

## FRIENDS OF THE HOLY FATHER ANNUAL GENERAL MEETING

Notice is hereby given that the twenty eighth Annual General Meeting of The Friends of the Holy Father will be held at **6.45 pm** on **Tuesday 15 June 2010** 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 Most Rev Vincent Nichols, Archbishop of Westminster.

10 Carbery Avenue  
Ealing  
London, W3 9AL

Dr Michael Straiton KCSG MB BS DO  
Hon. Secretary

### AGENDA

1. Apologies for absence
2. Minutes of the Annual General Meeting held on 16 June 2009.
3. To receive the Report of the Council for the year ended 31 December 2009.
4. To receive and adopt the Annual Accounts for the year ended 31 December 2009.
5. Election of Council:

Chairman	John Dean
Vice Chairmen	Martin Dean
	David Murphy
	Leo Simmonds
Hon Secretary	Dr Michael Straiton
Hon Treasurer	Gregory Edwards
Other Council Members retiring by rotation:	
	Mary Maxwell
	Rosemary Rendel is not standing for re-election

6. Election of Independent Examiner

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

7. Any Other Business.

### TIMETABLE

5.30 pm	Mass in the Cathedral.
6.45 pm (approx.)	Annual General Meeting in Vaughan House.
7.30 pm (approx.)	Reception with buffet at which the Friends have the opportunity of meeting The Most Rev Vincent Nichols, Archbishop of Westminster, the Council and each other.
8.30 pm (approx)	End of Meeting.

Date: 14 May 2010

## ANNUAL GENERAL MEETING - 2009

We were delighted to welcome Archbishop Faustino Sainz Muñoz to our 2009 Annual General Meeting, after he had celebrated High Mass in Westminster Cathedral for the Holy Father's intentions. The Archbishop's diplomatic service includes representing the Holy See to the European Communities in Brussels from 1999, before being transferred as Apostolic Nuncio to Great Britain in 2004.

At the Mass His Excellency read a message to the Friends from the Holy Father in which he asked us to keep him in our thoughts and prayers. He then presided at our A.G.M. and was asked to say a few words on one of the most important papal initiatives in the twentieth century that resulted in the avoidance of war between Chile and Argentina - the Beagle Channel Dispute. He had been personally involved in this and kindly gave us a fascinating summary of the negotiations that ended in a peaceful conclusion.

Pope John Paul II, the Chilean and the Argentine Delegations at the beginning of the Mediation in 1979. On the far left is Monsignor Faustino Sainz Muñoz.



*Pope John Paul II, the Chilean and the Argentine Delegations at the beginning of the Mediation in 1979. On the far left is Monsignor Faustino Sainz Muñoz.*

## PAPAL MEDIATION in the Beagle Channel Dispute

The Beagle Channel is a 150-mile-long strait, running east to west, with a width ranging from 3 to 8 miles, connecting the Pacific Ocean with the Atlantic Ocean at the extreme south of South America. The Beagle Conflict was a border dispute between Chile and Argentina over the possession of three islands - the Picton, Lennox and Nueva islands strategically located off the south edge of the Tierra del Fuego at the east end of the Beagle Channel. Conflicting claims of jurisdiction over these islands, the dispute of navigation rights between the two Oceans, the growing importance of the Antarctic with the expectancy of discovery of oil fields, brought the two nations to the brink of war in 1978.

In May 1977 Chile and Argentina had agreed to the arbitration of H.M. Queen Elizabeth II, who ruled that the islands and adjacent formations belonged to Chile. The Argentine Junta refused to accept the ruling and in December 1978 commenced the invasion of the Chilean islands. Pope John Paul II, alarmed by the situation and on his own initiative, offered to mediate and sent his personal envoy Cardinal Antonio Samoré to Buenos Aires in Argentina. The papal mediation was accepted by the Argentine Government on account of the overwhelmingly Catholic population and the military operation was called off.

