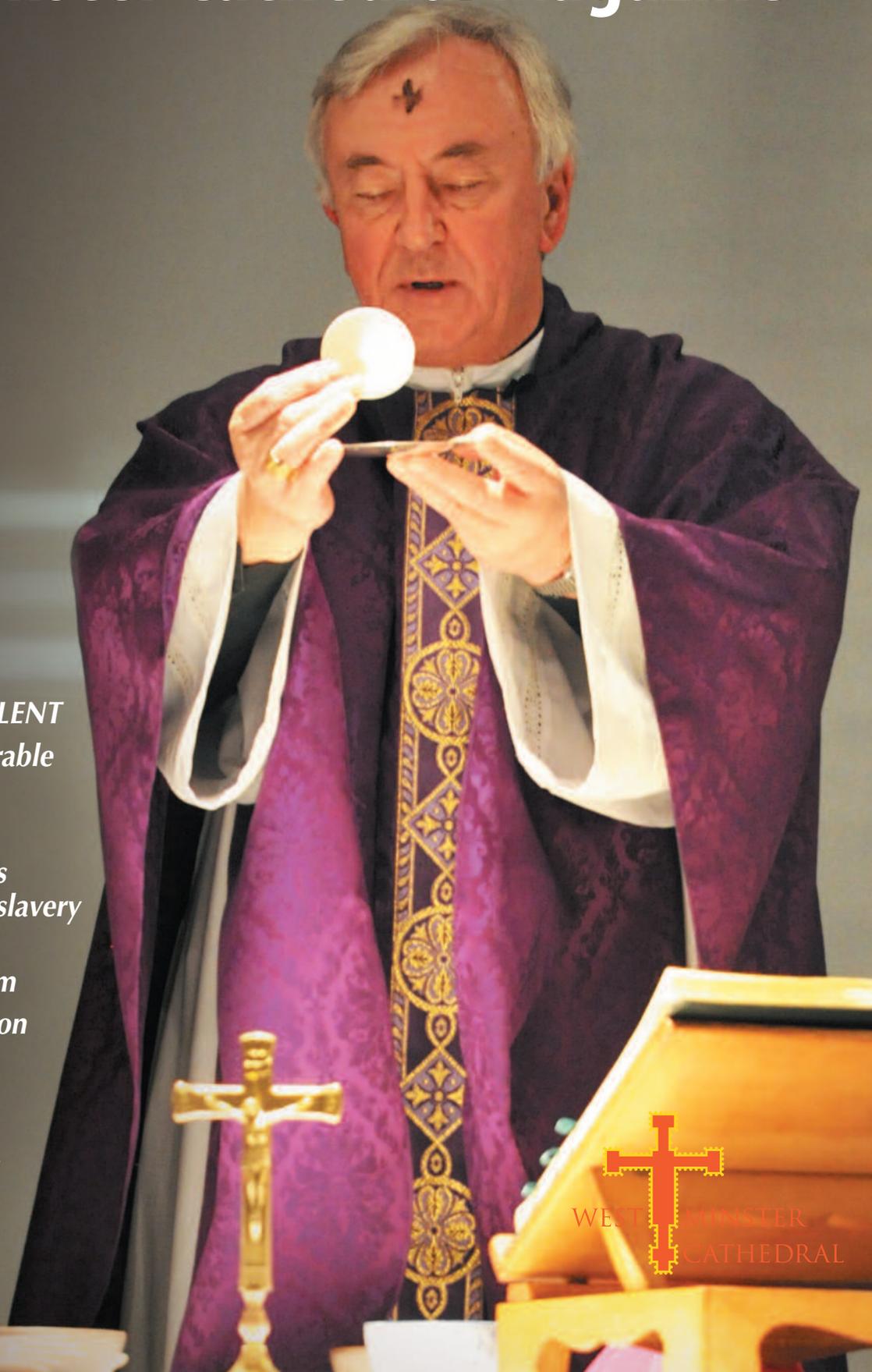


# Oremus

## Westminster Cathedral Magazine



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*'Now is the favourable time...'*

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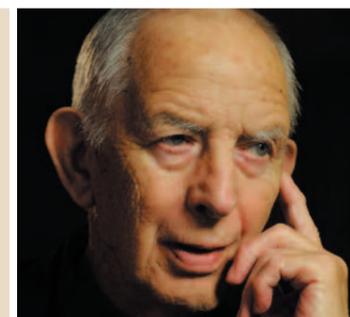
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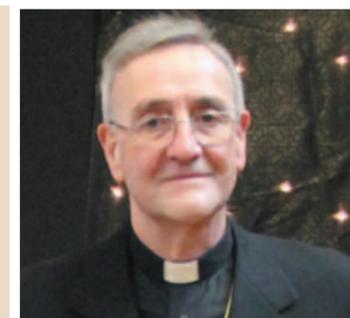
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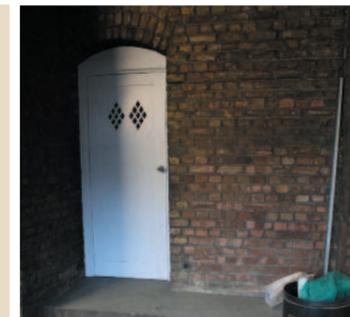
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# From the Chairman

**'The end of Christmastide' – so says the rather terse instruction following Evening Prayer II for the Feast of the Baptism of the Lord, and, outwardly, so it is. The Christmas trees and decorations are put away, the kind gift of a pullover is taken in to be exchanged for an XXL, the chocolates and nuts and mince pies are gradually eaten up and so we return to Ordinary Time. But the heart of Christmas, the celebration of the mystery of the Incarnation and the beginning of our salvation, can never be put away, for it stays with us year in and year out, and is at the centre of our Christian faith.**

Being a time of rejoicing, and therefore, for many, a time of feasting, there may have been the odd spot of over-indulgence in one way or another, and this has prompted some people to proclaim a 'dry January.' It seems to me that there's something adrift here if our celebration of the Birth of the Prince of Peace results in our having to go on a strict routine of abstinence. January and February are months which I think warrant a bit of cheering up, and are times for a little cossetting rather than of denying ourselves.

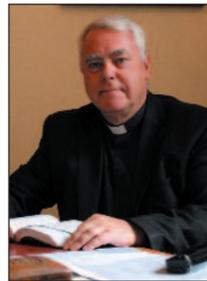
The proper time for self-denial, surely, is the season of Lent, which begins in just a few days' time. Not self-denial for the benefit of our health or to enable us to shed a few pounds,

but self-denial through simple acts of sacrifice to remind us of the sacrifices Jesus made for us in his time in the wilderness and culminating in his supreme Sacrifice on Calvary. Our acts of denial or of sacrifice should be undertaken as reminders of that, and should be accompanied by a refreshment of our prayer life and spiritual reading, and an increase in our commitment to those less fortunate than ourselves.

As we approach Ash Wednesday and the beginning of another Lent, let us do so in a spirit of hope and trust, rejoicing that we can make this 40-day journey once again, and praying that it will draw us ever closer to the Sacred Heart of our Redeemer.

With every good wish for a blessed Lent,

*Canon Christopher Tuckwell*



## Preparing for Lent: A Season of Grace



*At the favourable time, I have listened to you; on the day of salvation I came to your help. Well, now is the favourable time, this is the day of salvation. (2 Cor 6:2)*

Lent can be a time of trial and discomfort, but there is a much deeper joy to this holy season than may be immediately apparent. The first beginnings of spring, after the harsh winter months, bring comfort to the soul. People take stock, do some spring-cleaning, throw away the useless things amassed during the dark days that have passed. We Christians also have been given a time of spiritual spring-cleaning, we call it Lent or *Quadragesima* (the 40 days). It is a time of special grace, when God draws near to heal and restore our lives.

The Church moves up a few gears during Lent, providing the faithful with spiritual weapons against temptation and sin. We are encouraged to make a three-fold attack against the evil one as well as our own darker desires. The weapons used in this attack are prayer, fasting and almsgiving. These three tools help to discipline our bodies, minds, and spirits.

### Prayer

This discipline requires the sacrifice of time, and during Lent it is sometimes an idea to get up earlier and join those in the desert, who pray the psalms before dawn (cf Ps 119). Prayer also brings us closer to God – especially silent prayer, when the Lord bathes us in his love and peace. Prayer strengthens hearts against the temptations of our weak flesh. It unites us to the spirit of humanity more so than any other activity. Those who pray share in the intimate life of Jesus Christ, grow in wisdom, learn the art of loving, and know peace. Christ has more room to live within an ever-decreasing ego – reined in by prayer and meditation.

### Fasting

This is a discipline worth adopting. Fasts train our bodies, which can be prone to self-indulgence and gluttony. By fasting we use the gift of self-control, which the Holy Spirit has poured upon us. By controlling our wants to concentrate on the most basic of needs we unite ourselves to those whose wants are our needs. As hard as not eating meat, chocolate or drinking alcohol might be, fasting is nothing compared to the suffering of so many – those whose poverty cries to the Lord (cf Ps 34:7). Fasting is also the act of one who mourns, who grieves a loss. Our Lord told his disciples that when the bridegroom is taken away, they will be given unto fasting (Mk 2:19). We mourn over our sins, our disobedience, our rebellions – all of which Christ freely heals through his Passion and Death. We also mourn him – the one our souls long to see, like a deer that yearns for living streams (cf Ps 42:2-3).

### Alms-giving

Giving to the poor 'is not charity, but justice' (cf St Augustine of Hippo). All things belong to God, and he desires

that the good things of the earth be shared. It is our Christian mission to share, to rejoice in giving and not count the cost – as the community of Apostles and early Christians once did (Acts 2:44-45). By giving away all that is superfluous we become liberated and our brothers and sisters are fed, clothed and sheltered.

By being generous we are given freedom to love, and room is made in our hearts for God's love, grace and peace. The soul can then concentrate on the things that are above – and on death, the doorway to our real life in God. Shrouds have no pockets they say, so let's give alms, emptying our pockets while we still have them – gaining for ourselves instead a treasure that never fades away, and an inheritance which cannot be corrupted.

### Remember that thou art dust...

A sentence that may be used during the Imposition of the Ashes on Ash Wednesday brings to mind the awful reality of death: 'Remember, man, that thou art dust and to dust thou shalt return' (cf Gen 3:19). The popes and caesars of old were likewise reminded during their coronations that they would surely die – that the glories of this world were nothing, and less than nothing ('*Sic transit gloria mundi*'). We, too, need to be reminded that whatever trials befall us, or whatever glories we attain in this short life, nothing should disturb our foremost relationship with God – in whom there is no alteration or shadow of change (cf James 1:17). He is our destiny – the one who eventually casts the mighty from their thrones and raises the lowly from the dung-heap to sit with princes (Lk 1:52).

### The Day of Ashes

*Dies Cinerum*, or Ash Wednesday as it is now called, used to be the beginning of a long public penance for those Christians who had either been excommunicated or barred from the sacraments. Bishops would bless sackcloth and ashes for these souls to wear during the 40 days leading up to Easter. Outward signs representing inner repentance.

The *Pontificale Romanum* prescribed that after receiving sackcloth and ashes, penitents were to be 'expelled from the holy place (church) on account of their sins, just as Adam was driven out of Paradise for his disobedience.' They were not allowed to take off the sackcloth or re-enter a church until the Easter Triduum. During the 40 days of penance and hard toil, and after sacramental confession and absolution, these brothers and sisters were welcomed home and reunited to Christ and his Church.

During the Council of Beneventum (1091), Pope Urban II decreed that ashes should be received by all the faithful at the beginning of Lent, and that all should join in this public act of repentance – for everyone falls short of the glory of God.

This Ash Wednesday and Lent, we will accept the ashes of penance and mourning as outward signs of our own inward repentance. But let us also, as Christ teaches, be seen to rejoice, to be cheerful in spirit, and be anointed with fragrances and oils (cf Mt 6:17). Let us not be like those who wear long faces, for we see this season not so much as a time when we go without and are pained, but rather as a time when God fills our cup to overflowing with love, mercy and grace!

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# Cathedral Administrators: Mgr Mark Langham

Continuing our series on Cathedral Administrators, past and present, this month Natasha Stanic interviews Mgr Mark Langham, who was our Administrator from 2001 to 2008.



**Natasha:** Since you left the post of Cathedral Administrator more than six years ago, I feel that I should briefly introduce you to our new readership. You are a Londoner. In 1979 you went to Cambridge to study

*Classics and History, continued with the study of theology in Rome, and were ordained in 1990. After six years as Precentor and Sub-Administrator in the Cathedral, you were for five years parish priest in Bayswater, then called back to the Cathedral as Administrator. Seven years later you were sent to Rome to work at the Pontifical Council for the Promotion of Christian Unity. In 2013, you took over the Catholic Chaplaincy for the University of Cambridge, and a couple of months ago you became the editor of the Westminster Record. Reading through the list of jobs you have already done, one gets the impression that when the Cardinal needs a very able person for a very demanding job, he chooses you. When you decided to become a priest, how did you envisage your life in the Church?*

**Mgr Mark Langham:** I certainly did not think that I would be doing all the things that I have done. My knowledge of priesthood was based on the priests I saw in my parish in Whitton. I always imagined that my life would be in a parish, looking after parishioners in a mainly pastoral role. I was able to do that in Bayswater, and there were aspects of other jobs that have been pastoral. But I never ever imagined I would work in my present role or some of the other roles I have done.

*You appear to throw yourself into everything you do with great enthusiasm and joy, which naturally reflects on people around you. I believe it is true that when you were in Bayswater you gladly took part in Notting Hill Carnival, and carried a three metres tall puppet on your shoulders.*

The parish of St Mary of the Angels is in the heart of Bayswater and Notting Hill, and was in the centre of the Notting Hill Carnival. Part of the role of the Catholic parish is to be present in the environment, rather than shuttering down and closing up the doors. Therefore we took an active part; the children in our parish would take part in the children's parade on the Sunday of the Carnival, and we

would spend the summer measuring them up and creating costumes for them. It was all very exciting. But alongside them, we also had some adults with huge puppets on their shoulders, and one year I wore one. I tell you that you have not lived until you have done it. It was an amazing experience, and it is one of those things you think you are never going to do in your life. It was great fun, but it also showed me what you should do in parish life, in priestly life. You have to throw yourself into things, and I am lucky that all the things that I have done are things that I have found challenging but enjoyed. The way to approach them is to give everything you have got. I am also very lucky in that I am very happy in all that I have done, and very happy in priesthood.

