

# THE OSCOTIAN

2024-2025



The official annual publication of  
St Mary's College, Oscott





THE OSCOTIAN 2024-25

The Official Annual Publication of  
St Mary's College Oscott CIO

Magazine editor: Alex Wyndham

# Contents

Foreword	4
From the Rector	
Adoremus	6
Article   Alex Wyndham	
“I was sick and you visited me”	9
Article   Michael Furey	
Bread of Life	11
Article   Alex Wyndham	
Ecumenism Summer Course, Rome	13
Article   Tenny Antony	
St Mary’s Seminarian Charitable Fund	15
Article   Mark Dilworth	
Visitors’ Football Match	16
Article   Theo Hepburn	
The Jewish Roots of the Eucharist	19
Article   Angela Costley	
Christ as the Lamb led to Slaughter	21
Article   Christopher M Wojtulewicz	
Jacques Maritain’s Integral Humanism: is it still relevant today?	26
Article   Mary McCaughey	
The Incarnation as the Maximum Act of God’s Love and the Absolute Primacy Of Christ	29
Article   Owen Dugan	
What Is Divine Mercy?	32
Article   Mark Dilworth	
Looking Back	36
A year at Oscott	
Roll Calls	38
List	



# Foreword

FROM THE RECTOR



Canon Michael Dolman

Rector | St Mary's College, Oscott

Welcome to the 2024/25 edition of the Oscotian. As we come to the end of this formation year at Oscott we are saying farewell to four members of the formation staff: Fr Andrew Robinson has been a formation tutor and lecturer, principally in Sacred Scripture; Fr Gerardo Fabrizio has been the pastoral director and director of the permanent diaconate formation programme; Fr James Preston has been the spiritual director and Fr Van Nguyen has been a formation tutor and lecturer in patristics. I am grateful to them all for their dedicated service and invaluable contribution to the work of formation. We are looking forward to welcoming Fr Michael Glover, an Oscotian of Birmingham Archdiocese, who will be the new director of the permanent diaconate formation programme.

In September 2024 we were privileged to host the National Eucharistic Congress, Adoremus, and in this year's edition of the Oscotian, among the articles that reflect different aspects of our life at Oscott, a good number of them explore our understanding of the sacrament of the Eucharist which is at the heart of Christian life and is central to the work of seminary formation.

Pope St John Paul II understood the seminary as "a continuation in the Church of the apostolic community gathered about Jesus, listening to his word, proceeding toward the Easter experience, awaiting the gift of the Spirit for the mission" (Pastore Dabo Vobis, 60). During the last three years at Oscott, daily Exposition of the Blessed Sacrament is now a feature of our community life and there is a sense in which the pages of the Gospel are being enfolded in our own time! On most days we begin the day with the Holy Hour before breakfast. As we start this time of prayer with the Angelus, Mary, patroness of the seminary, calls us as a community to gather around her son Jesus Christ in the Most Holy Eucharist. In the silence and through the gift of the Holy Spirit, we give ourselves to Jesus for the work of discernment and formation. As a community we seek Jesus's protection, strength, wisdom, and love. We are disciples of Jesus Christ and little by little, day by day, we are being configured to him as head and shepherd; our hearts are fashioned so that we may become shepherds after the heart of Jesus.

I hope that you enjoy reading this edition of the Oscotian and encourage you to explore our new website ([www.oscott.org](http://www.oscott.org)) and social media presence on Facebook, X, and Instagram. I thank this year's editor of the Oscotian, Alex Wyndham, and I thank all those who have written articles and have helped with the production of this edition of the Oscotian.



# ADOREMUS

The National Eucharistic Congress Saturday, 14 September 2024

*Alex Wyndham is a fifth year seminarian for the Diocese of Brentwood and served as Editor of the Oscotian this year.*



It was with great joy that the seminarians of St Mary's College, Oscott participated in this year's National Eucharistic Congress! It was our honour to have the Congress take place in our very own seminary. The impact of an event of such great importance in our home and place of work and study will abide throughout our lives and priestly ministries: I hope I can convey a sense of the event here, if not all the specifics of days rich in detail.

As Oscott seminarians, we were not alone in this experience. Our 'cousin' seminarians from Allen Hall Seminary did us the honour of joining us: we were pleased to welcome them into our community to share in the privileged time of bringing together the eucharist and the assembled people of God. The Church teaches that the priest draws all his ministerial strength from offering sacrifice to the Father in the person of Christ (CCC 1566; *Presbyterorum Ordinis* 2). For a seminarian hoping to be ordained to the

sacred priesthood, to take such an active role in a eucharistic congress is a particular blessing.

Our own national congress was not something merely isolated to St Mary's College, Oscott. The eucharist is something celebrated as a sign of unity of the whole Church (CCC 1369). To manifest that sign most clearly, the congress was scheduled to coincide with the 53rd International Eucharistic Congress in Quito, Ecuador (8-15 September). Also, *Adoremus* was to have a presence in our local communities and the bishops of England and Wales invited all parishes to celebrate a period of adoration. There was a palpable, apposite sense of geographic universality in the congress. When one considers the attendance of so many bishops and archbishops to the congress – successors to the apostles themselves, their spiritual descendants down through the millennia – then *Adoremus* can be said to be a truly



Catholic celebration in both space and time.

The eucharist is also a sacrament of the sick. This is not simply what we know as *viaticum*, the last sacrament of the Christian (CCC 1524). The eucharist is the seed of eternal life and the power of resurrection, being the Lord's flesh and blood. It is what we have to feed us when we make that grace-impelled choice to turn back to the Father and approach Him through His Son, Jesus Christ. *Adoremus* demonstrated that beautifully not only with day-long adoration in our Chapel, nor only with the inspiring eucharistic processions around Oscott's wooded grounds, but also with the liberal availability of the sacrament of reconciliation. That sacrament is the Lord's means both to have an individual's sins forgiven and to have the wound of their sins healed: it works to heal our lives sick with sin and finds its source in the eucharist itself. For a seminarian, it was immensely humbling to take part in the sacrament of reconciliation for ones-self. It was more humbling still to see that sacrament offered not just generally in the St John Vianney Garden but also on request. I myself saw several priests and bishops simply stop what they were doing because one of the faithful asked to have their confessions heard, walking off with them to a private spot. This was a great example to those of us who will, in time, continue Jesus Christ's saving work as His priests.

*Adoremus* expanded beyond the Saturday itself. In addition to the ordinary Sunday celebrations of the eucharist, St Mary's College, Oscott was pleased to see the taking place of *Invocation*. This was a collaboration



between our bishops, diocesan vocation directors, and the Catholic Youth Ministry Federation (CYMFed). It was supported not only by the seminary but also by the Guild of Our Lady of Ransom. The encouragement of openness to God's call to a state of life – our vocation – is a key feature of pastoral ministry. As St John Henry, Cardinal Newman might put it: we must always be asking our people to discern what the definite service is that God has created them for.

In the context of always being in the presence of the eucharist, the faithful at *Invocation* prayed with us, celebrated the sacraments with us, and were able to simply spend time with us as we discussed our vocations with them. The seminarians aimed to be as open and forthright as possible about the journeys of faith that brought them to seminary, while never 'supplying answers' to an enquirer but rather encouraging an approach and attitude of prayer and trust in the Lord. It was certainly helpful that *Adoremus* had placed great emphasis and supplied all sorts of materials and talks on Bl Carlo Acutis, the London-born teenager whose own holiness of life, bravely borne death, and great devotion to the eucharist has contributed to his own imminent canonisation. The saints provide us with a great example of holiness to emulate and holiness is the universal vocation. St Mary's College, Oscott is, I'm sure, eternally grateful for the opportunity to be part of something so rich and edifying as the national eucharistic congress. The seminarians





recognise in particular the indispensable work and contributions of Fr Andrew Allman, the Vice-Rector, and all of Oscott's staff for making the hosting of the congress the success that it was. We also recognise the enormous talent, professionalism, and skills of Gerry Kehoe and his team, working for the Catholic Bishops' Conference of England and Wales: it was our pleasure and our honour to have them with us, transforming the seminary for the events. We also remember with thanks those lay groups who joined us for the congress, and in particular the representatives from the National Council

for Lay Associations. We at Oscott are greatly blessed with the environment of our formation and to be able to share that with so many is itself a blessing. *Adoremus* 2024 will stay with us forever.



# “I WAS SICK AND YOU VISITED ME”

The Gospel According to Matthew 25, 36

*Michael Furey is a third year seminarian for the Diocese of Nottingham.*

At the start of the new academic year myself and another member of my year group began our weekly pastoral placement at George Eliot hospital in Nuneaton. This was my first experience of hospital chaplaincy, and it is a ministry which I have come to love and cherish having the opportunity to engage with. One of the most fulfilling aspects of this ministry is expressed in the title of this article, when Jesus describes the Corporal Works of Mercy, detailed in the account of the Final Judgement in Matthew's Gospel. Jesus says that “as you did it to one of the least of these my brothers, you did it to me.”<sup>1</sup>

The placement begins in the chaplaincy office where we meet with the multi-faith chaplaincy team and receive a list of patients to visit on the wards. The type of ward or hospital department can be anything from accident and emergency to oncology, from the maternity unit to the mortuary, where

families may wish to visit a loved one in the chapel of rest and would like a member of the chaplaincy team there with them at what is a very distressing time.

