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Oremus

Westminster Cathedral Magazine



LUMEN CHRISTI!

*In Him was life, and the life was the light of men:
and the light shineth in darkness,
and the darkness did not comprehend it.*

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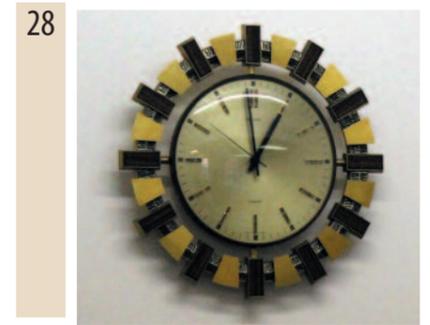
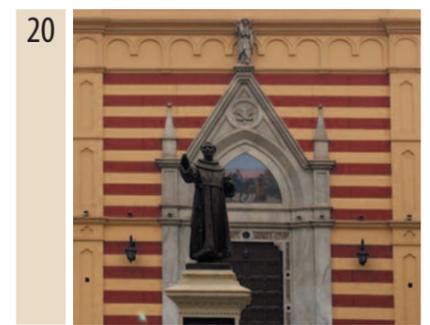
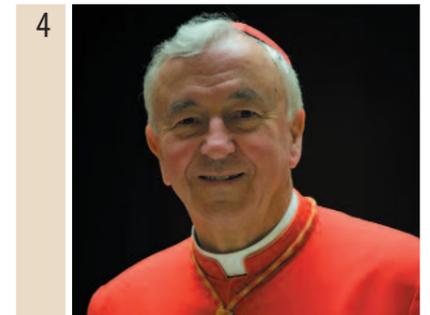
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From the Cardinal

'There are many things that can only be seen through eyes that have cried'

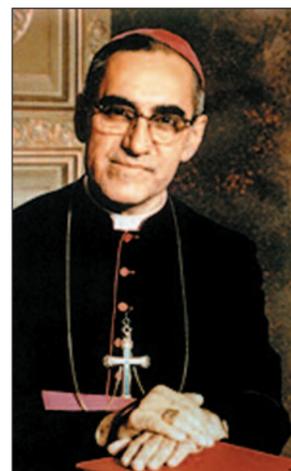
Archbishop Oscar Romero



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This year marks the 35th anniversary of the martyrdom of Archbishop Oscar Romero, who was shot while celebrating Mass in a hospital in El Salvador on 24 March 1980. Recently, the Holy Father declared that Oscar Romero had died for his faith in Jesus. He was killed *in odium fidei* (in hatred of the faith). He died for Christ and his Church; killed for witnessing to the truth. In doing this, he took Our Lord as his pattern.

Oscar Romero knew the power of the Resurrection, which is the Church's sustaining force. Shortly before his brutal death, he said: 'If they kill me, I shall arise in the Salvadoran people... Let my blood be a seed of freedom and the sign that hope will soon be reality.' He also said: 'You can tell the people that if they succeed in killing me, that I forgive and bless those who do it. Hopefully, they will realise they are wasting their time. A bishop will die, but the Church of God, which is the people, will never perish.'



As the shepherd of his people, Romero often meditated on the Paschal theme of the 'seed that has to die'. Even at his last Mass, during which he himself was offered on the altar with Christ, he referred to this motif: 'Whoever offers their life out of love for Christ, and in service to others, will live like the seed that dies... only in undoing itself does it produce the harvest.' He also told friends that his Archdiocese was living through a 'Paschal hour.' Romero's life serves as both model of and witness to the Easter mystery.

Oscar Romero died to himself well before his actual martyrdom. In reflecting on our role in building up the Kingdom of God, he said: 'We may never see the end

results, but that is the difference between the master builder and the worker. We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own.' When we decrease and die to ourselves, so that Christ and his Kingdom may increase and live in us, we truly become a liberated people – free from the temptation to be 'master builders' and released from the fear of our ultimate deaths and apparent failures.

Romero often watched before the Blessed Sacrament, listening to Christ. He once said that all people benefit from making time to enter the 'small intimate cell' which is to be found in every human heart, and into which 'God comes down for a private conversation.' In his search for Christ, he also re-echoed the powerful words of St John Chrysostom: 'Do you want to honour the body of Christ? Don't ignore him then, when you find him naked in the poor. Do not honour him in the temple with clothes of silk if, on your way out, you abandon him in his cold nakedness.' He sought Christ through the sacramental life of the Church and through a real and deep devotion to the poor and oppressed – those who see the world with the profundity of the Suffering Christ, who has shared and shed their tears.

As we celebrate the Passion, Death and Resurrection of Christ this year, let us rejoice in the fact that this is not only a historical event. The mystery of the Cross and Resurrection is, as Oscar Romero so eloquently shows us, a living and energising force that impacts on our lives and the lives of all whom we meet. Like him, then, let us try and live the reality of Easter as we embrace both the suffering and risen Christ today.

I wish you all a joyful and very happy Eastertide,

+ Vincent Nichols

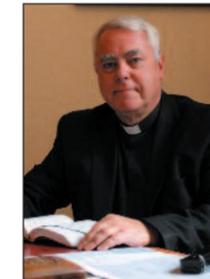
Cardinal Vincent Nichols
Archbishop of Westminster

From the Chairman

In May 2011 I was privileged to join in the bi-centenary celebrations of the battle of Albuhera, a battle of the Peninsula War in which several forebear regiments of the regiment of which I am the Honorary Chaplain took part. After the drum-head service and march past by serving soldiers from Spain, Portugal and the United Kingdom, we were taken into Elvas, a town on the Spanish-Portuguese border just a few miles from the battlefield, to visit the English Cemetery.

After the battle several senior English officers who had been killed in action were brought to Elvas to be buried, everyone else being buried in mass-graves where they fell. Because they were not Catholic they could not be buried in the city cemetery, but were buried in a small piece of land on top of the city walls – which became known as the 'English Cemetery'. Next to the cemetery was a small chapel in the hands of the Order of Malta. Over the years, both chapel and cemetery fell into serious disrepair, until a few years ago when some English expatriates living in Elvas formed a group to restore both sites. Happily, the cemetery is now clean and tidy and the chapel has been restored and is in regular use by both Catholics and Anglicans. A few weeks ago, I attended the annual London reception for

supporters of the English Cemetery, which was held at the Tower of London, through the kindness of the Royal Fusiliers whose RHQ is based there. We were given a very encouraging update on the life of the site and the chapel.



Writing on the eve of Easter seems so appropriate as the renovation of the cemetery and its adjacent chapel really is a little resurrection, mirroring in some small way the great Resurrection, in whose light we all work and live. Some time ago I was able to give the sacristan of St John's Chapel a chalice and ciborium as a gift from Westminster Cathedral, but I gather that they are still in need of a current Missal and Lectionary, so if there are any generous readers out there who would like to help this worthy cause perhaps they could give me a call. There is a very good website, too: www.british-cemetery-elvas.org

May I close by wishing all our readers and supporters a very happy and blessed Easter.

Canon Christopher Tuckwell

Like a Ray of Light in the Darkness: Rediscovering our 'Galilee' at Easter

These words were spoken by His Holiness Pope Francis at last year's Easter Vigil Mass in Rome. We encourage our readers to read the homily in full on the Vatican website (link may be found on the bottom of this page).

The Gospel of the resurrection of Jesus Christ begins with the journey of the women to the tomb at dawn on the day after the Sabbath. They go to the tomb to honour the body of the Lord, but they find it open and empty. A mighty angel says to them: 'Do not be afraid!' (Mt 28:5) and orders them to go and tell the disciples: 'He has been raised from the dead, and indeed he is going ahead of you to Galilee' ...

After the death of the Master, the disciples had scattered; their faith had been utterly shaken, everything seemed over, all their certainties had crumbled and their hopes had died. But now that message of the women, incredible as it was, came to them like a ray of light in the darkness. The news spread: Jesus is risen as he said. And then there was his command to go to Galilee; the women had heard it twice, first from the angel and then from Jesus himself: 'Let them go to Galilee; there they will see me'. 'Do not fear' and 'go to Galilee'.

Galilee is the place where they were first called, where everything began! To return there, to return to the place where they were originally called. Jesus had walked along the shores of the lake as the fishermen were casting their nets. He had called them, and they left everything and followed him (cf. Mt 4:18-22).

To return to Galilee means to re-read everything on the basis of the cross and its victory, fearlessly: 'do not be afraid'. To re-read everything – Jesus' preaching, his miracles, the

new community, the excitement and the defections, even the betrayal – to re-read everything starting from the end, which is a new beginning, from this supreme act of love.

For each of us, too, there is a 'Galilee' at the origin of our journey with Jesus. 'To go to Galilee' means something beautiful, it means rediscovering our baptism as a living fountainhead, drawing new energy from the sources of our faith and our Christian experience. To return to Galilee means above all to return to that blazing light with which God's grace touched me at the start of the journey. From that flame I can light a fire for today and every day, and bring heat and light to my brothers and sisters. That flame ignites a humble joy, a joy which sorrow and distress cannot dismay, a good, gentle joy.

In the life of every Christian, after baptism there is also another 'Galilee', a more existential 'Galilee': the experience of a personal encounter with Jesus Christ who called me to follow him and to share in his mission. In this sense, returning to Galilee means treasuring in my heart the living memory of that call, when Jesus passed my way, gazed at me with mercy and asked me to follow him. To return there means reviving the memory of that moment when his eyes met mine, the moment when he made me realise that he loved me.

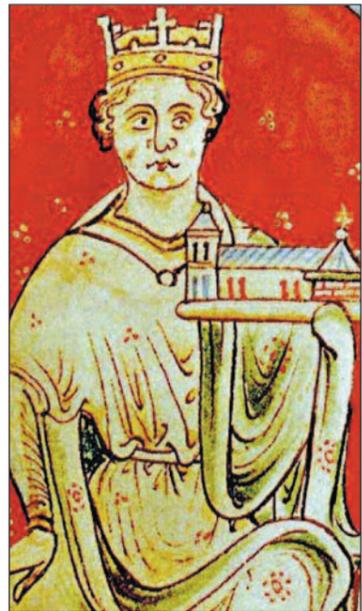
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Christianity and the Law of England: The 800th Anniversary of Magna Carta

This year marks the 800th anniversary of Magna Carta, which was sealed by King John at Runnymede in June 1215. In this article for Oremus, Sir Michael Tugendhat explores the immense significance Magna Carta has had on our lives ever since.

Sir Michael Tugendhat

Magna Carta is the name later given to the Charter King John executed in June 1215. He described himself (in an English translation from the Latin) as 'John by the grace of God, king of England...' He declared: 'Know that we, inspired by God and for the salvation of our soul... for the honour of God, and the exaltation of Holy Church, and the reform of our Kingdom, by the counsel of our venerable fathers, Stephen Archbishop of Canterbury... [and eight other bishops]... Master Pandulf, subdeacon, and member of the household of the Lord Pope...' These words were not formalities, even for a monarch as wayward as



King John. He had been excommunicated by the Pope in 1209, but that was lifted in 1213.

In August 1215, the Pope annulled the Charter. He did so, not on the ground that he disagreed with the contents as a matter of principle, but on the ground (familiar to lawyers, then as now) that an agreement obtained by duress is not binding.

After John's death the Charter was reissued in different forms, until 1225. In 1216 and 1217 it was issued under the

seals of William Marshal the Papal Legate. Marshal was Regent for John's young successor Henry III. In the 1217 re-issue it was split into two charters, one charter dealing with forest law, and the other (*Magna Carta*, or the Great Charter) dealing with the points for which it is now famous.

The Three Principles

The Charter of 1215 was a peace treaty between King John and his rebellious barons. But its terms do not simply reflect the outcome of an unprincipled power struggle in which each party extracted from the other whatever concessions they could. Its terms reflect an idea of kingship and government which was current at the time.

What *Magna Carta* became most famous for are a number of principles which underlie it, whether or not the principles are also expressed in it.

First is the principle of government according to law. It is what in English is called the rule of law: Kings (or any other form of government) cannot deprive people of life, liberty or property, except in accordance with law, and pursuant to a lawful judgment of a court. And governments cannot require anyone to obey their orders unless the orders are in accordance with law.

Second, there is a right to resist a king who oppresses his subjects, that is a king who gives unlawful commands, or who seeks to deprive them of life, liberty or property without a judgment of his court.

A third principle, which is closely identified with *Magna Carta* (although it did not appear expressly in the versions issued after 1215) was that there should be no taxation without the consent of the people given through their representatives.

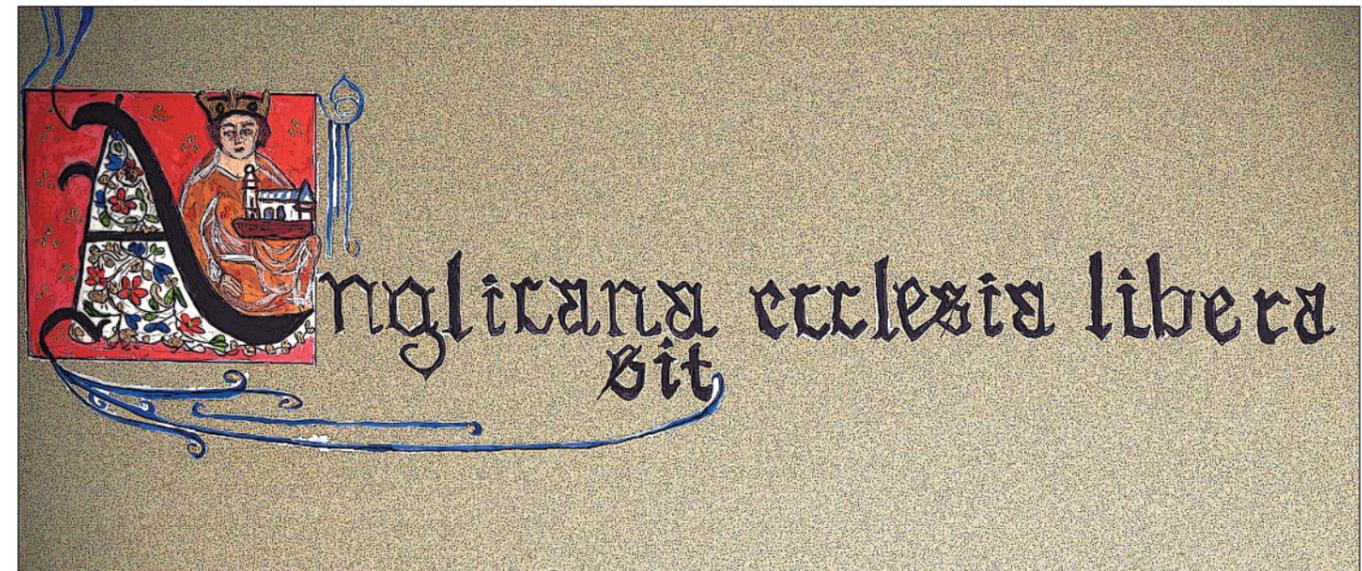


Illustration by Sharon Jennings

At all times in history, people have faced a dilemma. On the one hand, if people are to live in a peaceful and ordered society, safe from violent attacks by foreigners or by local criminals, they must live under a government. And everyone must obey that government. On the other hand, governments often use power in their own interests, and not in the interests of the governed. So what should people do when their government abused power, or gave orders that were contrary to the divine (or natural) law, which was believed to exist in both the pagan and Judaeo-Christian traditions?