To prevent a war and secure an agreement to submit the matter to mediation, Cardinal Samoré, with the young Spanish-speaking papal diplomat Monsignor Faustino Sainz

Muñoz at his side, flew between Santiago de Chile and Buenos Aires until the objectives were signed in January 1979. The second period ran from May 1979 when the Chilean and Argentine delegations arrived in Rome. In December the Pope's first proposal was refused by Argentina. The third period lasted for two years when there were long periods of stalled negotiations. The Falklands War from April to June 1982 intervened, with Chile siding with Great Britain. The defeat of the Junta set the stage for the return to democracy in Argentina.

The new Argentine government was firmly committed to resolving the conflict as quickly as possible. In April 1984 Cardinal Agostino Casaroli, Vatican Secretary of State, asked the delegations from both countries their proposals for a final solution. By October 1984 a revised treaty was finalized. It defined possession of the Picton, Lennox and Nueva islands and sea south of the Terra del Fuego to Chile; navigation rights to both countries and most of the zone eastwards of the Cape Horn meridian, to Argentina. Chile accepted the terms and a referendum was held in Argentina when 82% of the 10 million voters favoured acceptance. Finally, the two countries agreed the settlement of Pope John Paul II and the instrument of ratification was signed in the Vatican on 29<sup>th</sup> November 1984. A new era of friendly relations between Argentina and Chile was created, achieved through this reconciliation by peaceful means.

25 years later, on 28<sup>th</sup> November 2009, Pope Benedict XVI

received first the President of the Argentine Republic Mrs Cristina Fernández de Kirchner in Private Audience, and then Mrs Michelle Bachelet the President of the Republic of Chile, in his Private Library. Both were the first women to be democratically elected to their country's highest office. On 30<sup>th</sup> October they had signed an agreement of integration and cooperation which confirmed the positive relations between the two Republics. The Holy Father met with Delegations from both countries in the Clementine Hall. In his address he mentioned that ...

*Chile and Argentina are not only two neighbouring nations but far more: they are two brother peoples with a common vocation to brotherhood, respect and friendship which are largely the result of the Catholic tradition at the root of their history and their rich cultural and spiritual patrimony.*

## AN EARLIER PEACE SETTLEMENT: Pope Alexander VI drew his line on the map in 1493

Papal diplomacy was crucial and effective in the peaceful definition of the frontier between Spanish America and Portuguese Brazil over 500 years ago, notwithstanding that we can now see that this led to an overtly imperialistic agenda. After Christopher Columbus had discovered the New World in 1492 it was soon realized that he had come across something huge that held great potential wealth. It also became clear that conflict would soon arise over land claims between the then two most powerful maritime nations - Spain and Portugal. The Portuguese also wanted to protect their monopoly of the trade routes to Africa, and felt threatened. Their Catholic Majesties of Spain and Portugal invited the Pope to mediate in the land dispute.

To settle the matter and avoid armed conflict, on 4<sup>th</sup> May 1493 Pope Alexander VI drew a line on a map, from pole to pole, from north to south – an imaginary line through the mid-Atlantic, 100 leagues (about 300 miles) west of the Cape Verde Islands off the west coast of Africa. By the Pope's decree with the bull *inter caetera* of May 1493 Spain would have possession of any unclaimed territory to the west, and Portugal would have any unclaimed land to the east of the line. His decision was formulated in three edicts that were ratified by both governments.

## JOHN HENRY NEWMAN - four words that changed his world

Newman became the rector of St. Mary's university church in Oxford; his influence there was supreme. One task he set himself was to trace the Church of England back to its Catholic roots and explored what was called the *via media* – the middle way. He embarked on a long and intense study of the early Church, and made himself familiar with the heresies of that time, of those who denied the universally-accepted teaching of the Church.