The majority of our list of patients to visit are Catholics, who receive Holy Communion and sometimes non-Catholics who we visit, speak to and pray with. The Eucharist is “the source and summit of the Christian Faith”<sup>2</sup>, and it is the food with which Christ the physician<sup>3</sup> nourishes the soul and the body.

It is a privilege to visit patients in hospital and minister to them according to their needs. For some, it may be a very brief visit to bring them Holy Communion and then leave them in peace, for some we may engage with them in conversation which may be amusing, insightful or in some cases very complex due to the patient's condition or the treatment they are receiving.



<sup>1</sup> Mt 25,36.

<sup>2</sup> Lumen Gentium, 11.

<sup>3</sup> Catechism of the Catholic Church, 1503.

Sometimes when patients are nil by mouth or unable to swallow due to illness, an alternative to giving them Holy Communion can be to sit with them and any visitors who may be present and pray with them, such as one of the mysteries of the Rosary or intercessory prayers. The nature of each patient's health and the stages of their stay in hospital means there is always something new to learn in this kind of ministry.

When we reflect on God's goodness, we can see that he always provides his people with the nourishment they need. For when the Israelites wandered in the wilderness after their escape from Egypt, God rained down manna from heaven.<sup>4</sup> In John's Gospel Jesus states that he is the bread of life and those who come to him will never hunger, and those who believe in him will never thirst.<sup>5</sup>

The beauty of bringing Holy Communion to those in hospital, is that they who are unable to attend Mass due to hospitalization or

illness can still be part of the Body of Christ, the Church. We who are baptised and are God's children by adoption, are all one body in Christ<sup>6</sup> and share in Christ's saving Passion, Death and Resurrection. In the Eucharist we Christ's living Body and Blood, which nourishes us and strengthens us in body and soul.

This pastoral placement in hospital truly does give those seminarians who engage with it a sense of how rewarding hospital chaplaincy is for those exercising this ministry and how much it is valued by those in hospital. It is an excellent experience to learn so much and help prepare one for the possibility of exercising the role of hospital chaplain as a priest in future and most of all it means that Jesus, the bread of life nourishes those in need of his healing power.



"Christ Healing the Sick in the Temple" — engraving after Benjamin West, c.1811. Public domain image courtesy of the Wellcome Collection.

<sup>4</sup> Ex 16, 13-16.

<sup>5</sup> Jn 6, 35.

<sup>6</sup> Romans 12, 5.



# BREAD OF LIFE

The Terminally Ill Adults (End of Life) Bill, Eucharistic Adoration, and Fasting

*Alex Wyndham is a fifth year seminarian for the Diocese of Brentwood and served as Editor of the Oscotian this year.*

The Terminally Ill Adults (End of Life) Adults bill received its first reading in the Commons in October 2024. Introduced by Kim Leadbeater MP after she had been drawn in the private members' bills ballot, the bill immediately drew controversy. Matters of life and death have, in England and Wales, typically been treated with caution by the courts. Judges have ruled conservatively, emphasising that the law in this area must originate in parliamentary legislation from an open legislative process.

It was claimed that the bill contained sufficient safeguards to allow a terminally ill person to choose to have their life terminated free from coercion. These safeguards have been progressively whittled away during the legislative process at the time of writing, most notably in the removal of previously proposed judicial oversight over assisted suicide requests. The process itself leaves something to be desired: committee stage MP members did not reflect a balance of opinion; and MPs voiced alarm at the lack of time given to properly scrutinise proposed legislation of huge import.

The Catholic Church opposes suicide and assisted suicide utterly. We are stewards of the lives God has entrusted to us, not their owners (CCC 2280). Although fear, suffering, and psychological disturbance can diminish responsibility for it, suicide is gravely contrary to the just love of self and the natural inclination to preserve one's life (CCC 2281). Voluntary co-operation in suicide is contrary to the moral law (CCC 2282). Rather than seeking to terminate life, our social approach should be to improve end-of-life and palliative care for the suffering; we should be guided always by the principle that life has dignity and sanctity.

As Catholics, then, what are we to do in the face of the spread of what Pope St John Paul II called 'the culture of death?' Our

moral choices are made with reference to not only our reasoning on objective moral facts but also to our faith and what has been revealed to us. This makes us suspect within a hostile, secular narrative that supports assisted suicide: MPs have been attacked for their opposition to the bill, being accused of holding 'undeclared religious beliefs' as though religious belief as a basis for a moral stance is inherently suspect or mendacious. The answer is, of course, to turn to the Lord: those who, in love, make the Lord, the Most High, their dwelling place and refuge will always have his protection and help (Ps 90 Qui habitat).

When the threat posed by this bill became apparent, our Rector, Canon Michael Dolman, was approached with a proposal: to allow seminarians to forgo their community lunch on Fridays and, instead, to spend time before the Blessed Sacrament exposed in St Thomas' Chapel. A seminarian acolyte would expose the Blessed Sacrament and prayers would be offered for the defeat of the bill. Canon Michael graciously gave his permission and so, for several months now, we have been able to offer our prayers and our fasting in the Presence of Our Lord.

Our Lord is with us in His Word, where we gather in His name, in the poor, and in other ways too but he is present especially in the Eucharistic species (Sacrosanctum Concilium 7; CCC 1373). Christ wanted to give us his sacramental presence as a memorial of his love (CCC 1380); we, in turn, worship Him really present and, in this worship, we further deepen our Christian unity and brotherhood. Praying in this context, for a good intention, and also in a spirit of penance and asceticism represented by our abstention from food is, I think, a most powerful way of drawing close to Him.

That drawing close to Him has a powerful transformative effect on us. As with many

issues, there is a risk that opposition to legal assisted suicide becomes a mere intellectual thing. Without lessening the object evil of assisted suicide, our own hearts may grow cold and hard and we simply 'oppose' in a very political way. Being this close to the Lord reminds us that we aren't just 'against:' we are 'for,' too. We are for the sanctity of life. We are for whatever sacrifice is needed to support others at the end of their lives. We are for a civilisation of love.

Jesus calls Himself 'the bread of life' that comes down from heaven: those who believe in Him will not die. He told this to a people that was crying out for a sign and looking to be fed by – and fed with – someone they could believe in (John 6). Our culture of death tries to kill those needs in our time, in our people. It tries to rationalise them away or provide insufficient, often profane alternatives. May our civilisation of love provide us with the Real Bread and put it at the centre of everything, as we try to do every Friday afternoon.



Cardinal Vincent Nichols at  
Adoremus, St Mary's College, Oscott.  
Photo © Mazur / catholicnews.org.uk



# ECUMENISM SUMMER COURSE, ROME

23 June – 12 July 2024

---

*Tenny Antony is a fifth year seminarian for the Archdiocese of Birmingham and served as Dean of Seminarians this year.*

---

As a Catholic, I knew the popular side of the Church, which is focused on evangelisation. However, the spirit of the Second Vatican Council also reinvigorated the lesser-known side of dialogue. The lack of knowledge and curiosity led me to apply for the summer course in Rome at Centro Pro Unione. The objective of the three-week course was to build a foundational understanding of the Church's inter-denominational and interreligious relationships from a Catholic perspective. **I was unaware of the great work and devotion involved. Still, it wasn't long after starting the course that I realised that it would enrich my future ministry by informing my understanding and broadening my perspective in ways I had not anticipated.**

We opened the first week by learning about other Christian traditions, their beginnings and current direction. In the second week, we explored the journey of ecumenical dialogue with specific Christian traditions since Vatican II. In the third week, we explored our interreligious relationships. The course was led by Fr Jim Loughran of the Franciscans of the Atonement. He was supported by other guest lecturers who specialised in their respective areas. It was a blessing to sit amidst Christians from Methodist, United Reformed, African American Baptist, Lutheran, Ukrainian Greek Catholic and Anglican traditions as well as those of Jewish faith. The varied group hailed from various countries and was a mix of students, pastors and leaders within their respective contexts. Sitting every day with and studying and socialising with such a diverse group was a blessing. The eternal city provided a historical and beautiful backdrop for nurturing great friendships. Our afternoons were occupied with tours to the various basilicas, the Jewish synagogue, the Islamic centre and mosque, the Dicastery of

Christian Unity and Interreligious Dialogue, the Roman Ghetto and attending Holy Mass with the Holy Father for the feast of St Peter and Paul, which I came know is the birthday of Rome as well.

While the classes opened a space for important questions to be asked, what strengthened our bonds even more so was the ecumenism that occurred during lunch and dinner. We could freely ask probing questions to one another, which broadened and clarified any gaps in our knowledge of the other. I realised that this open and willing sharing of our traditions is the essence of dialogue that we were being taught during the course. Good teaching paired with good food and even better people enriched my learning experience.

The classes explored in depth the Catholic Church's dialogue with the various Christian traditions. These moments of intellectual engagement revealed how I was highly aware



of the differences but knew very little about the common gifts we shared, for example, the tradition of fasting on Fridays as encouraged by the Methodists and the Catholic Church. I was humbled to face my ignorance, and the need to be better informed about the common grounds we share with our fellow Christian brothers and sisters was evident. It was an eye-opener for me to realise that the same inner tension between evangelisation and dialogue that the Church carries in her ministry was also reflected within me – it was clear that it can be tricky to hold both simultaneously.