Biblical basis

In the world of King John, most of the Greek and Roman literature which we know had not yet been rediscovered. So study of these questions centred on the Bible.

Although Archbishop Langton probably did not draft *Magna Carta*, it reflected his views. They were also the views of his fellow students and teachers at the University of Paris (one of whom had been the Pope who appointed him, and who imposed and lifted the excommunication on King John). They derived the idea that kings are subject to the law, and that the law should be written down, from passages from the Old and the New Testament, in particular:

Deuteronomy 17:18-19: 'Once seated on his royal throne, and for his own use, he must write a copy of this Law on a scroll, at the dictation of the levitical priests. It must never leave him, and he must read it every day of his life and learn to fear Yahweh his God by keeping all the words of this Law and observing these rules...'

I Samuel 10:24-25: 'Samuel then said to all the people, "You have seen the man whom the Lord has chosen..." And all the people acclaimed him shouting "Long live the King!" Samuel then explained the king's constitutional position to the people and inscribed this in a book which he placed before Yahweh'.

Separation of Church and State

One of the original functions of human rights is as rules or principles which define when a people might resist or rebel. Resistance or rebellion was moral (although not necessarily

lawful) when a government infringed these principles sufficiently seriously. So, for example, our own Bill of Rights of 1688, and the American Declaration of Independence, set out the infringements of rights as a result of which (as the rebels alleged) the King had forfeited his right to rule them.

Magna Carta also stands for a fourth principle that is central to the modern idea of the state: the idea of a secular state separate from the Church (although King John and his contemporaries conceded to the Church a superiority over the State which no modern Western state concedes). The first article of *Magna Carta* provides that the Church shall be free ('*Quod Ecclesia Anglicana libera sit.*')

The separation of Church and State derives from the words of Jesus himself ('Render to Caesar the things that are Caesar's, and to God the things that are God's': Mk 12:17), and from the fact that the early Christians had no relationship with the Roman state. But following Constantine's adoption of Christianity, he and his successor Emperors sought to exercise over the Christian Church the influence that Roman Emperors had exercised over Roman pagan religion. Emperors took the highest priestly title, *Pontifex Maximus*. From the eleventh century, Popes sought to end this subjection of the Church to the secular rulers, in what has been called the Investiture Controversy, or the Papal Revolution. But in the societies of North Western Europe, in which almost all the population consisted of subjects of the king who were also members of the Church, the separation of Church and State was difficult to implement in practice. The murder of Thomas Becket was as recent as 1170.

Stephen Langton probably was responsible for including in *Magna Carta* the provision that the Church should be free – which meant free from the control by the King, such as Henry II (and more recently John himself) had sought to exercise.

The principles for which *Magna Carta* is most famous are the articles which have never been repealed, but remain as they were enacted into law in 1369 under Edward III. It is because *Magna Carta*, and many other provisions of English law, owe their origin to the Judaeo-Christian ideas of the Bible that it used to be said that Christianity was part of the law of England.

Sir Michael Tugendhat is a retired High Court judge.

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'Mightily Infected With Popery': Pilgrimage to Catholic Lancashire

Anne Marie Micallef

In October 2015, members of the Guild of St John Southworth and some others will be going on pilgrimage, not to Lourdes, Fatima or the Holy Land, but to Catholic Lancashire.

During the reign of Queen Elizabeth I the law made it obligatory for all her subjects to attend Anglican services on Sunday. It was also against the law to convert to Catholicism and to be a Catholic priest was considered treason. During the period 1584-1646 many Lancastrians disobeyed these laws and 15 Catholics were executed for the Faith in Lancashire. They are known as 'The Lancashire Martyrs'.

Westminster Cathedral's own St John Southworth was very proud of his Lancastrian roots. He began his gallows speech with the words: 'I am a Lancashire man and am brought hither not for any crime I have committed against the laws, but for being a priest and obeying the commandments of our Saviour Jesus Christ'. St John Southworth was imprisoned in Lancaster Castle in 1626. He was hung, drawn and quartered in London in 1654.

Those who refused to attend Anglican services were called recusants. The British Museum has a document from 1589, which begins: 'The County of Lancashire is mightily infected with Popery... The wives, children and servants of some, being also chief officers there, are notable recusants'. It is therefore fitting that Lancashire be a place of pilgrimage for people today.

The October pilgrimage will include daily Mass. The pilgrims will visit the places associated with St John



Southworth, including a visit to Samlesbury Hall (pictured) where he may even have been born in about 1592 and where some of his

vestments are on display; Lancaster Castle, where he saw his friend and fellow priest, St Edmund Arrowsmith, being led to his death; and the Church of St John Southworth in Cleveleys.

The pilgrimage will also visit Little Crosby (possibly the oldest Catholic village in England), Stoneyhurst, Leyland, Whalley Abbey, Towneley Hall, and the two Cathedrals in Liverpool. Pilgrims will be accompanied by a blue badge guide and travel by train or coach.

If you are interested in taking part in this Catholic pilgrimage, please contact either Anne Marie Micallef on 0207 931 6067 or Pax Travel Ltd on 020 7485 3003 (or email: info@paxtravel.co.uk, website: www.paxtravel.co.uk)

Anne Marie gives talks on St John Southworth. If you belong to a Catholic group or organisation and would like to hear one of these, please contact her on the number above. Similarly, if you are interested in the Guild of St John Southworth.

Guild News: St Michael & St Martin's, Hounslow

Anne Marie Micallef

On Thursday 19 February, over 200 hundred people, including 90 confirmation candidates and their families from the church of St Michael and St Martin, Hounslow, visited the Cathedral.

They were welcomed by the members of the Guild of St John Southworth, who together with four parishioners as their guides, provided them all with simultaneous tours of the Cathedral.

Nicole Ahlawat, a candidate on the parish programme, said: 'It was an interesting experience. Our Cathedral guide gave us some good information and it was good to see the place where we will be confirmed later in the year.'

The young people are being confirmed on 20 June. In addition to the Confirmation candidates, members of the Guild of St John Southworth welcomed visitors from all over the country and all over the world during the February half term.



If you are interested in joining the Guild of Saint John Southworth contact Anne Marie Micallef by emailing annemariam@rcdow.org.uk

Cathedral Administrators: Bishop Patrick O'Donoghue

In this, the last in our series on Cathedral Administrators, Natasha Stanic interviews Bishop Pat O'Donoghue, who was the Administrator of Westminster Cathedral from 1990-1993, an Auxiliary Bishop of Westminster from 1993-2001 and the Bishop of Lancaster from 2001-2009.



Could you tell us in what way your family background and the years of adolescence helped you or perhaps even made you decide to become a priest?

I was brought up on the family farm by loving parents with my three sisters and brother during a time of hardship and conflict – Ireland was recovering from a disastrous Civil War and a world war was looming. From an early age I was aware of the scarcity and poverty of rural

life and the economic pressures that forced people to emigrate. Looking back I can see that these experiences were the sources of my later concern as a priest and bishop for the poor and migrant.

I came from a religious family who instilled in me faithfulness to Sunday Mass, frequent daily Mass and prayer, but my sense of vocation only came later in life. I had completed secondary school and had begun my first job as a clerical worker in the Post Office. In fact, it was my fellow postal workers who noticed something about me and encouraged me to study for the priesthood. I always remember that I discovered my vocation out in the world as I earned my living.

Again, I can see that this experience shaped my passion as a priest and bishop to go out into the secular world with the Gospel and not be content to retreat into an inward looking, self-obsessed Church. I agree 100% with this insight of Pope Francis: 'When the Church does not come out of herself to evangelise, she becomes self-referential and then gets sick'.

In 1959, you came to London and having trained for priesthood you were ordained in 1967, after which your 34 years of service in the Diocese of Westminster began. In what kind of work were you involved before you came to the Cathedral?

One of my happiest times as a priest was my ministry as a chaplain at Central Middlesex hospital when I was curate at Our Lady of Willesden. When I first walked through the door I had no idea how it would change my life. I had a fear of hospitals and without any training for hospital

chaplaincy work I nervously walked down the long corridors. I prayed hard and the Lord intervened in a wonderful way. I passed a doctor and he asked if I was the new Catholic chaplain. He must have sensed my anxiety because he took me under his wing, introducing me to doctors and, even more importantly, to all the head nurses on the wards.

After Willesden, I was asked by Bishop Guazzelli to form a diocesan pastoral team for mission, and Fr Tom Egan and Fr Michael Giffney joined me. We had a dual approach to mission combining a series of intensive discussions about the Church and her mission with street-by-street home visits culminating in house Masses. Looking back at these three years of mission work, visiting over 20 parishes, I can see the early seeds of *Fit for Mission?* Drawing on my experience of working with a clerical team I realised that for mission to be truly effective the laity must be involved as agents of evangelisation, and not just as recipients. It is vital that all lay people realise that they have been empowered to evangelise through the sacraments of Baptism and Confirmation. The absence of lay men and women in parish mission work is a clear sign to me that the Church remains too clerical.

From the early 1980s to 1993 you were attached to the Cathedral, first as Sub-Administrator and then as its Administrator. How do you remember those years?

There is a phrase in *Gaudium et Spes* that expresses my time at Westminster Cathedral, 'man cannot fully find himself except through a sincere gift of himself' (GS 24). I'm convinced that the Cathedral came alive because we forgot about ourselves by focusing on others. The opening of the Passage and Cardinal Hume Centre galvanised the generosity of so many Cathedral parishioners, as did the very popular art exhibitions that featured London artists, organised with the enthusiastic support of the BBC journalist Richard Baker.

One of the key moments of my time as sub-administrator was the pastoral visit of Pope St John Paul II. I remember the young people gathering in the Piazza shouting up to the Holy Father on the balcony, 'We love you' and the Pope shouting back 'I love you'. What a beautiful image of 'heart speaking to heart', which should be the charism of every cathedral and parish. After all the engagements of the day, and when the doors finally closed, the Pope asked to walk around the Cathedral in the quiet of the evening. I cherish the memory of spending time with the Holy Father just gently chatting, getting to know each other.

I also cherish my memories of Cardinal Hume, and the times he used to come up to my rooms for a chat. He was a great friend, and I'm sure that his genuine holiness and easy approach drew many people to the Cathedral. It is my hope that one day the Archdiocese of Westminster will present the cause of Basil Hume to the Holy See in recognition of his sanctity. I was sad to leave the Cathedral to take up the responsibilities of Rector of Allen Hall, the seminary, but, as priests, we go where our bishops say we're needed.

In 1993, you were appointed the Auxiliary Bishop of Westminster and eight years later, following the sudden death of Bishop John Brewer, you were made the fifth Bishop of Lancaster, the post you held until your retirement in 2009. I wish to focus on two major contributions to the public debate which you presented during your time in Lancaster: *Fit for Mission? Church*, which is a review for the future with fewer priests encouraging all Catholics to be more missionary focused and *Fit for Mission? Schools*, which is a teaching document on Catholic education in Catholic schools. Both were praised but also evoked harsh criticism. How were you affected by their very mixed reception?

My only desire as a bishop is to proclaim the Gospel of Our Lord, 'in season and out of season'. If doing this causes controversy, so be it. I was pleased when I was called to appear before the House of Commons Select Committee for Children, Schools and Families, because its chairman objected to my report *Fit for Mission? Schools*. It was a wonderful opportunity to defend on the national stage the right of our Catholic schools to be truly Catholic and not just Catholic in name only.

Pope Francis rightly says that we must defend our schools from 'ideological colonisation'. To quote a Catholic teacher talking about secularist education projects, 'one doesn't know whether the child is going to school or to a re-education camp'. This is why I'm totally opposed to politicians imposing compulsory sex education in schools. This is clearly a Trojan horse to impose their gender ideology and sexual permissiveness on Catholic children from an early age.

I was disappointed that none of my fellow bishops publicly defended me when Barry Sheerman MP, the Chairman of the House of Commons Select committee, called me a 'fundamentalist' in *The Observer* and *The Guardian*. I'm still baffled as to why my brother bishops didn't support me. However, looking back, what is uppermost in my mind is the prompt and unequivocal support I received from many Dicasteries of the Holy See, and from hundreds of ordinary Catholics in this country and around the world. I was also supported throughout the whole *Fit for Mission?* project by two of my younger clergy, Fr Robert Billing, my secretary at the time, and Deacon Nick Donnelly.

My other report *Fit for Mission? Church* was praised by Archbishop Piacenza, then secretary to the Congregation for Clergy, for providing 'an effective, practical instrument for advancing the much heralded New Evangelisation.' Cardinal Levada, then Prefect for the Congregation of the

Doctrine of the Faith, even wrote a preface for it. Sadly, it was not possible to include this because it arrived after the date of publication! But I am so grateful for his support and the assistance of the world-renowned theologian Cardinal Avery Dulles SJ, who, though ill, reviewed an early version of the text.

In 2009, I went to Rome to personally present the *Fit for Mission?* reports to Pope Benedict XVI, in which he showed great interest. I take some satisfaction in this sentence in the Holy Father's 2011 *motu proprio* announcing the Year of Faith, 'It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous.' (*Porta Fidei* 10).

I would like to start the last question with yet another of your quotations: 'My job is not that of managing director of the Church plc, but servant of the Word of God and shepherd of the flock.' You said this well before Pope Francis was appointed to the See of St Peter, soon after you came to Lancaster. You were planning to sell the grand Bishop's House and spend much of the proceeds on relieving the problems of the poor. I do not know whether your plan was realised, but you obviously wholeheartedly agree with the Pope's rejection of wealth.

I spoke about a bishop not being a 'managing director of the Church plc' back in 2002, nearly thirteen years ago. The Diocese did sell the Bishop's House, a 16 room Victorian mansion, and I happily moved into a more modest self-contained flat at the Cathedral. Money from the sale was allocated to projects after making provision for the accommodation of my successors.

One of the pastoral projects dear to my heart was the foundation of a Cenacolo at Kendal, Cumbria, a 'school for life' for young men seeking freedom from drug and alcohol addiction. I think the work of Mother Elvira Petrozzi and her worldwide network of Cenacolo communities exemplifies one of Pope Francis' priorities, when he calls on us to go out to the peripheries. I have fond memories of meeting Mother Elvira during my time at Lancaster.

One of the greatest crises I had to confront during my time as Bishop of Lancaster was the shocking discovery that the Diocese was in severe financial difficulty. It was only due to the generosity of our parishes, and help from financial professionals, that we were able to pull back from the brink. I will be forever grateful to Mgr Paddy Mulvany and Mr Stephen Moore for their help in this matter.