One heresy he came across was that of the 4th century Christian priest in Alexandria called Arius, who denied that Jesus Christ had the same essence, nature and substance with

*The event we are commemorating today is already part of the great history of two noble nations but also of the whole of Latin America. The Treat of Peace and Friendship is a shining example of the power of the human spirit and the desire for peace in the face of the barbarity and senselessness of violence and war as a meant of solving differences.*

*Once again, we should bare in mind the words my Predecessor, Pope Pius XII, spoke at an especially difficult moment in history: 'Nothing is lost by peace. Everything may be lost by war'.*

Very little of the newly-divided area had actually been seen by Europeans and soon, after further exploration, King John II of Portugal discovered how much more land the Spanish had been given and was naturally dissatisfied; further negotiations followed. King Ferdinand and Queen Isabella of Spain agreed to move the line further west thus allowing King John to claim a more just proportion of the newly-discovered territory. A new treaty was sanctioned by Pope Julius II with the bull *Ea quae* of January 1506 and the Spanish did not resist the Portuguese' further expansion across the meridian. Thus the Popes were instrumental in the peaceful settlement of the division of South America between Spain and Portugal.

While attempts were made by early enterprising explorers to enslave the indigenous populations, the papacy was staunchly against the practice. When Portuguese soldiers raided the Canary Islands in the 1430's Pope Eugenius IV issued an edict attacking slavery and imposed excommunication on all those who engage in the trade. This policy was continued by Pope Alexander VI himself who never sanctioned slavery. Later popes continued to condemn the trade, including Pope Benedict XIV in 1741 and Pope Gregory XVI in 1839.

God the Father: he was a creation of God, not his co-equal. Arianism was officially condemned at the Council of Nicaea in 325. Then there were the Donatists who despised those who, during the great persecution of Diocletian (303-5), saved their lives by denying their faith. When peace was re-established and these penitents came home, the followers of Donatus refused to forgive them or recognize their sacraments; they considered that the Church was for saints only and there was no room for sinners. This heresy persisted for years, created discord by splitting and weakening the Christian community, making it easier

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for the Muslim Arab invaders to seize their lands. Another early heresy, monophysitism, devised by a 4<sup>th</sup> century priest in Constantinople called Eutyches, claimed that Jesus Christ was a person with one nature only, denying that he was both fully human and fully divine. This was rejected by the Council of Chalcedon, near Constantinople, in 451.

Newman related how his opinions changed dramatically when he discovered a sentence from antiquity and described the encounter in his autobiographical book, the *Apologia Pro Vita Sua* (a Defense of One's Life.)

*The Long Vacation of 1839 began early. I have no reason to suppose that the thoughts of Rome came across my mind at all. About the middle of June I began to study and master the history of the Monophysites. I was absorbed in the doctrinal question. This was from about June 13th to August 30th. It was during this course of reading that for the first time a doubt came upon me of the tenableness of Anglicanism. I recollect on the 30th of July mentioning to a friend, whom I had accidentally met, how remarkable the history was; but by the end of August I was seriously alarmed.*

*I have described in a former work how the history affected me. My stronghold was Antiquity; now here, in the middle of the fifth century, I found, as it seemed to me, Christendom of the sixteenth and the nineteenth centuries reflected. I saw my face in that mirror, and I was a Monophysite. The Church of the Via Media was in the position of the Oriental communion. Rome was, where she now is; and the Protestants were the Eutychians. Of all passages of history, since history has been, who would have thought of going to the sayings and doings of Eutyches, that delirious senex, as (I think) Petavius calls him, and to the enormities of the unprincipled Dioscorus, in order to be converted to Rome. Now let it be simply understood that I am not writing controversially, but with the one object of relating things as they happened to me in the course of my conversion. With this view I will quote a passage from the account, which I gave in 1850 of my reasonings and feelings in 1839.*