*During your seven years in the Cathedral, I worked as a volunteer on the editorial team of Oremus, and experienced at first hand your love for the Cathedral. With what sentiments do you look back on those years when you were in charge?*

They are a very big part of my life. I first knew the Cathedral as a little boy, as an altar server, coming up from one of the parishes every Holy Week for the altar servers' Mass. I remember as a boy of eight years' old being overwhelmed by the Cathedral: by its grandeur, its size and its scale. It had a big part in sowing the seed for me of thinking about the priesthood. You can imagine what an intense feeling of joy it brought, coming back to work there and in fact administering it. How proud I was and how privileged I felt to be part of this place! The Cathedral has a huge part to play in my own history, and my seven years there as Administrator and my time before as a chaplain are very deeply etched. I am aware of what the Cathedral represents, and how important it is in the life of the Church. It is the shop-front of the Catholic Church in our country, it is the place everyone looks to, it is where great moments of our Catholic life are noted. But it is also a place where so many individuals come and find a personal peace and support. The confessional, which is one of the greatest ministries of the Cathedral, will never be highlighted nor should ever be trumpeted, but does such important work in the lives of so many Catholics. I simply feel an enormous sense of privilege of having been part of the life of this wonderful institution.

*In 2008 you went to Rome, to work towards Christian Unity. But even there your loyalty to the Cathedral did not cease. You sent most interesting monthly contributions to Oremus. How different were your first and your second stays in Rome?*

My two periods in Rome were in some ways similar: I knew the layout of the city, I lived at the English College where I had studied, there were still some people around whom I remembered from my first time there. There was the

routine of the year, the celebrations and the festivals, some of the restaurants that I had known. There was continuity, but in many ways it was a different experience. I was coming back as an official in the Curia. It was a very different post. I was not immediately part of the English College community, I was something of an outsider. You have to find your role, your level, because you are not immediately attached to a group. So it was through ecumenism I really built friendships and relationships. I was doing a very different sort of work, very much a desk job, working through the summer, at weekends, often travelling outside Rome. In short, it was a much more intense working experience. It took a lot of adjusting to: coming from running a cathedral to being a very minor official in the Curia was quite challenging. But it was also an immense privilege. I was able to build on a lot of the ecumenical relationships and work I had done at the Cathedral, but those were informal. Now I was a professional ecumenist, and had to build up those links and get up to speed with the dialogues. It was a very different sort of lifestyle. Of course, I also had wonderful times and incredibly privileged moments being present in the Vatican. It was an outstanding experience that I could never have dreamed of doing.

*In 2013 you took over the Catholic Chaplaincy at the University of Cambridge. I can hardly think of a job that would carry more responsibility. It must be a difficult, but greatly fulfilling task.*

It is an enormously fulfilling task. I am so excited to be here, because the young people who come here are full of faith; they are forming the hope of the future. They come in

great numbers and they are very committed. These young people are going on to take up very significant roles in our society, and they are strong Catholics. But they face, as we all do, challenges, questions to their way of life. So my role is to support them, sustain them, help them explore their faith, help them challenge their faith, so that they can go out and live in the world of today as Catholics in whatever field they are in. You are right, it is a very big responsibility. When I was at Bayswater, I followed a very famous priest, Fr Michael Hollings, who was a great Oxford man. When he died, his funeral was full of former students who told me how much he had influenced them at the crucial moment in their life. I remembered that coming here, being here for students at a key moment in their life when they are considering where to go, how to live their life, what sort of future they will have. They need a lot of support, a lot of prayer, a lot of sacramental life, a lot of talks and discussion, but, above all, it is about equipping them to go forth from this great place as Catholics, and live as Catholics in the world.

*When you were at the Cathedral it was often suggested that your exceptionally good homilies should be published. Is there any chance of a booklet of Mgr Mark's sermons?*

(Laughing) Well, I think that Christian bookshops are full of books most of which did not need to be written. I am very wary of adding to their number. I hope that in the future some of the things I have done, some of the talks I give here, may in some way find their way into print. But I am very realistic about my own limitations and I think there are far greater people who have books to write.

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## A New Work is Come on Hand... A Carol for Candlemas

Frances Streete

*Christemas hath made an end,  
 Well-a-day! Well-a-day!  
 Which was my dearest friend,  
 More is the pity!  
 For with an heavy heart  
 Must I from thee depart,  
 To follow plough and cart  
 All the year after.*

Anonymous, 1661

This delightfully secular carol shows us one response to Candlemas (2 February), which was traditionally kept as the end of the Christmas Season. Throughout the remaining three verses, the poor peasant sees life going steadily downhill with no more meat and fish *in my good master's house*, and the all too imminent approach of Lenten fare: *...both my cheeks/ will look thin from eating leeks.*

But Candlemas – known more properly as 'The Feast of the Presentation of the Lord', marking the presentation of the Child Jesus at the Temple 40 days after his birth, in accordance with Jewish custom – is in reality a beginning rather than an end. As another, earlier carol proclaims:

*A newe werk is come on hand.*

Here, the *well-a-day* lament is replaced by a chorus of *Alleluyas*, for:

*Right as the sun shone in the glass,  
 Jesu Christ conceived was  
 Of Mary Mother, full of grace...  
 Now is fulfilled the prophecy  
 Of David and of Jeremy,  
 And also of Ysaie {Isaiah}*

In all that we have heard so far about the birth of Christ, the event as fulfillment of Jewish prophecy has not been focused upon. The angels' message to the shepherds can be seen as the announcement of salvation to *everyman*: those who in the same condition as the Word Made Flesh are poor; and who, in a bedraggled mirroring of his activity, lead the lost. The guiding of the Magi to the manger shows the revelation of this cosmic event to the 'sight of the nations' as Simeon says when the family reach the Temple. That is to say, to the gentiles; most of the known world. But, in a further focus on the particular, the Presentation highlights the Incarnation as 'glory for your people Israel.'

In the Eastern tradition, this feast is known as the *Meeting of the Lord*, and with excellent reason. Simeon, a long-serving priest of the Old Law, welcomes in his arms the Child who is both its fulfillment and its superseded. As the carol continues:

*Simeon in his armys right  
 Clypped {clasped} Jesu ful of might  
 And said unto that barne {baby} so bright:  
 Alleluya, alleluya.  
 'I see my Saviour in sight'*



*And songe therewith alleluya.  
 Then he said, without lece, {lie}  
 'Lord, thou sette thy servant in peace,  
 For now I have that I ever chece.' {chose}  
 Alleluya, alleluya.  
 All our joys to increase  
 The saints sing alleluya.*

Knowing that he would not die before he had seen the promised Christ, he – the best of the old order – takes hold of the new. This sense of the immediate newness of things after the birth of Christ is brought home to us not only in the first line:

*A newe werk is come on hand*

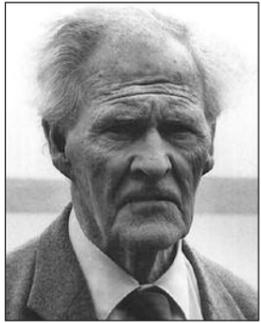
but also in the association of the Feast with the blessing of candles for use throughout the year. Christ is 'a light to enlighten the Gentiles' – an image of intense reality in the still dark days of February. In the final verse of the carol, we are given a strong sense of the new growth of springtime, both earthly and heavenly:

*Alleluya, this sweet song,  
 Out of a green branch it sprung;  
 God send us the life that lasteth long!  
 Alleluya, alleluya.  
 Now joy and bliss be them among  
 That thus can sing alleluya.*

## The Welsh Poets: Part II

# RS Thomas

**Last October, Archbishop George Stack presented a talk on The Welsh Poets to the Friends of Westminster Cathedral. He has kindly agreed for Oremus to publish this talk in three parts. This month we publish the second part, on RS Thomas, which follows on from Archbishop Stack's reflection on Dylan Thomas. RS Thomas' grandson, Rhodri, was in the audience on the night.**



©BBC

Archbishop George Stack

**I hope this is a good place to say something about the other great Welsh poet, RS Thomas. His poetry and his life are full of paradox. He loved nature, but didn't seem to like people very much. Writing of a labourer in his parish of Dolgellau in his poem 'A Peasant' he said: 'There is something frightening in the vacancy of his mind.' If he was tough on people, he was tough on himself as well – physically and intellectually.**

Although he learnt to speak Welsh, and was passionate about all things Welsh and wrote prose in Welsh, he couldn't achieve in Welsh poetry what he wrote in English. And this was a source of frustration to him. If I may link this with something I said about Dylan Thomas in Part I of this talk, RS said: 'When I write, I'm listening with an inner ear to the way it sounds. I build the poem up like that. And if there's a word too many, it goes into the next line. But the thing is, I never really wrote them to be read out loud. There's a contradiction here: they may look artificial on the page, but they must sound right....'

### Priest in the Church in Wales

He was a priest of the Church in Wales, but wrote critically of formal religion. He believed in God, but wrote a great deal about the absence of God as a means of eliciting faith in the believer. He wrote that God '...is always before us and leaving as we arrive.'

He seems to have got on better with nature than with people, as his passion for bird-watching illustrates. He once wrote: 'As a naturalist... I have found a hare's form on the hillside and I have been able to put my hand in and feel it still warm, and this is my feeling of God – that we don't actually find him, but we find where he has been, we find the place still warm with his presence, but he is absent, and we find his footprints, but we never actually come upon him because how can we? If we could comprehend God, we would be God ourselves.'

### Via Negativa

This 'absence being present' is what is called in the great spiritual writers 'the *Via Negativa*', the negative way. For me, the greatest exponent of this way of spirituality is St John of the Cross, the great Spanish mystic who was so influential in the life of St Teresa of Avila. It was he who explored and described the 'Dark Night of the Soul.' For me, the two poems of RS Thomas which describe best the presence in the absence of God are firstly:

### In Church

*Often I try  
To analyse the quality  
Of its silences. Is this where God hides  
From my searching? I have stopped to listen,  
After the few people have gone,  
To the air recomposing itself  
For vigil. It has waited like this  
Since the stones grouped themselves about it.  
These are the hard ribs  
Of a body that our prayers have failed  
To animate. Shadows advance  
From their corners to take possession  
Of places the light held  
For an hour. The bats resume  
Their business. The uneasiness of the pews  
Ceases. There is no other sound  
In the darkness but the sound of a man  
Breathing, testing his faith  
On emptiness, nailing his questions  
One by one to an untenanted cross.*

And:

### Easter in Wales

*Easter, I approach  
The years' empty tomb.  
What has time done with  
Itself? Is the news worth  
The communicating? The word's  
Loincloth can remember  
Little. A thin, cold wind  
Blows from beyond the abyss  
That I gawp into. But supposing  
There were bones; the darkness  
Illuminated like a museum?  
In glass cases I have  
Peered at brittle bundles,  
Exonerating my conscience  
With mortality's tears.  
But here, true to my name,  
I have nothing to hold  
To. An absence so much richer  
Than a presence, offering  
Instead of the skull's  
Leer an impaled possibility  
For faith's fingertips to explore.*

All of us try to capture God in our own way, not least with our emotions and certainly with our language. Our emotions seem to work in this regard when things go well, when we feel close to God because we are happy and secure or have been present at a beautiful liturgy, or concert, or with someone we love. But anger is another emotion, and much anger is directed at God. This is particularly so at the things we don't understand, the things we suffer and the deaths and the bereavements we have to bear. 'Why does God allow this to happen?' we say. We feel the absence of God with little comfort. 'Where is God in the midst of human suffering?' we ask. 'Here' says Jesus, with arms outstretched on the cross. It is this 'presence in absence' that RS Thomas explores so profoundly.

### At the foot of the cross

It isn't surprising that Thomas plumbs the depths of human suffering and finds himself at the foot of the cross. The cross lies at the crossroads of human experience. Believer and non-believer alike have to deal with the issues raised by the cross: denial, betrayal, innocent suffering, unjust persecution, our own failures and sickness and ultimately death. RS Thomas remained a Christian because of the belief that God has taken suffering into himself, has identified himself with human suffering and transformed it.

When I said at the beginning that his life was a paradox, that he was hard on people and he was hard on himself as well, this is explained partly by the state of the marriage of his parents and their relationship with each other, which obviously had a profound impact on him. Consequently, he was hard on them, too. The poem entitled 'Salt' relates to his father's life at sea. He had no doubts over his mother's seductive power both over his father and himself:

*'Evening, sailor.' Red  
Lips and a tilted smile;  
The ports garlanded  
With faces. Was he aware  
Of a vicarage garden  
That was the cramped harbour  
He came to?*

Thomas paid the price of a possessive mother to whom '... the son's one offence is that of growing up.' He wrote:

*My mother gave me the breast's milk  
Generously, but grew mean after,  
Envyng me my detached laughter.*

### Married life

For 50 years he was married to his first wife, Mildred Eldridge. They led an austere and isolated life together: no radio or TV, no heating, no newspapers. Although they got on perfectly well, they led virtually separate lives, almost reclusive – she as an artist and he as a poet, writer, bird-watcher and vicar. When she died, a reporter asked him whether he missed her. 'I suppose so', he replied. 'Was he lonely?', 'I was lonely when I was with her' was his plaintive response. Yet after her death, he wrote what must be one of the loveliest poems of all about love:

### A Marriage

*We met  
Under a shower  
Of bird notes.*

*Fifty years passed,  
Love's moment  
In a world in  
Servitude to time.  
She was young;  
I kissed with my eyes  
Closed and opened  
Them on her wrinkles.  
'Come' said death  
Choosing her as  
His partner for  
The last dance. And she,  
Who in life  
Had done everything  
With a bird's grace,  
Opened her bill now  
For the shedding  
Of one sigh no  
Heavier than a feather.*

It is a privilege to have the grandson of RS Thomas in the audience tonight. I am sure he is familiar with the paradoxical relationship his father Gwydion had with RS Thomas. With all of his passion for Wales, RS sent his son to a public school in England, depriving him of the love of the countryside and his friends, and did not teach him the Welsh language. What a paradox there! Gwydion said in an interview: 'He was a man incapable of love, and full of love, so that with him it all came roaring out.'

I think that paradox says it all.

