congratulate him on his achievements over the past 5 years. His vast workload has included:

Encyclicals:	<i>Lumen fidei</i> (20 June 2013) <i>Laudato si</i> (24 May 2015)
Apostolic Exhortations:	<i>Evangelii Gaudium</i> (24 November 2013) <i>Amoris laetitia</i> (19 March 2016)
Bulls:	<i>Misericordiae vultus</i> (11 April 2015)
General audiences:	219
Angelus/Regina Coeli:	286
International trips:	22
	Pope Francis has travelled a total of 250,000km visiting: Brazil, Jordan, Palestine, Israel, South Korea, Albania, the European Parliament in Strasbourg, France, Turkey, Sri Lanka, the Philippines, Bosnia and Herzegovina, Ecuador, Bolivia, Paraguay, Cuba, the United States, Kenya, Uganda, Central African Republic, Mexico, Greece, Armenia, Poland, Georgia, Azerbaijan, Sweden, Egypt, Portugal, Colombia, Myanmar, Bangladesh, Chile, Peru
Trips within Italy:	18
Synods:	III Extraordinary Synod on the Family (5-19 October 2014). XIV Ordinary Synod on the Family (4-25 October 2015) XVI Ordinary Synod on Youth (3-18 October 2018) Special Synod on the Amazon (October 2019)
Special Years:	Year of Consecrated Life (29 November 2014–2 February 2016) Extraordinary Holy Year of Mercy (8 December 2015–20 November 2016)
World Days:	World Day of fasting and prayer for Peace I: Syria (7 September 2013) 24 Hours for the Lord a Friday in Lent (inaugurated in 2014) World day of prayer for creation: 1 September (inaugurated in 2015) World day of the poor: 23rd Sunday of Ordinary Time (inaugurated in 2017) Sunday of the Word: One Sunday during the Liturgical Year (inaugurated in 2017) World Day of Migrants and Refugees: Second Sunday of September (inaugurated 14 January 2018) World day of prayer and fasting for peace II: South Sudan, Congo, and Syria (23 February 2018)
World Youth Days:	28th World Day in Rio de Janeiro: 23-28 July 2013 31st World Day in Krakow: 26-31 July 2016 34th World Day in Panama: 22-27 January 2019
Creation of 61 cardinals:	Of these, 49 are electors and 12 are non-electors (one of whom has subsequently died) 19 Cardinals created on 22 February 2014; 20 on 14 February 2015; 17 on 19 Nov. 2016; 5 Cardinals created on 28 June 2017
Canonizations:	Pope Francis has canonized a total of 880 saints, 800 of whom are the Martyrs of Otranto.

England's First Patron Saint – St Edmund the Martyr



We celebrate St George's Day on April 23rd as the Patron Saint of England today. The original patron saint was St Edmund or Edmund the Martyr, King of East Anglia in the 9th century.

Born on Christmas Day AD 841 Edmund succeeded to the throne of East Anglia in 856. A Christian from birth he fought alongside his grandfather, King Alfred the Great against the pagan Vikings and Norse until 870 when his forces were defeated and he was captured by the Vikings. He was ordered to renounce his Faith and share power with the Vikings but he refused. Edmund was bound to a tree, shot through with arrows and then beheaded.

In 902 his remains were moved to what is now Bury St Edmunds where King Athelstan founded a religious community to care for Edmund's shrine which became a place of national pilgrimage. King Canute built a stone Abbey on the site in 1020 to house the shrine.

On St Edmund's Day in 1214 rebel English barons held a secret meeting at the Abbey before going to confront King John with their Charter of Liberties, the forerunner of Magna Carta which he signed a year later.

During the Third Crusade in 1199 King Richard I visited the tomb of St George at Lydda on the eve of the battle. The next day he won a great victory. In 1348 King Edward III founded a new order of chivalry known as the Knights of the

Garter. The fame of King Edmund the Martyr had faded somewhat by then and Edward proclaimed St George patron of the Order and also declared him Patron Saint of England.

During the Dissolution of the Monasteries under Henry VIII in 1537 St Edmund's remains were removed to France where they stayed until 1911 when they were returned to England. They are now in a chapel in Arundel Castle.

The Pope who founded City Hospitals

It may be a surprise to some that the modern world owes the institution of the city hospital to one of the medieval Popes, Innocent III, some eight centuries ago. He was the prime mover in what was probably one of the most far-reaching good works of supreme social significance, ever accomplished.

Pope Innocent III was elected at the age of thirty-seven in 1198 at the time when the papacy was the greatest political power in Europe. He exercised a wide influence over the Christian regimes in Europe, claiming supremacy over all Europe's kings and was at the centre of the Catholic Church's reforms of ecclesiastical affairs. He approved the foundation of St Francis of Assisi's Order of Friars Minor and St Dominic's Order of Preachers.