*It was difficult to make out how the Eutychians or Monophysites were heretics, unless Protestants and Anglicans were heretics also; difficult to find arguments against the Tridentine Fathers, which did not tell against the Fathers of Chalcedon; difficult to condemn the Popes of the sixteenth century, without condemning the Popes of the fifth. The drama of religion, and the combat of truth and error, were ever one and the same. The principles and proceedings of the Church now, were those of the Church then; the principles and proceedings of heretics then, were those of Protestants now. I found it so,—almost fearfully; there was an awful similitude, more awful, because so silent and unimpassioned, between the dead records of the past, and the feverish chronicle of the present. The shadow of the fifth century was on the sixteenth. It was like a spirit rising from the troubled waters of the old world, with the shape and lineaments of the new. The Church then, as now, might be called peremptory and stern, resolute, overbearing, and relentless; and heretics were shifting, changeable, reserved, and deceitful, ever courting civil power, and never agreeing together, except by its aid; and the*

*civil power was ever aiming at comprehensions, trying to put the invisible out of view, and substituting expediency for faith. What was the use of continuing the controversy, or defending my position, if, after all, I was forging arguments for Arius or Eutyches, and turning devil's advocate against the much-enduring Athanasius and the majestic Leo? Be my soul with the Saints! and shall I lift up my hand against them? Sooner may my right hand forget her cunning, and wither outright, as his who once stretched it out against a prophet of God! anathema to a whole tribe of Cranmers, Ridelys, Latimers, and Jewels; perish the names of Bramhall, Ussher, Taylor, Stillingfleet, and Barrow from the face of the earth, ere I should do aught but fall at their feet in love and in worship, whose image was continually before my eyes, and whose musical words were ever in my ears and on my tongue.*

*Hardly had I brought my course of reading to a close, when the "Dublin Review" of that same August was put into my hands, by friends who were more favourable to the cause of Rome than I was myself. There was an Article in it on "the Anglican Claim" by Dr. Wiseman. This was about the middle of September. It was on the Donatists, with an application to Anglicanism. I read it, and did not see much in it. The Donatist controversy was known to me for some years ... the case was not parallel to that of the Anglican Church. St. Augustine in Africa wrote against the Donatists in Africa. They were a furious party who made a schism within the African Church, and not beyond its limits. It was a case of Altar against Altar, of two occupants of the same see, as that between the Non-jurors in England and the Established Church; not the case of one Church against another, as Rome against the Oriental Monophysites. But my friend, an anxiously religious man, now, as then, very dear to me, a Protestant still, pointed out the palmary words of St. Augustine, which were contained in one of the extracts made in the "Review," and which had escaped my observation. "**Securus judicat orbis terrarum.**" (The verdict of the world is conclusive). He repeated these words again and again, and, when he was gone, they kept ringing in my ears. "Securus judicat orbis terrarum;" they were words which went beyond the occasion of the Donatists, they applied to that of the Monophysites. They gave a cogency to the Article which had escaped me at first. They decided ecclesiastical questions on a simpler rule than that of Antiquity. Nay St. Augustine was one of the prime oracles of Antiquity; here then Antiquity was deciding against itself. What a light was hereby thrown upon every controversy in the Church! not that, for the moment, the multitude may not falter in their judgment,—not that, in the Arian hurricane, Seas more than can be numbered did not bend before its fury, and fall off from St. Athanasius,—not that the crowd of Oriental Bishops did not need to be sustained during the contest by the voice and the eye of St. Leo; but that the deliberate judgment, in which the whole Church at length rests and acquiesces, is an infallible prescription, and a final sentence, against such portions of it as protest and secede. Who can account for the impressions which are made on him? For a mere sentence, the words of St. Augustine, struck me with a power which I never had felt from any words before. To take a familiar instance, they were like the "Turn again Whittington" of the chime; or, to take a more serious one, they were like the "Tolle, lege,—Tolle, lege," (Take up and read) of the child, which converted St. Augustine himself. "Securus judicat*

*orbis terrarum!" By those great words of the ancient Father, interpreting and summing up the long and varied course of ecclesiastical history, the theory of the Via Media was absolutely pulverized.*