Seeing all the excitement and concern stirred up by Pope Francis calling two Synods on the Family, I want to conclude by sharing one of the insights that I've drawn from my life as a priest and bishop – like Our Lord before us, we have to love others enough to be able to speak hard truths in order to protect them from the harmful consequences of sin. Christ doesn't ask us to make everything easy for people, he asks us all to take up the Cross. Once you accept this, you truly experience the joy of the Gospel.

This Joyful Eastertide Away with sin and sorrow...

Frances Street

*This joyful Eastertide,
Away with sin and sorrow.
My Love, the Crucified,
Hath sprung to life this morrow:*

*Had Christ, that once was slain,
Ne'er burst his three-day prison,
Our faith had been in vain:
But now hath Christ arisen.*

*My flesh in hope shall rest,
And for a season slumber:
Till trump from east to west
Shall wake the dead in number:*

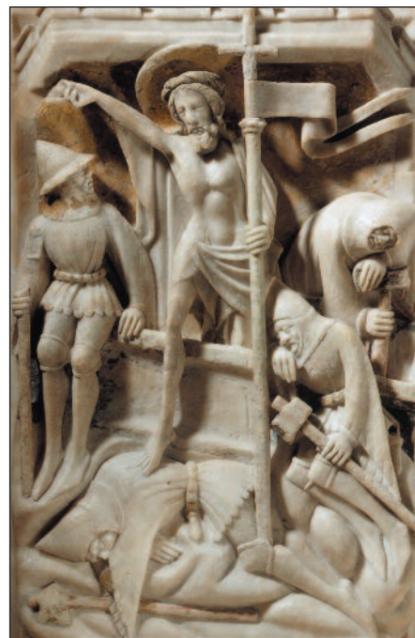
*Death's flood hath lost its chill,
Since Jesus crossed the river:
Lover of souls, from ill
My passing soul deliver:*

G R Woodward (1848-1934)

George Ratcliffe Woodward, author of this well-loved Easter hymn, was an Anglican clergyman and classicist whose influence upon the rediscovery of traditional hymns and carols cannot be overstated – although it is often overlooked. After his ordination in 1874, he served as assistant curate of St Barnabas, Pimlico Road – the first church explicitly built to embody the principles of the Oxford Movement, which Woodward ardently espoused. As is well-known, this movement – heavily inspired by Blessed John Henry Newman amongst others – sought to re-align Anglican belief and practice with its origins; indeed, it propounded the belief that Anglicanism was a third branch of the one Holy, Catholic and Apostolic Church.

Woodward devoted his long ministry wholly to this belief. His training in the Classics enabled him to research much Orthodox liturgy and hymnody, which he translated into verse. He spent some years in the parish of Little Walsingham, a restoration of England's Roman past which must have delighted him. Later returning to St Barnabas as assistant priest and precentor, he formed the St Barnabas Choral Society, introducing plainchant. But his great passion was English medieval carols, mostly neglected since the Reformation: he left no manuscript unturned in his search, and – where the original tunes had been lost – combed the European tradition for suitable settings, publishing several collections, including *Hymns and Carols for Christmas-Tide*, *A Cambridge Carol Book* and *The Cowley Carol Book*.

Ding, dong merrily on high and *Past three o'clock*, both included in Woodward's collections, seem to be the epitome of Medieval-ness, with their *sungen* and *swungen*,



and *Good morrow, masters all*; and it comes as something of a shock to discover that they were in fact written by Woodward himself! It seems that he found the medieval remains somewhat meagre, and decided to augment them with his quite convincing creations.

This joyful Eastertide has much of the same feel about it, with deliberate archaisms like *Eastertide*, *morrow*, *slumber* and so on. There is also the economy of expression, and the lilt and effortless rhyming of a carol. Simple and bold images – *his three-day prison* and *trump from east to west/shall wake the dead in number* – seem typical too. However, although a chorus or *burden* is very much a feature of the carol, the allusion here to St Paul's unforgettable words about the Resurrection (1 Cor 15:14) points to a different passion of Woodward's: the basic tenets of the Faith. We see this again with the reference to the Day of Judgement in verse three.

The last verse, with its well-known Old Testament image of death and salvation, seems to echo Charles Wesley's wonderful hymn *Jesu, lover of my soul*; and although Woodward was miles away from the Protestant tradition from which that sprang, there is one clear similarity between them: personal faith. For, unlike so many other Easter hymns, this is not so much a triumphant song in praise of the *risen, conquering Son*, as a gentle and personal reflection on the love and salvation he gives us. The delicate tune – a seventeenth century Dutch Psalm setting harmonised by Woodward's colleague Charles Wood – is a perfect partner for the words, and make it a joy to sing.

Woodward is commemorated not only by his much loved hymns; there is a physical memorial to him (including a faulty Latin inscription!) outside the church of St Augustine of Canterbury in the Archway Road. Something which might have pleased him more is the fact that St Barnabas' Church not only retains its original Anglo-Catholic identity, but also hosts a parish of the Melkite Greek Catholic Church in the United Kingdom.



JOURNEYS OF FAITH 2015

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The Church's Year of Consecrated Life

Offering a special kind of witness to the Gospel

To highlight the Church's Year of Consecrated Life, we publish this month a piece by a member of the Society of Jesus, who also happens to have a long connection to the Cathedral. More on Vocations and the Consecrated Life on page 34.

For the Greater Glory of God: The Jesuits

Fr Michael Marchlewski SJ

Wherever in the Church, even in the most difficult and extreme fields, at the crossroads of ideologies, in the social trenches, there has been and there is confrontation between the burning exigencies of man and the perennial message of the Gospel, here also there have been, and there are, Jesuits.

(Paul VI, Address to the 32nd General Congregation of the Jesuits, 1974).



In 1540 St Ignatius and his companions never imagined that their little Society would realise such a dream. The Formula of the Institute merely says that the Society of Jesus was founded 'for the defence and propagation of the faith', trusting that the Pope might 'use them wherever he deemed it would be

for the greater glory of God and the benefit of souls'. A rather modest proposal indeed.

But the turbulent convulsions of Renaissance Europe were birth pains for valiant men who indeed went forth to proclaim the Gospel of reform in the local Church, the universal Church at Trent, and to every corner of the known world – to wit, Francis Xavier in the Far East, Matteo Ricci in China, Roberto DeNobili in India, even in the famed Reductions in Latin America. Henri de Lubac and Karl Rahner come to mind as well. Their mission then, as today: to build bridges of understanding and dialogue with those estranged from the Church and those yet outside the bounds of the visible Church.

Such far flung missions were informed by the mind of Ignatius who demanded 'thinking with the Church and in the Church', to love and serve the Vicar of Christ on earth with that 'effective and affective' devotion to him and the

Church he guides. As companions of Jesus they must identify with and share in His love for the poor as their preferential option in every choice of ministry, not as an ideology but radical obedience to Christ poor.



The Spiritual Exercises of St Ignatius weave together the beginnings of the Society to the present, knots and all. They radiate the charism of the founder and facilitate finding God in all things, revealing the image of his Son not on cloth but in one's very soul. Novices learn this from day one. The fully formed make it happen.

'I would like to encourage you and your confrères to continue on the path of this mission in full fidelity to your original charism (for) the Church needs you, relies on you and continues to turn to you with trust, particularly to reach those physical and spiritual places which others do not reach or have difficulty in reaching'.

(Benedict XVI, Address to the 35th General Congregation, 2008)

Fr Michael Marchlewski SJ is a member of the US Central and Southern Province of the Society of Jesus. He is well known to regular readers of Oremus, and has been a Summer supply priest at Westminster Cathedral for many years.



CAFOD Westminster: The courage to give

Michael Walsh

On Holy Saturday night, 4 April, the great joy of Easter is particularly intense for the 560 adults baptised or received into full communion of the Church at Easter Vigil Masses in the Diocese of Westminster. At this high point of the whole year parish communities rejoice with the candidates, often without realising that Lent itself has its origins in the courageous journeys of the first Christians.

Facing the danger that pagan authorities might infiltrate their communities and destroy them, Christians in the second and third centuries sought the testimony of reliable Christian friends of enquirers about their sincerity and way of life. In the forty days before Easter the catechumens – accepted as candidates for baptism – fasted and spent long hours in prayer. Sometimes they changed their occupations. Nowadays, the scrutinies in Lent reflect the caution, care and loving concern of the first Christian communities. Out of solidarity with them Christians as a whole decided to accept the disciplines of Lenten preparation.

Prayer, fasting and giving alms are still the means of preparing for Easter. They are means to an end – conversion, a change of heart and direction, vital for new Catholics and old. The great joy of the Easter Vigil is not a destination but the beginning of the next stage of our journey, living lives. Inflamed with the gifts of the Holy Spirit, zealously we look forward to exploring again what it means in daily life to use the experience of entering the death and resurrection of Jesus and to develop a long term perspective of following Christ more closely.

The Pope's difficult message

From the day he was elected, Pope Francis, too, has been giving us direction to the discomfort of many. Soon now he will address our stewardship of the globe through a document providing a Christian perspective to crucial governmental decisions in the United Nations about development and the environment. The unmistakable signs are that the Holy Father will address the crying need for action to curb climatic degradation by calling for a slowing of the rate of increase in carbon dioxide in the environment and for measures to treat the raging cancer of widening social inequality.

Very likely the Pope will also have a difficult message for all people of goodwill. The Holy Father may remind us to be responsible stewards, probably by asking us to focus our prayer on a successful conclusion to the UN summit, and in our own lives to reduce our reliance on energy and to live simply all round. He will call us to conversion, reminding us that prayer, fasting and abstinence, and alms-giving are not just for Lent.

As the official agency of the Bishops of England and Wales, CAFOD is calling on Catholics to add their voices to the campaign for an effective international agreement on climate action and balanced development. Practically, CAFOD is devoting scarce resources to working with partner organisations in the poorest countries to help them to develop sustainable agricultural production adapted to changing climatic conditions and to secure shelter, medicine, and clean water. It is also helping poor communities to survive emergencies such as hurricanes and floods through emergency drills. Presently, nine out of ten deaths in emergencies are in the poorest countries. The crops and habitat of the great majority of the people most at risk from climate change are in the least developed countries, among the 400 million poorest people in the world. More than 175 million of them live on 77p or less a day.

In most parishes, the faithful returned CAFOD envelopes early in March after short talks at Mass in which people were invited to contribute at least the price of a meal. This year Catholics have an additional incentive to give generously. Donations to CAFOD will be matched by the British Government up to £3.5 million if received at CAFOD's Romero House before Wednesday 1 July 2015. In 2012, when the Government made similar provision, parish contributions soared, not least that of Westminster Cathedral itself whose congregations' generosity assisted CAFOD's work with nearly £20,000. This Easter let us make it an Easter to remember, especially for reaching out to the poor globally.

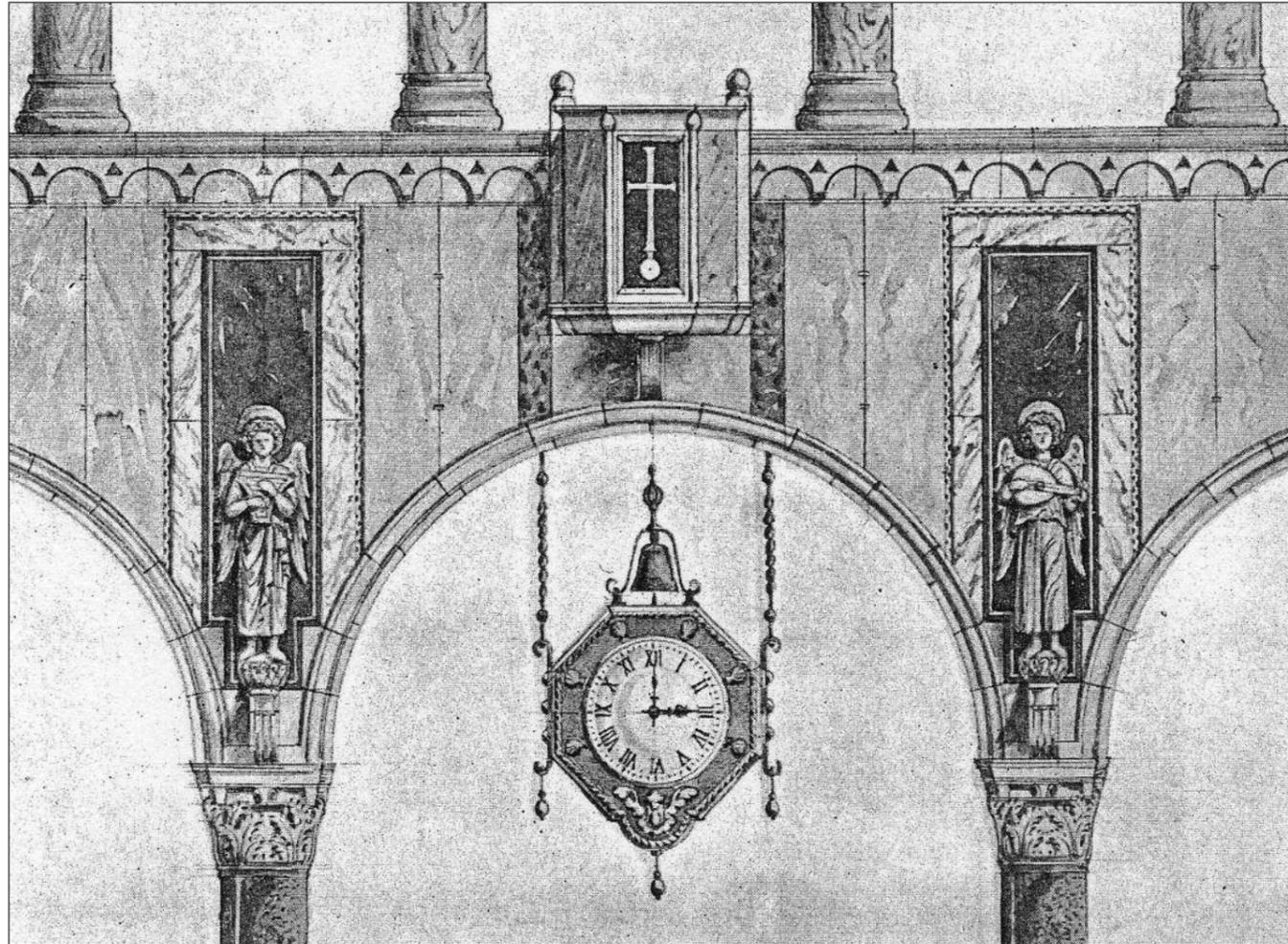


The image shows James Elliott (centre), a recently baptised Catholic, with Bishop John Arnold and parishioners at Our Lady of Mount Carmel and St George, Enfield. After being received into the Church, James challenged himself to run the London Marathon to help CAFOD's overseas work.

Michael Walsh is a volunteer with CAFOD Westminster

The Cathedral Clock: Ninety Years of Service

Patrick Rogers



John Marshall's 1924 design for the Cathedral organ screen and clock.