What I have gained from this rich experience is a new horizon to my Catholic life. The spirit of dialogue is Trinitarian; the Second Vatican Council document *Unitatis Redintegratio* was the spine that held our three weeks together. A key teaching that edified my mindset was the emphasis in the documents that “While it is true that many Christians understand the moral teaching of the Gospel differently from Catholics, and do not accept the same solutions to the more difficult problems of modern society, nevertheless they share our desire to stand by the words of Christ as the source of Christian virtue.” (*Unitatis Redintegratio* 23)

From this experience, I would recommend this course to those who are either unsure about or interested in engaging with the ecumenical face of the Church. The course has inspired me to nurture deeper relationships in the local context beyond the annual occasion of the week of prayer for Christian unity. A consequence of this experience is understanding the importance of being open to learning from other traditions. There might be a temptation to think that ecumenism only matters at the highest level, but I believe that the same work at the local level enables others to encounter Christ through actions that display love for the neighbour. Thus, I’m grateful for this unique opportunity. Just as Christ chose to embrace all of us, it teaches us to embrace unity with all. Therefore, without unity, there is no sense of community. “God wills the Church, because He wills unity, and unity is an expression of the whole depth of his agape.” (*Ut Unum Sint* 9)





# ST MARY'S SEMINARIAN CHARITABLE FUND

*Mark Dilworth is a third year seminarian for the Diocese of Shrewsbury and served as chairman of the St Mary's Seminarian Charitable Fund. The following is a transcript of a speech given at our 2024 Carol Service.*

Thank you very much for coming today to our annual carol service here at St Mary's College Oscott. My name is Mark Dilworth and I am the chairman this year for the St Mary's Seminarian Charitable Fund.

The St Mary's Seminarian Charitable Fund is run by the seminarians here at St Mary's to help those in need. Every year we raise money for causes that we want to support. Often these have been local such as food banks, but also national and local charities. This year we are supporting three charities: Aid to the Church in Need; the Catholic Student Network; and the Johnson Fund.

Aid to the Church in Need supports over 5,000 projects in more than 140 countries around world, helping to support the Church in its mission, and bringing hope and solidarity to millions of people.

Often these people witness to Christ in the face of persecution, oppression, or poverty. In their hour of need it is the hope of Christ that sustains them – as well as your prayers and solidarity.

The Catholic Student Network exists to connect, equip and empower Catholic university students across England and Wales so that they can build flourishing Catholic communities where they are and deepen their relationship with Jesus Christ. Their vision is to see Catholic students raised up as missionary disciples, leaving higher education with a deeper awareness of God's call on their life and going on to be leaders in the Church.

The Johnson Fund aims to provide discretionary grants to priests who retire from active work through illness, infirmity or old age. It also aims to make discretionary grants to those clergy on the active list who are incapacitated by serious illness lasting over one month who need monetary assistance to receive treatment to recover their health, and during a period of recuperation. Today I ask you today to keep the work of the St Mary's Seminarian Charitable Fund in your prayers, and we will keep you in our prayers. God Bless.



**Donate to the Charitable Fund!**

Scan this QR code or go to: [givealittle.co/c/SMSCF](https://givealittle.co/c/SMSCF)

# VISITORS' FOOTBALL MATCH

St Mary's College, Oscott v Birmingham University CathSoc

*Theo Hepburn is a fourth year student at the University of Birmingham. He is studying Computer Science and is a former president of the CathSoc.*

On Saturday, 15 March 2025, the University of Birmingham Catholic Society had the honour of playing the seminarians in a football match. It was a long time in the making, being three years since the last bout. We certainly don't play as much football as we used to but, in the end, we succeeded in putting together a squad of eleven plus many more who came to cheer us on.

The seminarians kindly provided minibus transport to St Mary's College from Chester Road station and we arrived just in time for Mass in the stunning chapel. After Mass, we joined the seminarians for a delicious lunch courtesy of the Oscott kitchen. Following lunch, we took part in a rosary walk around the beautiful grounds, giving us plenty of time to admire the estate. Finally, after a short talk from Fr Craig Szmidt, the diocesan vocations director, it was time for the match.

After changing and a short warm-up, the game was on. We played eight-a-side, with

those on the bench being rotated throughout the match. Fortunately, the weather was kind, so we mostly stayed dry. By half-time, the seminarians had two in the net to our one and we were confident we could take the lead. However, in the second half, we began to tire but our opponents did not let up, meaning that they scored five more while we only managed another one, making the final score 7-2. Despite the battering, the seminarians were wonderful guys to play against and it was a well-deserved victory.

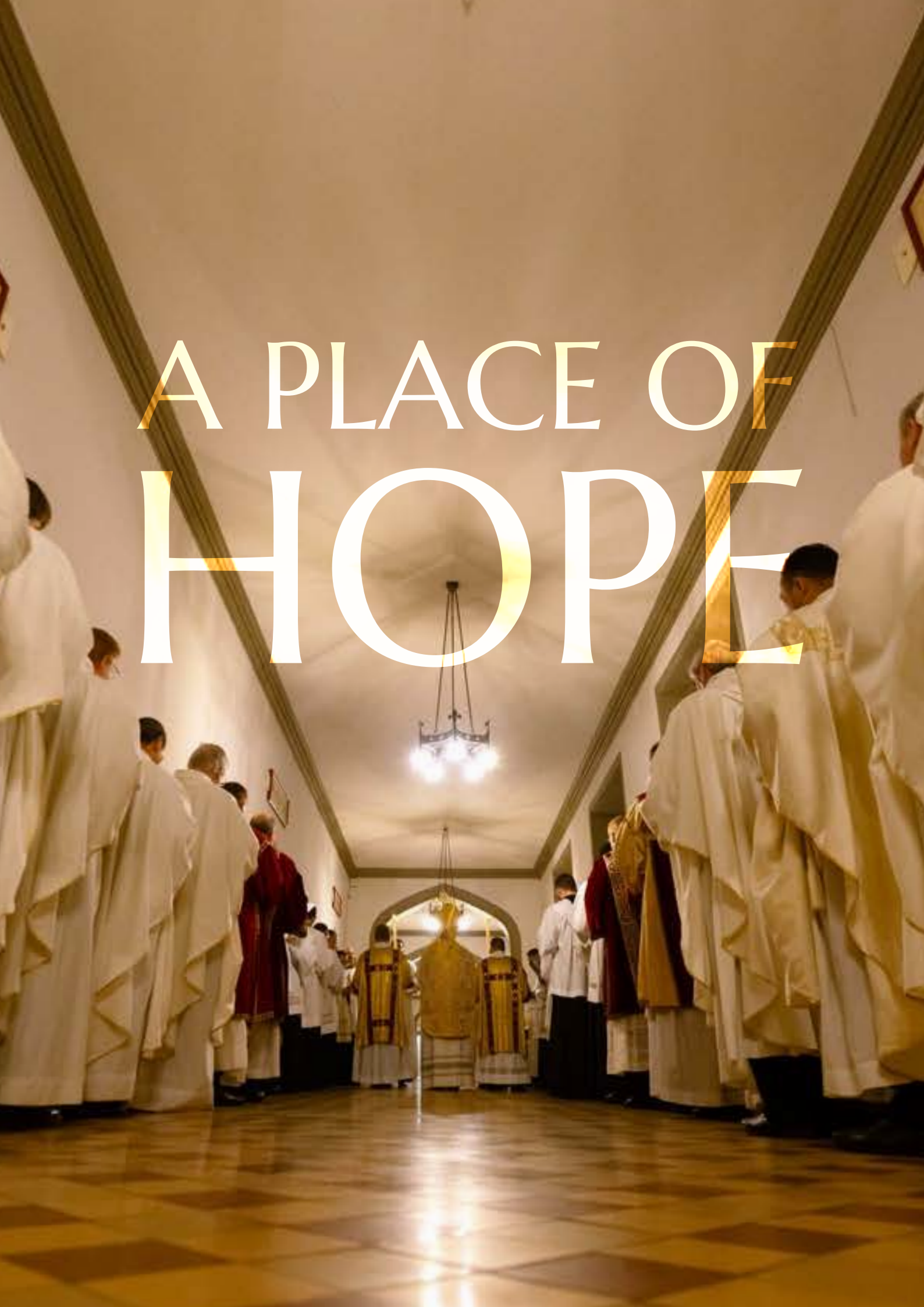
After the match, we continued to enjoy the seminarians' hospitality and they spoiled us with generous helpings of tea and delicious cake before finishing off the day with evening prayer and a lift back to the station. I would like to thank St Mary's College for inviting us to play and for all their hospitality, especially Jithin Titto for organising the day. We enjoyed every minute of it and we can't wait to come again. Hopefully next time we'll get our revenge!



Popes Francis (Jonathan Pryce, left) and Benedict (Anthony Hopkins) bond over World Cup soccer in "The Two Popes."



# A PLACE OF HOPE







# THE JEWISH ROOTS OF THE EUCHARIST

*Angela Costley is part of St Mary's College, Oscott's teaching staff, teaching Old Testament and Biblical Greek.*

Sometimes, Passover and Easter fall at very different times, owing to a leap year with a whole extra month in the Jewish calendar. On the other hand, sometimes, Passover falls in holy week and the seder night, even on Maundy Thursday itself. This year, Passover, which lasts eight days, begins on the eve of Palm Sunday and ends on Easter day. The two festivals will therefore blend seamlessly into each other, the fulfilment of the old team-tagging with the original festival so that the salvific prototype gives birth to its own fulfilment, just as it did two thousand years ago when the seder became the Mass.