*I became excited at the view thus opened upon me. I was just starting on a round of visits; and I mentioned my state of mind to two most intimate friends: I think to no others. After a while, I got calm, and at length the vivid impression upon my imagination faded away. What I thought about it on reflection, I will attempt to describe presently. I had to determine its logical value, and its bearing upon my duty. Meanwhile, so far as this was certain—I had seen the shadow of a hand upon the wall. It was clear that I had a good deal to learn on the question of the Churches, and that per-*

*haps some new light was coming upon me. He who has seen a ghost, cannot be as if he had never seen it. The heavens had opened and closed again. The thought for the moment had been, "The Church of Rome will be found right after all;" and then it had vanished. My old convictions remained as before.*

Six more years passed before his conversion, when he was received into the Church at Littlemore in 1845 by the humble and saintly Italian Passionist priest, Father Dominic Barberi.

## BLESSED DOMINIC BARBERI — the Second Spring

It is considered that the 'Second Spring' – the revival of the Catholic Church in England after enduring three centuries of ruthless suppression by the State - did not begin when Newman was converted or when the Hierarchy was restored. It began on a bleak October day in 1841 when a little Italian priest in comical attire shuffled down a ship's gangway at Folkestone. The time for which Father Dominic Barberi had waited for so many years - his coming to England - had finally arrived.

Dominic was born in 1792 to a poor farming family in Pallanzana, a hamlet near Viterbo, about 50 miles north of Rome. An uneducated shepherd boy, he spent his time with the flocks in prayer. During the Napoleonic conquest of Italy religious orders were disbanded throughout the country and Dominic met many Passionist priests who had been exiled from France. During prayers with them he received a divine message that he was destined to work in Northern Europe and England.

One day in 1814, just before he was to enter into an arranged marriage, he slipped away from his family and joined the Passionists, taking the name Dominic of the Mother of God. Though he had by then received no formal education, Dominic proved to be an excellent student, quick to grasp philosophy and theology and was found to have a phenomenal memory. Ordained in Rome on 1<sup>st</sup> March 1821, he became a spiritual director and writer on theology. Feeling always drawn to England, he worked to learn English and met with any English visitors to Rome that he could find.

In 1840, while delegated to the general chapter of his Order, Dominic established with others the first Passionist house outside Italy, at Ere in Belgium, but continued to press for work in England. Bishop Wiseman gave Dominic a house to set up a Passionist foundation at Aston Hall near Stone in Staffordshire. He opened churches in the Midlands and was a tireless preacher and home missionary, a passionate ecumenist who worked for the return of anti-Catholic England to unity with Rome. His efforts at first met with scorn and hostility, not helped by his shabby appearance and heavy foreign accent, indeed he was often physically attacked in the street. One day he was set upon by a gang of youths who pelted him

with stones but, to their amazement, he bent down to pick them up, then kissed them before putting them in his pocket. Soon crowds thronged to hear him, Catholics and Protestants alike.

Dominic travelled between Belgium and England to support the new foundations. The papal nuncio to Belgium, Mons. Gioachino (Joachim) Pecci, (later Pope Leo XIII) with whom Dominic became friendly, was interested in his work. When in Belgium Dominic read an article by a scholar of Oxford on the relationship of the Church of England with the Church of Rome. Dominic was deeply moved, for the Oxford Movement seemed almost ready to bear fruit in a reunion of the two churches. He sat down and wrote a long letter to the "Gentlemen of Oxford". He responded to their questions, discussed their positions and clarified the teachings of the Church. Moreover, he opened his heart to them, told of his years of prayer for his English brothers. While many Anglicans were condemning these men of Oxford for being disloyal to their mother church, and many Old Catholics cast doubt about their sincerity, this poor Italian monk treated them with respect and love.