On entering the Cathedral by the main doors, the visitor will be standing in the narthex, with its marble floor and walls and the Cathedral's Henry Willis III Grand Organ directly overhead. Traditionally occupied by penitents and catechumens awaiting baptism, here the Paschal Candle is lit from the new fire at the start of the Easter Vigil. Between the narthex and the nave, where the marble floor gives way to wood-block, is the organ screen, supported by twin red Swedish granite columns symbolizing the dedication of the Cathedral to the Most Precious Blood of Our Lord Jesus Christ. From the arch between them hangs the Cathedral clock.

Of course, there are many other clocks in the Cathedral complex, but this one was intended for the use of visitors, and members of the clergy using the sanctuary and pulpit. The clock was designed by John Marshall, at that time



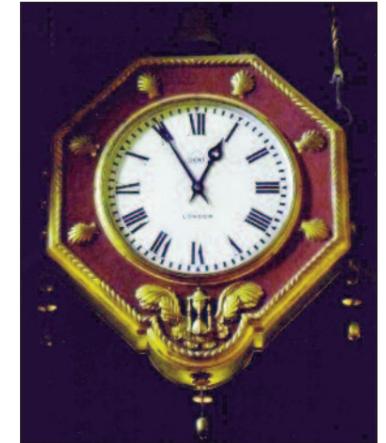
The Cathedral organ screen and clock today.

architect-in-charge of the Cathedral and head of the firm of Bentley, Son & Marshall. The marble organ screen, with its twin gilt bronze angels and clock, formed one of the last projects which Marshall undertook before his death on New Year's Day 1927. The clock was made in 1924 By Messrs Dent & Co of Cockspur Street, Trafalgar Square. Dents were chronometer, watch and clock makers to King George V, Queen Mary and the Prince of Wales. They were also primary standard timekeepers at the Royal Observatory, Greenwich, and made 'the Great Clock of the Houses of Parliament' better known today as 'Big Ben'.

The Cathedral clock is made of mahogany, painted and gilded, and decorated with six scallop shells – the symbol of both St James the Great and of pilgrims, and an appropriate symbol as visitors to the Cathedral pass below – with a winged hourglass at the base. Stamped on the metalwork is 'Dent. London. 1924. Cockspur Street, London. 61264'. The clock was paid for by a single donor, Mr E M Barker, and cost £264 (about £12,000 today). The bell above the casing originally rang each hour with a single note on the half hour – thus reminding both worshippers and clergy of the passage of time. However, this mechanism was found to be distracting and was subsequently disconnected.

On the afternoon of 24 September 1924 the clock was slowly raised into position using a light rope and tackle. But suddenly one of the ropes parted under the strain and the clock crashed to the ground. Fortunately, there were no injuries but, although the glass face was not even cracked, the mechanism was badly damaged. After extensive repair by

Messrs Dent it was again raised to its present position in February 1925, this time using stronger rope. It is now supported by chains.



The Cathedral clock

It was initially expected that the proximity of the main doors and the vibration of the great organ above would cause problems with time-keeping. But after a month it was reported that the new clock was deviating by only twenty seconds a week. Unfortunately, the Blitz and ninety years of constant use have taken their toll, and the clock is now significantly less reliable than it used to be.

Patrick Rogers' latest book, *Westminster Cathedral – An Illustrated History*, recounting the story of the Cathedral from its earliest origins to the present day, is available from the Cathedral Gift Shop.

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JOURNEYS OF FAITH 2015

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CATHOLIC LANCASHIRE

BY THE GUILD OF ST JOHN SOUTHWORTH

MONDAY 5TH - THURSDAY 8TH OCTOBER 2015

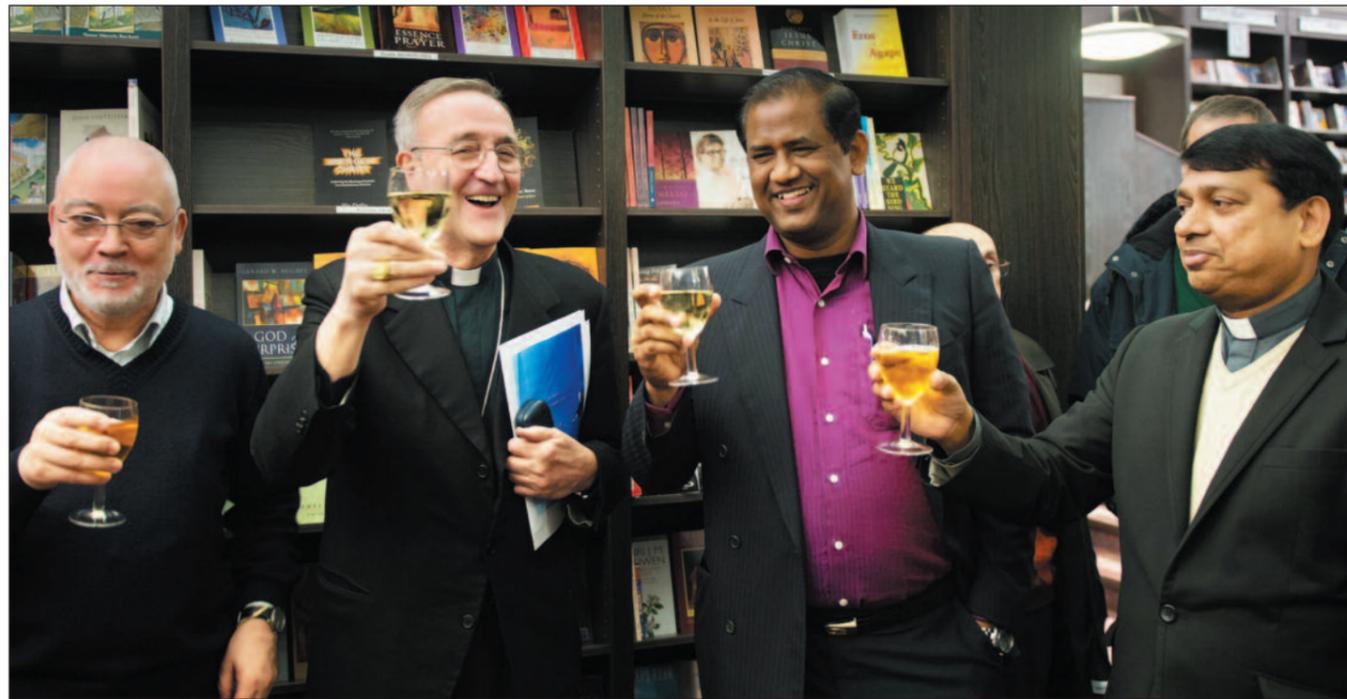
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New Website for St Pauls Bookshop

On Thursday 19 February, HE Archbishop Antonio Mennini, Apostolic Nuncio to Great Britain, visited the St Pauls Bookshop, next to the Cathedral, to launch and bless their new website. He was greeted by Fr Vincenzo Santarcangelo SSP, Fr Michael Raj SSP, the Provincial Superior, and Fr Francis Kochupaliath SSP, Director of St Pauls, London. Many others were also present for this joyous occasion. The new website may be viewed here: www.stpauls.org.uk



©Diocese of Westminster

RCIA Rite of Election

Cardinal Vincent Nichols, with Bishops John Sherrington and Nicholas Hudson, and the Episcopal Vicars of the Diocese, welcomed 558 individuals from 108 parishes to the Rite of Election at the Cathedral over the weekend of 21 and 22 February. The Rite of Election is a key milestone in the Rite of Christian Initiation of Adults (RCIA) for those who are preparing to be baptised or to be received into full communion with the Catholic Church at Easter. During the Rite which followed the homily, catechumens and candidates, supported by their godparents and sponsors, made a public commitment to continue to conform themselves to Christ as they prepare to enter into full communion with the Catholic Church at Easter.

CAFOD at the Cathedral

This year's Lent Fast Day collection at the Cathedral raised £3,932. The photo shows some of those who helped collect the money while raising awareness of CAFOD. Every pound given to the CAFOD Lent appeal this year will be matched by the UK Government, up to the value of £5m.



©Wenison A. Ovi/www.picture-ur.net

Celebrating Seville and London



©Spanish Tourist Office

A delegation led by the Deputy Mayor of Seville visited Westminster Cathedral on Thursday 12 March, to honour the first Archbishop of Westminster, Cardinal Nicholas Wiseman,

born in *Calle Fabiola*, Seville. As mentioned in an earlier edition of *Oremus*, the Cardinal wrote a novel called *Fabiola*. Fr Michael Donaghy led the group in prayers at the tomb, flowers were laid



©Spanish Tourist Office

and a commemorative plaque left in the chapel. The evening continued in the Cathedral Hall with a lively celebration of Seville's famous Holy Week traditions. Seville oranges formed the basis for the refreshments, based on an *aperitivo* featuring Beefeater gin, plus lots of sherry and the finest Andalusian ham from pigs fed on acorns (*jamon de bellota*).

St Patrick's Night

The Friends of Westminster Cathedral organised a very successful St Patrick's Night Celebration, which took place in the Cathedral Hall on Saturday 14 March. The event raised money for the Friends and included Irish-themed acts and entertainment.



©Christina White

Stations of the Cross

Every Friday throughout Lent, a Cathedral chaplain has led the Stations of the Cross in the Cathedral. At the time of writing, this popular devotion will take place another two times before Easter itself. *We adore you, O Christ, and we bless you, because by your holy Cross you have redeemed the world.*

©Oremus



Concert: Byrd's Masses

The Masses of William Byrd
Tuesday 7 July at 7:30 pm
Westminster Cathedral

Westminster Cathedral Choir, conducted by Martin Baker. Tickets £20. Available from 1 May at www.ticketmaster.co.uk, Tel: 0844 847 1524.

Also available in person from Westminster Cathedral Gift Shop.

Please Note: Many events happen at Westminster Cathedral every month and, as we are constrained by space, we cannot always feature stories immediately in *Oremus*. For up-to-date stories and photos, please visit our Facebook or Flickr pages: www.facebook.com/westminstercath and www.flickr.com/photos/westminstercathedral

Catholicism in Cairo: A Faith Expressed through Architecture



©Author's collection

Gregory Bilotto

Cairo, meaning 'victorious', was founded under the Fatimid dynasty over one thousand years ago in the Early Middle Ages and transformed from its medieval foundations into a large metropolitan and urban capital, rich in diversity and heritage. A part of this heritage was formed in the nineteenth and early twentieth centuries when European Catholics were invited to initiate schools and later parishes. French, Italians and Maltese were some of those that arrived in Egypt founding numerous Catholic schools, churches and cathedrals in Cairo and its surrounding suburbs. St Joseph's church and the related Collège-des-Frères near Abdeen Royal Palace in downtown Cairo are two examples of these institutions still thriving today.

St Joseph's church was designed and constructed under the Italian architect Aristide Leonori (1856-1928) on Mohamed Farid and Banque Misr (Bank of Egypt) Streets in the Bab al-Louq or agricultural entryway neighbourhood of Cairo in 1909. The church was built on the former property of Mustafa Fahmi Pasha, purchased in 1906 under the French Order of Saint Jean-Baptiste de La Salle; his palace was razed in 1913. The Lasallian Order follows the principles of their founder, Saint Jean Baptiste de La Salle (1651-1719), for educational instruction and they established their Cairo school in 1888. Eventually, the Lasallian Order expanded into the large Collège-des-Frères, now connected to the church of St Joseph.

Aristide Leonori, born in Rome, was educated in civil engineering and architecture. His career was mostly dedicated to the design of several structures for Catholic institutions, namely churches, schools and hospitals in Rome, the United States and other places. He can be considered among the Cairene architects from the *Belle Époque* (1871-1914), meaning the 'beautiful period', a

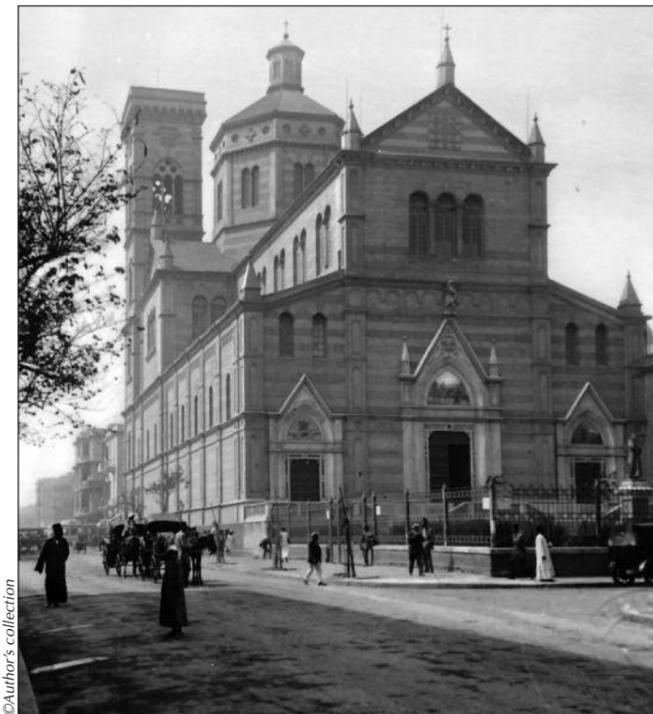
French movement characterised by great optimism, peace and prosperity that was reflected throughout the arts and particularly in architecture. The analogous architectural movements expressed in the United States would be the Gilded Age, and in the United Kingdom the late Victorian and Edwardian styles. The *Belle Époque* was active in Cairo arguably until 1950, with the construction of numerous secular and religious buildings conceived from this mostly French design, with some exceptions, under European and Egyptian architects alike.

The design of St Joseph's church follows the Romanesque style adapted from Florence, although was reflected in the Cairene *Belle Époque* as the church architecture captured the ideals of the movement. The church was based on the basilical plan with the Latin Cross; a long central aisle or nave begins from the portal façade's courtyard facing Mohamed Farid Street. The nave and two lateral aisles are each separated with an arcade, continuing to a large extended and raised apse with the chancel. A projecting transept dissects the nave and lateral aisles below the raised and extended apse. An octagonal dome rises above the point of intersection between the nave and transept. Fenestration is limited to small stilted arched lancet windows. In the apse, these lancet windows are framed in a band of stilted arches supported on colonnettes with Corinthian capitals. These are mostly typical features of the Romanesque style in church architecture.

The Florentine contributions include certain architectural elements, ornamentation and decoration of both the interior and exterior designs. The entire exterior façade is elegantly painted in alternating stripes of yellow and red paint. This is indicative of the polychrome marbles and other stones seen on Florentine churches and to medieval Islamic striped stonework on architecture called *ablaq*, a revival in Cairo's *Belle Époque*. The exterior façade is decorated with lozenges, blind arcades, lunettes, oculi, crosses and cartouches; there are numerous pyramidal or polygonal spires crowning all triangular points. The portal façade is reminiscent of that from the 1863 Basilica of Santa Croce in Florence, with three portals containing open religious frescos in the Italianate style, painted in their tympanums. The portals are square framed and capped with triangular arches. An open and stepped porch with a marble balustrade guides the visitor to the entry portals. A lantern dome crowns the large octagonal dome above the point of intersection between the nave and transept. St Joseph's large square and multi-floor campanile is attached at the chancel side. This is dissimilar to Florentine models, which were often freestanding as at the fifteenth century Florentine cathedral, *Santa Maria del Fiore*. The façade decoration and especially the falsely machicolated corbels of St Joseph's campanile are however like Florentine campaniles and particularly at Santa Maria del Fiore.

