

THE FRIENDS OF THE HOLY FATHER

BALANCE SHEET AS AT 31 DECEMBER 2014

	2014 £	2013 £
CURRENT ASSETS		
Cash at bank	56,246	40,803
Debtors		
Income tax recoverable	984	2,620
Other debtors	504	
	<u>57,230</u>	<u>43,927</u>
Creditors : Amounts due within one year		
	(1,844)(2,342)	
Net current assets	<u>55,386</u>	<u>41,585</u>
Represented by		
Unrestricted funds		
General funds	55,385	41,585
	<u> </u>	<u> </u>

Full accounts etc. will be available at the Annual General Meeting or on request.

TRUSTEES

Brian Callaghan, FCA
John Scanlan, KCSG, KGCHS

MEMBERS OF THE COUNCIL

Chairman	John Dean BA, DipLaw, DipLP
Vice Chairmen	Martin Dean, KCHS David Murphy, MA
Hon. Secretary	Dr Michael Straiton, KCSG, MB, BS
Hon. Treasurer	Alan Warren ACIB, BA, KC*HS
Other Council Members	Hazel Allport Mary Edwards, DCSG DGCHS Margaret Hood Mary Maxwell, DCSG, DCHS Ann Ross, DCHS Ivor Thomas
Ecclesiastical Adviser	Father Guy Sawyer
Registered charity number	280489

The FRIENDS of the HOLY FATHER

ANNUAL REPORT ----- MAY 2015

**THE FRIENDS OF THE HOLY FATHER
ANNUAL GENERAL MEETING**



PETRVS

Notice is hereby given that the thirty fourth Annual General Meeting of the Friends of the Holy Father will be held on **Wednesday 17th June 2015 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 Annual Mass at the high altar of Westminster Cathedral which will be celebrated by The Rt. Rev. Nicholas Hudson, Auxiliary Bishop in Westminster.

23a Vincent House
KCSG, MB BS
Vincent Square
LONDON SW1P 2NB

Dr Michael Straiton

Hon. Secretary

AGENDA

- 1 Apologies for absence
- 2 Minutes of the Annual General Meeting held on Thursday 16th June 2014
- 3 To receive the Report of the Council for the year ending 31 December 2014
- 4 To receive and adopt the Annual Accounts for the year ending 31 December 2014
- 5 Election of Council:

Chairman	John Dean
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Vice Chairmen	Martin Dean David Murphy
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Hon. Secretary	Dr Michael Straiton
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Hon Treasurer	Alan Warren
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Other Council Members retiring by rotation:

Mary Edwards
Hazel Allport

- 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 have the opportunity to meet Bishop Nicholas Hudson and other Friends
8.30 pm (approx)	Bishop Alan Hopes, the Council and each other. End of Meeting.

Annual General Meeting 2014



We were delighted to welcome Bishop Alan Hopes, the Bishop of East Anglia, to the meeting that followed his celebration of our Mass for the Pope's intentions in the Cathedral. He joined us at the buffet supper afterwards. The meeting began with a minute's silence for Mgr Ralph Brown, who had made such a great contribution to the Church and the Friends of the Holy Father, followed by a prayer from the Bishop. He thanked us for all we do to support the Petrine Ministry reflecting that the Pope is the centre of unity "I say this as a convert!. Pope Benedict got us going with evangelization and Pope Francis is showing us the way". Dr Straiton described our successful Pilgrimage to London, led by Fr. Anthony Pellegrini, with visits to the Tower of London where St John

Fisher and St.Thomas More were incarcerated and the latter's tomb in the Chapel of St Peter ad Vincula; Lambeth Palace, St Thomas More's Chelsea Old Church, Westminster Abbey where we attended Vespers; the Charterhouse and a trip to St Albans to visit the Cathedral and then Abbots Langley for the birthplace of Nicholas Brakespear, Pope Adrian IV. The journey ended with a visit to the Shard with the incredible view of London from the top.

Pope Francis concluded his trip to Asia on Sunday 18th January 2015 with an open-air Mass for a rain-drenched crowd in Manila that drew up to seven million people, the largest event in the history of the popes. Saint John Paul II drew some five million to the same area in 1995. Wearing a yellow poncho over his cassock Pope Francis's papemobile often stopped along the route for him to kiss children and bless religious statues on the day the Philippines celebrates the feast of the Infant Jesus.