Passover at the time of Jesus was very different from today. Many people want to go to a seder to experience what the Last Supper was like, but there is a key difference

between ancient seders and those we have now: the sacrificial lamb is missing. In our Lord's time, Passover was a pilgrim festival where one had to go to Jerusalem to offer the sacrifice of an unblemished lamb, an annual memorial of the original Passover evening. This was because the priesthood was given to the Levitical descendants of Aaron alone following the sin of the golden calf (Numbers 3,11-13, 41, 45) and in Deut 16,6, it was also decreed the Passover sacrifice could only be offered in God's chosen place, i.e. Jerusalem, in subsequent generations. The blood of the Passover lamb was therefore no longer marked on doorposts, it was poured out as a libation in the temple, just as at any other sacrifice (Mishnah Pesachim 9:5). However, the Passover lamb still had to be consumed and that is where the seder meal comes in –



A traditional Passover Seder plate with symbolic foods and unleavened bread (matzah).

we ate the lamb at the *seder*. And in this, we can learn how the *seder* becomes the Mass.

It is debated how like unto today's *seder* the *seder* of yesteryear was. However, one thing is certain: the institution of the Eucharist did not take place at the start of it. In Judaism, the order of the first blessing is wine then bread. However, during the *seder*, four cups of wine are consumed. My own theory is that, in the Last Supper narratives, we are probably at the part where today we eat unleavened bread, *matzah*, with *charoseth*<sup>1</sup> and bitter herbs in a sandwich. I think this because we eat the actual meal itself just after this, so making sense of the phrase "when they were eating" in Mark 14,22-25. Furthermore, it is after eating this sandwich and the meal that we drink another cup of wine and St. Paul says in 1 Corinthians 11,25 that Yeshua took the cup *after supper*.<sup>2</sup> Importantly, in Our Lord's time, we know from Jewish sources that the *matzah* sandwich was eaten with some of the flesh of the sacrifice (Mishnah, *Pesachim* 10:3). The command "They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs in Exodus 12,8 was taken literally by Hillel and his followers and they ate them in one bite, which is where it gets its other name, the *Hillel* sandwich. Instead of identifying the *matzah* with the Lamb of the Passover in this way, though, Jesus connected it to His body which would be sacrificed on the Cross—when He lifted up the *matzah* alone, His disciples would have understood by association that He was signifying that He would be the new Passover Lamb, and as He said "this is my Body," they would have known they were consuming His very flesh.

Why associate the *Matzah* with His body, though, not the lamb itself? The answer lies here:

Ex 12,14 This day shall be a day of remembrance for you. You shall celebrate it as a festival to the LORD; throughout your generations you shall observe it as a perpetual ordinance.  
<sup>15</sup>Seven days you shall eat unleavened bread; (NRSV).

In Exodus, the unleavened bread becomes the mark of the Passover. As mentioned above, subsequent to its initial offering, the sacrifice of the Passover lamb was only allowed in Jerusalem (Deut 16,5-7). If one could not get there, or the sacrifices could not be offered, as in Exile, it was the unleavened bread that kept the feast. Note, too, that the festival of unleavened bread is to be celebrated perpetually – or, better, eternally. It would continue even after the coming of the Messiah.

This leads us to another important point: the Passover was not time-bound. This is what the Mishnah says:

In every generation, each person must say: "This which the Lord did for me," and not: "This which the Lord did for my forefathers." (Pesachim 10)<sup>3</sup>

We tend to think of time as a linear thing, but on Passover, each Jew participates in a divine act through time. God is not bound by time and on Passover, neither are we. In Temple times, our Passover sacrifice was in complete union with the original sacrifice, one and the same. However, we also need to note that the *matzah* effected union with both that original sacrifice and all the events of our exodus, including final rest in Israel, even when there was no lamb. By connecting His body to the unleavened bread of the Passover *seder*, Yeshua was thereby also uniting it to all future celebrations of the Mass, wherever and whenever it be celebrated, just as the *matzah* connected us with generations of Jews past, present and future. However, He was also connecting us not only to His immolation on the Cross, but also to His resurrection and ascension,<sup>4</sup> giving us His own sacrificial flesh even when He was not with us. What is meant by *memorial* at the Last Supper, is actually *anamnesis* as it would later be defined, true and actual participation in the entire Christ event, just as the *seder* was true and actual participation in every aspect of Passover. And that is how Passover gives birth to Easter, and the *seder* to the Mass.

<sup>1</sup> A sweet mixture of nuts and apples symbolising the mortar used for building in Egypt.

<sup>2</sup> In Jewish understanding, sacrifices are also not complete until at least part of the offering has been burnt, that is, has ascended into the heavenly realm.

<sup>3</sup> Unknown author, "Mishnah Pesachim", trans. Adin Steinsaltz, The William Davidson Talmud, accessed March 4, 2025 [https://www.sefaria.org/Mishnah\\_Pesachim.10.5?lang=bi&with=all&lang2=en](https://www.sefaria.org/Mishnah_Pesachim.10.5?lang=bi&with=all&lang2=en)

<sup>4</sup> In fact, these points in the NT can, I argue, also be seen to confirm a *seder* pattern that was roughly the same as today.



# CHRIST AS THE LAMB LED TO SLAUGHTER

On Newman's View of Animals

Christopher M Wojtulewicz is part of St Mary's College, Oscott's teaching staff, teaching Philosophy and Philosophical Theology



Jan and Hubert van Eyck, "The Adoration of the Mystic Lamb" (central panel of the Ghent Altarpiece), 1432. St Bavo's Cathedral, Ghent.

'When did you last hear any Christian minister caution against cruelty to animals?' asks Matthew Scully in his brilliant and moving work *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy*.<sup>1</sup> Scully is prompted by a passage from a sermon by St John Henry Newman on the Crucifixion. It has become famous for its words about animals. Specifically, our attention is drawn to the suffering of an innocent lamb.

Since then Scripture compares Him to this inoffensive and unprotected animal, we may without presumption or

irreverence take the image as a means of conveying to our minds those feelings which our Lord's sufferings should excite in us.<sup>2</sup>

This is a stark message. What if we are unmoved by the manifest innocence of a lamb, its silent and mysterious allure, its vulnerable submissions, its yelps and squeals when subject to the caprice of the cruel? Then we are dead to some crucial aspect of Our Lord's life and person. Newman continues:

"Now what is it moves our very hearts, and sickens us so much at cruelty shown

<sup>1</sup> Matthew Scully, *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy* (New York: St. Martin's Griffin, 2003), 15.

<sup>2</sup> John Henry Newman, 'Sermon 10. The Crucifixion', in *Parochial and Plain Sermons*, vol. 7 (London, New York, Bombay, Calcutta: Longmans, Green, and Co., 1908), 136.



Stained-glass depiction of the Agnus Dei (Lamb of God).





to poor brutes? I suppose this first, that they have done no harm; next, that they have no power whatever of resistance; it is the cowardice and tyranny of which they are the victims which makes their sufferings so especially touching. [...] there is something so very dreadful, so satanic in tormenting those who never have harmed us, and who cannot defend themselves, who are utterly in our power, who have weapons neither of offence nor defence, that none but very hardened persons can endure the thought of it. Now this was just our Saviour's case [...]"<sup>3</sup>

Let us note the seeming deficiency in the analogy here. Though He was innocent, Christ had the power to resist, which He chose not to exercise. He laid down His life willingly. Moreover, Newman thinks it is Our Lord's willingness to suffer and His deliberation on it which makes his pain all the more egregious and our sorrow at it all the more pronounced. Yet the very helplessness of animals is what Newman describes as 'so especially touching'. How might we make sense of this? First let us sketch what else Newman does with the image of the lamb led to the slaughter.

In his sermon on 'The Three Offices of Christ', Newman invokes the innocence of the lamb once again. Christ is a soldier, but He does not return from the battlefield in clothes stained by the blood of His enemy. He returns, rather, covered in His own blood. And "if His enemies' blood flowed after His, it was drawn by themselves [...]"<sup>4</sup> The lamb is innocent of all bloodshed; but the violence of others is quick to spill it.

Tragic is the mystery of this animal bloodletting. So Newman poses a poignant question for us to consider: why should the cancellation of sin require the death of innocent animals? Why indeed. Is this not something superseded in Christianity? We are compelled to answer, perplexed and shaken by the mystery's demands, in the negative:

All that could be said to the point was, that in the daily course of human affairs the unoffending constantly suffer instead of the offenders. One man is ever suffering for the fault of another. But this experience did not lighten the difficulty of so mysterious a provision. It was still a mystery that God's favour should depend on the death of brute animals. Does Christianity solve this difficulty? No; it continues it.<sup>5</sup>

We are arrested again by the thought that the tragic sacrifice of innocent animals finds its tragic apotheosis in Christ. Yet we would miss Newman's point if we thought the supremacy of Christ's suffering *detracted* from the sufferings of animals—as though rendering them unworthy of our concern. We must resist the idea that there is some finite contest at work, in which our affection for animals diminishes our love for Christ and humanity. We must also resist the idea that the suffering of animals is a contrastive tool allowing us to display the immensity of the sufferings of Christ. Newman leads us to say, rather, that the more we feel the suffering



Cardinal John Henry Newman (1801–1890) E. Jennings.  
Magdalen College, University of Oxford

<sup>3</sup> Ibid., 137.