Florentine influences in the interior of St Joseph's church include the traditional timber roofing elaborately coffered and polychromed in blue, green and red geometric motifs. The usage of classical columns throughout the interior was another common feature with Florentine Romanesque churches. In St Joseph's church, the classical columns support the lateral arcades with Byzantine styled capitals. Other classical columns with Corinthian capitals are employed as piers to sustain four large pendentives; these support the octagonal drum of the large dome above the point of intersection between the nave and transept. Large ornate corbels support a gallery on the portal façade containing an organ, while a clerestory with lancet windows is visible above.

The architect Aristide Leonori erected an enormous church in Cairo in the early twentieth century following the Romanesque style and incorporated aspects from Romanesque churches in Florence. His architectural career oversaw the construction of numerous religious structures in his native country of Italy, but also abroad in the United States: and perhaps his greatest and most monumental achievement was St Joseph's church during the *Belle Époque*. The international style, size and function of St Joseph's church and its relationship to the adjoining Collège-des-Frères, testify to the significant diversity of Cairo. This diversity was absolutely increased with arriving European Catholics in the nineteenth and early twentieth centuries. An Italian architect arrives in Cairo to build a Catholic church in Italianate styles for the French Lasallian Order, following their mission to educate Egyptian Catholics.

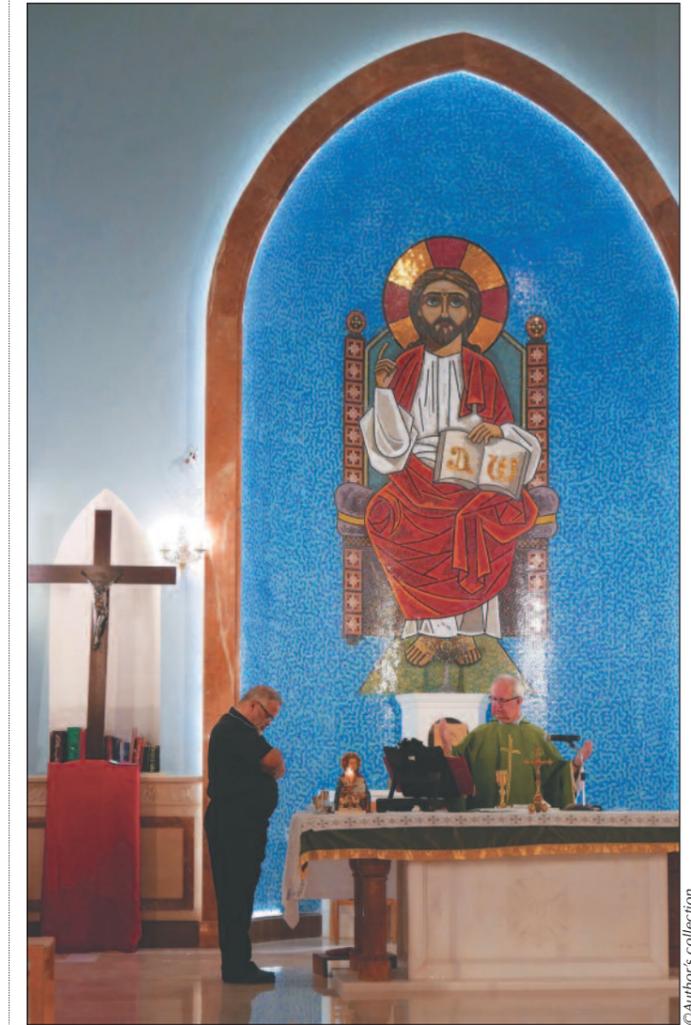


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An early view of St Joseph's

Gregory Bilotto is from New York City and is currently a PhD candidate in the area of medieval Islamic archaeology and art history at the University of London's School of Oriental and African Studies. He has previously lived in Cairo for over three years, where he was a member of St Joseph's parish.

Our Lady of Peace: Sharm el-Sheikh



©Author's collection

Carolyn Blake

Fr Richard Moroney from St Peter's church, Biggleswade, in the Diocese of Northampton, spent some time with Fr Boulos Garas in January and celebrated Mass in the newly built Mission Church in Sharm el-Sheikh – a city situated on the southern tip of the Sinai Peninsula, popular with holidaymakers. You would be forgiven for thinking that there wouldn't be a Catholic church in the region, but at last Catholic tourists can holiday in Sharm el-Sheikh and attend Mass on Sundays.

Our Lady of Peace is the name of the Catholic church in Sharm el-Sheikh and it is the only Catholic church in the whole of the southern Sinai Peninsula. Fr Boulos Garas is the Catholic priest who has been working in Sharm since 2010. When he arrived he was faced with only the foundations in place. He works tirelessly to build up his parish, which consists of hotel workers, ex-pats and tourists. He invites you to spread the word and to make contact with him if you are travelling to Sharm. If you would like to contact him, please email: boulos_garas@hotmail.com

The Coptic Martyrs: They shed their blood for Christ



This icon was written by Tony Rezk, a Coptic Christian living in the United States, and is reproduced here by the artist's kind permission. It shows the 21 Coptic Martyrs who were recently added to the Coptic Synaxarium (similar to the Roman Martyrology) by the Coptic Patriarch of Alexandria, Pope Tawadros II. These men were killed for their faith in Christ by terrorists affiliated to the so-called Islamic State (ISIS) in Libya. More recently, it has come to light that one of the Martyrs was from Chad and was not in fact a Copt, but chose to die with the others, as a Christian, upon witnessing their faith – as such, he also gave his life for Christ, being baptised in his own blood.

Below, we reproduce, with permission, part of a blog post written by a Coptic Christian, in which the author, who wishes to remain anonymous, reflects on his reaction to the killing of the 20 Egyptians and one Chadian.

As I sat in the kitchen with my parents on a frigid Sunday afternoon, I turned on CTV and they had mentioned the video that was released by ISIS in Libya. The video showed the brutal beheadings of 21 Coptic Orthodox Christians. As I sat and watched the feed on my iPad, my heart began to sink, my body began to shake, and I grew extremely anxious. It was surreal watching something that seemed like a movie; instead these weren't actors, but real people being led to their slaughter by masked men. It then hit me: I was watching what we all (Coptic Christians) grew up with, the stories of the saints and martyrs who were beheaded for their faith in Christ. Of course, CTV didn't show the beheadings and I personally didn't want to see them... However, later on in the day I decided to watch the full 5 minute video [Editor's note: watching this video in the UK may be illegal]...

As I watched these Christian men being lowered to their bellies and knives cutting through their necks, I heard cries of 'Ya Rab ya Yasoo', literally translated to, 'My Lord, Jesus Christ.' As soon as I heard this I began to be filled with pain, anguish, disgust, anger, and utter contempt. But honestly, no words could describe what all of us in the Coptic community felt on Sunday, as we watched twenty one of our brethren slaughtered like animals. The amount of cruelty in ISIS is beyond comprehension and it is certainly beyond words.

A certain friend of mine was also angered, and we both spoke of our hatred for men who would commit such a

Continued from page 34

explore...
lasting relationships and marriage

Exploring Marriage

Mary McGee



At the end of 2014 the Department for Marriage and Family Life in the Diocese received funding from the Bishops' Conference 'Celebrating Family Fund' to develop an exciting new project of remote marriage preparation with young people in our high schools and parishes.

Two part-time local development officers have been employed to run this project in partnership with the educational charity Explore, which has been working in schools around the country since 2000. The main

work of Explore is to facilitate a dialogue between volunteer married couples and school students (from Year 9 upwards) in which the realities of married love and lifelong commitment are shared and explored. The Explore experience provides students with the unique opportunity of being able to put personal questions to the couples about their own experience of being in a committed long-term relationship. This methodology enables students to take charge of the sessions, and thereby to engage in independent learning with real people.

Would you like to volunteer?

In the Diocese we are looking to recruit volunteer married couples with a bit of time on their hands – maybe once, twice or three times a year – who feel strongly about the Sacrament of Marriage and about giving young people hope for their futures. We also need individuals (single or married) who can help to facilitate the classroom dialogues. Sitting with a group of teenagers and answering their questions about your marriage is an incredibly life-giving experience. The couples who volunteer and the young people are often amazed and inspired to see that marriages can last and that love can grow through a life time.

If you are a retired couple or have flexible working arrangements and would like to be involved in this exciting and fulfilling ministry we would love to hear from you! All you need is a willingness to share your experience of married life and a commitment to the teachings of the Catholic Church. The Diocese will provide support and formation and your travel expenses will be met.

The Explore website www.theexploresite.co.uk gives a good overview of the project and the Local Development Officers would be very happy to answer any questions you may have. To contact the Officers please email or telephone the following: Mary McGee (London), email: marymcgee@rcdow.org.uk telephone: 07786737437; Jennifer Ivanoski (Hertfordshire), email: steubenville97@yahoo.com, telephone: 07701028607.

Apathy or engagement? Russell Brand or the suffragettes?

Cardinal Hume
Centre
Turning Lives Around



©Author's collection

Cathy Corcoran

"The greatest danger to our future is apathy"

(Jane Goodall)

The other night I watched three TV programmes in a row where the real issues facing the electorate were not debated because each of the politicians involved were too busy either interrupting each other or taking up air time with mini party political broadcasts. I felt a real mix of despair and frustration and had my 'Russell Brand moment', thinking 'what is the point of voting? And if I do vote am I colluding with this absurdity?'

I am ashamed to say that there have been times in my life when I have failed to exercise my right to vote. The turning point for me was when my sister told me to remember all the people around the world who are denied a vote, or who vote despite harassment and brutality, or who queue for hours outside the polling booth. When I travelled overseas for CAFOD I met people of immense courage putting their lives on the line for the right to participate in shaping their country's policies.

Exercising our right to vote

So, in respect for their courage and determination I will definitely be voting next month, although I'm still unsure whom I will be voting for. As one of my colleagues said recently, 'No matter who you vote for, just make sure you vote'. While another commented, 'It's not just about having the right to vote. It's also a responsibility to use your vote. It makes me think of a war memorial I saw with the inscription, "Freedom is not free".' I firmly believe that if you have opinions, if you see things that are simply wrong and should not happen here in the seventh richest country in the world, then you have to get involved politically.

Here at the Cardinal Hume Centre we witness the impact of government policy, in particular welfare reform. Already vulnerable people are further impoverished whilst others are living in destitution. My deep seated fear is that these people with whom we work will become pawns in a political chess game, as the major parties promise even greater 'toughness' on welfare reform, benefit sanctions, and cuts to vital services. And I'm really worried that the people who need our help the most, such as refugees and migrants, will be even more victimised.

In the run up to the general election, the Centre is encouraging and supporting staff, volunteers, and especially the homeless young people in our hostel to register, given that some three million young people who are eligible to vote are yet to do so. We will be using materials prepared by CSAN – the Caritas Social Action Network, of which we are a Member – and CAFOD, which give advice on how to engage with the election process.

As the Catholic Bishops have said in their pre-Election statement, 'Voting is a duty which springs from the privilege of living in a democratic society... and in deciding how we vote, the question for each one of us is then, "How, in the light of the Gospel, can my vote best serve the common good?"'

So come 7 May, I will be voting for whoever convinces me that they will exercise some moral integrity, principles and courage in tackling the very real issues of poverty and homelessness that are stopping so many people in our society from living a fully human life.

Will you use your vote in May or lose your voice?

Cathy Corcoran OBE has been Chief Executive of the Cardinal Hume Centre since 2002. Before joining the Centre she was Director of the International Division at CAFOD. She is also a Trustee of Caritas Social Action Network.

You can find out more about the Centre at www.cardinalhume.org.uk, or see the leaflet in Oremus where you can join the George Basil Hume Foundation and support the work of the Centre.



The Dogs of War

Christina White

A few weeks ago I was invited to the opening night of the Dogs of the First World War exhibition at the Bishopsgate Institute. I confess that, despite living and working in London for some time, this was not a place I had frequented. It is a beautiful building, very much in the Arts and Crafts mould, with a lovely old-fashioned library. The Institute was the inspiration of a local vicar who wanted a place of ideas and learning in the heart of the City. Since 1895 the Institute has fulfilled the mission of its founder and continues to provide a place where, in its own words, 'culture, heritage and learning meet, and where independent thought is cherished'.

We have organised a Friends visit to the Institute for the afternoon of the 20 April. We are being given a private tour of the collection after which there will be free time to look at the Dogs exhibition which explores the role of canines as both companions and workers during the years 1914-18.

The exhibition was inspired by the Libby Hall Collection which is held in the archive at the Bishopsgate Institute.

Between 1966 and 2008, Libby amassed what must be the largest collection of dog pictures ever collected. There is also a film of actual footage from the Western Front, which shows the dogs being trained for action in the First World War. If you love dogs this is a must-see! We will conclude our visit with tea and cake in the café.

The next quiz and fish and chip supper will be on the 28 April. Please book early.

A reminder that tickets are on sale for the Friends' trip to Stratfield Saye on 20 May. Wellington's country retreat is a popular destination this year as the nation marks the 200th anniversary of the Battle of Waterloo.

We also have a VE Day Street Party in the Cathedral Hall on the evening of 8 May with dancing and music from the Melodic Bells. This will be a proper street party (albeit in doors as we can't trust the weather) with sandwiches, pies, lashings of ginger beer and celebratory drinks for the grown-ups. Please do book early as we expect the event to sell out very quickly.

The friends
OF WESTMINSTER CATHEDRAL

Forthcoming Events

20 April: Tour of the Bishopsgate Institute plus tea and cake. Meet at the Institute at 1.45pm. The tour will start promptly at 2.00pm. Tickets £18

28 April: Quiz and Fish and Chip Supper. Westminster Cathedral Hall. 6.45pm. Tickets £15

8 May: Friends VE Day Street Party. Westminster Cathedral Hall. Doors open at 6.30pm for 7.00pm. Musical entertainment and dancing. Tickets £25

15 May: Reception for the blessing of the restored lift and formal launch of the £1000 gallery appeal. (Details in next month's *Oremus*.)

20 May: Visit to Stratfield Saye, the Duke of Wellington's country estate. Coach will depart from Clergy House at 8.30am. Please bring a packed lunch. Afternoon tea provided. Tickets £45

If you want details of membership of the Friends or if you would like to contribute to the Tower Lift Appeal please phone the office on 0207 798 9059. Donors who give more than £1000 will have their names inscribed on a commemorative plaque in the Tower Gallery. Please make your cheques payable to The Friends of Westminster Cathedral. Have a very happy and joyful Easter.