The Pope's last full day in the Philippines began with an emotional youth gathering at the Catholic University in Manila, where he was moved by a question posed by a 12-year-old girl who had been abandoned: "Many children are abandoned by their parents. Many of them became victims and bad things have happened to them, like drug addiction and prostitution. Why does God allow this to happen, even if the children are not at fault? Why is it that only a few people help us?" the girl, Glyzelle Iris Palomar, asked him.



The girl, who was rescued and found shelter in a Church-run community, broke down in tears and could not finish her prepared welcome. Pope Francis hugged her and later put aside most of his own prepared speech to respond. "Why do children suffer?" the Argentine Pope said, speaking in his native Spanish. An aide translated his words into English for the crowd of about 30,000 young people on the grounds of the Church-run University. "I invite each one of you to ask yourselves, 'Have I learned how to weep ... when I see a hungry child, a child on the street who uses drugs, a homeless child, an abandoned child, an abused child, a child that society uses as a slave?' he said.

The Pope who founded the City Hospital in Rome

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

FINANCIAL ACTIVITIES
FOR THE YEAR ENDED 31 DECEMBER 2014

INCOMING RESOURCES	Notes	2014	2013
		£	£
Incoming resources from generated funds			
Voluntary income	1	7,683	1,788
Investment income - interest receivable		21	20
Incoming resources from Charitable activities	2	11,220	11,485
TOTAL INCOMING RESOURCES		<hr/>	<hr/>
		18,924	13,293
CHARITABLE EXPENDITURE		<hr/>	<hr/>
Charitable activities	2		
 Donation to support the Holy Father		-	46,700
Other charitable activities		1,535	1,342
Governance costs	3	3,589	5,722
TOTAL RESOURCES EXPENDED		<hr/>	<hr/>
		5,124	53,764

NET INCOMING / OUTGOING RESOURCES	13,801	(40,471)
BALANCE BROUGHT FORWARD AT 1 JANUARY 2014	41,585	82,056
BALANCE CARRIED FORWARD AT 31 DECEMBER 2014	55,386	41,585

All of the charity's activities derived from continuing operations during the above two financial years

CONSTITUTION

The Friends of the Holy Father is a membership society, governed by its Objects and Rules dated 23 June 1980 and amended on 23 June 2005. It is a charitable organization registered under the Charities Act 1993 – Registration No. 280489.

PRINCIPAL AIMS

The objects of the Charity are the promotion and advancement of the Roman Catholic religion by supporting the Pope through the dissemination of the teachings of the Church and the establishment and maintenance of a fund, the income and capital of which are to be applied to assist in defraying the expenses of the Pope in furthering his apostolic ministry.

23a Vincent House
Vincent Square, London, SW1P 2NE

Dr Michael Straiton KCSG MB BS
Hon. Secretary

2015 FHF PILGRIMAGE to RAVENNA, BOLOGNA AND PADUA

In honour of St Apollinaris, St. Dominic and St Anthony of Padua, will take place from Tuesday 22nd September to Monday 28th September led by **Fr Guy Sawyer**

Ravenna has had a bishopric from the 1st century. The first bishop, St Apollinaris, martyr, was a disciple of St. Peter himself. The city is unique in Western Europe for the profusion of its Byzantine remains. Several are Unesco World Heritage Sites. The Neonian (Orthodox) Baptistry, the Basilica of Sant'Apollinare Nuovo originally the palatine church of the Emperor Theodoric, the Arian Baptistry, the Archiepiscopal Chapel, the Mausoleum of Theodoric, the Church of San Vitale and the Basilica of Sant'Apollinare in Classe – were constructed in the 5th and 6th centuries. They show great artistic skill, including a wonderful blend of Graeco-Roman tradition, Christian iconography and oriental and Western styles. It was the seat of the Roman Empire in the West in the 5th century and then of Byzantine Italy until the 8th century. Dante Alighieri, (1265-1321) spent his last days here and he is buried in Ravenna where there is a museum in his honour.