At the beginning of the thirteenth century, the people of Europe began to live together in towns, much more than previously. It was this closeness of population that gave rise to social needs. When people were scattered across the country, diseases were not so prevalent, epidemics were

less likely to spread and rural communities looked after those who were sick. With the advent of city life, albeit in a small way, came the demand for hospitals to care for the population. Pope Innocent III saw the need for a hospital in the city of Rome and set about discovering the best way to accomplish it. He consulted many visitors to Rome and many distinguished medical authorities on what they considered the best managed institutions for the care of the sick at that time.

Most of these recommended that the most successful hospital management was to be found in Montpellier, a French town near the shores of the Mediterranean, a few miles west of Arles. He was told that it was run by the Fathers of the Holy Spirit. Accordingly, the Pope invited its administrative head, Guy of Montpellier, to whom the hospital there owed its successful organization, to come to Rome and establish a hospital of his Order in the Papal capital. He provided land near St. Peter's close to the Tiber. At the beginning of the thirteenth century the Hospital of the Holy Spirit was built and soon attained world-wide fame



for its careful nursing and skilful medical attention as well as the skill with which its surgical cases were treated. Attendants at the hospital went out into the streets and poorer quarters of Rome to find sick patients, who were then transported to the hospital.

Pope Innocent's idea was not to establish a hospital in Rome alone, but in every city of Christendom. By his personal persuasion and by official Papal encouragement he succeeded in having, during his own pontificate, a number of hospitals established in all parts of the then civilized world, based on the model of the Holy Spirit hospital in Rome. Even after the pontiff's death, hospitals of the Holy Spirit continued to multiply across Europe until scarcely a city of any importance was without one.

Many of these towns were comparatively small. The population of London then was not more than 20,000; Paris, even at the most flourishing period of the university, was under 50,000. In the larger cities, hospitals were already in existence and these took on a new life because of the new hospital movement.

That the influence of the movement initiated by Pope Innocent III was felt even in distant England is clear from the fact that all of the famous old British hospitals date their existence as institutions for the care of the ailing, from the 13th century. Barts founded in 1123 by Rahere, an Anglo-Norman priest and monk, was built as the priory Hospital of St Bartholomew for the care of the poor and destitute sick. At the beginning of the 13th century it became, in imitation of the Hospital of the Holy Spirit in Rome, a hospital in the modern sense of the word.

St Thomas's Hospital was founded by Richard, Prior of Bermondsey, in 1213. The Priory of St Mary of Bethlehem, was built just outside the city walls in 1247 and stood on the site now occupied by Liverpool Street station. It was a general hospital for the care of the sick of all kinds, though by the 14th century it was specializing exclusively in the treatment of mental illness.

Christ's Hospital was founded in 1225 as a convent of the Grey Friars – St Francis of Assisi's mendicant Order of Friars Minor – on the north side of Newgate Street on a good plot of ground given by John Ewin, a pious and generous mercer who eventually became a lay brother himself. London Mayor Richard (Dick) Wittington and Queen Margaret, wife of King Edward I, were generous donors, but at the Reformation the Hospital was converted to a school by King Henry VIII.

Adrian IV – the only English Pope – elected in 1154

There have been few non-Italian popes in history but an Englishman, Nicholas Breakspear - Pope Adrian IV, the only English pope, elected in 1154, was one of the greatest. At that time the papacy was in peril from enemies on all sides, but Adrian challenged them resolutely and courageously.

Nicholas was born around 1100 of humble stock at Bedmont in Abbot's Langley, Hertfordshire. The farmhouse at Abbot's Langley was long regarded as the site of the Breakspear family, (pictured in the 19th century above). It was recently demolished and replaced by a small row of houses but there is a plaque on the road-side. His father, Robert, had taken minor orders at the nearby monastery of St. Albans. Nicholas was admitted to the monastery as a pupil, but fell from grace due to laziness and was expelled. He quit his native land, went to Paris and gained admission at the University.

In 1125 young Nicholas went south to enter the novitiate at the house of the Canons Regular of St. Rufus at Avignon

where he was professed, ordained a priest, and later became prior. In 1137 he succeeded to the abbacy, but the Canons found his rule too strict and appealed to Pope Eugenius III, who reconciled them and sent them home. The complaints were repeated in 1146 and again a deputation appealed to Pope Eugenius, but this time he bid the Canons find another abbot, retaining Breakspear for his own service and appointed him Cardinal-Bishop of Albano.