How to contact us

- Write to: Friends' Office, 42 Francis Street, London SW1P 1QW
- Call: 020 7798 9059
- Email: friends@westminstercathedral.org.uk

Registered Charity number 272899

Interested in Our Past? Popularity of the Catholic History Walks



A group from '40 Days for Life' with Joanna Bogle

Joanna Bogle DSG

The Catholic History Walks in London began a few years ago as a modest project, and have taken off so successfully that they are now a part of the London Catholic scene – and also attract tourists and general visitors to Westminster Cathedral.

Most walks start from the Cathedral – and we also have occasional Walks that start from St George's Cathedral, Southwark, from Precious Blood Church at London Bridge, from St Paul's Cathedral, and from St Patrick's, Soho. All the Walks are listed on the small leaflets to be found at the back of Westminster Cathedral and on the noticeboard.

A new development has been that several groups have contacted me to ask if I will lead a Walk, starting at Westminster Cathedral, just for them. It's always a pleasure to do this. Most recently, a request came from the young people gathered in London for the '40 Days for Life' campaign, which involves praying for an end to abortion. The gathering brought together people from a number of countries including Latvia, Nigeria, and – a large group – Croatia. Organiser Robert Colquhoun and his family – including the baby pictured in a push-chair – came along too.

Forty Days for Life

This was a Sunday Walk, and we began with the 10.30am Solemn Mass, then walked around the outside of the Cathedral while I told of its history: all had a general idea of the story of the Catholic Church here (Henry VIII is notorious! They all knew about his six wives, beheadings, the Tower of London...), but they knew little or nothing about the revival following the 1829 Emancipation Act. I took them briefly through the Cardinals: Wiseman, Manning, Vaughan, Bourne, Hinsley, Griffin, Godfrey, Heenan, Hume, Murphy-O'Connor,

and on to today's Cardinal Vincent Nichols, and explained something of the huge significance of the Catholic revival with gothic architecture and so on.

They loved discovering the story of the Cathedral and relating it to the wider story of Westminster. Perhaps the most powerful moments were at the Houses of Parliament – only those who come from countries where the history of democratic rule is, let's say, mixed, can have a true appreciation of just what Westminster and its traditions mean and represent. We here in Britain take things for granted... and perhaps need to cherish them more.

Another group that recently came to Westminster Cathedral arrived by bus from Hampshire: the Dominican Sisters of St Joseph, who have a priory at Lymington. These Sisters are a wonderful, hard-working, joyful group, active in evangelisation and youth work. Their projects include the 'Fanning the Flame' annual camps and projects for teenagers, the 'Come follow Me' catechesis for children, the annual John Paul II Walk to Walsingham, and more...

As they gathered in the Piazza, people stopped to take their photograph – and the sight of them in their white robes eating their sandwiches proved to be something of a tourist attraction!

We toured the Cathedral, and it was a delight to have such an interested and appreciative group – and to share information and be inspired by their infectious faith and joy. They loved meeting the members of the Guild of St John Southworth in their red robes. We finished with tea in the Cathedral Hall – the Ordinariate of Our Lady of Walsingham was meeting that day, and the Ladies Ordinariate Group gladly brewed tea and welcomed the sisters, proffering biscuits and cakes....

The Camino to Santiago de Compostela

A truly refreshing experience

Sarah Gough

Over the years I have made several pilgrimages with my husband: to Jerusalem; walking from Sevenoaks to Canterbury over the Pilgrims' Way and North Downs; and Canterbury to Rome crossing the Alps on foot. After his unexpected death in 2012, I found a list he had made of things to do, top of which was Compostela. Last September, I decided to make this pilgrimage (called the 'camino') and joined a party, taking his walking poles and rucksack.

I have to confess that as an 'older pilgrim' I chose a group doing it the easy way – we walked around twenty kilometres a day and stayed in comfortable accommodation! We also walked selected routes which had been carefully chosen, missing out the paths that now run alongside busy main roads.

The whole journey is quite a challenge – we felt rather ashamed meeting up with so many people doing the whole thing, and who were staying in the hostels which are fairly basic with communal sleeping facilities, although the ones we saw were clean and looked quite adequate.

Staying in the Pyrenees

We first stayed the night at Roncesvalles in the Pyrenees, one of the traditional starting points of the Pilgrimage in Spain. On arrival it was wreathed in swirling mists which, fortunately, dispersed the next day. Our hotel, the Hotel Roncesvalles, was attractive and comfortable. There we collected our pilgrim passports, which are stamped en route at various stopping points including coffee shops and bars – this becomes quite addictive and competitive! In the evening we attended a regular Mass for pilgrims in the church attached to the Augustinian Abbey, which contained a rather charming statue of St James. We then set out for our first walk through rustic stone villages and stopped for a picnic at Lintzoain, going through the gentle sub-Pyrenean landscape. From here the road journey runs parallel to the pathway, so we drove in our van to Haro which is a few miles off the Camino... a perfect place to wine and dine!

Haro is the capital of the Rioja region and dates back to the tenth century. It originated as a shanty-town, which looked after the lighthouse that illuminated the mouth of the Tirón River. Winemaking came to the fore in the nineteenth century when mildew and phylloxera attacked the vines in Bordeaux. We refreshed ourselves with the local produce at dinner. There was much to see here, including the neo-gothic church of Santo Tomas, with its fine façade with cornices over the door showing St Thomas inserting his hand into Jesus' side and the Saviour appearing to the Apostles.

Red sandstone country

We travelled from Haro to Nájera, another of the burial places of the royal house of Navarre, and then walking 21 kilometres to Santo Domingo de la Calzada through red sandstone country with vines and crops into rolling wheat country with mountains to the north and south.



On the road

We visited the Cathedral, the construction of which started in 1158, designed in a cruciform shape with many additions over time. There is a magnificent Renaissance altarpiece there, on which the artist Damian Forment had added scenes from profane mythology such as sirens, centaurs, newts, and so on, forbidden since 1545 by the Council of Trent, which makes this such an unusual piece. The most extraordinary sight in the building is a Gothic henhouse containing a live white hen and a cockerel, which still crows over the shrine of the saint – apparently in memory of a famous miracle performed by Santo Domingo.

Santo Domingo's miracle

According to the tale, a young German pilgrim called Hugonell had been wrongly accused of stealing a silver cup. Thieves at this time were punished by hanging, and this was his fate. His parents were on pilgrimage to Santiago de Compostela and on their return visited their dead son on the gallows at Santo Domingo. To their surprise, they found him hanging but still alive. Hugonell told them that Santo Domingo had brought him back to life, and to go and tell the Mayor. The incredulous Mayor, about to have dinner responded, 'That boy is alive as these two roast chickens we are about to eat', and suddenly the chickens came to life, sprouted feathers and beaks and began to crow, hence the

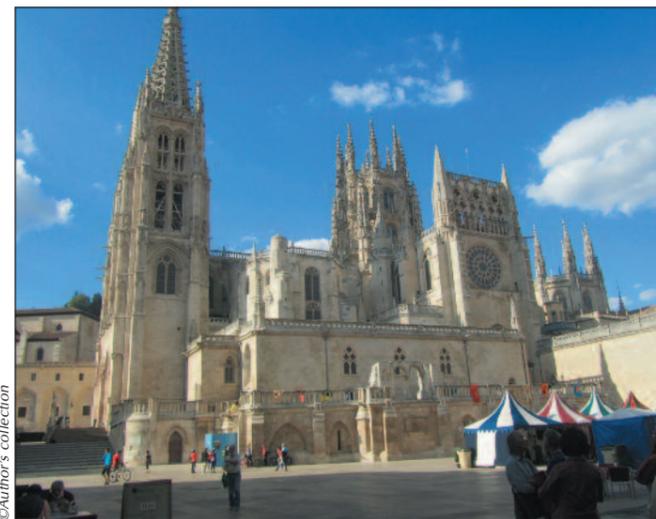
commemoration! Here we stayed overnight in the magnificent *Parador de Santo Domingo*. The Paradors, or hotels located in ancient and historic buildings, are very special.

We then walked from Villafranca-Montes de Oca to San Juan de Ortega, following an uphill route through mountainous country. *En route* we passed a remote and moving monument to victims of the Civil War, with graves that had been decorated with pine cones – I found one that was bare and made a cross with cones from the surrounding trees. We continued through pine and oak forest and then down into a valley enclosing the Monastery of San Juan de Ortega. We visited the lovely attached Gothic church of San Juan, which contains some exquisite capitals depicting scenes from the life of the Virgin, a fine altarpiece and the tomb of the Saint in the crypt. Our walk continued to Agés and from there we drove to Burgos for two nights.

Burgos

Burgos is a most attractive city with a park and lovely tree-lined walk running alongside the River Arlanzón. There is a magnificent Cathedral dedicated to the Virgin Mary, with the west front flanked by a multitude of pinnacles and octagonal open-work spires. The Cathedral is noted for containing the tomb of Rodrigo Diaz, better known as El Cid. The day that we were in Burgos, the city was celebrating El Cid's anniversary and the townsfolk were out in costumes and many on horseback with, of course, a representation of the hero himself!

We managed to sample one of the many excellent tapas bars, accompanied, naturally, by one or two glasses of the local wine! We also looked at the exterior of the *Hospital Real* and visited *Cartuja de Miraflores* (the Carthusian Monastery of Our Lady of Miraflores). Miraflores was the name given to the king's early fifteenth century hunting lodge. Founded in 1442 by King Juan II of Castile and Leon much of the monastery was built under the patronage of Queen Isabella *La Católica*. The church itself is full of wondrous things, such as a life-like statue of St Bruno, founder of the Carthusian Order, by the Portuguese sculptor, Manuel Pereira, and a late fifteenth century Flemish triptych showing the resurrection of Jesus, his appearance to Mary Magdalene, the Disciples on the Road to Emmaus and the Ascension. In a side chapel there was a painting of *The Annunciation* by Pedro Berruguete, which I thought was one of the most enchanting and unusual representations of the Annunciation that I have ever seen.



Burgos Cathedral

From Burgos we passed through Castrojeriz and a 19km walk, at first uphill, and descending to a river crossing a lovely Romanesque bridge the Ponte Finto and on to León, where we stayed at another lovely parador, the *Parador de San Marcos*. The Gothic Cathedral of Santa Maria de León is probably one of the most important Cathedrals on the way to Santiago, with impressive stained glass windows that I thought were comparable in beauty to those of Canterbury at home. From here we journeyed to Astorga via Puente Órbigo through steeper countryside with surrounding wheat fields. In the morning we walked through the old town and saw the Cathedral and the spectacular Bishop's Palace designed by Gaudi.

Stone igloos and thatched roofs

Our next night was to be spent in the *Parador de Villafranca del Bierzo*. *En route* we passed through picturesque Castrillo de Polvazares with its main cobbled street and eighteenth century stone cottages set in an area that was once the centre of the Maragatos, a rather mysterious tribe and Northern Spain's muleteers. From Villafranca to Triacastela to Sarriá via O Cebreiro, a quaint Galician village with stone igloos and thatched roofs called *pallozas*, probably of Celtic origin.



The pallozas of Galicia

The local ancient church of Santa Maria has another legend of a miracle attached to it, which has survived. It was said that in about 1300 in bad weather, a priest was reluctantly due to say Mass for a congregation of one – a farmer whom he despised. The priest did not believe in the real presence of Christ in the Eucharist and reportedly said to the farmer 'look who comes here in such a great storm to see a little bit of bread and wine... your presence was not worth the effort'. As the priest held up the host, it became flesh and blood, staining the corporal, which has been kept as a relic to this day.

The final stage of our journey was from Sarriá to Santiago de Compostela via Ferreiros, a beautiful rural walk through countryside more reminiscent of Yorkshire than Spain, with oak trees and green rolling countryside with stone-built hamlets. At Ferreiros there is an iron cross around which pilgrims traditionally leave stones and also photographs and mementos of loved ones. It is a truly moving sight. There are many smaller cairns along the way at various intervals. From

Continued on page 31

Behind the Scenes: Post & Print Rooms

Oremus readers are probably very familiar with the public face of the Cathedral building; behind it, though, is a truly Byzantine network of offices, rooms, and spaces rarely seen, except by those who use them. In this series, we hope to show you some of them. The series on Cathedral Treasures will return during the year.



A trek through the nether reaches of Clergy House, down an almost sheer flight of unforgiving stone steps, past the kitchens, round battle-ship grey passages and along a bit, takes you to a scene of unparalleled order and organisation: the Post and Print Rooms.

In the Post Room, all the mail issuing from and between Vaughan House, Clergy House and Archbishop's House is packaged, sorted, weighed, franked, stamped, possibly queried and then despatched. Against one wall is a long bench with franking machine and shelves where the 'inmates' leave their items to the tender mercies of David Darby, Print Manager, and his Assistant, Rudy Rodrigues (pictured.)

Attached to the Post Room, and organised by the same team, is the Print Room. Here leaflets for Cathedral Masses and events are printed and reproduced. Further in, one can see their respective desks: Rudy's in an alcove, and David's against the wall. Each has a notice-board above it, with neatly pinned messages and – a vital tool of the trade – a pair of scissors, left where they can be found.