<sup>4</sup> John Henry Newman, 'Sermon 5. The Three Offices of Christ', in *Sermons Bearing on Subjects of the Day* (London, New York, Bombay: Longmans, Green, and Co., 1902), 58.

<sup>5</sup> John Henry Newman, 'Sermon 16. The Christian Mysteries', in *Parochial and Plain Sermons*, vol. 1 (London, New York, Bombay, Calcutta: Longmans, Green, and Co., 1907), 207.

of animals the more we feel the suffering of Christ.

Christ is the lamb led to the slaughter (*Isaiah* 53,7). Only in discerning animal innocence do we begin to appreciate the absolute innocence of Christ. Only when we are churned by the horror of animal cruelty do we behold something of the cataclysm of Christ's suffering. Only when we are struck dumb by the guileless, naïve, and silent submission of the lamb before his slaughterer do we witness the magnitude of Christ's willing subjection and the monstrous pains that accompanied it. The image of the lamb led to the slaughter is not a *contrast* but a *means* to discover affection for Our Lord in His Passion.

Newman makes it clear in his discourse on the 'Mental Sufferings of Our Lord in His Passion' that whatever pain is felt by animals, Christ experiences pain all the more in virtue of His ability to see and know and anticipate it in His Passion.<sup>6</sup> We can now begin to see this in its proper analogical terms. Animals are our analogical counterpoint here; we are not induced to diminish their suffering owing to the unproportionate magnitude of Christ's. Rather, the *more* we appreciate their anguish, the *more* we enter into the mystery of Our Lord's pain.

This way of looking at things is not exclusive to the question of Our Lord's suffering and the image of the lamb specifically. Newman draws our attention to the mysterious presence of animals in our daily lives. In his sermon 'The Invisible World', Newman contrasts animals with the angels:

"Can any thing be more marvellous or startling, unless we were used to it, than that we should have a race of beings about us whom we do but see, and as little know their state, or can describe their interests, or their destiny, as we can tell of the inhabitants of the sun and moon? It is indeed a very overpowering thought, when we get to fix our minds on it, that we familiarly use, I may say hold intercourse with creatures who are as much strangers to us, as mysterious, as if they were the fabulous, unearthly beings [...] We have more real knowledge about the Angels than about the brutes. They have apparently passions, habits, and a certain accountableness, but all is mystery about them. We do not know whether they can sin or not, whether they are under punishment, whether they are to live after this life."<sup>7</sup>



<sup>6</sup> John Henry Newman, 'Discourse 16. Mental Sufferings of Our Lord in His Passion', in *Discourses Addressed to Mixed Congregations* (London, New York, Bombay: Longmans, Green, and Co., 1906), 323–41.

<sup>7</sup> John Henry Newman, 'Sermon 13. The Invisible World', in *Parochial and Plain Sermons*, vol. 4 (London, New York, Bombay, Calcutta: Longmans, Green, and Co., 1909), 205–6, <https://www.newmanreader.org/works/parochial/volume4/sermon13.html>.



Newman is making a beautiful point. We are surrounded all the time by fascinating, mysterious, wondrous creatures with whom we are utterly incapable of conversing. We experience such closeness to a great many of them, and yet 'all is mystery about them'. We know so little about their interior lives, as Newman says—even countenancing the possibility of some sort of moral existence. How strange that we should experience this proximity to something so mysterious, and yet through Scripture know much more about angelic beings we have never so much as seen. We are invited to marvel at the paradox of our closeness to animals despite their mystery. The silence, the innocence, and the suffering of these creatures speaks to us of the presence of God.

Animals are not, however, reducible to some aide-memoire. The closer we are to them, the more we experience their mysteriousness. The more we care for them and are moved by their plights, the more we see Our Lord's suffering. Animals ought not to be simply commodified or instrumentalised; what monstrosity often flows from such indifference. No; it is by being moved by their state and their sorrows, and not in spite of it, that we see Christ. We find ourselves 'called to treat them with kindness, not because they have rights or power or some claim to equality; but in a sense because they don't; because they all stand unequal and powerless before us'.<sup>8</sup> It is this 'because they don't' that strikes as the Christlike counterpoint. Paradoxical though it may seem, it is their dissimilarity that makes them so similar to Christ.



<sup>8</sup> Scully, *Dominion*, xi–xii.

# JACQUES MARITAIN'S INTEGRAL HUMANISM: IS IT STILL RELEVANT TODAY?

*Mary McCaughey serves as Director of Studies at St Mary's College, Oscott and teaches Dogmatic Theology.*

Our contemporary world is increasingly divided. This is revealed in both politics and the Church. In politics, we are witnessing even greater opposition between those of the “left” with socially constructed ideologies and those of the “right” or even the “far right,” who aim for an exclusivist approach to society in the name of preserving it. Both sides are convinced that they are standing up for the truth, leading to a polarized opposition, akin to the past’s dualist and gnostic separation of good and evil. In the Church, we see similar divisions – many Catholics are convinced that the Church’s survival is to be found by building bridges with secular culture and other religions, finding common causes such as the environment and the equality of all. Other Catholics feel that such emphasis on dialogue leads only to a type of accommodationism, which they argue has led to the end of true Catholicism. Often, they prefer to pull out of mainstream culture (even mainstream Catholic culture) to preserve what is left of “true Catholicism,” an approach which we find in the “Benedict Option” or the homeschool movement. Some on this side have even argued for the revival of a type of political integralism and an integration of Church and State; a rebuilding of a kind of theocratic Christendom as the only way to protect Catholicism, stamp out opposition institutionally and legally, and save society from ruin. Can we find a third way between these extremes?

Jacques Maritain, a French Catholic philosopher who converted from atheism after encountering Christianity through the lectures of Leon Bloy at the Sorbonne University, wrote in the 1930s of similar divisions of left and right in politics and the Church. While initially supporting the Integralist movement on the right as the only



Portrait of Jacques Maritain

way for the Church to counter communism, after Pius XI condemned the French nationalist group *Action Française*, he realised he needed to rethink the relationship between the Church and politics. He called for a new approach that might appeal to communists or at least be able to form a dialogue with them. His view was that the realm of society and politics should never be seen as entirely and merely secular. Rather, it was a moral and spiritual reality since it concerned the human person. Rather than build a visible Christendom, where the Church would attempt to impose Christianity on her citizens through the nation state or Monarch as in the Holy Roman Empire, he argued for a new form of “gentle Christendom,” whereby Christian values could reshape society and politics



from within. This was to be done primarily by Christians themselves, who silently lived out holiness in the public sphere and attracted others to Christian truth. These Christian values would also find echoes among others in society who longed to support the dignity of the human being and the common good. His approach, therefore, was called “integral humanism.” It was a Christian humanism rather than a secular humanism, yet could build bridges with secular humanists.

This approach came to underpin the new Catholic approach to the relationship between the Church and the State, which emerged at the Second Vatican Council. It was an optimistic approach that was also based on a new understanding of the relationship between nature and grace. This stance was epitomised by De Lubac’s understanding in *Surnaturel* – that there was no such thing as pure nature. Thus, no realm of the world and no human being was to be understood as outside of God’s grace. Without understanding this correctly however, it could be misinterpreted as meaning that since everyone had grace, no one needed the Gospel or conversion to Christ. This misinterpretation could possibly undermine the distinctiveness of Christianity and even lead to its secularisation.

By 1968, Maritain had published his reflection on the reception of the Council’s teaching

called *The Peasant of the Garonne*. He could begin to see that rather than Christianise the world, in many quarters, the Church, in opening itself to seeing the good in the culture around it, was instead losing what was essential to her and becoming secularised. Maritain did not thereby come to oppose the Second Vatican Council’s approach of *aggiornamento*, but instead saw that to interpret it properly called for a remembrance of perennial metaphysical principles about God and human beings, which endure through changing developments in cultures and across generations and which the Church had always protected and contributed to the world, even when they opposed the culture. He also called for a new emphasis on holiness as key to Christians changing the culture from within. This, he argued would lead not to conforming to the culture but to real suffering.

Maritain’s approach today might seem too optimistic. It is perhaps too naive to think that a Christian can find reconciliation with the secular world by supporting the dignity of the human being and the common good or protecting human rights. However, for many Catholics, this mistakenly is perhaps all that Christianity is for them. Yet Christianity stands for the fact that God alone confers inviolable dignity and rights on individuals. Thus, commonalities between Christians and those who argue for human rights without



Eugène Delacroix, “Liberty Leading the People,” 1830. Oil on canvas. Musée du Louvre, Paris. Public domain.



Pablo Picasso, "Guernica," 1937. Centro de Arte Reina Sofía.  
© Succession Picasso / DACS, London

these foundations are, in fact, based on very shaky foundations. There is a real danger that for a secular interpretation, since it does not recognise the eternal law as the basis for their inviolability, basic human rights can be changed, revoked, and conferred only by governmental decree. It also seems somewhat weak to argue that a Christian facing opposition in a secular culture should merely suffer in silence. Surely, to be publicly shamed by the culture for adhering to truths about Christ, the Gospel, and the human being in words and deeds, would be a more effective witness?