John Henry Newman had written of the Catholic Church that "if they want to convert England, let them go barefoot into our manufacturing towns, let them preach to the people like St. Francis Xavier; let them be pelted and trampled on, and I will own that they can do what we cannot". When the sensitive Newman became aware of the letter he was at once interested in the foreigner. Newman had left Oxford to lead a life in a community of prayer, penance and study at Littlemore, a village near Oxford. What he was looking for now was some appreciation of the predicament he was in, as a sincere Anglican. He also wanted to see evidence of sanctity in the Roman Church.

In June 1844 Dominic was near Littlemore and called on the community, where he met Newman for the first time and they spent about half an hour together. One of Newman's companions, John Dalgairns, kept in touch with Dominic and in mid-September 1845 he travelled to Aston Hall and was received by Dominic into the Church. After-

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**FRIENDS OF THE HOLY FATHER**

wards Dalgairns invited Dominic to stop at Littlemore on his way to Belgium. Dominic arrived late at night, soaking wet as he had travelled on the outside of the coach, exposed to the driving rain. On entering the house he stood in front of the fire to dry himself. The door quietly opened and Newman entered and saw the external sign he was looking for. In a moment he was at Dominic's feet praying

for admission to the Catholic Church. Afterwards Dominic recorded his feelings. "What a spectacle it was" he wrote, "to see Newman at my feet. All that I have suffered since I left Italy has been well compensated by this event. I hope the effects of such a conversion will be great".

## POPE BENEDICT'S BAPTISM — St. Oswald's Church, English patron saint

Pope Benedict XVI – Joseph Alois Ratzinger - was born on 16<sup>th</sup> April, Holy Saturday, 1927, in the family home at Markt am Inn (the little market on the river Inn) a village in Bavaria, Germany. His father, also named Joseph, was a policeman; his mother Maria came from the South Tyrol. Joseph was born at 8.30 in the morning and was baptized, with the newly consecrated Holy Water, that same evening in the parish church of St. Oswald, King of Northumbria. The village has since become world famous and countless pilgrims descend on the village to see the Pope's birthplace, which now houses a very attractive visitor centre that tells the story of their most famous son, and the church with the font in which he was baptized.

It seems at first strange that this small parish in Germany should be dedicated to an English saint, until one recalls that it was St. Boniface of Crediton and his companions who brought the Gospel to this part of Germany. It would be natural to bring the cults of their Saints from home to the newly-evangelised lands.

Seventh century Anglo-Saxon England was divided into several pagan kingdoms. Oswald was born in 605, the son of Aethelfrith, the pagan King of Bernica (roughly equivalent to Northumberland, Durham, Berwickshire and East Lothian). At the height of his powers the King invaded the neighbouring Kingdom of Deira (roughly land between the rivers Humber and Tees, from the sea to the Vale of York) and drove off its king, Edwin. Soon it became Oswald's turn to flee when Edwin recaptured his kingdom in 616.

Oswald became a refugee at the monastery at Iona in the Irish Scots kingdom of Dal Riata ( north-western Ireland and the western third of Scotland). Here he became a

Christian. On Edwin's death in 633 at the hand of the British king Cadwallon, Oswald with his family and other exiles returned to Northumbria. Oswald challenged Cadwallon to battle and erected a simple wooden Cross, before which he assembled his small force, although greatly outnumbered, to pray for victory; Oswald won the day.

Oswald sent to Iona for a missionary bishop to bring the Gospel to his largely pagan kingdom. The first to arrive was Colman who considered the Northumbrians uncouth and unteachable and returned to Iona. The next to arrive was Aidan who was more kindly. Oswald served as translator when Aidan preached to his subjects and the King gave the island of Lindisfarne for a monastery and episcopal seat. Aidan met with great success and Christianity was soon firmly established.

Oswald united the two kingdoms of the north and south of Northumbria and the other Anglo-Saxon kings recognised his overlordship. He was killed by the pagan king Penda of Mercia at the battle of Maserfield (Old Oswestry) in 642, who mutilated the body as a sacrifice to Woden: the head, arms and legs were hung on stakes. These were recovered and venerated in different places. The head was buried at Lindisfarne and, following the Viking invasions, the monks took it with the body of St. Cuthbert and other relics, wandering to different places and finally arriving at Durham where a cathedral was built over them; it is there that they remain to this day.