Bologna, the capital of Emilia, has had an archbishop since the 3rd century and it is where St Dominic lived at the end of his life and where he is buried in a magnificent tomb. Bologna was the birthplace of six Popes, including Gregory XIII (d.1575), the calendar reformer. Also born there were Luigi Galvani the discoverer of electricity and Guglielmo Marconi pioneer of wireless telegraphy. The University is the oldest in Italy founded in the 11th century. One teacher there, Vacarius, was sent to Oxford in 1145 where he founded the law school. In return Englishmen served as lecturers at Bologna.

Padua was the home of St Anthony of Padua one of St Francis of Assisi's closest friends and he is buried in the Cathedral. It has the second – oldest University, founded in 1222. One of the extraordinary places is the Scrovegni Chapel, consecrated in 1305 that has an unrivalled series of fresco cycles depicting the life of Christ and the Virgin Mary by Giotto.

There are still some places available and for further information please write to -

Fr. Guy Sawyer, Our Lady & St Thomas of Canterbury, 22 Roxborough Park
Harrow-on-the-Hill, Middx. HA1 3B

Pope Leo XIII (1810-1903) composed the Prayer to St. Michael the Archangel



Saint Michael the Archangel,
Defend us in battle
Be our protection against the wickedness
and snares of the devil;
May God rebuke him, we humbly pray;
And do thou, O Prince of the heavenly host,
By the power of God, thrust into hell
Satan and all evil spirits
Who wander through the world
For the ruin of souls.
Amen.



Pope Innocent III (left, from the Papal Registers) 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 dwell together in towns much more than before. It is closeness of population that gives rise to social needs. When people were scattered across the country diseases were not so prevalent, epidemics were less likely to spread and rural folk looked after those who were sick. With the advent of even small city life, however, 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 as to what they considered to be the most ably managed institution for the care of the sick at that time.

Most authorities 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** (right) 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 and at the beginning of the thirteenth century the Hospital of the Holy Spirit was built which soon attained word-wide fame for its careful nursing and skillful medical attention as well as the skill by 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 transported to the Hospital. This is the Hospital today (below) after having been rebuilt over the centuries.



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. 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. The pathologist Rudolf Virchow – Father of Modern Pathology – identified some 82 of these hospitals in Germany alone.

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 London hospitals date their existence as institutions for the care of the ailing from the 13th century. Barts had been founded in 1123 by Rahere an Anglo-Norman priest and monk who built the **Priory Hospital of St Bartholomew** for the care of the poor and destitute sick, but 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 Hospital of St Mary of Bethlehem**, (coat of arms right) was built just outside the city walls. In 1247 it 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 came under royal patronage and was specializing exclusively in the treatment of mental illness. It was later known as Bedlam Hospital and was transferred to a site that now lies under the Imperial War Museum in Lambeth.

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. Mayor Richard Whittington and Queen Margaret, wife of King Edward I were generous donors, but at the Reformation the Hospital was demolished and was replaced by King Henry VIII with a school.

One of the few original buildings of these 13th century city hospitals to have survived is that in **Siena**, Italy -the Santa Maria della Scola Hospital (right). St Catherine of Siena spent much of her time there tending the sick and poor.

Pope Gregory XIII – reformer of the Calendar

Up to the sixteenth century time was marked by the **Julian Calendar**, introduced by Julius Caesar in 46 BC. This was the predominant calendar used in the Roman world, most of Europe and elsewhere. It consisted of eleven months of 30 or 31 days and a 28-day February, extended to 29 days every fourth year, and was actually quite accurate. It erred from the real solar calendar by only 11½ minutes a year. Due to mathematical inaccuracies it had drifted increasingly away from celestial time markers, such as the Equinoxes and Solstices.

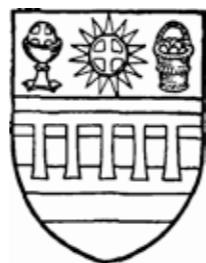


After centuries, though, even a small inaccuracy like this adds up. By the sixteenth century, it had put the Julian Calendar behind the solar one by 10 days. Although Greek astronomers knew that the year was a few minutes shorter than 365.25 days, the calendar then in use did not compensate for this difference. As a result, the calendar year gained about three days every four centuries compared to observed equinox times and the seasons. In 1582, **Pope Gregory XIII** chaired a commission (left) to make the necessary corrections to curb further errors: 10 days were to be dropped in October 1582; new rules were determined to set the date of Easter and the rule for calculating Leap Years was changed. He then issued a Bull that decreed that 10 days were to be dropped when switching to the reformed **Gregorian Calendar**. This did not go down well with many countries that were reluctant "to lose ten days" and did not sign up to it until much later, for example, the British Empire in 1752; The Ottoman Empire in 1917 and Russia in 1918.