Perhaps it is time for the Church to move beyond a 'gentler Christendom', not by returning to integralism or theocratic Christendom, but to be present in a more public way in society; to be unapologetically a visible and counter-cultural voice to that of an atheistic secularism. While not wanting to undo the importance of bridge-building, particularly in the initial stages of dialogue, after establishing commonality with secularism or other religions which support similar values, it is important that the Church continues to deliver her full message: that God is the rock on which human dignity is built, and that is revealed fully in Christ and Christian life with its moral implications.

As Maritain knew, the world needs the Church because it needs God. In Bellarminian language the world is therefore subject to the indirect power of the Church. However, such indirect power as Bellarmine understood it, can no longer compel the State to do what the Church wants (for example, condemn heretics), yet at the same time, the Church

stands for human and spiritual values which benefit the State since they benefit humanity. Without God, society can too easily follow the path to self-destruction. Ultimately of course, the State and those who articulate her objectives are subject to God, but even if politicians and ministers do not believe in God, the State would do well to listen to the Church as a representative of these values. Today, in the first quarter of the twenty-first century, we are also in a different stage of history from the somewhat naive optimism of the 1960s, which no doubt influenced the overaccommodationist interpretation of the culture after the Council, which even Maritain was shocked by.

Finding a balance between an overaccommodationist and integralist approach today might start with re-visiting the understanding of the Church as a "sacrament of salvation." To begin with, it needs more saints- those who have found Christ as their salvation in their weakness and are so grateful for this new life that they unapologetically proclaim it from the rooftops in all seasons. Secondly, it might involve Catholic institutions becoming more visibly counter-cultural - a "light for the nations." Technology and the meaning of human identity are changing so fast that there is a new existential desperation. New surveys reveal that the Church and her teaching are attracting young people (ironically, technology has facilitated this too) who are searching for a firm anchor and a light in the darkness. Democracy too is showing signs of searching for a moral and spiritual compass. There is hope!



# THE INCARNATION AS THE MAXIMUM ACT OF GOD'S LOVE AND THE ABSOLUTE PRIMACY OF CHRIST

The Franciscan Thesis according to Blessed John Duns Scotus

*Owen Dugan is a third year seminarian for the Diocese of Portsmouth*

Fra Angelico, "The Annunciation" (fresco, c. 1440-1445), corridor of the Museo Nazionale di San Marco, Florence, Italy. Public domain image



The doctrine of the Absolute Primacy of Christ as taught by Blessed John Duns Scotus and the Franciscan school of theology seeks to answer one of the most central and fundamental questions of our Christian faith: why does Christ, the God-man, exist? Theological speculation surrounding the principal motive for the Incarnation of the Word (the *ratio incarnationis*) has been the subject of much discussion and debate for centuries. Pondering upon this question is important – it isn't a futile exercise born from a self-seeking intellectualism – but touches the very heart of our own relationship with Christ. Why did Christ become man for me? Is my sublime calling of elevation and perfection in Christ a happy consequence of Adam's sin (o *felix culpa*), or was it predestined prior to any consideration of it? This question touches the very heart of all of God's creation, providing the ultimate explanation for its existence.

In asking the hypothetical question, 'if Adam had not sinned, would Christ have become man?', many have answered in the negative, including St Augustine and St Thomas Aquinas. Their argument is based mainly on Scripture which appears to support this viewpoint such as in 1 Timothy 1, 15 or in Hebrews 9, 26. For them, the immediate motive for the Incarnation is to remedy the sins of men. Note however, an immediate motive isn't necessarily the only motive, nor *per se* the primary motive. In fact, Aquinas in the *Summa Theologiae* (III, q.1) discussing this very question offers several possible motives for the Incarnation, and only takes his position on probability and balance rather than out of a strong conviction or certainty.

The Thomistic position on the matter, however, leaves Duns Scotus and others unsatisfied. Apart from the fact that Scripture itself does not definitively support







the Thomistic position, there are many other points of contention too. If Jesus (the Incarnate Word) and Mary are the two great and perfect masterpieces of God's creation, is it fitting to say their existence is contingent upon Adam's sin? Are all the blessings of the Incarnation, such as our eternal predestination, adoption and divinization in Christ all consequential to Adam's fall? Is Christ's primacy as "the firstborn over all creation" (Col. 1, 15) a relative primacy (as opposed to an absolute primacy) dependent upon the entrance of sin into the world? Remember the essential point of the Thomistic position: no sin means no Incarnation. If all these things are contingent upon sin, where does that leave us?

If, though, we have all been as St Paul says predestined in Christ "before the foundation of the world" (Eph. 1, 4), that is before the creation of anything that exists, it would seem to then follow that God wills the Incarnation absolutely before any consideration of sin. From all of eternity, God envisages the God-Man Christ alongside His Blessed Mother, and wills to create us in Him and for Him. He is the exemplary cause of our own creation and existence. This is what it truly means to be created in his image and likeness (Gen. 1, 27), to be created according to the image of Jesus Christ, the God-Man.

If not to remedy sin, then, what is the primary motive for the Incarnation according to Scotus? In short, the key to the Incarnation for him is love. "God is love" says St John (1 John 4, 16); his very essence is love, and the very essence of love is to diffuse itself. It is for this reason that the Son is generated from the Father *ad intra* in the Most Holy Trinity. God creates *ad extra* for the same motive, to diffuse His superabundant love. And in this work of creation *ad extra* God predestines, says Scotus, one who could sufficiently receive and make a worthy return for His infinite love in creation, and this one - the only one - capable of receiving and making such a return of love is Jesus Christ, the God-Man. All other creatures are incapable of making a sufficient return, for they are finite, limited creatures. But in Christ, we have one who is both God (infinite and without limit) and man (truly human, one of us). Thus, the divine masterpiece that is the Incarnation is not occasioned by sin for Scotus, but is the maximum act of God's love *ad extra* of the Most Holy Trinity. All other creatures, then, are predestined in Christ to join with Him in

making a return of love to God for His great love for us, for He has created us too in Him from a free act of His infinite goodness.

In his own words, the Subtle Doctor writes, "I declare the following: First, God loves Himself. Secondly, He loves Himself for others, and this is an ordered love. Thirdly, He wishes to be loved by Him who can love Him with the greatest love - speaking of the love of someone who is extrinsic to Himself. And fourthly, He foresees the union of that nature that must love Him with the greatest love even if no one had fallen." (*Reportatio Parisiensis*).

Let us then unite ourselves to Christ, conform ourselves to Him, so to enter into that communion of perfect love for which we have been eternally predestined to participate in.

Blessed John Duns Scotus, pray for us!



"Portrait of John Duns Scotus (from the 'Illustrious Men' series, Palazzo Ducale Urbino), photo by Fabrizio Garrisi, licensed CC BY-SA 4.0 (Wikimedia Commons)."

# WHAT IS DIVINE MERCY?

*Mark Dilworth is a third year seminarian for the Diocese of Shrewsbury and served as chairman of the St Mary's Seminarian Charitable Fund.*



The message of The Divine Mercy is simple. It is that God loves each and every one of us. He wants us all to recognise that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others. Thus, all will come to share His joy.

The devotion to Divine Mercy is a devotion to God, and devotion to God is not something which is optional. It is something which is integral to our spiritual life. It can also be said that the Divine Mercy Devotion is not about our devotion to God but rather about God's devotion to us.

The Divine Mercy message is one we can call to mind simply by remembering this ABC:

## **A | ASK FOR HIS MERCY**

God wants us to approach Him in prayer constantly, repenting of our sins and asking Him to pour His mercy out upon us and upon the whole world.

## **B | BE MERCIFUL**

God wants each and every one of us to receive His mercy and let it flow through us to others. He wants us to extend love and forgiveness to others just as He does to us.

## **C | COMPLETELY TRUST IN JESUS**

God wants each and every one of us to know that the graces of His mercy are dependent upon our trust. The more we trust in Jesus, the more we will receive.

This message and devotion to Jesus as The Divine Mercy is based on the writings of St Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy. Even before her death in 1938, the devotion to The Divine Mercy had begun to spread.

The message and devotional practices proposed in the Diary of St Faustina are



completely in accordance with the teachings of the Church and are firmly rooted in the Gospel message of our Merciful Saviour. Properly understood and implemented, they will help us grow as genuine followers of Christ.

In 1935, St Faustina received a vision of an angel sent by God to chastise a certain city in Poland. She began to pray for mercy, but her prayers were powerless. Suddenly St Faustina saw the Most Holy Trinity and felt the power of Jesus' grace within her. At the same time she found herself pleading with God for mercy with words she heard interiorly:

"Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world; for the sake of His sorrowful Passion, have mercy on us". (Diary, 475)

As St Faustina continued saying this prayer, the angel became helpless and could not carry out the deserved punishment. The next day, as she was entering the chapel, St Faustina again heard this interior voice, instructing her how to recite the prayer that our Lord later called "the Chaplet." This time, after "have mercy on us" were added the words "and on the whole world" (#476). From then on, she recited this form of prayer almost constantly, offering it especially for the dying.

In subsequent revelations, the Lord made it clear that the Chaplet was not just for her, but would be for the whole world. He also attached extraordinary promises to the recitation of the Chaplet of Divine Mercy.