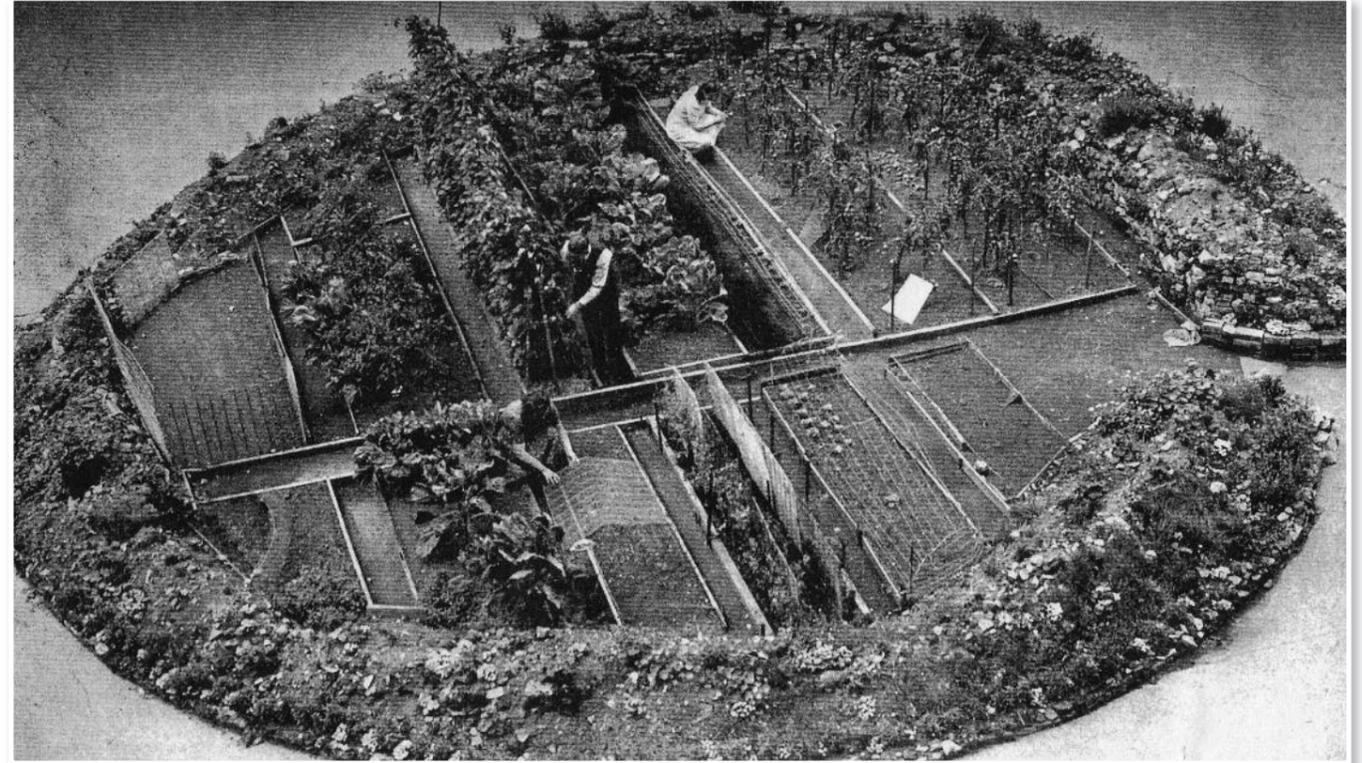
Most of the space in the Print Room is taken up with industrial-sized photocopiers, and a large table in the middle for sorting and compiling. This is very much a hive of single-minded activity. Some less business-like touches, though, soften the look of the place: a large poster of British birds on the wall; and on each notice-board several prayer cards and pictures of saints – possibly the source of David and Rudy's success.



Cathedral History

A Photographic Record

The Bomb-Crater Garden – July 1944



In September 1940, the nightly blitz of London began. The bomb nearest the Cathedral, a delayed action variety, fell on the Choir School playground at 6.24am on 20 September and exploded forty minutes later. Fortunately, the boys of the Choir School had been evacuated to Horstead House, near Uckfield in Sussex, at the outset of the war in September 1939. The bomb left a crater 30ft deep, 30ft wide and 30ft from the Choir School, but did no other damage, even to the windows. The blast was absorbed by the soft clay (the area was originally known as Bulinga Fen) on which the Cathedral is built, and went up vertically.

Bricks and refuse from the Cathedral allotments were thrown into the crater and it was filled with soil over a period of nine months. The chief sacristan, Jack Hayes, who had served at the Cathedral from 1913, then created a highly ornamental and productive garden, providing 130lbs of tomatoes annually, together with cabbages, cucumbers, beetroot, onions, beans, parsley, lettuce, peas and mint to supplement the wartime diet, all surrounded by flowerbeds. Pictures of the Cathedral's bomb-crater garden appeared in the national press and in *The Sphere*, *Tatler* and *The National Geographic Magazine of America*. It featured both on Pathé News and the 'Grow More Food' campaign on Movietone News and was visited by the Mayor of Westminster and the BBC's gardening correspondent, Mr C H Middleton. The Choir School did not regain their playground until the war was over, returning to the Cathedral in January 1946. PR

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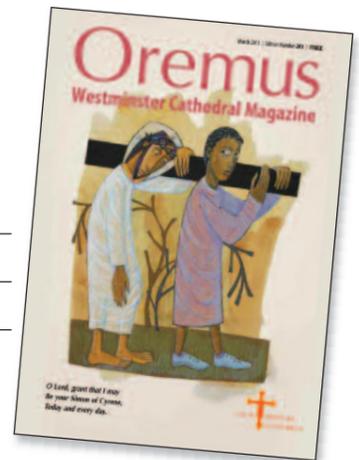
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Confronted with Christ Crucified: Preaching the Good News to the Poor

Gill Ingham-Rowe

The Kerygma: In the Shantytown with the Poor
Kiko Argüello
 Ignatius / Gracewing
 140pp £9.99



In this book, Kiko Argüello describes the evolution and *modus operandi* of the Neocatechumenal Way, a movement of Catholic evangelisation with which many readers will be familiar, and which he founded. Less familiar might be the term *kerygma* – although its

meaning is well known. It is derived from the Greek verb *kerusso*, meaning 'to cry or proclaim as a herald'. In the New Testament, *kerygma* refers to the proclamation or announcement of the Gospel, one of the first instances being when Jesus entered the synagogue in Nazareth, read from the prophecy of Isaiah, and proclaimed himself to be the One who had come to preach good news to the poor (Luke 4: 17-21).

Kerygma is basic to the approach of the Neocatechumenal Way – for, as Antonio Cardinal Cañizares writes in his introduction: 'We need to welcome the gospel of Jesus Christ again, so that it may become alive in us... In this way and only in this way can we evangelise and attract the non-believers and those who are far away.'

The book is divided into two main parts. In the first, Kiko writes about his own experience. Born in 1939, in Franco's Spain, into an upper middle-class Catholic family, he found himself pulled both by communism and existentialism, eventually in his teens opting for the latter and undergoing a profound depression, which he calls by another Greek word, *kenosis* – descent. He describes this despair very graphically: 'I felt as though I had a wet blanket over me.' Even his early success as a painter held little meaning for him. Helped by conversations with a fellow student who was priest, Kiko found himself crying out to God and begging to be given faith. He was rewarded with an instantaneous certainty that God was there. 'God existed', he writes: 'it was like a touch of substance.'

Some time after this initial conversion, Kiko found within himself a desire to live among the poor and wretched. His motivation was spiritual: 'I found myself confronted with the mystery of Christ crucified. I understood that there is a presence of Christ in those who suffer, especially in the suffering of the innocent.'

This conviction never left him, and he eventually went to live in a broken down hut in the shantytown of Palomeros, a small valley on the outskirts of Madrid, full of caves inhabited by the poor and marginalised. Incredibly, he managed at the same time to keep down a teaching job at a school some distance away. It was gradually that Kiko found a way to preach the Gospel to those amongst whom he lived, and – supporting the work of a lay missionary, Carmen Hernández – quite a fervent Christian community grew up. Through the help of the Archbishop of Madrid, Kiko managed not only to save the settlement from demolition by the police but also to gain permission for them to celebrate the Eucharist at the local church, which had hitherto treated them 'as though they had the plague'. With this, in his own words: 'The tripod was born: word, liturgy, community.' We find out later that this tripod consists of celebrating the Word of God one day a week, celebrating the Eucharist, and the sharing of 'testimonies' once a month.

From urban Spain, Kiko went to rural communities, and then on to various poor areas in Italy and Portugal, where he worked with local parishes.

This part of the book is narrative in style, and there is at times a consequent lack of clarity and organisation in many of the incidents related. The text is interspersed with many black and white photographs, which give a personal and non-professional feel to the whole.

Nevertheless, the Neocatechumenal Way has become a very big concern – as is clear from the second part of the book, which is introduced by Christoph Cardinal Schönborn, and concludes with a photograph of Kiko and Carmen with Pope St John Paul II.

In this section, Kiko gives us what he calls his *Catechesis*: the teaching which underpins the *Kerygma*. This is based around the structure of three angels and three women: the first, Lucifer in his interaction with Eve in the Garden of Eden; the second, the Annunciation of Gabriel to the Blessed Virgin Mary; and the third, the deliverer of the *Kerygma* – Kiko himself, or any one of the many followers of the Catechumenal Way – to us, who are the recipients of that message. Although this structure is neat, the delivery of it is somewhat rambling, since: 'The *Kerygma* is not a sermon, it is not a reflection... It is the announcement of a news that is realised every time that it is proclaimed.'

Pope Benedict XVI described the Neocatechumenal Way as 'a special gift of the Holy Spirit'. Reading this book will help us all to discern the nature and worth of that gift.

Saint of the Month: St George

Kate Jameson, aged 11

In April, the saint of the month is St George, also known as the patron saint of England. His feast day is on 23 April. St George's emblem is the flag of England, which is a red cross on a white background, a part of the British flag.

St George is usually associated with England and English ideals of honour, gallantry and bravery, but the funny thing is, that he wasn't English at all! St George was believed to have lived in the third century, born in Cappadocia, Turkey. His parents were Christian but he became a Roman soldier. However, he protested against Rome's persecution of Christians by refusing to persecute Christians and he tore up the emperor's order. The dictator was infuriated and had St George imprisoned and tortured but St George stayed true to his faith and every night the wounds the torturers inflicted were healed by Christ. St George was ordered to sacrifice to the Roman gods but instead he prayed to Jesus, and as a result he was beheaded at Lydda in Palestine.



The story of St George and the dragon: this is a traditional story about St George that most of us have heard.

St George travelled to Libya where he met a hermit who told him that there was a dragon in that land who demanded the death of

a beautiful maiden every day. Whoever overcomes this terrible monster, said the hermit, and saves the king's daughter, will be given her in marriage.

St George set out to where the dragon lived. He drew closer upon his steed and as he did, he saw the princess accompanied by her servants who were escorting her to meet the dragon to whom she was to be sacrificed. St George instructed the princess to return home and then he bravely went to face the dragon. He struck the beast with a spear but the scales were simply indestructible and the spear shattered into many pieces. By this time, St George had fallen from his horse and rolled under an orange tree which protected him. After resting, St George struck again, this time with a sword but still failing as the dragon's poison fell on to his arm. Once more St George recovered under the orange tree, before giving his final blow to the dragon. This time he struck the beast under his wing, where the scales were weak, finally slaying this awful creature.

St George is an inspiration for us, to be faithful to God even if we are persecuted or harmed in any way for practising our beliefs.

St George's day is on 23 April, this date was decided by the Council of Oxford in 1222. On this day remember to visit the Chapel of St George and the English Martyrs and say a prayer to St George – asking for strength during those times when we have to put our faith in God and have courage.

This article forms part of a series on Saints, written each month by a different pupil at the Cathedral parish's St Vincent de Paul Primary School.

Continued from page 27

here we drove to Monte del Gozo, where pilgrims used to get their first glance of the Cathedral of Santiago, but sadly now hidden by trees. The final walk, mostly through suburbs took us to our final destination. Amongst our group we had a composer from the States who had written us a *Benedicite* for the occasion, which we had practised for our arrival in Santiago. We all did our best. We were, of course, unaccompanied and it was moving that everyone joined in with a will, whether believers or not, and it made our entry into the city very special.

Journey's end

We were privileged to stay at the very grand and luxurious *Parador de los Reyes Católicas* in Santiago de Compostela which was built around 1486 by Ferdinand and Isabella, close to the Cathedral and originally serving as a hospice for pilgrims, making an exciting end to our travels. The culmination of our journey was our visit to the Cathedral for a pilgrims' Mass. There was a palpable sense of excitement, with so many pilgrims having achieved their goal. We were very fortunate that our visit ended with the swinging of the *Botafumeiro*, or censor, which is absolute theatre! Eight men are used to swing the thurible, which weighs 53 kilos, on ropes suspended from the dome. There was much to see inside the building, but for me, perhaps the most impressive sight was the exterior, despite some scaffolding. There is a lovely statue of James the Apostle on the front Romanesque façade.

To end, I think that all our group, whatever their motives for the pilgrimage, derived something special from our journey. As for myself, I was surprised that I managed to shed my usual British reserve and chat with so many interesting people along the way. We met young and old, fit and not so fit, Americans, Australians and many other nationalities. I was amused by one young American I met at a cafe who was on his second large brandy, which he said he had at each stop, it kept him going! There are many cyclists that pass by and they all call out '*buen camino!*' or a friendly '*hola!*' I was struck by the camaraderie along the way and the fact that people were so ready to help and assist each other if there was a problem – it was a truly refreshing experience which I would recommend.



View from the roof of the Cathedral in Santiago de Compostela

Lady Gough lives in Kent and is a regular visitor to the Cathedral and is also an active member of the Friends of the Venerabile.



O Lord: my heart is made bitter by its own desolation; sweeten it by Your consolation. I beseech You, O Lord, that having begun in hunger to seek You, I may not finish without partaking of You. I set out famished; let me not return still unfed.



St Anselm of Canterbury, Feast Day 21 April

The Month of April

April is dedicated to the Holy Eucharist, which is most fitting as Easter normally falls during this month. The Eucharist makes present Our Lord's Paschal Mystery. As we thank God for the gift of the Holy Mass, we also remember Pope Francis' intentions for the month: that people may learn to respect creation and care for it as a gift of God, and that persecuted Christians may feel the consoling presence of the Risen Lord and the solidarity of all the Church.

WEDNESDAY 1 APRIL

WEDNESDAY OF HOLY WEEK

5.00pm Vespers (Men's Voices)

Magnificat quarti toni *Plainsong*

5.30pm Solemn Mass (Men's Voices)

Missa XVIII *Plainsong*

Lamentations (I) *Byrd*

Lamentations (II) *Byrd*

THURSDAY 2 APRIL

MAUNDY THURSDAY

Confessions: **10.30am-5.00pm**

6.00pm Evening Mass of the Lord's Supper, celebrated by the Cardinal (Full Choir)

Missa Pange lingua *Josquin*

Ubi caritas et amor *Duruffé*

Sanctus XVIII

8.00pm-12.00am Watching at the

Altar of Repose

11.45pm Compline

FRIDAY 3 APRIL

GOOD FRIDAY (Fast and Abstinence)

Confessions: **10.30am-2.00pm**

10.00am Office of Readings, led by the Cardinal (Full Choir)

Eram quasi agnus *Victoria*

Iesum tradidit impius *Victoria*

Caligaverunt oculi mei *Victoria*

Christus factus est *Anerio*

12.00pm Walk of Witness from Methodist

Central Hall to the Cathedral with

the Cardinal

3.00pm Solemn Celebration of the Lord's Passion, led by the Cardinal (Full Choir)

Christus factus est *Bruckner*

Passion according to John *Victoria*

Improperia *Victoria*

Crux fidelis King *John IV of Portugal*

Crucifixus a 8 *Lotti*

O vos omnes *Casals*

Lamentations of Jeremiah *Tallis*

SATURDAY 4 APRIL

HOLY SATURDAY (Fast as desired)

Confessions: **10.30am-5.00pm**

10.00am Office of Readings, led by the Cardinal (Full Choir)

Recessit pastor noster *Victoria*

O vos omnes *Victoria*

Sepulto Domino *Victoria*

Christus factus est *Anerio*

8.30pm Easter Vigil, celebrated by the Cardinal (Full Choir)

Iubilare Deo omnis terra *Lassus*

I will sing to the Lord *Reid*

Sicut cervus *Palestrina*

Messe solennelle in C sharp minor

Vierne

Surrexit a mortuis *Widor*

Dic nobis Maria *Victoria*

Organ: Toccata (Symphonie

improvisée) *Cochereau tr. Filsell*

SUNDAY 5 APRIL

EASTER SUNDAY

No Confessions today

10.00am Morning Prayer followed by

Solemn Mass, celebrated by the

Cardinal (Full Choir)

Missa Papæ Marcelli *Palestrina*

Moses and the Children of Israel

Handel

O filii et filliæ *Baker*

Organ: Prelude & Fugue in B major

Dupré

3.30pm Solemn Vespers & Benediction,

led by the Cardinal (Full Choir)

Magnificat primi toni *Palestrina*

Dum transisset Sabbatum *Taverner*

Organ: Final (Symphonie VI) *Vierne*

4:45pm Organ Recital

Peter Stevens (Westminster

Cathedral)

MONDAY 6 APRIL (Bank holiday)

WITHIN THE OCTAVE OF EASTER

Masses at **10.30am, 12.30pm** and **5.00pm**

Confessions from **11.00am-1.00pm** only.