The shrine at Markt am Inn dramatically depicts St. Oswald's martyrdom. Seventy churches are dedicated to the Saint in England and many others throughout Europe. His feast-day is 5<sup>th</sup> August.

## PILGRIMAGE TO ROME — October 3<sup>rd</sup> to 9<sup>th</sup> 2010

There are still a few places left for this pilgrimage that will include visits to places associated with John Henry Newman (after his beatification in September) and Blessed Dominic Barberi, the Italian Passionist priest who received him into the Church.

For further information please write to:

Mgr. Ralph Brown, Prot.Ap., St. Wilfrid's Convent, 29 Tite Street, Chelsea, London SW3 2QR.

FRIENDS OF THE HOLY FATHER

Registered charity number 280489

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

Web site: [www.friendsoftheholymother.com](http://www.friendsoftheholymother.com)

**THE FRIENDS OF THE HOLY FATHER  
STATEMENT OF FINANCIAL ACTIVITIES  
FOR THE YEAR ENDED 31 DECEMBER 2009**

**UNRESTRICTED FUNDS**

	<b>2009</b>	<b>2008</b>
	<b>£</b>	<b>£</b>
<b>INCOMING RESOURCES</b>		
<b>Incoming resources from generated funds</b>		
Voluntary income	9,146	7,000
Investment income - interest receivable	18	345
<b>Incoming resources from Charitable activities</b>	9,991	10,033
	19,155	17,378
<b>TOTAL INCOMING RESOURCES</b>	19,155	17,378
 <b>CHARITABLE EXPENDITURE</b>		
<b>Charitable activities</b>		
Other charitable activities	1,550	1,582
<b>Governance costs</b>	3,240	2,929
	4,790	4,511
<b>TOTAL RESOURCES EXPENDED</b>	4,790	4,511
 <b>NET INCOMING RESOURCES</b>	 14,365	 12,867
 <b>BALANCE BROUGHT FORWARD</b>		
<b>AT 1 JANUARY 2009</b>	26,320	13,453
	40,685	26,320
<b>BALANCE CARRIED FORWARD</b>	40,685	26,320
<b>AT 31 DECEMBER 2009</b>		

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 organisation 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.

10 Carbery Avenue  
Ealing  
London, W3 9AL  
14 May 2010

Dr Michael Straiton KCSG MB BS DO  
Hon. Secretary

## FRIENDS OF THE HOLY FATHER BALANCE SHEET AS AT 31 DECEMBER 2009

	2009	2008
	£	£
<b>Current Assets</b>		
Cash at bank	43,195	28,297
<b>Current Liabilities</b>		
Sundry creditors		
Creditors : Amounts falling due within one year	(2,510)	(1,977)
<b>Net current assets</b>	40,685	26,320
<b>Represented by</b>		
Unrestricted funds		
General funds	40,685	26,320

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

### TRUSTEES

Brian Callaghan, FCA  
Colin Edwards, KC\*SG, KC\*HS, FCA, CTA  
John Scanlan, KCSG, KGCHS

### MEMBERS OF THE COUNCIL

**Chairman**                                      John Dean BA, DipLaw, DipLP

**Vice Chairmen**                             Martin Dean, KCHS  
David Murphy, MA  
Leo Simmonds, KCSG, KCHS

**Hon. Secretary**                              Dr Michael Straiton, KCSG, MB, BS, DO

**Hon. Treasurer**                             Gregory Edwards, BSc, ACA

**Other Council Members**                   Hazel Allport  
Mary Edwards, DCSG DGCHS  
Mary Maxwell, DCHS  
Ann Ross, DHS  
John Sylvester, KCSG, KCHS

**Ecclesiastical Adviser**                      Monsignor Ralph Brown, Prot. Ap., KCHS, JCD