*The Most Rev George Stack is the Archbishop of Cardiff. He is a former Auxiliary Bishop of Westminster and a former Administrator of Westminster Cathedral. The next part of his talk will be published in the March issue of Oremus.*

## Cardinal Wiseman – 150th Anniversary



On 15 February we will be marking the 150th anniversary of Cardinal Nicholas Wiseman's death, who died on that date in 1865.

Cardinal Wiseman was the first Archbishop of Westminster and an inspirational leader of the Catholic Church in England and Wales during the nineteenth century. We hope to include articles on this great man in the March edition of *Oremus*. *May he rest in peace.*

# For He is our Peace: A Heroic Priest

Colin Mawby



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**The publicity surrounding the failings of a small minority of clergy has tended to obscure the superb pastoral work of the vast majority of Catholic priests. We should never forget this and always thank God for sending us so many saintly and inspirational men. The Church needs its heroes!**

I worked in Ireland from 1981 to 2003 and was deeply conscious of the problems in the North – the violence and despair affecting so many people. I gave concerts in Belfast and witnessed the conditions under which so many of its citizens were living; but I was also fortunate in experiencing the halting development of the peace process that culminated in the Good Friday agreement. I recall it being announced in our parish church during the Good Friday liturgy: it was greeted with loud and sustained applause. A way forward had been found that would eventually lead to the transformation of the situation in the North; it brought joy and hope to all the people of Ireland. However, not many know of the pivotal role played in this by a Redemptorist priest, Father Alexander (Alec) Reid, who died in 2013.

Alec was born in 1931, professed as a Redemptorist in 1950, ordained in 1957 and, after a further period of study, was assigned to Clonard Monastery in Belfast. (This was to prove providential as Gerry Adams' family had strong links with Clonard.)

In the mid 1960s the formation of the Northern Ireland Civil Rights Movement caused great tension between the Protestant and Nationalist communities; this led to the appalling violence and killing that dominated and scarred life in the North. Alec was much influenced by the Redemptorist Sean O'Riordan, Professor of Moral Theology at the Alphonsian Academy in Rome, who had a deep knowledge of liberation theology. This theology posed the questions: how should the clergy fight for economic and social justice, but at the same time remain true to their vocations? Should they become actively involved in the political struggle or not? These questions were a great challenge to Alec's conscience: he knew he had to share the suffering of all the people of Belfast. He couldn't stand on the sidelines.

## A convinced ecumenist

His pastoral care for both Catholics and Protestants (he was a convinced ecumenist) was exemplary. He comforted the bereaved, worked with the travelling community and never spared himself. He attended both Loyalist and Republican paramilitary funerals and was always available to anyone who needed help. During the marching season he would be on the streets trying to prevent riots or tending the elderly and frightened. On one occasion, after a night of rioting, he celebrated a 7.30am Mass, sat down after Communion and went to sleep. One of the congregation woke him and said: 'Father, you wouldn't mind finishing the Mass, would you? We have to go to work.'

In August 1971, many Catholic men were interned without trial. Alec provided regular pastoral care for these prisoners and often celebrated their Sunday Mass. He spent the remainder of the day reassuring families that their menfolk were well. This was particularly important when prisoner's visiting rights were withdrawn during the dirty protests. The internees refused to wear prison clothes and the tragic hunger strikes further complicated the situation. The exhausting stress led to a complete breakdown in Alec's health (he was diabetic). He was sent to Rome to recuperate and was in St Peter's Square when Mehmet Ali Agca shot Pope St John Paul. While in Rome, Alec determined to 'take the gun out of Irish politics' and do whatever he could to bring peace to the North.

Through Gerry Adams' links with Clonard, Alec was able to facilitate private discussions between Adams and John Hume. These meetings often took place in Redemptorist monasteries. I quote from what Martin Mansergh, Charles Haughey's advisor on the North, wrote on Alec's death, (Haughey was *Taoiseach*, or Prime Minister, in the South during the 80s and early 90s):

'Many priests serving in parishes or communities torn by conflict found themselves having to mediate, trying to prevent further loss of life, ministering to the dying and bereaved. For many years, in the 1970s and early 1980s, that was the role of Father Alec Reid and many of his colleagues in Clonard Monastery.

'From the second half of the 1980s, Father Alec began to play a pivotal role in trying to crystallize an alternative to conflict. In this difficult and secret work he had the steady support of the Redemptorist Order and the use of its facilities in Clonard, Dundalk and Dublin, which hosted a series of meetings between the leaderships of the SDLP and Sinn Féin and between Sinn Féin and a representative or representatives of the Irish governing party or government leading up to the IRA ceasefire of 31 August, 1994.

'His role went far beyond that of facilitator. He sought in papers of his own to analyse the situation and also put forward ideas that might act as a catalyst for movement. He met those involved individually at very regular intervals to assess attitudes, reactions and possibilities for progress... Even when lines of communication were interrupted, the line to Father Reid was never down... Many of the concepts he was

grappling with – self-determination, human dignity and justice – were to become key components in a framework for peace. The mission he was embarked on was related to deep religious conviction about the importance of finding an alternative to conflict and about the duty of the Church to be active in seeking it. It was a source of great satisfaction to him when he was chosen along with the former Methodist President, Rev Harold Good, to witness the final decommissioning of IRA weapons. He had the satisfaction of seeing peace taking root. The Redemptorists can take pride and inspiration from his and their part in this achievement.'

## Humour rooted in God

Alec was a close personal friend of Mary McAleese, the former Irish President, who spoke at his Requiem of his deep faith. She used the striking sentence: 'Into this tightly bound world of vanities, where people refused to talk to other people because of a long list of because's, where violence sharpened tongues and hardened hearts, there came the rather quiet and humble figure of Father Al Reid.' She amusingly recalled his code for describing the progress of the peace process: 'This was shaped by his passion for the hurling fortunes of Tipperary. When things were looking up: "The Holy Ghost was playing very well at midfield." When things were going badly or there seemed to be another road-block: "The Holy Ghost is on the sideline" or perhaps had "Missed the bus."' Even Alec's humour was rooted in his belief in God!

The only occasion in which Alec was in the public eye resulted from the 1983 killing of three IRA activists in Gibraltar. Alec was involved in the difficult negotiations surrounding the repatriation of their bodies. At their funeral a loyalist gunman killed three of the mourners. Alec attended the victims' funerals and at the second one the stewards dragged two British soldiers from a car which appeared to be driving into the funeral procession. The soldiers were marched into an adjoining park. Alec spoke about the event on television: 'They put the two of them face down on the ground and I got down between the two of them on my face and I had my arm around the one and was holding the other by the shoulder. I remember saying to myself: "This shouldn't be happening in a civilised society." Somebody came and picked me up and said: "Get up or I'll [expletive deleted] shoot you as well" and he then said: "Take him away". Two of them came on either shoulder and manoeuvred me out.' Shortly afterwards Alec heard two shots. The soldiers had been taken to waste ground, one was dead, the other attempting to talk. Alec tried to give him the kiss of life and administered the Last Rites. He was smeared with the soldier's blood. In his pocket he had a position paper from Sinn Féin for the attention of John Hume. This was also stained with blood. The graphic photo of Alec kneeling beside the mutilated bodies achieved world-wide circulation.

We have been deluged with media accounts of clerical abuse and these have tended to obscure the magnificent work of the great majority of our priests. Father Alec engaged in the political process but remained totally true to the spirit and ideals of his vocation. He trusted in God and was an exemplar of the best in a form of liberation theology: his work affected the lives of millions. He was a man of peace who lived the teaching of Christ. He is now surely in heaven with the God he loved so dearly.

*Colin Mawby KSG is a former Master of Music at Westminster Cathedral. He is also a former choral director with the Irish broadcaster RTE and an acclaimed organist, composer and conductor.*

## Know Your Vestments: Part II Cinctures, Maniples, Stoles and Chasubles...

*In conclusion to his article from last month, Cathedral server Francis Clark explores the history and symbolism of vestments of the Roman Rite.*

### Cincture and Maniple

The cincture is a long thick cord with tassels which ties the alb around the waist. The word derives from the Latin for 'gird', and in the classical world the cincture was simply a belt. For the priest, though, it symbolises purity, in reference to St Peter's words: 'So gird the loins of your understanding.' (1 Peter 1). As the cincture is tied the cleric says: *Gird me, O Lord, with the girdle of purity, and extinguish in me all evil desires, that the virtue of chastity may abide in me.*

In the Extraordinary Form of the Mass, the maniple is still worn, but this is usually no longer the case in the Ordinary Form. The maniple is a narrow strip of linen suspended from the left forearm so that it falls equally on both sides of the arm. The word comes from the Latin for 'hand', and the strip so worn is to remind the cleric that he must patiently bear the cares and sorrows dealt out to him in this earthly life.

As the maniple is put on, he kisses the cross on the maniple and says: *Grant, O Lord that I may bear the maniple of weeping and sorrow, that I may receive the reward for my labours with rejoicing.*



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Continued on page 17

# 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 pieces by a Hermit, a Sister of Mercy, and a Religious of the Assumption. The World Day for Religious is observed on 2 February, and the Cardinal will celebrate Mass in the Cathedral at 11.00am to mark this Day (see the Diary page.)

## The Call of the Desert: Living as a hermit in today's world

Br David Butler



**W**hat is a hermit? Who gets to be one? What is the point? These are some of the questions which people ask when talk about hermits comes along, so it might help if, as someone who has tried to live a hermit life for a number of years, I suggest some answers. There are many people who live a more or less hermit style of life, both in the Christian

religion and outside it, and this has been so for centuries. In the Catholic Church, however, a hermit is strictly one who has been formally recognised as such through public profession of the evangelical counsels of poverty, chastity and obedience, and who strives to live a life dedicated to prayer, in accordance with an approved Rule of Life.

A hermit may live in a wide variety of settings, from a remote Scottish croft to an inner London flat (one might even live in your neighbourhood), but whatever the setting there are five characteristics of a true hermit life: withdrawal from the world, silence, solitude, prayer and penance. The hermit seeks the face of God as the all-absorbing focus of his or her life (prayer), and at whatever cost (penance).

All this seems, and is, very demanding, but one grows into it, often over many years. The spiritual director is there to help, and in one's many failings there is the prayerful support of one's Christian brothers and sisters, not to mention the angels and saints! As with any life there are always ups and downs, and you just carry on. Whatever else

hermits may say about their life, there is one thing on which they all agree – it is never boring.

Who gets to be one? Well, all kinds of people, but all those I have spoken to admit to a long road travelled before settling into their hermit vocation, usually in the second half of life (the forties or later). Some may have spent years in a religious community, of which they may remain members; some may have served as diocesan priests; and some, in very extraordinary circumstances, may have had a secular career or raised a family; but all find themselves free to let go of former responsibilities. We avoid burdening others financially, somehow paying our own way. Some will not seek public recognition by the Church or call themselves 'hermits', but live a hidden life apart, adapted to circumstances. So how many are there? Only the Holy Spirit knows.

And what is the point? Together with the whole Church, the hermit prays for the world's salvation – not just in intercession, but simply by seeking always the Lord's face. As a friend of mine put it, a well of prayer is sunk from which others may draw. The hermit life, too, is a witness to the absolute priority of God in our lives – and we all need reminding of that! So pray for your hermits, as they pray for you. Only in heaven will we know what each contribution has been.

Br David Butler took temporary vows as a hermit within the Personal Ordinariate of Our Lady of Walsingham last year. He was ordained to the diaconate on Saturday 3 January this year.

## This is the time for mercy: The Sisters of Mercy

Sister Angela Moroney, RSM



'I believe this is the time for mercy,' words spoken by Pope Francis. Mercy is Pope Francis' challenge today to all people of good will – to bring tenderness and compassion to a world longing for these gifts. The message that Pope Francis shares is 'old' but the 'tone' is new. People respond not only to the words that Pope Francis uses but are fascinated by the way he actually lives

what he says. Stories abound about his simple, uncluttered way of being and doing – a mercy-filled way of living: *he feeds the hungry, he hugs the sick and spends time listening to them, visits those in prison and washes their feet.* Catherine McAuley, Foundress of the Sisters of Mercy, and her co-workers realised that the works of mercy they performed, including visiting the sick-poor in their homes and in the cholera hospital, providing for a people who were poor, sick and uneducated, meant they needed to form a community of Sisters.

Catherine McAuley's overwhelming sense of God's love and mercy, her devotion to Mary, Mother of Mercy, led her to found the Sisters of Mercy in Ireland in 1831. Ten years after founding the Sisters of Mercy, after Catherine's death at the age of 63, the Congregation very quickly spread throughout the world and we now minister in 44 countries. Catherine had a simple concept of religious life – a balance of contemplation with action. The Sisters became known as the 'walking nuns.' Bessie Belloc, writing in 1898, called Catherine a sort of 'Pied Piper' in the way she attracted followers. They were drawn by her holiness as well as by her practical compassion for the poor. Catherine's concern for the poor breaks through in her words: 'God knows I would rather be cold and hungry than that the poor should be deprived of any consolation in our power to afford.' Catherine called the Apostolate 'the business of our lives.' She endlessly insisted: 'no occupation should withdraw our minds from God. Our whole life should be a continual act of praise and prayer'. And again: 'The very best apostolate we can engage in is the witness of holiness of life.' Catherine's genius shines through in the practical way by which she gave expression to the gift of God's love flowing in and through her in the spiritual and corporal works of mercy.

Sister Angela Moroney RSM is a Sister of Mercy. For more information on the Sisters of Mercy, please visit [www.sistersofmercyunion.org.uk/](http://www.sistersofmercyunion.org.uk/)

## Religious of the Assumption: Thy Kingdom Come...

Sister Cathy Jones, RA



Ten years ago I made my first vows as a Religious of the Assumption. After three years of 'training' as a postulant then a novice, I publicly made vows to follow Jesus by living in poverty, chastity and obedience in this congregation that had gradually become 'home' for me.

The motto of the Religious of the Assumption is 'Thy Kingdom Come' and by our prayer, work and community life we aim to extend God's Kingdom here on earth. We are educators by vocation, seeking above all to make Jesus Christ and his Church known and loved. Our foundress, St Marie Eugenie, was convinced that each person has a mission on earth and following her example we try to help people to discover the contribution they are called to make to the building up of God's Kingdom and the transformation of society.