"Encourage souls to say the Chaplet which I have given you" (#1541). Whoever will recite it will receive great mercy at the hour of death (#687). When they say this Chaplet in the presence of the dying, I will stand between My Father and the dying person, not as the just Judge but as the Merciful Saviour (#1541). Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this Chaplet only once, he would receive grace from My infinite mercy (#687). I desire to grant unimaginable graces to those souls who trust in My mercy (#687). Through the Chaplet you will obtain everything, if what you ask for is compatible with My will. (#1731)

The Chaplet of Divine Mercy can be prayed on ordinary Rosary Beads, and it is an intercessory prayer that extends the offering of the Eucharist, so it is especially appropriate to use it after having received Holy Communion at Holy Mass. It may be said at any time of the day, but our Lord specifically told St Faustina to recite it during the nine days before the Feast of Mercy (the first Sunday after Easter). He then added: "By this Novena, of Chaplet I will grant every possible grace to souls." (#796)

It is likewise appropriate to pray the Chaplet during the "Hour of Great Mercy" — three o'clock each afternoon (recalling the time of Christ's death on the cross). In His revelations to St Faustina, Our Lord asked for a special remembrance of His Passion at that hour.



Saint Faustina and the Divine Mercy Image.





# How to say the Chaplet of Divine Mercy

## 1. MAKE THE SIGN OF THE CROSS

---

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

## 2. OPENING PRAYERS

---

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

*(repeat three times)*

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You!

## 3. OUR FATHER

---

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil, Amen.

## 4. HAIL MARY

---

Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen.

## 5. THE APOSTLES' CREED

---

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; on the third day He rose again from the dead; He ascended into heaven, and is seated at the right hand of God the Father almighty; from there He will come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

## 6. THE ETERNAL FATHER

---

Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world.

## 7. ON THE TEN SMALL BEADS OF EACH DECADE

---

For the sake of His sorrowful Passion, have mercy on us and on the whole world.

## 8. REPEAT FOR THE REMAINING DECADES

---

Saying the "Eternal Father" (6) on the "Our Father" bead and then 10 "For the sake of His sorrowful Passion" (7) on the following "Hail Mary" beads.

## 9. CONCLUDE WITH HOLY GOD

---

*(Repeat three times)*

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

## 10. CLOSING PRAYER

---

Eternal God, in whom mercy is endless and the treasury of compassion — inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

# Looking Back

A YEAR AT OSCOTT



## MAY 2024

---

Saturday, 4	Marian Procession
Thursday, 9	Yr4 Candidacy Mass (Bp Peter Collins)
Saturday, 11	JPII National Network Day
Saturday, 18	Priestly Ordination of Anthony Asomugha (East Anglia)
Thursday, 30	STB Exams, Proclamation, and Formal Dinner



## JUNE 2024

---

Sunday, 2 June	Blessed Sacrament Procession
Monday, 3-10	Yrs1-4 External Retreat to Palazzola
Wednesday, 19	Charles Plater Awards Ceremony
Saturday, 22	Priestly Ordinations of Frank Westcott (Brentwood) and Christian Nwakamma (Clifton)
Tuesday, 25	End-of-Year Mass and Leavers' Barbeque



## JULY 2024

---

Friday, 5-7	Permanent Diaconate Retreat
Wednesday, 10	School Retreat (Our Lady of the Magnificat)
Saturday, 13	Priestly Ordinations of Peter Ross (Liverpool) and Ambrose Chou (Portsmouth)
Monday, 15-19	Birmingham Clergy Retreat
Monday, 29-2 Aug	Priest Conference - Fraternity Mission



## AUGUST 2024 | Summer Holiday

---

## SEPTEMBER 2024

---

Sunday, 1	Harvington Pilgrimage
Sunday, 8	Visit - Abp Miguel Maury Buendía, Apostolic Nuncio and Abp Bernard Longley
Saturday, 14	ADOREMUS - National Eucharistic Congress
Sunday, 15	Invocation at ADOREMUS
Monday, 16	Archdiocese of Birmingham School Chaplaincy Day
Tuesday, 24	Yr3 Candidacy Mass (Bp Patrick McKinney)





## OCTOBER 2024

Monday, 7	Oscotian Society Council Meeting
Tuesday, 8	CAFOD Legacy Day
Wednesday, 9	Educators' Conference Day
Friday, 11	Vocations Discernment Weekend
Saturday, 12	Ukrainian Families' Visit
Tuesday, 15	Oscott Feast Day and First Year Concert
Wednesday, 16	Annual University Chaplains' Meeting



## NOVEMBER 2024

Saturday, 2	Blessing of the Graves
Tuesday, 19	Cheese and Wine Evening
Friday, 22	Vocations Discernment Weekend



## DECEMBER 2024

Thursday, 5	STB Exams and Proclamation
Sunday, 8	Advent Carol Service
Wednesday, 11	House Christmas Meal



## JANUARY 2025 | In-Diocese Pastoral Placements

## FEBRUARY 2025

Friday, 7	Archbishop Bernard's Visitation
Saturday, 22	Knights of the Holy Sepulchre Mass



## MARCH 2025

Friday, 21-23	Quarant'ore
Thursday, 27	Lord Mayor and Lady Mayoress Visit
Sunday, 20	House Lent Recollection



## APRIL 2025 (EASTER HOLIDAY)

Tuesday, 1	Yr3 Lectorate Mass (Bp Bosco Macdonald)
Saturday, 5	Young Discerners' Group

# Jubilarians

## DIAMOND (60YRS) - 1965

**Rev Francis David Keniry**

Archdiocese of Birmingham

**Rev Humphrey Anthony Foreman**

Diocese of East Anglia

## GOLDEN (50YRS) - 1975

**Rev Michael Flook**

Archdiocese of Cardiff

**V Rev Canon John Alan Finley**

Diocese of Clifton

**Rev Graham Gillman**

Diocese of Clifton

**V Rev Mgr Philip Shyrane**

Diocese of East Anglia

**Rev Francis Daly**

Diocese of Nottingham

**V Rev Canon Jonathan Moore**

Diocese of Nottingham

## RUBY (40YRS) - 1985\*

**Rev Gerard Patrick Lennon**

Archdiocese of Birmingham

**Rev Martin Fletcher (1984)**

Diocese of Brentwood

**Rev Robert Rainbow**

Diocese of Clifton

**Rev James Gerard Williams**

Diocese of Clifton

**V Rev Canon Joseph G Stewart (1984)**

Diocese of Wrexham

## SILVER (25YRS) - 2000

**Rt Rev Richard Walker**

Archdiocese of Birmingham

(Aux Bishop, Birmingham Archdiocese)

**Rt Rev Stephen Wright**

Archdiocese of Birmingham

(Bishop, Hexham and Newcastle)

**Rev Martin Pratt**

Archdiocese of Birmingham

**Rev Ronald Johnson**

Archdiocese of Liverpool

**Rev Benoît Galvan**

Diocese of Poitiers, France

*(\*) Our sincere apologies to Fr Martin and Canon Stewart, ordained 9 June 1984 and 26 June 1984 respectively and omitted in error from our previous list of jubilarians*