In 1152 Cardinal Breakspear received instructions to go to Norway and Sweden as Papal Legate. He settled the differences between the Scandinavian monarchs and achieved a lasting peace. He then created an archbishopric for the kingdom of Norway at Nidaros, (now Trondheim), in honour of St. Olaf (d. 1030). He invested John Birgerson bishop of Stavanger with the pallium there and subjected the Sees of Apsloe, Bergen and Stavanger, the small Norwegian colonies of the Orcades, Hebrides, the Faro Islands and



Bedmont in Abbot's Langley

Gaard in Greenland, as well as the Shetland and Western Isles of Scotland and the Isle of Man, to his jurisdiction.

The legate's success in Sweden was limited and he returned to Rome. On his arrival he was acclaimed "the Apostle of

the North" and, as the Pope had just died, he was elected his successor and took the name Adrian IV. He was crowned with the tiara on 4th December 1154.



Almost at once the new pope found himself in trouble. Within the Roman Senate there was a powerful faction, led by Arnold of Brescia, a Roman tribute and fierce heretic who wanted to sweep away papal authority and

return to the days of the ancient Roman republic. Turmoil in Rome made the pope's position there untenable and he retired within the Vatican fortifications. Besieged by the hostile republicans Adrian took the unprecedented step of imposing an Interdict on the people of Rome. All churches were closed and no religious services, including Mass, could be held. It was Lent with Holy Week fast approaching so many pilgrims were pouring into the city. Faced with spiritual and financial disaster the people lost their nerve, Arnold of Brescia was banished and the Senate acknowledged the temporal sovereignty of the Holy See. Adrian lifted the Interdict and said Mass in the Lateran Basilica.

Adrian's most formidable opponent was Frederick Barbarossa, the mightiest German sovereign that Europe had seen since Charlemagne. Frederick had succeeded to the throne in 1153 and was crowned at Aachen, but he had to be crowned by the Pope as Holy Roman Emperor. He embarked on a campaign of conquest in Italy and advanced on Rome.

Not knowing Frederick's intentions Pope Adrian rode out, stopping on the first night at Nepi. On the morrow, the intrepid pontiff moved to take part in one of the most dramatic scenes in history. It was customary in the Middle Ages for the Pope, whenever he paid another sovereign the compliment of a personal visit, to ride to the meeting-place on a white palfrey. The sovereign, whom he was thus honouring, was expected to assist him in dismounting by holding his stirrup as an act of respect to him as the

successor of the Blessed Apostle. When Adrian arrived at the Royal Pavilion outside Sutri, Frederick strode forward but did not fulfil protocol. Hearing angry murmuring from the German troops the Pope's retinue, with the cardinals, took fright and fled, leaving Adrian alone. The Pope quietly dismounted and Frederick stepped eagerly forward but Adrian refused to give him the customary kiss of peace and rode back to Sutri. The next day the two met again but this time Frederick saw sense and assisted the Pope off his horse and the kiss of peace was exchanged. On 18th June 1155 Frederick was anointed and crowned by Pope Adrian in St Peter's.

The Roman republicans then revolted against both pope and empire. Battle ensued and the Emperor's forces won the day, but feeling that he could no longer defend the city, Frederick with Adrian departed. Frederick saw the Pope safely ensconced at Tivoli, then fought his way back to Germany.

Meanwhile, the Norman freebooter King William of Sicily was quietly occupying papal territories in the south. The Pope himself led the forces against William, recovering Brindisi and other maritime towns, but William advanced and defeated the papal army, taking Adrian prisoner. A summit meeting was held at Beneventum where a settlement was agreed and Adrian returned to Rome in November, 1156.

However, the Pope was faced with anarchic confusion in Ireland. The land had been at the mercy of the Vikings who had looted and destroyed churches and monasteries. Church lands had been appropriated by laymen and there was chronic internal strife with corruption everywhere.

In 1155 Henry II of England requested Papal sanction to invade Ireland.



Pope Adrian IV's sarcophagus in the Vatican Grottoes

Adrian's response obliged Henry to rule Ireland as a Papal fief and to do homage to the Pope, which he refused. Twelve years after Adrian's death, Henry did eventually invade Ireland. A papal bull justifying his action attributed to Adrian called *Laudabiliter* (praiseworthily) was produced, but has long been considered a forgery.

Adrian died suddenly in 1159 and was buried in St Peter's where his sarcophagus in the crypt bears the simple inscription "Hadrianus Papa III". He had done his part in securing a firm foundation for the great revival of the papacy in the Middle Ages.

As usual we are greatly indebted to Dr Michael Straiton KCSG for the historical content of this Newsletter.