The daily celebration of the Eucharist and adoration of the Blessed Sacrament are at the heart of the spirituality of the Religious of the Assumption; in 'touching' the life of the Kingdom, we receive the grace necessary to work actively for the extension of that Kingdom.



Catherine understood and lived the conviction that Christ has no body now but ours and exemplifies that each one of us brings our own unique gift to living that vision in the place and time in which we find ourselves. The Sisters are currently engaged in a variety of ministries: prison, airport and hospital chaplaincies, parish ministries, working with the homeless, refugees and women who are trafficked, and on the missions in South Africa and Lebanon.

I heard God's call in 1956. I was attracted to the Sisters of Mercy through the witness of my teachers in secondary school. In 1964, I made my final profession of vows under the patronage of Mary, Mother of Mercy, after a preparation period of eight years as a postulant, novice and in temporary profession. I trained as a teacher and began my teaching career in 1961. Since my retirement in 1995, I have assumed various roles in the Congregation and in parish activities. One of my main roles is to work with the laity and share our Mercy charism and spirituality with those who desire to deepen their own prayer life and spirituality as Mercy Associates. Pope Francis' emphasis on Mercy is a challenge to us, Sisters and Associates, to look anew at Catherine McAuley and observe how she lived and gave witness to the Charism of Mercy, so that we might continue to bring out of our treasured legacy 'something old, something new!'

We follow the rule of St Augustine which means that community life and communal prayer have a privileged place in our life. We pray the Divine Office together four times during the day; praying the prayer of the Church on behalf of the whole Church. Similarly, each afternoon we have a time of adoration of the Blessed Sacrament; here we bring the needs of our world before the Lord and simply spend time in His presence in silent adoration.

If you would like to find out more about the Religious of the Assumption, visit [www.assumptionreligious.org](http://www.assumptionreligious.org). Single Catholic women wondering if God is calling them to religious life are invited to a 'Come and See' weekend in Kensington on 14-15 February.

Contact [vocations@assumptionreligious.org](mailto:vocations@assumptionreligious.org) or 07503241127.



# War Memorials: Canadian Air Force

Patrick Rogers



Lawrence Shattock's design for the marble altar in the Baptistry.

**The Cathedral has no memorial to the thousands of Canadian soldiers and sailors who perished while serving with Britain and its allies in the 1939-45 War. It does, however, have one commemorating those members of the Royal Canadian Air Force (RCAF) who died.**

Forty-eight RCAF squadrons were involved in overseas operational duties during the 1939-45 War, serving in Britain and northwest Europe, North Africa, and Southeast Asia. The squadrons fulfilled most roles, including those of fighter, night fighter, fighter-bomber, strategic bomber, anti-shiping, anti-submarine, reconnaissance and transport. They played a key role in the Battle of Britain, anti-submarine warfare during the Battle of the Atlantic, the bombing of German industrial targets and in the Battle for Normandy and subsequent liberation of Europe. By 1944 the RCAF was the fourth largest allied air force, with a strength of 215,200 men and women serving at home and overseas.

The first Cathedral memorial to the dead of the Royal Canadian Air Force was designed by Lawrence Shattock, the Cathedral architect-in-charge, and was completed in

1947 by the firm of Fenning & Co of Hammersmith with a bronze inscription by the Art Metal Guild. It consisted of an ornamental marble altar with a central cross on the frontal. The altar, funded by £1,000 raised by members of the RCAF for the purpose, was set against the west wall of the Baptistry below the windows. It was formally unveiled and dedicated to St Anne, Our Lady's mother and patron saint of Canada, on 11 October 1948, in the presence of senior representatives of the Royal Canadian Air Force.

In 1967 Winefride de l'Hôpital, biographer and eldest daughter of JF Bentley, the Cathedral's architect, died. Both she and an unmarried sister, Miss HM Bentley, who also died about this time, left bequests for the further decoration of the Cathedral. It was decided to use the money to complete the marble revetment of the Baptistry and work started in 1969. With the approval of the RCAF High Command it was resolved that the Baptistry altar should be removed and the dedication transferred to a new marble altar facing the congregation in the centre of the Blessed Sacrament Chapel.



The marble altar in the Baptistry in 1947.

These decisions were, of course, taken in the light of the changes introduced following the Second Vatican Council (Vatican II) of 1962-65, when it was believed that the Council Fathers had called for the celebrant to face the congregation from behind the altar during Mass. In neither the Baptistry nor the Blessed Sacrament Chapel was this possible at the time, since the altars were against the walls. However, a permanent new altar in the centre of the Blessed Sacrament Chapel would have radically altered the appearance of the chapel, which had been designed by Bentley himself, and would have obscured the fine marble floor. The temporary altars used elsewhere in the Cathedral after Vatican II were on aluminium frames and could thus easily be removed when not required.

When the scheme for the new memorial altar in the Blessed Sacrament Chapel was abandoned, the next idea was for a plaque in the south transept, and the Cathedral Art Advisory Committee recommended David 'Birdie' Partridge, a naturalised Canadian born in Ohio in 1919, to design it. After serving in the Canadian Air Force as a flying instructor in 1942-45, Partridge took up as a painter and printmaker. In 1958 he produced his first three-dimensional sculpture, comprising different sized nails; he developed and perfected this technique during ten years in London from 1962. He was deeply influenced by early studies of geology and palaeontology and by hours of flying over Northern Ontario during the Second World War, and this is reflected in his works to be seen in galleries in Canada, Australia and the United States. His 'Vertebrate Configuration' is in the Tate Gallery, London. He died in 2006.

David Partridge's Canadian Air Force Memorial was installed in the Cathedral in 1972 and can be found above the confessionals in the south transept to the right of the sanctuary. It takes the form of a Chi-Rho (the first letters of Christ's name in Greek) in thousands of shining nails of many different lengths. The central 'X' may also be seen as commemorating the runways of a wartime airfield and the triple circle as the roundels or 'bulls-eye' markings on Canadian aircraft. The nails of the memorial symbolise the 17,101 RCAF members who never returned from the War.



The present RCAF memorial in the south transept.

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.

Continued from page 13

## Stole and Chasuble

The stole, the same colour as the chasuble (see next), is a long scarf-like vestment worn over the alb and secured at the waist with the cincture. It is worn criss-crossed at the waist by priests, outlining the Cross; but also as a reference to the criss-crossed belt worn by Roman soldiers, holding their swords – a reminder of the image of the Word of God as a two-edged sword in the Letter to the Hebrews. A deacon however, wears his stole over the left shoulder, and a bishop wears his so that each side hangs equally down his chest. The stole is derived from the Roman stoles of high office, showing the seriousness of Holy Orders.

A further layer of significance is found in a verse from Isaiah, which refers to our being covered in the 'garments of salvation and the robe of righteousness'. It is this symbolism which is referred to in the prayer the priest says when putting on the stole: *Restore unto me, O Lord, the stole of immortality, which was lost through the guilt of our first parents: and although I am unworthy to approach your sacred Mysteries, nevertheless grant unto me joy eternal.*

Finally comes the chasuble, the long, often ornate, poncho-like garment worn during the Mass. Chasubles can be in different styles – Gothic, Roman or Modern. The word derives from the Latin for 'house', stressing the all-enveloping nature of the garment. It symbolises the 'yoke' of Christ, and as it is donned the priest says: *O Lord, who said My yoke is easy and my burden light: grant that I may bear it well and follow after you with thanksgiving. Amen.*



The deacon, however, wears a dalmatic, which is a wide-sleeved tunic dating from the Roman times. It was worn by Byzantine nobles and therefore became associated with coronation liturgies. It is often referred to as the 'apron of service', as deacons are Servants of Charity, Word and Altar. For this reason, bishops sometimes wear the dalmatic under the chasuble, too – for they serve the people of God.

During the Middle Ages, the significance of these priestly vestments was further interpreted: the amice and the alb were likened to the blindfold and the robe worn by Christ as Pilate's soldiers mocked him; the cincture and maniple were seen as a reminder of the bonds and fetters which bound him as he was scourged; the stole of the cross itself; and the chasuble of the seamless garment for which the soldiers cast lots at the crucifixion.

I trust that this has given you some insight into some liturgical vestments so that next time you are at Mass you will be more aware of what is being worn and why.

# Christmas at the Cathedral

These photos were taken during the 10.30am Solemn Mass on Christmas Day. As always, the Masses at the Cathedral over Christmas were extremely well attended. Midnight Mass last year was also broadcast live on BBC Radio 4.



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## St Joseph's Chapel: New Crib Figures

This year, we welcomed new figures for the Crib in St Joseph's Chapel. Three Magi appeared for the Feast of the Epiphany, along with a rather impressive camel! These carved figures had come all the way from Germany, where all the figures, including the ones first used last year, were carved.

©Oremus

## Clergy House Sisters' Crib

Every year the Franciscan Sisters of Our Lady of Victories, who look after the Cathedral chaplains and who live in a convent in Clergy House, prepare a Christmas crib for their home. Here is the crib as seen on 6 January, when one of the Sisters invited the editor of *Oremus* to visit the convent.



©Oremus

# Guild of St John Southworth Commissioning

On Monday 12 January, Canon Christopher Tuckwell led a Service of Commissioning and Blessing for members of the Cathedral's Guild of St John Southworth. Following the Service, which was held in the Holy Souls' Chapel, where the body of St John Southworth is temporarily housed, Canon Christopher gave a short talk on the life and times of Bishop Richard Challoner, whose anniversary of death it was that day. He also thanked those present for responding to the call to join the Guild as well as Anne Marie Micallef for coordinating the Guild. For more information on the Guild of St John Southworth, please contact Anne Marie via Clergy House (020 7798 9055).



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## Tower Lift Upgrade

Major engineering work began on the Cathedral Tower's lift in January, with the aim of upgrading all the lift's mechanisms. This means that the Cathedral Tower is currently closed to the public, but should be open again by Easter. We hope to have more on this story in the next issue of *Oremus*.



©John Daly

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](http://www.facebook.com/westminstercath) and [www.flickr.com/photos/westminstercathedral](http://www.flickr.com/photos/westminstercathedral)

# A Champion of Human Dignity Vaughan's Fight Against Racism and Slavery

Over the past year Cardinal Vincent, along with other members of the Church and wider society, especially the police, has been collaborating with Pope Francis to work for an end to human trafficking and modern day slavery. We ran a special article on this campaign to halt the barbaric treatment of our brothers and sisters in a recent edition of this magazine. In this issue, Dylan Parry looks back at the valiant efforts of another Westminster Cardinal in combating the exploitation of the weakest and most vulnerable members of our society.

The third Archbishop of Westminster, Cardinal Herbert Vaughan was, like his predecessors, Wiseman and Manning, a phenomenally industrious labourer in the Lord's vineyard. Though well-known as the man who was ultimately responsible for building Westminster Cathedral and founding the Mill Hill Missionaries, Vaughan also showed a burning concern for the freed slaves of the United States. In fact, it is true to say that he was a campaigner for racial justice well before his time.

Born in 1832, Herbert Vaughan was the eldest son of Colonel John Vaughan, from Courtfield, Herefordshire, and his wife, Eliza Rolls, originally from Monmouthshire. Eliza was a convert to Catholicism, known for her great devotion to the Blessed Sacrament. She spent an hour each day in prayer before the Blessed Sacrament, begging God to call her children to serve him as priests or religious. No wonder all her five daughters became nuns, whilst six of her eight sons became priests, with three becoming bishops (two of whom rose to the dignity of archbishop, with one becoming a cardinal!)

## Desire to help freed slaves

Of his many works, Vaughan's desire to serve the spiritual needs of former slaves in the United States was extraordinarily prophetic and enlightened for the time. His concern for the foreign missions, which he saw as encompassing the needs of those on the margins of society, was also indicative of his zeal for preaching the Gospel and saving souls. Vaughan was a man who truly believed that all human beings are created in the 'image and likeness of God' (Gen 1:27), and that each one of us is called to know and serve the Lord in this life and be happy with him in the next.

One of the great influences on Vaughan's life was St Peter Claver, known as the 'slave of the slaves'. Claver's desire to preach the Good News to those who did not know God, either because the Gospel hadn't yet been announced in their lands or because they didn't enjoy the freedom to exercise choice over their faith – such as those suffering under the yoke of slavery – was a source of inspiration to many young Christians in the eighteenth and nineteenth centuries. Vaughan was no exception.