# Newly Ordained Priests

**Rev Peter Ross**

Archdiocese of Liverpool | Sat, 13 July 2024

**Rev Frank Westcott**

Diocese of Brentwood | Sat, 22 June 2024

*(Ss John Fisher, Bp, and Thomas More, Martyrs)*

**Rev Christian Nwakamma**

Diocese of Hallam | Sat, 22 June 2024

*(Ss John Fishers, Bp, and Thomas More, Martyrs)*

**Rev Anthony Asomugha**

Diocese of East Anglia | Sat, 18 May 2024

**Rev Ambrose Chou**

Diocese of Portsmouth | Sat, 13 July 2024

# Newly Ordained Permanent Deacons

**Rev Mr Andrew Foster**

Archdiocese of Birmingham

**Rev Mr Antony Hartley**

Archdiocese of Birmingham

**Rev Mr Andrej Rusnak**

Archdiocese of Birmingham

**Rev Mr Sam Garrity**

Diocese of Nottingham

**Rev Mr Andrew Wakley**

Diocese of Nottingham

**Rev Mr John Wynn-Higgins**

Diocese of Nottingham

**Rev Mr Stephen Patterson**

Diocese of Portsmouth

**Rev Mr Glenn Carroll**

Diocese of Plymouth

**Rev Mr Gianni Interi**

Diocese of Shrewsbury

# Men Studying for the Priesthood

## VOCATIONAL SYNTHESIS STAGE - TRANSITIONAL DEACONS IN PARISHES

**Rev Gerard Bowen**  
Archdiocese of Birmingham

**Rev Christopher Igwe**  
Diocese of Motherwell

**Rev Paul Chisnall**  
Diocese of Salford

**Rev Adam Bamber**  
Diocese of Shrewsbury

**Rev Joseph Fawcett Wood**  
Diocese of Shrewsbury

## YEAR VI

**Rev Diego Hoyos**  
Diocese of Portsmouth

**Johnson Edeh**  
Diocese of Shrewsbury

**William Muh Ngong**  
Diocese of Shrewsbury

## YEAR V

**Tenny Antony**  
Archdiocese of Birmingham

**Jithin Titto**  
Archdiocese of Birmingham

**Alex Wyndham**  
Diocese of Brentwood

**Peter Ho**  
Diocese of East Anglia

**Anthony Reilly**  
Diocese of East Anglia

**Kevin Hogan**  
Diocese of Shrewsbury

**Chris Colaco**  
Jesus Youth; Diocese of Northampton

**Br Zachariah Heritage**  
Oratory of St Philip Neri, Birmingham

## YEAR IV

**Stephen O'Hara**  
Diocese of Leeds

**Oliver Patton**  
Diocese of Northampton

**Mark McGeehan**  
Diocese of Salford

**Carmine Rea**  
Diocese of Salford

**Matthew Hickson**  
Diocese of Shrewsbury

**Jaison Lukose**  
Syro-Malabar Eparchy

## YEAR III

**Anh Tuan Nguyen**  
Diocese of Aberdeen

**Neil Peixoto**  
Diocese of Clifton

**Michael Furey**  
Diocese of Nottingham

**Owen Dugan**  
Diocese of Portsmouth

**Mark Dilworth**  
Diocese of Shrewsbury

**Tomás Miller**  
Diocese of Shrewsbury

**Br Raphael Knight**  
Oratory of St Philip Neri, Birmingham

**Br Edmund Mirassou**  
Oratory of St Philip Neri, Birmingham

## YEAR I

**Renver John Pena**  
Diocese of Northampton

**Conor Jones**  
Diocese of Shrewsbury

**Eamonn Kennedy**  
Diocese of Shrewsbury

**Lukas Mickevicius**  
Diocese of Nottingham



# Men Studying for the Permanent Diaconate

## CANDIDATES - YEAR IV

---

**Paul Milton**  
Archdiocese of Birmingham

**Andrew Hunt**  
Diocese of Nottingham

**Emmanuel Chituh**  
Diocese of Portsmouth

**Richard Martin**  
Diocese of Portsmouth

**Rafael Krasnodebski**  
Diocese of Plymouth

## CANDIDATES - YEAR III

---

**Andrew Cheng**  
Archdiocese of Birmingham

**Martin Dolan**  
Archdiocese of Birmingham

**Michael Flower**  
Archdiocese of Birmingham

**Ben Hawley**  
Archdiocese of Birmingham

**Sunny Joseph**  
Archdiocese of Birmingham

**Thomas Joseph**  
Archdiocese of Birmingham

**David Kusi-Yeboah**  
Archdiocese of Birmingham

**Stephen Myers**  
Archdiocese of Birmingham

**Carlton Rose**  
Archdiocese of Birmingham

**Patrick Standen**  
Archdiocese of Birmingham

**Alan de Ste Croix**  
Archdiocese of Cardiff

**Jeremi Kiruparajan**  
Diocese of Copenhagen

**Chris Jones**  
Diocese of Nottingham

**Colin Page**  
Diocese of Nottingham

**John Maguire**  
Diocese of Plymouth

**Anthony Reed**  
Diocese of Plymouth

## CANDIDATES - YEAR II

---

**Douglas Bruce**  
Archdiocese of Birmingham

**Nick Cosgriff**  
Archdiocese of Birmingham

**Lee Summers**  
Diocese of Nottingham

**Jim Hordell**  
Diocese of Portsmouth

**Vernon Jones**  
Diocese of Portsmouth

**David Shields**  
Diocese of Portsmouth

**Jerrin Varghese**  
Diocese of Portsmouth

**Ben Sloper**  
Diocese of Plymouth

**Will Townsend**  
Ordinariate of Our Lady of Walsingham

## ASPIRANTS - YEAR I

---

**Samuel Carroll**  
Archdiocese of Birmingham

**Noble George**  
Archdiocese of Birmingham

**Ross Hulme**  
Archdiocese of Birmingham

**Mario Juruena**  
Archdiocese of Birmingham

**Tom Mellon**  
Archdiocese of Birmingham

**Winner Varghese**  
Archdiocese of Birmingham

**Arnaldo Dela Cruz**  
Diocese of Portsmouth

**Christopher Gill**  
Diocese of Shrewsbury

**Damian Norton**  
Diocese of Nottingham

**Felix Obadaki**  
Diocese of Portsmouth

**Mark Rodgers**  
Diocese of Plymouth

# Current Staff

## RECTOR AND VICE-RECTOR

**Canon Michael Dolman BSc, PGCE, BA, STB**  
Rector

**Rev Andrew Allman BA, MA**  
Vice Rector

## SEMINARY FORMATION AND RESIDENT TEACHING STAFF

**Rev Gerardo Fabrizio**  
*STB, JCL, Dip Iuris*

Pastoral Studies Director,  
Formation Tutor

Canon Law, Pastoral Theology

**Dr Mary McCaughey**  
*BBS, MA, H Dip Ed BD, STL, DD*

Director of Studies

Dogmatic Theology

**Rev Justin Karakadu SDV**  
*MA*

Formation Tutor

Spirituality, Homiletics

**Rev Van Nguyen**  
*BA, STB, STL*

Formation Tutor

Patristics

**Rev James Preston**  
*BA (Hons), CertEd*

Spiritual Director

Human Formation, Spirituality

**Rev Andrew Richardson**  
*MEng, BA, STB*

Pastoral Coordinator,  
Formation Tutor

**Rev Andrew Robinson**  
*ARCO, MA, STB, SSL*

Dean of Studies,  
Formation Tutor

New Testament, Homiletics

**Rev Dr Francis John Selman**  
*MA, MagTheol, PhL, PhD*

Philosophy, Sacramentology,  
Fundamental Theology

**Mr Pete Smallwood**  
*MBACP (Acc), Dip Couns*

Human Formation  
Coordinator

**Rev Robert Taylerson**  
*BSc, PGCE, STL*

Spiritual Director

Introduction to Spirituality

## NON-RESIDENT TEACHING STAFF

### FULL-TIME

**Dr Mary McCaughey**  
*BBS, MA, H Dip Ed BD, STL, DD*

Director of Studies

Dogmatic Theology

**Dr Christopher Wojtulewicz**  
*BA, PGCE (Higher Ed), PhD*

Philosophy and Philosophical  
Theology

### PART-TIME

**Dr Sarah Boss**  
*BA, STB, PhD, STL*

Grace, Mariology, Creation and  
Eschatology

**Dr Angela Costley**  
*BA, MSt, PGCE, PhD, SSB, SSL*

Old Testament, Biblical Greek

## ACADEMIC PROGRAMME ADMINISTRATION

**Miss Anna Morley**

Academic Registrar

**Mrs Sue Perkins**

Academic Office Administrator



## ASSOCIATE TEACHING STAFF

Rev Simon Bishop	<i>SJ BA, MA</i>	Discernment
Rev Dr Ken Carleton	<i>BMus, MTh, PhD, FCCA, AKC</i>	Church History
Ms Mary P Casey	<i>JP, BEd (Hons), MEd, ALAM, LGSM, NPQH, FCollP</i>	Reading and Public Speaking, Learning Support
Canon Raymond Corbett	<i>STB, JCL, PGCE</i>	Canon Law
Rev Dr Michael Cullinan	<i>MA, PhD, STD</i>	Moral Theology
Rev David Doran	<i>BA, BSc, MA, STB, PhL</i>	Philosophy
Rev Dr Anthony Dykes	<i>BA, MA, PhD</i>	Latin
Rev Marco Egawhary	<i>STB, SSL</i>	New Testament
Canon Paul Fitzpatrick	<i>MA, STL</i>	New Testament
Rev Mgr John Hadley	<i>MA, BSc, PhL, STL, JCL</i>	Philosophy
Professor David Jones	<i>MA, MA, MSt, DPhil, FHEA</i>	Bioethics
Philomena Mullins	<i>BA (Hons), MA, PGCE</i>	Learning Support
Rev Dr Guy Nicholls Cong Orat	<i>MA, STL, DPhil</i>	Patristics, Sacramentology
Dr Jordan Pullicino	<i>BA (Hons), STB, MA, PhD</i>	Pastoral Theology, Missiology
Dr Sue Price	<i>BEd, PhD, AFHEA</i>	Pastoral Theology
Rev Ryan Service	<i>BA, STB, STL</i>	Catholic Social Teaching
Rev Daniel Seward	<i>BA, MA</i>	Church History
Eleonora Stefanyan	<i>MA, STM, STL</i>	Sacrament of Marriage
Rev Dr Ralph Weimann	<i>DD, PhD</i>	Sexual Morality
Rev Dr Zbigniew Zieba	<i>MA, SSL, PhD</i>	Old Testament, Biblical Hebrew

## HUMAN FORMATION

Miss Katarzyna Bieganska	<i>MA</i>	Human Formation Tutor
Mrs Joca Rogerson		Human Formation Tutor
Mr Peter Smallwood	<i>MBACP (Acc), DipCouns</i>	Human Development Coordinator and Tutor

## SPIRITUAL FORMATION

Rev James Preston	<i>BA (Hons), CertEd</i>	Spiritual Director	Human Formation, Spirituality
Rev Dr Gerard Sheehan	<i>MA, STD</i>	Spiritual Director	
Rev Robert Taylerson	<i>BSc, PGCE, STL</i>	Spiritual Director	Introduction to Spirituality

## PROFESSIONAL SERVICES STAFF

Mr Mark Carroll	House Manager	Mr Paul Meller	Librarian
Miss Rosie Doody	Finance Officer	<i>BSc, MSc, MA</i>	
<i>BA (Hons), MRes</i>		Mrs Deborah Morris	House Administrator
Mrs Jackie Hall FCA	College Bursar	Ms Rachael Rea	Rector's PA
Ms Alison Hutcheson	Cemetery Manager	<i>BA (Hons)</i>	
Miss Naomi Johnson	Museum Curator	Mr James Wigley	ICT Manager
<i>BSc, MSc</i>		<i>BSc</i>	



St Mary's  
College, Oscott