The Cathedral will open at 9.00am and

close after the 5.00pm Mass every day

this week until (not including) 11 April

TUESDAY 7 APRIL

WITHIN THE OCTAVE OF EASTER

Masses at **10.30am, 12.30pm** and **5.00pm**

Confessions from **11.00am-1.00pm** only

WEDNESDAY 8 APRIL

WITHIN THE OCTAVE OF EASTER

Masses at **10.30am, 12.30pm** and **5.00pm**

Confessions from **11.00am-1.00pm** only

THURSDAY 9 APRIL

WITHIN THE OCTAVE OF EASTER

Masses at **10.30am, 12.30pm** and **5.00pm**

Confessions from **11.00am-1.00pm** only

FRIDAY 10 APRIL (No Friday abstinence)

WITHIN THE OCTAVE OF EASTER

Masses at **10.30am, 12.30pm** and **5.00pm**

Confessions from **11.00am-1.00pm** only

SATURDAY 11 APRIL

WITHIN THE OCTAVE OF EASTER

SUNDAY 12 APRIL

SECOND SUNDAY OF EASTER

(or DIVINE MERCY SUNDAY)

The Cathedral Choir is on holiday

MONDAY 13 APRIL (Ps Week 2)

Easter Feria or

St Martin I, Pope & Martyr

FRIDAY 17 APRIL (Friday abstinence)

SATURDAY 18 APRIL

6.00pm Visiting Choir: St George's

Weybridge Chamber Choir

SUNDAY 19 APRIL (Ps Week 3)

THIRD SUNDAY OF EASTER

10.30am Solemn Mass (Men's voices)

Missa Congratulamini mihi *Lassus*

Christ rising again *Byrd*

Christ is risen again *Byrd*

Organ: Offertoire sur les grands jeux

(Messe pour les Paroisses) *Couperin*

3.30pm Vespers & Benediction (No Choir)

TUESDAY 21 APRIL

Easter Feria or

St Anselm, Bishop & Doctor

THURSDAY 23 APRIL

ST GEORGE, Martyr, Patron of England

The **7.00am, 8.00am** and **10.30am**

Masses will be celebrated in the Chapel

of St George and the English Martyrs.

FRIDAY 24 APRIL (Friday abstinence)

Sts Erkenwald and Mellitus, Bishops

SATURDAY 25 APRIL

ST MARK, Evangelist

6.00pm Visiting Choir: The Grey Coat

Hospital

SUNDAY 26 APRIL (Ps Week 4)

FOURTH SUNDAY OF EASTER

10.30am Solemn Mass (Full Choir)

Missa Christe lesu pastor bone

Taverner

Dic nobis Maria *Bassano*

Organ: Improvisation sur le Te Deum

Tournemire

3.30pm Solemn Vespers & Benediction

(Full Choir)

Magnificat octavi toni *Marenzio*

Surrexit pastor bonus *Victoria*

Organ: Joie et Clarté des Corps

Glorieux Messiaen

TUESDAY 28 APRIL

Easter Feria or

St Peter Chanel, Priest & Martyr or

St Louis Grignon de Montfort, Priest

5.30pm Requiem Mass for the Fallen of

Gallipoli, celebrated by the Cardinal

WEDNESDAY 29 APRIL

St Catherine of Siena, Virgin & Doctor

Patron of Europe

THURSDAY 30 APRIL

Easter Feria or

St Pius V, Pope

Key to the Diary: Saints days and holy days written in CAPITAL LETTERS denote Feasts, those in BOLD CAPITAL LETTERS denote Solemnities, those not in capitals and where there is a choice denote Optional Memoria, all others not in capital letters are Memoria.

Throughout the Year

Mondays

11.30am: Prayer Group in the Hinsley Room

6.00pm: Scripture Discussion Group in Clergy House

6.00pm: Christian Meditation Group in the Hinsley Room

6.30pm: Guild of the Blessed Sacrament in the Cathedral

Tuesdays

6.30pm: The Guild of St Anthony in the Cathedral

7.30pm: The Catholic Evidence Guild in Clergy House

Wednesdays

12.00pm: First Wednesday Quiet Days on the first Wednesday of every month in the Hinsley Room.

Thursdays

6.30pm: The Legion of Mary in Clergy House

6.45pm: Scripture Discussion Group in Clergy House

Fridays

5.00pm: Charismatic Prayer Group in the Cathedral Hall – please check in advance for confirmation.

6.30pm: The Diocesan Vocations Group in the Hinsley Room on the last of each month.

Saturdays

10.00am: Centering Prayer Group in the Hinsley Room 2.00pm: Justice and Peace Group in the Hinsley Room on the last of the month.

Extraordinary Form: For the liturgical calendar of the Extraordinary Form (1962 Missal) of the Roman Rite, please visit the Latin Mass Society website: www.lms.org.uk/

From the Registers

Baptisms

Victoria Boettcher
Sebastian Gargiulo
Isabel Ostrowski-Belaradj
Oscar Tisci-Rodriguez
Alexandra Waring
David de Matos

Funeral

James Macaskie
Anne Dorey
Sabrina Scarr

The Rosary is prayed each weekday in the Lady Chapel after the 5.30pm Mass. The Chaplet of Divine Mercy is said in the St Patrick's Chapel every Sunday at 1.00pm. Other groups that meet regularly include the SVP, the Interfaith Group, the Nigerian Catholic Association, Oblates of the Cathedral, the Filipino Club, RCIA, and the Calix Society. Times and dates are prone to change – please check the newsletter for details or contact Clergy House Reception.

What Happens and When

Public Services

The Cathedral opens shortly before the first Mass of the day; doors close at 7.00pm, Monday to Saturday, with occasional exceptions. On Sunday evenings, the Cathedral closes after the 7.00pm Mass.

On Public and Bank holidays the Cathedral closes at 5.30pm in the afternoon.

Monday to Friday

Masses: 7.00am; 8.00am; 10.30am (said in Latin); 12.30pm; 1.05pm and 5.30pm.

Morning Prayer (Lady Chapel): 7.40am.

Evening Prayer (Latin Vespers* sung by the Lay Clerks in Lady Chapel): 5.00pm (*except Tuesday when it is sung in English). Solemn

Mass (sung by the Choir): 5.30pm. Rosary will be prayed after the 5.30pm Mass.

Saturday

Masses: 8.00am; 9.00am; 10.30am; and 12.30pm. Morning Prayer (Lady Chapel):

10.00am. Solemn Mass (sung by the Choir):

10.30am. First Evening Prayer of Sunday

(Lady Chapel): 5.30pm. First Mass of Sunday:

6.00pm.

Sunday

Masses: 8.00am; 9.00am; 10.30am; 12.00 noon; 5.30pm; and 7.00pm. Morning Prayer

(Lady Chapel) 10.00am. Solemn Mass (sung by the Choir) 10.30am. Solemn Vespers and

Benediction 3.30pm. Organ Recital (when scheduled): 4.45pm.

Holidays of Obligation

As Monday-Friday, Vigil Mass (evening of the previous day) at 5.30pm.

Public Holidays

Masses: 10.30am, 12.30pm, 5.00pm.

Exposition of the Blessed Sacrament

This takes place in the Blessed Sacrament Chapel every Monday to Friday following the 1.05pm Mass until 4.45pm.

Confessions are heard at the following times:

Saturday: 10.30am-6.30pm. Sunday:

11.00am-1.00pm; and 4.30-7.00pm.

Monday-Friday: 11.30am-6.00pm. Public

Holidays: 11.00am-1.00pm.

Funerals Enquiries about arranging a funeral at the Cathedral or Sacred Heart Church, Horseferry Road, should be made to a priest at Cathedral Clergy House in the first instance.

Westminster Cathedral – Social Media

Westminster Cathedral is now on the social media sites Facebook and Twitter. To keep up to date with all the most recent news, photos, events and timetable changes, please follow us on **Twitter** (@westminstercath) or 'like' our page on **Facebook** (www.facebook.com/westminstercath).

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The Year of Consecrated Life: Exploring the Call to Vocation

Staff writer



The Chaplaincy of a Diocese of Westminster secondary school organised a one day conference for its students to celebrate the Year of Consecrated Life and to explore the call to vocation.

Students at St Thomas More Language College in Cadogan Street, Chelsea, welcomed 64 members of various religious orders and institutes to share their vocation stories and unpack the particular charisms of their founders.

The event held in the College on Wednesday 4 March saw the normal timetable collapsed to allow the whole school community to participate in this special one-day event.

The day began with a keynote address delivered by Fr Stephen Langridge, Vocations Director for the Archdiocese of Southwark.

The College invited religious orders and institutes of consecrated life to send two delegates to work with students in small groups exploring the theme of vocation. Students heard from delegates their own stories of God's call to conversion of life and how they as individuals and groups seek to serve the needs of the world today.

Delegates came from across London and the UK, with priests, friars, canons regular, sisters and consecrated persons, as well as students and seminarians from Allen Hall. They all shared their personal stories of vocation and the joys and challenges of living the Consecrated Life.

At midday, the students and guests gathered for a Solemn Mass celebrated by Cardinal Vincent Nichols and concelebrated by the clergy and religious who had gathered for the conference. The College's liturgical choir sang the setting *Missa De Angelis* and the anthem *Panis Anglicus* and the College's gospel choir sang some beautiful meditational music during the distribution of Holy Communion.

Fr Antony Homer, the College Chaplain and organiser of the event, was overjoyed at the response his invitation had generated. He said: 'The students actively engaged with each presentation and asked searching questions as they

explored what it means to live the Consecrated Life in the twenty-first century. It is hoped this event will raise the profile of these men and women who have actively consecrated themselves to the service of the Lord in response to the needs of our world. The Consecrated Life is such a beautiful, dynamic and wonderful force for good in our world and the witness of these men and women certainly stirred the hearts and minds of our whole community, challenging each of us to consider afresh the invitation of Christ made at our Baptism'.

It is hoped some of the religious will return to the College in the future to consolidate and build upon the strengths of this one-day event.

To contact Fr Antony Homer, please write to him at St Thomas More Language College, Cadogan Street, Chelsea London, SW3 2QS or phone: 020 7589 9734. Fr Homer is a priest of the Personal Ordinariate of Our Lady of Walsingham.

Continued from page 22

cowardly act. We spoke of how it would be easy for us to hate them but how that would go against the teachings of Christ, who taught us to love our enemies, to bless and not curse, and to pray for those who persecute us. Hatred is a poison, once you allow it in your heart, it slowly begins to destroy your senses, your emotions, your humanity, and in the end it will take your life. This is why the Lord taught us to love our enemies, for our sakes, so that we would learn to be pure and holy, and full of love like our Father in heaven. Loving our enemies is no easy task. However, I personally couldn't say any more than what our Orthodox Church Fathers have already said, so we humble ourselves and learn from our Fathers. Below are quotations that I found to be extremely edifying and comforting. May they bring peace into our hearts and may we learn to pray for our enemies and truly love them as Christ taught us.

'Conquer evil men by your gentle kindness, and make zealous men wonder at your goodness. Put the lover of legality to shame by your compassion. With the afflicted be afflicted in mind. Love all men, but keep distant from all men.' St Isaac of Syria

'Why does the Lord command us to love our enemies and to pray for them? Not for their sake, but for ours! For as long as we bear grudges, as long as we dwell on how someone offended us, we will have no peace.' Elder Thaddeus of Vitovnica

'The Truth in person says, "Love your enemies, do good to those who hate you and pray for them who persecute you and say evil of you falsely" (Lk 6:27). It is virtue therefore before men to bear with adversaries; but it is virtue before God to love them; because the only sacrifice which God accepts is that which, before His eyes, on the altar of good work, the flame of charity kindles.' St Gregory the Great.



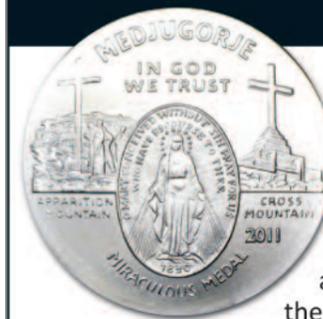
Get Advice Online

Advice Westminster has launched a free online advice service, providing information on all areas of social welfare law including welfare benefits, housing, debt, employment and more. We guarantee a personal response from one of our experienced advisers by email within three working days. For more information, visit: www.advicewestminster.org.uk

The service has been developed by Reform Advice in Westminster, which is funded by the Big Lottery Fund and delivered by Migrants Resource Centre in partnership with Westminster Citizens Advice Bureau and Z2K.

All at Oremus would like to wish our readers a happy and holy Eastertide. May the blessings of the Resurrection fill you all with peace, a renewal of faith and with the Lord's own joy.

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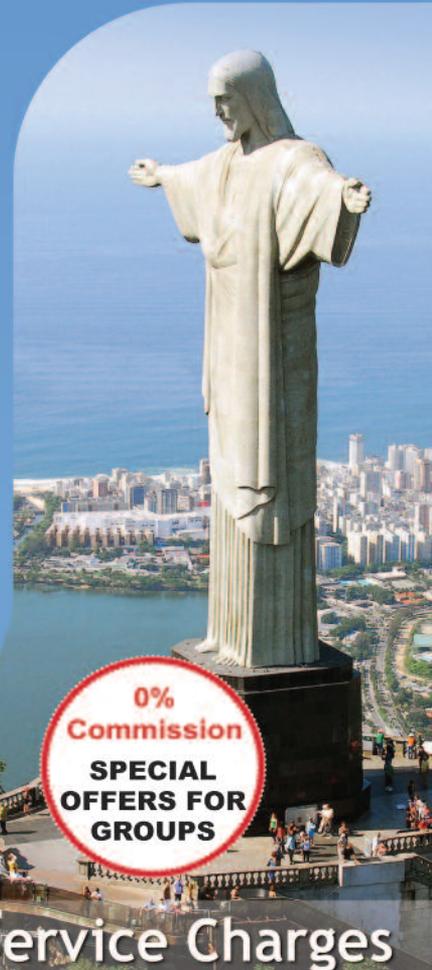
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