As a young priest, Herbert Vaughan had been afraid to discuss with his superiors his desire to be another 'slave of the slaves' or work in the foreign missions – probably because Britain was little more than mission territory throughout the nineteenth century, even after the Restoration of the Hierarchy in 1850. One day, though, he managed to pluck up the courage to mention his dream of founding a missionary society when riding in a carriage with Cardinal Nicholas Wiseman – first Archbishop of Westminster (whose



Fr Vaughan (centre) with future Josephites and supporters (1872)

150th anniversary of death is on the 15th of this month). The young Herbert Vaughan recorded the incident in his diary, which makes for fascinating reading:

'In 1860 I was with [Cardinal Wiseman] in the Isle of Wight. We were driving out, and he was half asleep. The idea was working within me, and at last I asked him whether he had any interest in Foreign Missions. "Yes; why do you ask?" said he. "Because I have something on my mind, and I fear to tell you. You will snub me. I believe England ought to do something for the Foreign Missions," said I. "Then I will tell you," he replied, "why you need not think I will snub you. I have never yet told this to any one; but the time, I believe, has come. When I was in Rome before my consecration I had great mental troubles, and I went to a holy man, since dead and declared Venerable [St Vincent Pallotti, founder of the Pallotines, or Pious Society of Missions]. He made me sit on one side of a little table; he sat on the other. A crucifix was on the table between us. After I had opened my mind and laid bare all its trials to him, he slipped down from his chair to his knees, and after a moment's prayer said, 'Monsignor, you will never know the perfect rest you seek until you establish a College in England for the Foreign Missions.'... You are the first person who has offered himself for the purpose. I am now old and cannot hope to do much myself, but I see that God has heard my prayer, and that the work is from Him." He then laughed about my idea of his snubbing me, and became quite bright and cheerful, rallying from his previous low spirits and depression...' (*The Life of Cardinal Vaughan* by J G Snead-Cox; published 1910; p 106)

## Brazilian slave market

This article will not delve into the details surrounding the founding of the St Joseph's Society for Foreign Missions

(also known as the Mill Hill Missionaries) during the 1860s, which resulted from Herbert Vaughan's conversation with Cardinal Wiseman on the Isle of Wight – though one or two fascinating incidents surround the founding of the Mill Hill Missionaries, which added to Vaughan's detestation of slavery. While fundraising for a College for the Mill Hill Fathers in the 1860s, for example, Vaughan travelled through South America. During a visit to Brazil he stumbled upon a slave market and witnessed the selling of a young woman. This is how he described the horrific incident:

'I heard a stentorian voice, hard as iron, repeating "Duzentos mil reis, duzentos mil reis, duzentos mil reis" I stood by on the edge of the crowd and saw the salesman, a tall, broad-shouldered man, enormously stout, wearing a light-coloured waistcoat. He had a heavy protuberant under-jaw, deep-set dark little eyes, a little hair on his chin, but his round cheeks were bare. On his head was a new silk hat, in his shirt was a diamond pin, and a long gold chain fell from his neck all over his waistcoat. "Duzentos mil reis, duzentos mil reis", he repeated, and then went inside the door and came out again. Just outside, leaning against the door, was a black girl of about twenty. She looked cowed, and wrapped a woollen shawl tightly round her shoulders. "Nobody say more than 200 dollars? Look at her, fit for any purpose; examine her arms" (they did so); "show your teeth" (she lifted up her lips with both hands to show her teeth); "put out your tongue." The bidders asked her a number of questions and then began to bid against one another. Then I heard again the iron voice, "Duzentos cinquenta mil reis..." 260 dollars, 270 dollars, 300, 400, and kept at that sum for three or four minutes. The girl was pulled about and questions asked. Then someone said five dollars more, then ten more, and finally she was sold for the sum. I went away feeling sick.' (*ibid*, p 145)

No doubt, this experience was a motivating factor when the then Father Vaughan responded to a call from the Fathers of the Baltimore Council (convened after the American Civil War) to help the freed slaves of the United States. As a result of this request, Vaughan led some of his Mill Hill Missionaries from London to the US in 1871 to found another missionary society, aimed at bringing former slaves into the Church. Before leaving England, the missionaries were specially blessed by the future Cardinal Manning and undertook to live like St Peter Claver.

## Racism made him sick

To say that Vaughan was shocked and angered by the way some churchmen in the southern States were treating Americans of African descent would be an understatement. He often wrote of feeling 'sick' and 'angry' at seeing black people forced to adore the Blessed Sacrament from the back of churches in Louisiana, while white people were allowed to occupy the space closest to the altar rails. Vaughan simply could not countenance that such injustice – racial segregation – had crept into parts of the Church of Christ. Neither could he believe that some white American priests were against the idea of converting former slaves, and was scandalised that those African Americans who had personally built or paid for church buildings weren't allowed, in some places, to make full use of them.

While visiting Memphis, Tennessee, in 1872, Vaughan was extremely upset when meeting some priests who viewed African Americans as little more than 'dogs'. Soon afterwards, while visiting New Orleans, the future

Archbishop also met a wealthy black man who had married a white woman. He wrote in his diary that the man had paid for a pew in the city's Cathedral, but 'his wife sits in it, [while] he is obliged to go behind the altar.' Father Vaughan also kept a notebook of all the racially related ecclesiastical and social injustices he had encountered during his time in the former 'Slave States', among which were the following:

'A common complaint that white and black children are not allowed to make their First Communion on the same day. A coloured soldier refused Communion by a priest at the Cathedral... In a church just built here, benches let to coloured people which are quite low down. A lady [who] built nearly half the church, another gave the altar; both refused places except at the end of the church... During the slavery days the priest had no chance. A bigoted mistress would flog her slave if she went to any church but her own, and if she persisted in going to the Catholic church, would sell her right away. Talked to many... All said they had no religion. Never baptised. All said either they would like to be Catholics or something to show they were not opposed to it. Neither the priest with me nor the sisters in the hospital do anything to instruct them. They just smile at them as though they had no souls.' (*ibid* p 171)

## How is it possible?

Vaughan ended this depressing litany: 'A horrible state of feeling! How is it possible so to treat God's image!' Some of the things he witnessed during his time in post-Civil War America shocked Herbert Vaughan. Seeing how other Christians could flagrantly disregard the Gospel to such an extent that racial discrimination had entered the Church greatly upset him, furthering his resolve to do something about it.

Herbert Vaughan's desire to make the Catholic Church a real haven for the recently freed slaves of the South bore extraordinary fruit. His vision and hard work eventually led to the founding of the Josephites (more properly known as the Saint Joseph's Society of the Sacred Heart). This Society, which developed from Father Vaughan's Mill Hill mission to the United States – based in Baltimore – in the early 1870s, was formally founded in 1893 (a year after Vaughan's elevation to the See of Westminster).

Among the Society's first official founders was Father Charles Uncles, the first African American priest to have been both trained and ordained in the United States. (The first black priest in the United States was Father Augustine 'Gus' Tolton, but he had been trained abroad, in Rome.) In more recent times, this missionary society, specifically set up to serve African Americans, elected its first black superior general, Father William Norvel. The Society continues in its mission and is now found in various other parts of the world, too.

There is so much we could write about Cardinal Vaughan, including his extremely successful reign as third Archbishop of Westminster, during which time he both raised the funds for and built Westminster Cathedral. But for now, as we unite ourselves to the efforts of Pope Francis and Cardinal Vincent to eradicate the scourge of slavery from our human family, I think it 'right and just' to give thanks to God for a soul so consumed with a zeal for the salvation of others that he spent so much of his life fighting the repugnant evils of slavery and racial injustice.

## John Southworth Greets John Southworth



*The members of the Guild of St John Southworth have been working hard in recent months to greet our visitors from home and abroad. As part of their Christmas quiz they had to find a visitor from any place beginning with any of the letters in Happy Christmas. Results*

*revealed that we had visitors in the Cathedral at that time from America, Surrey, Tooting, Singapore, Sweden, Holland, Poland, Portsmouth and many more places. We also had a visitor from Australia who had come to the Cathedral for a specific purpose. Trevor Koschalka (pictured far left), one of the members of the Guild of Saint John Southworth, takes up the story...*

We get many visitors at the Cathedral who come for a variety of reasons; some of course to attend Mass, pray or attend confession. Many of the tourists who attend come to look at a specific item in the Cathedral, such as the image of St Thérèse of Lisieux, which is a favourite with French visitors. One visitor who stands out, though, was a young man from Australia, who was shown around by one of my colleagues. His name was John Southworth and he had made a special journey to see the remains of St John Southworth.

Since I started volunteering with the Guild, I have met a variety of different people from around the world, and, of course, closer to home. One of the most frequently asked questions is, 'Is this where William and Kate were married?' They seem quite surprised when we tell them that it was actually at Westminster Abbey, along Victoria Street.

The two roles we have at the Cathedral are first of all to ensure that those coming into the Cathedral receive a warm welcome, working with other staff and volunteers to answer any questions they may have about the Cathedral itself and the programmed events and times of Masses, etc. Secondly, we conduct visitors around the Cathedral and explain something about the architecture, marbles and mosaics. Although the members of the Guild are by no means experts, the training we have been given allows us to answer questions from most visitors. I would encourage anyone who enjoys meeting and talking to people to come and join us.

*If you would like to meet and greet visitors from home and abroad and offer them short guided tours, please contact Anne Marie Micallef, Co-ordinator of the Guild of Saint John Southworth on 0207 931 6067 or email: annemariem@rcdow.org.uk. More on the Guild in the Monthly Album pages.*

## Saint of the Month: St Blaise

Rakeem Hammond, aged 10

**St Blaise came from a wealthy family and was born in Sebaste, which is a town in Armenia near Turkey. In those times there were not many Christians but he was one. He had always wanted to learn to look after men, women, children and animals, especially if they were sick or hurt.**

He grew up and studied medicine and when he was grown up he became a kind man with a big tender heart. He helped and healed children, cattle and pets, which made everyone love him.



The wild forest animals loved him, too, as he would go to the forest and heal them if ever they were ill. The forest animals were not afraid of him. He lived in a cave on Mount Argus near Sebaste and the animals often visited him there, although if they arrived and he was praying then they would wait quietly at the cave entrance until he was finished.

St Blaise was such a holy man that he became a bishop. The forest animals were glad that he became a bishop, but what they didn't know was that it was dangerous to be a Christian in those times and the Emperor at the time was arresting and killing Christians. The Emperor sent a general to capture animals to be killed in the arena. They searched the mountains around Sebaste but they couldn't find any animals until they arrived at St Blaise's cave where he sat praying surrounded by the forest animals.

The soldiers were so amazed by what they saw that they went back to the city of Sebaste without capturing the animals. They told what they had seen but the general sent them back to arrest St Blaise. They again saw the animals sleeping quietly beside St Blaise who was praying. The soldiers captured St Blaise and started to take him to the prison. On the way there was a mother whose child had swallowed a bone and was choking. She needed help and St Blaise touched the child's throat and he was healed. St Blaise was put into the prison, he was tortured with metal sheep wool combs and treated badly but he still believed in Jesus and not in the Roman Emperor's gods.

It is said that in the arena the wild animals would not hurt St Blaise. The soldiers tried to drown him but that didn't work either.

It is believed that St Blaise was beheaded on the 3 February about the year 316 AD.

In ancient times it was a custom to light bonfires on hills on the 3 February to honour St Blaise. St Blaise is the patron saint of wild animals, wool merchants and sickness of the throat. The body of St Blaise rests in Maratea near Naples. In Italy he is known as San Biagio and in Spain San Blas.

At St Vincent de Paul Primary School on the feast day of St Blaise, two lighted candles are crossed in front of our necks and we pray to St Blaise for protection.

*This article is the first in a series on Saints which will be written each month by a pupil of the Cathedral parish's St Vincent de Paul School.*

## The Cardinal Hume Centre: History

**Cardinal Hume founded the Centre in 1986 as a compassionate and pragmatic response to what he saw every day on the streets of Westminster, in particular the plight of homeless young people and of families placed in inadequate bed and breakfast accommodation. Over the years the organisation has grown, thanks to an ever growing number of supporters and volunteers. The services have adapted and developed and last year some 1,700 people came through our doors.**

Although the organisation has grown, the Centre still takes the Benedictine ethos of our founder seriously, ensuring that we offer both a non-judgemental welcome and a stable and safe environment for people seeking help and support.



*"Each person matters; no human life is redundant. Every individual must be given the opportunity to live a life in which his or her basic needs are provided for and in which, so far as is reasonably possible, their full potential is realised."*

Cardinal Basil Hume OSB

### Today

Today, services are spread across six areas of need: a 37 bedroom hostel for homeless young people; family services for children and their parents; immigration advice and advocacy; housing, welfare rights and money management advice; employment support; and learning (English, Adult Learning and computer use).

The people who come to the Centre are facing an unprecedented period of change with a number of government policy decisions having a direct impact on livelihoods and wellbeing. Welfare reform, cuts in service provision from other sources in the statutory and voluntary sectors, decreased access to Legal Aid, together with rises in the cost of living (housing, utilities, food, clothing) particularly, but not solely, in London, are already having a significant accumulative impact on tens of thousands of people.

In a time of increasing poverty and homelessness, the generosity of the Centre's supporters helps people become more resilient, focusing on crisis prevention as well as responding to urgent need. Through supporting the Centre you could be helping people to secure and keep a safe place to live, to maximise their income and to achieve a greater degree of overall wellbeing

The Centre offers an escape from the world in which people are treated as a number not as a person. We are not simply a provider of services as the people who come here are welcomed and really listened to, made to feel as if they matter.

The Rule of St Benedict states that 'all visitors who call are to be welcomed as if they were Christ... Let the greatest care be taken, especially in the reception of the poor, because Christ is received more specially in them.' And this value of hospitality is at the heart of the Centre's work.

We believe everyone deserves the chance to turn their life around.

### SERVICES

#### Housing, money and welfare advice

- Housing advice and advocacy
- Welfare benefits
- Debt and money management

#### Housing for homeless young people

- Single room accommodation for 16-25 year olds
- Support with focus on education, training and employment

#### Family services

- OFSTED registered nursery offering 15 hours free childcare
- Family learning including homework club
- Parenting support – individual and group sessions
- Stay and play sessions

#### Learning and training

- English language lessons
- Beginner classes for computer and internet use
- Help with reading and writing

#### Immigration advice

- Free registered immigration advice
- Potential representation at appeals

#### Employment Support

- Help with finding and applying for jobs
- Interview practice
- Local job opportunities

#### Over the next three years

It is self-evident that even more people will come through our doors seeking help and your continued support will allow us to grow our services and respond to that increasing need as our founder would want us to do. With your help, the Centre will make a difference to 5,000 people's lives over the next three years.

*This article was written by a member of staff at the Cardinal Hume Centre. To support the Centre or to find out more about its work please call 020 7222 1602 or visit [www.cardinalhume.org.uk](http://www.cardinalhume.org.uk)*

## Au reservoir...

Christina White



The three Benson brothers including EF and the Catholic priest, Mgr Robert Hugh

**I finally caught up with BBC's Mapp and Lucia on New Year's Day. I confess it was something of an EF Benson-fest and I watched all three episodes back-to-back with the odd sortie to the kitchen for cold meats and salad. New Year's Day was a shocker in London – wet, grey and miserable – and after walking the dog, who as a Labrador is immune to the all vagaries of weather save thunder, it was lovely to be immersed in the gentle, sunny Englishness of Tilling which is, of course, Rye – a unique town in England perched high on the East Sussex coast.**

The author of the Mapp and Lucia books, EF Benson lived in Rye in Lamb's House, previously occupied by the American author Henry James and later occupied by Rumer Godden. The view from the house, a window on the world of Rye, was allegedly the inspiration for Miss Mapp's inimitable lace curtain twitching. EF's brother was a Catholic convert Mgr Robert Hugh Benson, who gave a donation towards the funding of Westminster Cathedral, and his name is listed in a donor's book held in the Cathedral archive. I know many of you watched the series on television at Christmas and are fans of the books, and

at the last Events Committee meeting we decided that a Friends' trip to Rye might be in order. The Catholic Church in Rye is dedicated to St Anthony of Padua and we will arrange to have a Mass here. It is a beautiful Italianate structure with a campanile and a glorious view across the marshes, following the line of the River Rother out to sea. The Mermaid Inn in Rye also has a priest's hole hidden in the chimney breast. At the time of writing we are still trying to finalise details but do please keep the date. We shall be visiting Rye on the 2 June.