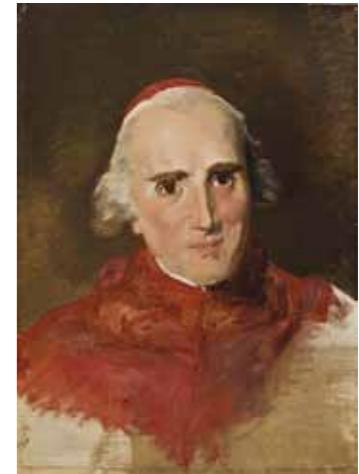
The **Gregorian Calendar** is today's internationally accepted civil calendar, also known as the "Western Calendar" or the "Christian Calendar".

1815 – the Papal States restored to Pope Pius VII

The Papal States, land that had been donated to, and held by the Papacy for over a thousand years, had been appropriated by Napoleon to form part of his Empire, as part of his Kingdom of Italy. Pope Pius VII resisted Napoleon and in 1809 he was arrested and taken prisoner by the Emperor who kept him in exile at Savona. This lasted until he was released by Allied forces, and he returned to Rome on 24th May 1814 to great public jubilation.



Napoleon was defeated at the Battle of Waterloo in May 1815, then returned briefly to power for the "Hundred Days" until his final defeat that led to his exile on St Helena, a remote island in the South Atlantic. The **Congress of Vienna** was held to restore some kind of order to Europe and a conference of ambassadors of European countries assembled there from September 1814 to June 1815. The Pope's representative was Cardinal Ercole Consalvi (right). The objective of the Congress was to provide a long-term peace plan for Europe by settling critical issues arising from the French Revolutionary Wars and the Napoleonic Wars. The goal was not simply to restore old boundaries, but to resize the main powers so that they could balance off each other off and remain at peace. The Congress returned the Papal States to Pope Pius VII, with the exception of Avignon and the Comtat Venaissin which was retained by France.



The First University

The medieval universities in Western Europe were born under the aegis of the Catholic Church: the cathedral schools that had become primarily sites of higher education, and a continuation of the interest in learning promoted by the monasteries. Their purposes included the training of professionals, scientific investigation, improving society, and teaching critical thinking and research.

The **University of Bologna** was founded in 1088, making it the oldest university in the western world. The establishment that we call a University today began to evolve in Bologna in northern Italy in the late 11th century when masters of grammar, rhetoric and logic began to devote themselves to the study of Roman Law.

This University arose around mutual aid societies of foreign students called "nations" grouped by their particular nationalities. The students from Italy included Lombards, Tuscans and Romans and those from beyond the Alps included the English, Catalans, Hungarians, Polish and Germans. There was a law in Bologna at that time, in that for any crime committed in the city by a foreigner, a collective punishment was imposed, including the students, for the crimes and debts of their fellow-countrymen.

These students of different nationalities hired scholars from the city to teach them. Eventually, these various "nations" decided to form a larger association - the University - an association that provided a strong force for collective bargaining with the city officials and gained greater rights for the students themselves, eventually achieving the abolition of collective punishment. They also bargained with their tutors who served as professors at the University who could be hired and fired by an elected council of two representatives from each "nation" which governed the institution, where important decisions required a majority vote from all the students to ratify. The professors themselves formed a College of Teachers and secured their own rights and were then able to set examination fees and degree requirements.



Ancient Roman law as compiled by the Byzantine Emperor Justinian in the 6th century is the bedrock upon which medieval law was built. It influenced and shaped the legal documents of the early Middle Ages, and it furnished the core of academic law that was taught at the University. The jurists in Bologna in the 11th century rediscovered the **Digest**, a central text in Roman Law, and recognized its importance. The teachers then codified the law which provided a sophisticated model for contracts, rules of procedure, family law, testaments, and a strong constitutional system that was soon in use across Europe.