All our events for the spring and summer season, including our day trip to Rye, will be advertised first in the next Friends' Newsletter which is mailed to all members in March. There are many regulars who come with us on trips but have not yet taken the plunge and joined the Friends. Please think about joining this year. A regular subscription is just £25.00 and really does help the Cathedral. There are a number of events planned for 2015 which we will have to limit to members-only. I anticipate that Rye will be a sell-out.

As I write we are taking bookings for the Friends' St Patrick's Night party on the 14 March, with a quarter of the tickets already sold. Last year's event sold out and we had to turn people away on the door. Why not bring a party of revellers? Tables of eight or 10 are on offer.

The next Friends' Quiz will be on 17 February, Shrove Tuesday. Again why not get a team of Friends together?

And finally, thank you to all those Friends who so generously gave donations for the Friends' stall at the Christmas Fayre. I am delighted to report that the Friends' stall made just over £800. This sum will be donated to the Tower Lift Appeal which was launched in January. As mentioned in last month's Oremus, there will be a plaque in the renovated Tower Viewing Gallery listing all those who have given £1000 to the appeal. At the time of writing we have already received one pledge with a further £2000 in the offing. A friend

mentioned that she was giving a donation as a First Holy Communion present. This seems like a really nice idea – why not consider this for a Confirmation, Wedding or Christening gift? The recipient can enjoy the splendid view from the Tower with their name engraved to mark their contribution. We are also offering payments by instalment over a two-year period if £1000 in one go is a bit steep so early in the New Year. Please contact the Friends' Office for further details. As Mapp would say: 'Au reservoir...'



### Forthcoming Events

**17 February:** Quiz and Fish and Chip Supper: Cathedral Hall, 6.45pm. Tickets £15.00

**14 March:** St Patrick's Night Supper and Dancing. Cathedral Hall 7.00pm. Doors open at 6.30pm. Tickets £25.00

**20 May:** Stratfield Saye. To mark the 200th anniversary of the Battle of Waterloo, a visit to Wellington's Country House. Coach will leave Clergy House at 8.30am. Tickets £45.00. Please bring a packed lunch, alternatively a cooked lunch may be pre-arranged at an extra cost. Please call the office for details.

#### 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

## Come and discover your history!

Joanna Bogle DSG



©Rudy Rodrigues

**It's a cliché to say it – but like all clichés, it contains a truth: London is rich in history. From the Roman fort first established here on the banks of the Thames, through the Saxon settlements and Viking raids, across the Middle Ages when London was a city of spires and churches, on through Tudors and Stuarts to the Industrial Age and railways and Empire... London has constantly changed and has been constantly bustling.**

Today, the skyline has some horrors: who could honestly say that the ugly 'Walkie-Talkie' office slab has made a contribution to the city's beauty, and is the Shard really a useful addition to Londoners' life and culture? But there are also fine things – the revived South Bank with its cafés and restaurants, the prospect of a new garden bridge – and the small, unexpected chapters of history that might seem to be of passing relevance and yet leave a mark on people's memories and consciousness, such as that unforgettable blood-red sea of poppies at the Tower of London last Autumn.

Westminster Cathedral has come into its own in the last few decades, since the opening up of the piazza fronting on to Victoria Street. For the first part of the twentieth century, the Cathedral was effectively hidden behind offices – and, like many of London's buildings, was also blackened by dirt and smoke. Today it is a fine sight, and attracts tourists and passers-by who want to know more about this great Byzantine-style building with its tall tower, and its sense of welcome as people constantly troop up the steps and in at those swinging doors.

For the last few years, I have been leading Catholic History Walks, based at the Cathedral. The 2015 programme of walks is now under way. The Walks are free and open to anyone and everyone. We enjoy London's

history, and we enjoy each other's company – some people come on a Walk along a route they have already explored, but just want to do it again because it is such good fun! We sometimes finish in a pub, although some prefer some hot chocolate or coffee. Most Walks are in the evening, but there are also some daytime walks.

Too many Catholic Londoners do not know their city's history. They might know a bit about St Thomas More and the Tower of London, but that's about all. There is so much more to know! London's history is Christian history – the saints, the bishops, the churches, the traditions, and the culture. And you and I are part of it all, as we drop into the Cathedral for Mass, or attend some celebratory event in the Cathedral Hall, or mark a major event in the life of the Church in our country. Think of Pope Benedict XVI speaking to all those young people in the Piazza in 2010. Think of the Queen visiting the Cathedral for its 100th birthday back in 1995. Think of the priests from across the diocese walking in procession, year on year, up Ambrosden Avenue for the Chrism Mass in Holy Week, while passengers on the buses along Victoria Street gawp.

Here are some of the Catholic History Walks for 2015. Mark the dates in your diary – and just turn up! Everyone welcome, no need to book. Wear suitable shoes for walking!

**Wednesday 11 February**, a daytime walk. Meet at the 12.45pm Mass at St Patrick's, Soho Square, London W1. We'll be walking along past St Giles-in-the-Fields and to Holborn.

**Monday 16 February**, meet 6.30pm (after the 5.30pm Mass) on the steps of Westminster Cathedral. We'll be walking down towards the river, Parliament and Westminster Abbey.

**Monday 2 March**, meet 6.30pm at St George's Cathedral, Southwark, for a tour (nearest tube: Waterloo or Lambeth North).

### Poppies in the Moat

The photo used to illustrate Joanna Bogle's article was taken by Rudy Rodrigues, who works in the Cathedral complex's Print Room. It shows the 'Poppies in the Moat' art installation that was at the Tower of London in commemoration of the 100th anniversary of the beginning of the First World War. The photo was taken in November.

Rudy has sent a few pictures in to *Oremus* and we hope to feature more in the coming months, including rare images of the mortal remains of St Francis Xavier, which were taken by a relative of his. If you have photos or articles you would like to be considered for inclusion in this magazine, please email them to the Editor before the first Friday of each month (which is our deadline for the following month's issue) to: oremus42@gmail.com

# The Cathedral's Archives: Introduction

*This is the first in a new series of articles on the Cathedral Archives, written by the Archivist, Miriam Power. She begins by highlighting what we do – and don't – house in our Archives at the Cathedral.*

Miriam Power

**Tucked away near the Grand Organ Loft, in a room from which the architect John Bentley supervised the building of his masterpiece, are housed the Archives of Westminster Cathedral.**

Most confusingly for casual enquirers (who assume, quite reasonably, that anything to do with the Cathedral must be in the Cathedral's Archives), the usual kinds of records commonly kept in a Cathedral's Archives are in fact archived elsewhere. The papers of the Archbishops of Westminster and the official records of the Diocese of Westminster (1850 to date), together with the historic records relating to the Catholic Church in England and Wales (1501 to 1850) are all part of the Westminster Diocesan Archives – in Kensington.

Even the Cathedral's own parish registers of baptisms, confirmations, marriages and funerals aren't part of the Cathedral's Archives, but are administered quite separately – in the Registrar's Office.

Another collection, fundamental to the life of Westminster Cathedral, is its music – and, yes, we do house a collection of material relating to RR Terry, a noted Tudor Music scholar and the Cathedral's first Director of Music, as well as a significant collection of the weekly music lists, from 1902 to 1933. However, the Choir School and the Music Department, separate establishments within the Cathedral complex, retain their records independently of us.

**What, then, does Westminster Cathedral Archives comprise?**

There are four main collections: the Architectural Drawings; the Clerk of Works' Papers; the Photographs and the Cathedral Treasury (which includes the Cathedral vestments).

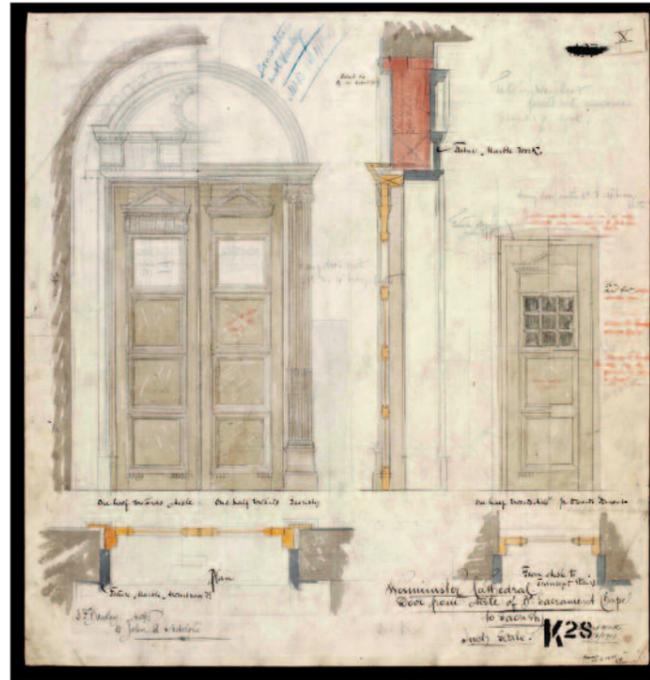
Cataloguing of the Architectural Drawings collection (which has now been digitized) is in progress and work on the others is scheduled, though not for some years down the line.

Of the four, architectural plans and drawings of the Cathedral, dating from its foundation in 1895, has the longest tenure. The jewels of that collection are Bentley's detailed and artistic drawings, added to which are those of his assistant, John Marshall, who realized many of his admired master's intentions, following Bentley's demise in 1902. Much of Marshall's work deals with the decoration of the Cathedral, Archbishop's House and Clergy House.

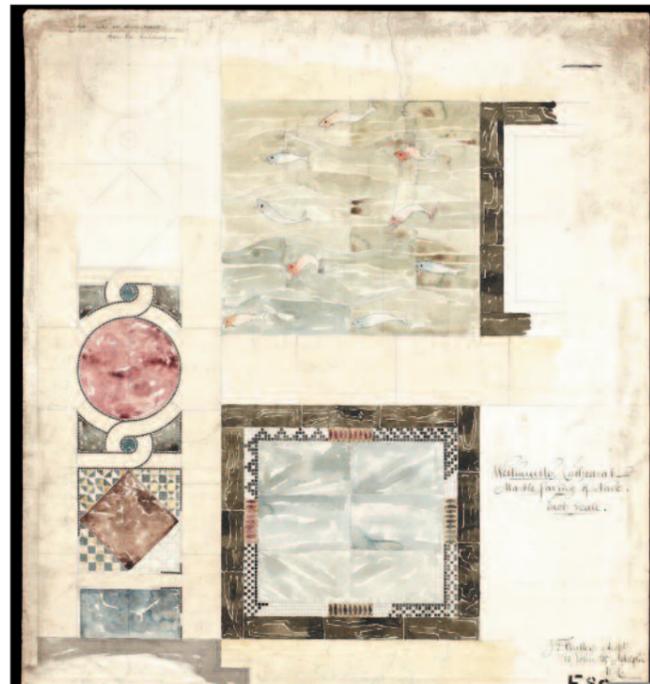
Builders' notes are found jotted on many of the drawings, but augmenting this, and in far greater detail, we have the correspondence records of successive Cathedral Clerks of Works and Architects: notably Bentley and Marshall's letters, but also those of Laurence Shattock, who continued as Cathedral Architect, with and after Marshall, for 50 years!

Our photographic collection, though small, contains many superb examples of architectural photography by Bedford Lemere & Co, commissioned to record the building and the decoration of the Cathedral. As with the drawings archive, which is regularly accessed for building and repair work, the

collection of photographs is a great resource for illustrating publications and bringing history to life on the Cathedral's website.



*Bentley's meticulous drawing of the door to the sacristy aisle. Every possible detail the builder would need to do the job well.*



*Bentley's sample drawing for a proposed marble floor in the nave.*



*The Wiseman Chalice, made by Hardman & Co.*

Bentley's drawings, by Messrs Farmer and Brindley – architectural sculptors and 'ornamentalists' who were

A permanent exhibition, installed since 2010 at gallery level by the tower, displays a variety of church plate from the Cathedral Treasury. Earlier examples, from the twelfth to nineteenth centuries, donated to the Cathedral from recusant families or bought in from continental collections, alternate with contemporary commissions from Arts and Crafts masters of the twentieth century. Outside, the gallery approach is lined with images from the archives showing the buildings in construction and houses the intricate wooden model of the Cathedral, built in 1896, to 1/48th scale from

employed in much of the construction of the Cathedral itself. And lastly, within the exhibition setting is also displayed a group of sacred relics – a part of the spiritual treasury of the Church which is safeguarded at Westminster Cathedral.

Returning once more to the Archives Room, a further and much-used collection of records exists in the 60 years of bound copies of the *Westminster Cathedral Chronicles*. Begun in 1896 by Cardinal Vaughan as the *Westminster Cathedral Record* to follow the construction of the new cathedral it was a quarterly publication which subsided after the death of the architect. After a brief interval it was re-launched in 1907 as a monthly digest and with a more varied content, until 1967. The financial difficulties of the 70s and 80s reduced it at one time to a single sheet, but the format revived, and in 1996/7, a hundred years since its inception, the Cathedral's new magazine, *Oremus*, began publication and nearly 20 years on has formed its own collection in the Archives, in continuation of the founder's intention.

## The Best Days of Our Lives

Thomas Doherty

**A pleasure, an honour – it is hard to find an appropriate phrase to sum up the morning of 12 December. We were very fortunate, blessed and humbled to receive a visit from His Excellency Archbishop Antonio Mennini, Apostolic Nuncio in Great Britain.**

You never quite know what to expect from such a unique visitor and can feel slightly anxious to ensure that everything is 'just right'. From the moment he entered our school it was clear that the preparations were not really necessary as it was the heart of our school that he wanted to visit. He wanted to spend time with the smiles and the faith of our school, something that you cannot prepare but know is present by the feel that you know a Catholic school can create and cherish.

The Archbishop said to the children that 'School days are the best days of your life, treasure them'. Who could disagree? It did, however, cause me to pause and reflect upon how one morning and one man could create such an impression and I know a memory that will be lasting. He reminded me that as a Catholic school it is our duty to ensure that these days are the best days of our children's lives and I know I will hold this morning as a true example of how we make every day a 'best day'. Archbishop Mennini arrived as a visitor but left as a friend.

*Thomas Doherty (pictured, far right) is the Headteacher at Westminster Cathedral Catholic Primary School (WCPS), which is in the parish of Holy Apostles (Pimlico).*



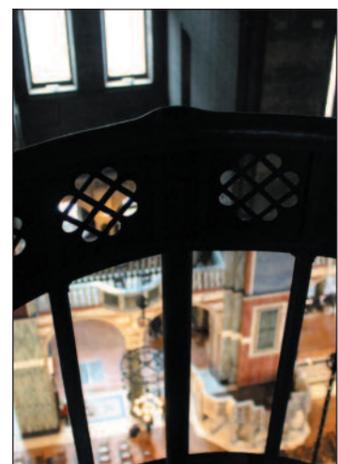
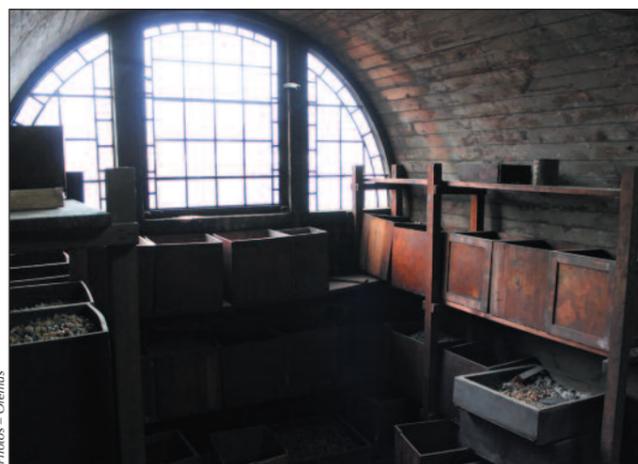
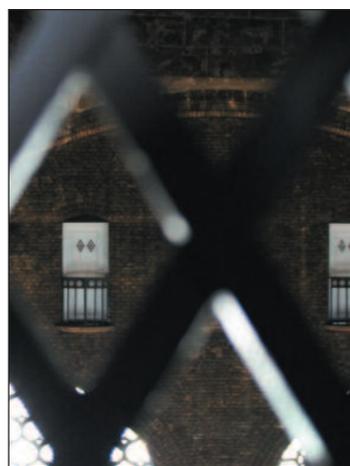
# Behind the Scenes: The third floor passages

*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.



Worshippers will have noticed that there is a gallery running around the top of the Cathedral under the roof, with neat balconies and architrave all along its length, exactly mirroring the lower balcony.

These passages have long been dubbed ‘the monks’ bedrooms’, a name stemming from the initial idea that the Cathedral should be a monastic foundation. However, it turns out, rather disappointingly, that the passages were never intended as sleeping quarters. One of their uses is in fact to provide access to the domes, when in need of repair. Yet an air of dreaminess inhabits the whole long space. There are empty but quite usable cupboards, new and unpainted doors leaning against the wall beside a paint brush hardened in a long-dried jar of water, and metal ‘pigeon guards’ lying on the floor like Medieval instruments of torture. Much of the space is taken up with bin upon bin of tesserae for mosaics, neatly organised by colour, but yet – if ever – to be fixed in place. These remain from the School of Mosaics established by Cardinal Bourne in 1930. Other things here can also be dated but are not so old: dusty music stands from a long past music festival, ancient discarded sweet wrappers, and graffiti scratched on to the wall declaring: NOBBY CLARK SLEPT HERE AND 2 OTHERS, 1951, a screwed up newspaper from 1986.



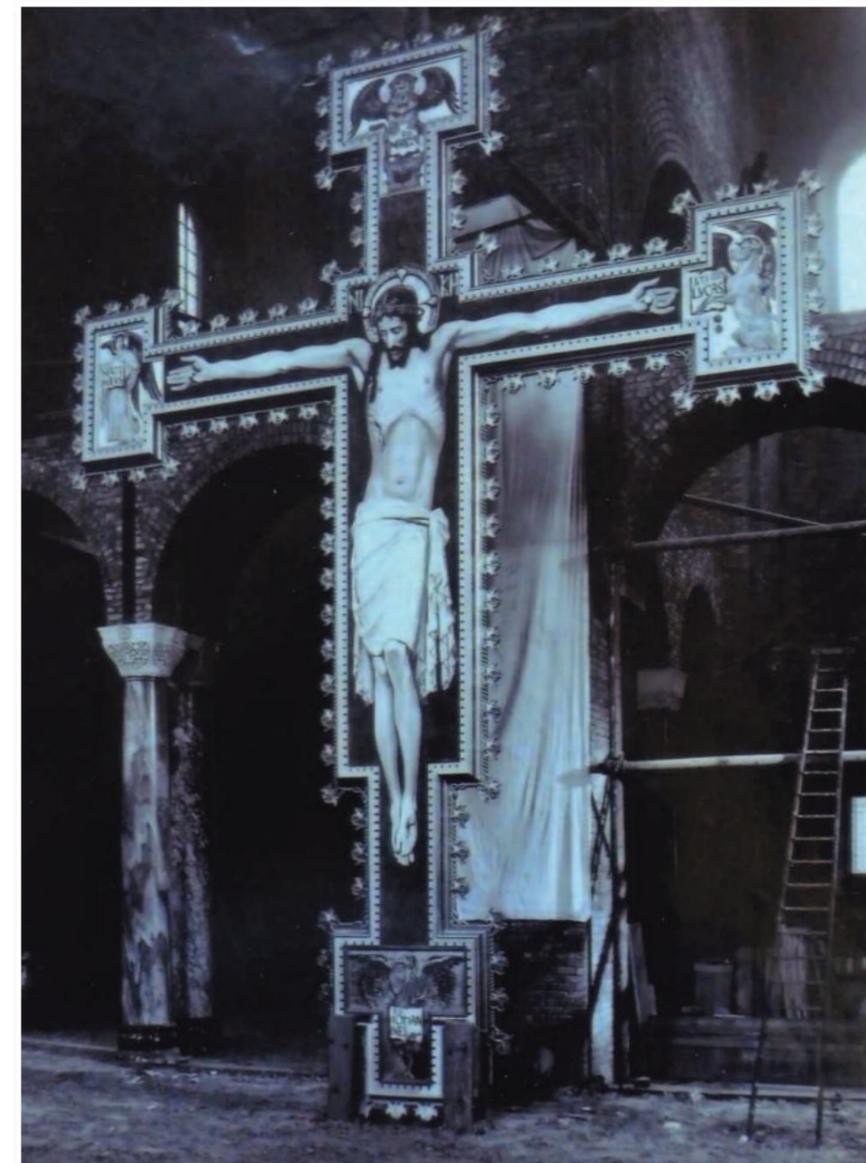
## Cathedral History

## A Photographic Record

### Painting the Great Rood - Autumn 1903

This photograph was taken in the Autumn of 1903. It shows the Great Rood (from the Old English word ‘rōd’ meaning cross), being painted while standing upright in the nave in front of the central pier of the north transept. The architect of the Cathedral, John Francis Bentley, had designed the Rood soon after starting work on the Cathedral in 1895 but never lived to see it. It is 30 feet high and 23 feet wide and weighs two tons. It was produced in teak and deal by the firm of Charles Beyaert of Bruges. Canvas was then stretched over the wooden frame and it arrived in the Cathedral covered with cloth in February 1903.

The man chosen to paint the Rood was William Christian Symons, a versatile artist who exhibited regularly at the Royal Academy and had been a friend of Bentley for many years. He was paid £200 for the work. But painting was delayed by the production of *The Dream of Gerontius* in the Cathedral on 6 June, by Cardinal Herbert Vaughan’s funeral on 25 June and then by Symons contracting influenza. It finally started at the end of August and continued during the Autumn. By December both the figure of Christ on the front and that of Our Lady of Sorrows on the reverse had been completed and the paint had dried. The Rood was then raised slowly into position over a period of more than three hours on Wednesday 16 December, to hang over the junction of the sanctuary, nave and transepts, thus itself forming the centre of a cross. PR



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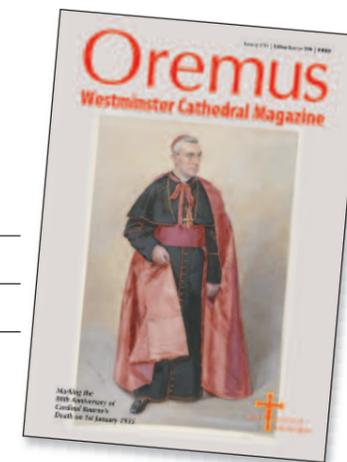
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# Catholic Secondary Schooling (1965-1972): A reflection

Fr Keith Sawyer



**Luton and Dunstable are about 85 miles from Brighton and Hove, and in 1960 I was a new boy at Dunstable Grammar School. (I would have been surprised to have been writing over half a century later about developments in Catholic East Sussex education). But I hope to show that the bridge between my world of 1960 and the Catholic secondary schools which have occupied sites in the Upper Drive, Hove, is not as big as may at first appear.**

In 1960, there was an existing Catholic boys' school in Queen's Park, Brighton, owned and run by the Xaverian Brothers, and for various reasons they needed help to keep it going. So the De la Salle Brothers of the London Province, as it then was, were asked to take on the running of the school, which retained the name of the Xaverian College. In the years up to 1965, the school expanded, and there was need for larger premises. These became available.

In the nineteenth century, the Society of the Sacred Heart had opened a boarding school for girls in The Upper Drive, Hove: the Sacred Heart Convent School. Certainly after the 1944 Education Act, this school had a small number of day pupils on scholarship places but to all intents and purposes it was a boarding school in Brighton.

1962 to 1965 saw the Second Vatican Council, a big rethink within the Catholic Church about everything, including vocation and thus the work of religious orders. Nothing would ever be the same again. At the time, the English Province of the Sacred Heart sisters ran three boarding schools, Brighton (now known more accurately as Hove), Woldingham and Tunbridge Wells. For reasons no doubt connected with the subtleties of internal politics within the Province, Hove was closed in 1966 and the site became available. The girls had to go elsewhere because the De la Salle Brothers were encouraged to negotiate for the site and in the lower years the school became an all boys school. It was also a day school, although the Brothers lived in.

The London Province (which has now been amalgamated with the English Province) put a lot of resources into the Upper Drive School, now called rightly the De la Salle College. At one stage, there were 13 Brothers on the staff, the Head (Brother Alfred Raymond) and many of the senior staff. This meant that the running costs were low which was very helpful as some parents were sluggish in paying the fees.

To go back to Dunstable Grammar, I had to take the eleven plus in order to go to a selective school. This was true for most of my contemporaries. Our parents simply went along with the custom in the state junior schools in the 1950s. But, at the same time there was the gradual emergence of the comprehensive movement which would end eleven plus

selection and aimed to put all pupils, whatever their ability, in to one comprehensive school. Within the Catholic schools context, such developments clearly had their place and it became clear, especially as the new Diocese of Arundel and Brighton had been formed out of the much larger Diocese of Southwark in 1965, that some sort of merger of the Catholic secondary schools in western Brighton and Hove would occur. It was complicated, as negotiations involved the local authorities of East Sussex and Brighton and Hove, the Diocese of Arundel and Brighton, the smaller convents of the Blessed Sacrament, Brighton and the Lourdes Convent, Brighton, as well as the involvement of the staff (including the Brothers) at Cottesmore St Mary's Secondary Modern and De la Salle College. Additionally, once the new school, which was called the Cardinal Newman Comprehensive, was at least on paper set up, there was the question of admission to the first year of pupils who had come from junior schools within the catchment area and in some cases beyond the catchment area. For instance, if a De la Salle pupil (in the independent sector) had a sibling in a junior school beyond the normal catchment area, would (s)he be able to come in the first year?

Eventually it was decided that the Old Secondary Modern would be the Lower School (for years one and two – today's years 7 and 8) and the De la Salle would be the Upper school, for years 3 and above. However, somewhere in the negotiations it was decided that pupils would continue the course they were on, and largely in the building they were in. Therefore some former De la Salle pupils in the second year stayed in the Upper School, whilst the third year pupils of Cottesmore Secondary did their third year in the Lower Schools. Now adolescents are quite conservative, but equally like to feel the right thing is being done, and the Cottesmore pupils especially were unhappy with their lot. At the upper echelons, the fifth year Cottesmore pupils who would have provided the top year with its prestige and prefects and so forth, was lost within a system which had various Sixth Form groups, as well as O-level fifth form groups, who outshone the CSE fifth form from the Secondary Modern. It was not easy for them, and with hindsight my heart goes out to them and I just hope I taught them to the best of my ability.

On the De la Salle side of the picture, perhaps the people who suffered most were the lay staff who stayed on. There had been the possibility that some of the Brothers at least might stay on, but for whatever reasons it didn't happen. A new Head was appointed, and the Head of the Secondary Modern became the Deputy. New heads were then appointed for the Upper and Lower Schools. One lay teacher at De la Salle felt his future lay elsewhere, and resigned quite near the end of the summer term. Another left for health reasons at half term in the autumn. There was a tendency, and I regret any part I may have had in it, to make snide comments about De la Salle if we came across boisterous boys in the corridors. There were at least two all boys classes left after the 1971 amalgamation and these classes had a reputation for being difficult, though I found them no worse than any other.

Which brings me to the final part of the article. What was it like after the comprehensive school started in September 1971? As a young and inexperienced geography teacher, newly qualified with a Postgraduate Certificate in Education, I can only say it was tiring (the staff had to commute between the two sites on either side of The Upper Drive). I felt stretched academically (I taught A-level pupils and second year remedials), and there were undercurrents of tension within the staff. However, for the first time in my life (having been baptised in my first year at university) I was in a Catholic environment, even if the pupils didn't seem to be concerned what sort of environment it was. After putting up with two Anglican focused universities, I found it very supportive to be with Catholics, and my year in Hove has completely convinced me of the value of Catholic schools.

We hear a lot today about the faults of the teaching of religious orders in the past. As I researched this article, and as I look back on the memories, I can only say that I venerate the effort of the Sacred Heart Sisters, many of whom will have their graves in the grounds of their original convent. They were courageous women who made sacrifices we should be grateful for. I have only come into contact with the De la Salle Brothers in the last year, but they came across as educated, thoughtful and discerning men, into whose care I would trust any adolescent. I regret if at any time in my year at Hove, I expressed any negative views about the order or its former school in Hove.

The changes in The Upper Drive, Hove seem to come down to two things. Firstly, the Catholic Church's reappraisal of itself in the Second Vatican Council, and specifically what this meant for religious life, and secondly, the response across the country to the comprehensive moment in the sixties, and the demands placed upon everyone, Catholic or not. There were casualties, and, as with all casualties, they need and deserve our prayers and support.

## Postscript

It could be asked why have I written this article? I think I would first point out that it is not an article about specific people – I'm not scandal mongering or trying to embarrass anyone. I have written about policies and what changing policy mean in a particular place with which I was inadvertently caught up.

But I feel there is a wider context. Many Catholics of my age (mid-60s) went to Catholic schools which have now changed completely. Although I do not claim universal knowledge, I would suspect that the two strands I keep coming back to in my article – Vatican II and the comprehensive movement – have been reflected across the Church and country in varying degrees. I may help some people – former pupils of not significantly changed Catholic schools – to understand a bit more about what happened and why, and thus, in a way, to feel more at peace with a part of their own personal history. I think that is always worthwhile.

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## The Month of February

The month of February is traditionally dedicated to the Holy Family. In choosing to be born into an ordinary human family, and to be subject to the authority of his parents, to learn from them, and to be obedient to Mary and Joseph, Our Lord – the Incarnate Word of God – provides us with a perfect model for our own lives. In living to the full the commandment to honour his mother and father he, who is the Lawgiver, teaches us perfect humility and love. He teaches us that, as Benedict XVI reminds us, the Ten Commandments are gifts that provide true liberty to love and grow in maturity. Jesus loved his parents most perfectly, and accepted their joyful love for him. In like manner, may our own families and homes be sanctuaries of charity, dwellings of humility and sacred icons of obedience: places where we ‘clothe ourselves with compassion, kindness, humility, gentleness and patience’, where we ‘bear with each other and forgive one another’ so that we ‘may be bound together in perfect unity’ (cf Col 3:12-14).

The Holy Father’s Intentions for this month are: that prisoners, especially the young, may be able to rebuild lives of dignity, and that in this year dedicated to consecrated life, religious men and women may rediscover the joy of following Christ and strive to serve the poor with zeal. Please keep these intentions in your prayers; and as we prepare for the Ordinary Synod on the Family in October, and as many families continue to face the challenges of modern life, please keep your own dear families deep within the Most Sacred Heart of Jesus.

**SUNDAY 1 FEBRUARY** (Ps Week 4)  
**FOURTH SUNDAY IN ORDINARY TIME**  
Education Day

**10.30am: Solemn Mass** (Full Choir)  
Missa Rigensis *Praulins*  
In spiritu humilitatis *Croce*  
O sacrum convivium *Messiaen*  
Organ: Fugue (Hallelujah! Gott zu loben) *Reger*

**3.30pm: Solemn Vespers & Benediction** (Full Choir)  
Magnificat primi toni *Victoria*  
Nunc dimittis *Holst*  
Organ: Diptyque (Office 11) *Tournemire*

“Among all the devotions approved by the Church none has been so favoured by so many miracles as the devotion of the Most Holy Rosary.”

Pope Blessed Pius IX; Feast: 7 February



### MONDAY 2 FEBRUARY

THE PRESENTATION OF THE LORD  
*Candlemas*

**11.00am:** Mass for Religious celebrated by the Cardinal

### TUESDAY 3 FEBRUARY

Sts Laurence, Dunstan and Theodore, Archbishops of Canterbury, or St Blaise, Bishop & Martyr  
*The blessing of St Blaise on throats given after all Masses*

### THURSDAY 5 FEBRUARY

St Agatha, Virgin & Martyr

### FRIDAY 6 FEBRUARY

(Friday Abstinence)  
St Paul Miki and Companions, Martyrs

### SATURDAY 7 FEBRUARY

Feria or  
Blessed Virgin Mary on Saturday  
**2.00pm:** Lourdes Mass for the Sick celebrated by the Cardinal  
**6.00pm:** Visiting Choir at Mass: Byron Consort, Harrow School

### SUNDAY 8 FEBRUARY

(Ps Week 1)  
**FIFTH SUNDAY IN ORDINARY TIME**  
**10.30am: Solemn Mass** (Full Choir)  
Mass in D *Dvorák*  
Dum transisset Sabbatum *Taverner*  
Organ: Toccata *Preston*

### 3.30pm Solemn Vespers & Benediction

(Full Choir)  
Magnificat octavi toni *Bevan*  
O salutaris hostia *Tallis*  
Organ: Cathédrales *Vierne*

### TUESDAY 10 FEBRUARY

St Scholastica, Virgin

### WEDNESDAY 11 FEBRUARY

Feria or  
Our Lady of Lourdes  
*World Day of Prayer for the Sick*

### THURSDAY 12 FEBRUARY

**5.30pm:** Members of the Ordinariate attend Mass, which will be celebrated by Mgr Keith Newton, Ordinary of the Personal Ordinariate of Our Lady of Walsingham, with the Ordinaries of the Personal Ordinariates of the Chair of St Peter (US) and Our Lady of the Southern Cross (Australia).

### FRIDAY 13 FEBRUARY

(Friday abstinence)

### SATURDAY 14 FEBRUARY

Sts CYRIL, Monk and METHODIUS, Bishop, Patrons of Europe  
**2.30pm:** Altar Servers’ Mass  
**4.30pm:** Latin Mass Society Low Mass (Side Chapel)

### SUNDAY 15 FEBRUARY

(Ps Week 2)  
**SIXTH SUNDAY IN ORDINARY TIME**  
Cardinal Wiseman’s 150th anniversary (d. 1865)

### 10.30am Solemn Mass

(Men’s voices)  
Missa Dominicalis *Palestrina*  
Benedictus es Domini *Palestrina*  
Domine non sum dignus *Byrd*  
Organ: Pæan (Six Pieces for Organ) *Howells*

### 3.30pm: Solemn Vespers & Benediction

(Men’s voices)  
Magnificat primi toni *Suriano*  
Laudibus in sanctis *Byrd*  
Organ: Gospel Prelude on Amazing Grace *Bolcom*

### TUESDAY 17 FEBRUARY

Feria or  
Seven Holy Founders of the Servite Order

### WEDNESDAY 18 FEBRUARY

(Fast & Abstinence)  
**ASH WEDNESDAY** (Ps Week 4)  
**5.00pm Vespers** (Men’s voices)  
**5.30pm Solemn Mass & Imposition of Ashes** (Men’s voices)  
Missa XVIII *Plainsong*  
Miserere mei Deus *Casciolini*  
Emendemus in melius *Gabrieli*

### FRIDAY 20 FEBRUARY

(Friday Abstinence)

### SATURDAY 21 FEBRUARY

Lent Feria or  
St Peter Damian, Bishop & Doctor  
**3.00pm:** RCIA Rite of Election (I) with the Cardinal

### SUNDAY 22 FEBRUARY

(Ps Week 1)  
**FIRST SUNDAY OF LENT**  
**10.30am Solemn Mass** (Full Choir)

Missa XVII *Plainsong*  
Scapulis suis *Malcolm*  
Emendemus in melius *Byrd*

### 3.00pm: RCIA Rite of Election (II) with the Cardinal

### MONDAY 23 FEBRUARY

Lent Feria or  
St Polycarp, Bishop & Martyr

### FRIDAY 27 FEBRUARY

(Friday abstinence)  
CAFOD Lent Fast Day

### SATURDAY 28 FEBRUARY

Lent Feria  
**6.00pm:** Visiting Choir at Mass: Farnborough Hill School

**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/](http://www.lms.org.uk/)

## From the Registers

### Baptisms

Michael Brennan  
Oscar Kay  
Freya Field  
Louis Williams  
Alexander De Souza  
Luke Hugo

## 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.

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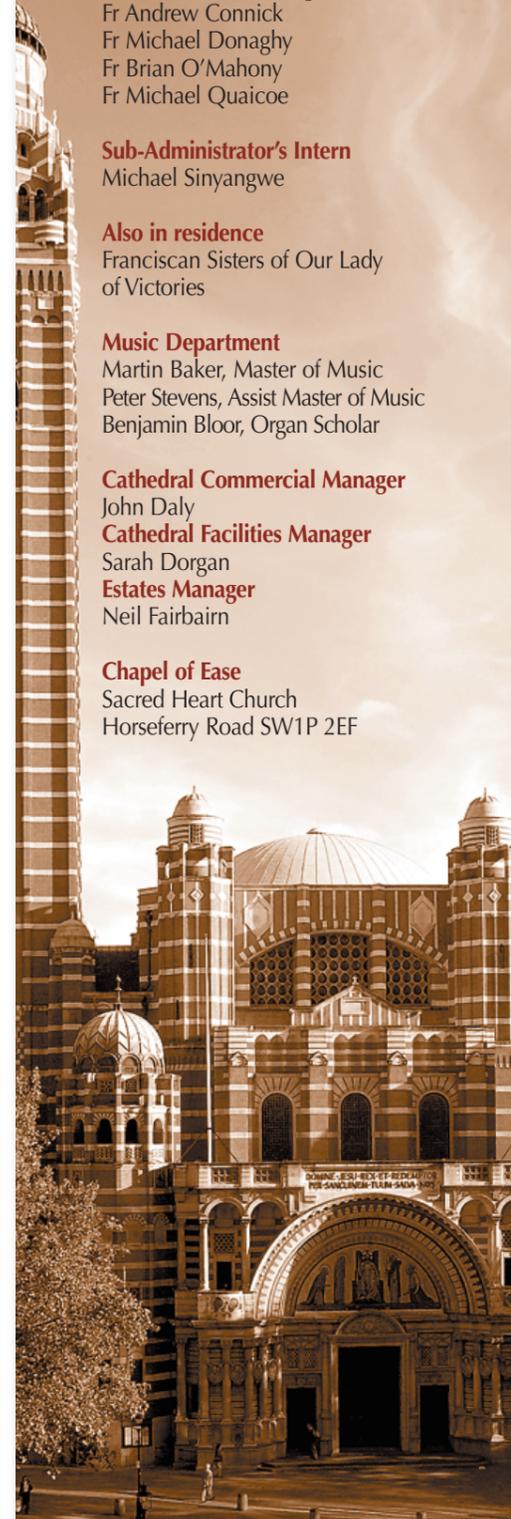
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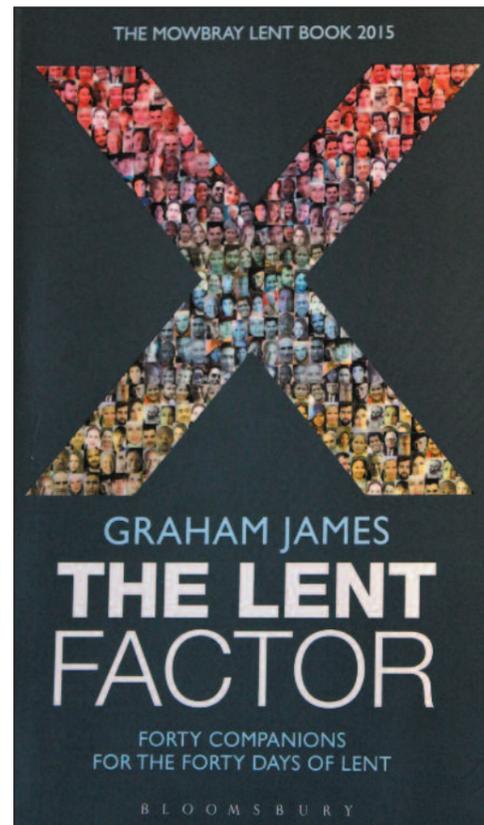
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# Forty Days, Forty People

## A Lenten companion

Charlotte McNerlin



**In *The Lent Factor: Forty Companions for the Forty Days of Lent* Bishop Graham James shares the spiritual impression which the lives of 40 very different people have made on him and offers these for our reflection during Lent.**

At the head of each chapter there is a New Testament reference suggested for its connection to the companion's story. The story includes an account of how Bishop James came to know them, often incorporating autobiographical details which illustrate his life from its Cornish origins to his life as the Anglican Bishop of Norwich and Thought for the Day contributor. At the end is a brief concluding prayer to guide us onwards.

The only things that the 40 companions have in common are that they have all died and that they continue to provide inspiration. James knew some of these people personally, some as close friends and family members; some he became aware of through others; some are well-known names.

It is unlikely that many *Oremus* readers know who Stanley Green was, even though he merited obituaries in three broadsheet newspapers. However, if you have been around central London for more than 20 years, you

probably remember being advised to 'Eat less protein'. He was eccentric, passionate and on the fringe of society, but then so were John the Baptist and, many would argue, Jesus himself. Hence we start with the reference Luke 4:1-13 (Temptation in the Desert) and conclude with:

*'God of the rejected, look upon those of us eccentric enough to believe in you and your love and mercy; help us to resist the temptation to be like everyone else and give us confidence in our convictions. Amen.'*

The majority of readers will have heard of Eva Perón, but the story related here is not from the musical. It concentrates more on her work providing for the poor of Argentina while being honest about her flaws. The starting reference is Luke 6:20-26 (the Beatitudes) and the prayer:

*'God of the poor, take our flawed humanity and shape our best instincts so that we may be of service to those most in need. Amen.'*

It is a mere coincidence that both references above are from Luke's Gospel, but Luke the Evangelist is one of the companions, as are Michael Evans, (the third Bishop of East Anglia), Enid Ralphs (born in Cornwall, lived to be 99, and whose memorial service filled Norwich Cathedral), Julian of Norwich, the opera singer Kathleen Ferrier, the author Dorothy L Sayers, Robert Runcie, Charles Wesley and three members of the James family. Altogether a very broad spread of life and experience with which we can spend a few profitable minutes each day.

Since all the companions have died, it is not surprising that some of the stories include details of how they faced death. From time to time we all come face to face with the death of somebody we love so there may be a few pages which cause a little tearfulness, but it is important for us to incorporate the whole of life in our prayer.

Many people seek to be famous hoping that a Saturday evening audience will spot that they have the X Factor. This book is about the Communion of Saints, represented by the anonymous faces in the St Andrew's Cross on the cover. We do not have to be famous to be honoured by God, and it helps to review our aspirations with such a wide cross-section of people whom God has honoured.

*Charlotte McNerlin works at Clergy House.*

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. (see page 33)

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