

January 2014 | Edition Number 188 | FREE

# Oremus

## Westminster Cathedral Magazine

MARY, THE MOTHER OF GOD  
*The Cathedral's New Crib*

ARCHBISHOP VINCENT NICHOLS  
*On Pope Francis and the  
Noble Vocation of Business*

JOHN BRADBURNE  
*The Cathedral's Sainly Sacristan and Poet*

COLIN MAWBY  
*On Science and the New Evangelisation*

PLUS:  
*Cathedral News, Events, Features  
And Much More INSIDE!*





# ST. CATHERINE'S SCHOOL

TWICKENHAM



A Catholic school warmly welcoming girls of all faiths, age 3-18.

Visits to Prep and Senior Departments on alternate Wednesdays.

Please call us on **020 8891 2898**

email: [admissions@stcatherineschool.co.uk](mailto:admissions@stcatherineschool.co.uk)  
[www.stcatherineschool.co.uk](http://www.stcatherineschool.co.uk)

## Oremus



Cathedral Clergy House  
42 Francis Street  
London SW1P 1QW  
T 020 7798 9055  
F 020 7798 9090  
E [oremus42@gmail.com](mailto:oremus42@gmail.com)  
W [www.westminstercathedral.org.uk](http://www.westminstercathedral.org.uk)  
(Office opening: Mon-Weds 9.00am-5.00pm)

Oremus, the magazine of Westminster Cathedral, produced by volunteers, reflects the life of the Cathedral and the lives of those who make it a place of faith in central London. If you think that you would like to contribute an article or an item of news, please contact one of the editorial team.

**Patron**  
The Archbishop of Westminster

**Chairman**  
Canon Christopher Tuckwell

**Oremus Team**  
Dylan Parry – Editor  
Sharon Jennings – Deputy Editor  
Margaret Tobin – Advertising  
Tony Banks – Distribution  
Kouadio Besse Kouakou – Administration  
Manel Silva – Subscriptions

**Cathedral Historian**  
Patrick Rogers

**Design and Art Direction**  
Julian Game

**Additional Proofreading**  
Berenice Roetheli  
Charlotte McNeerlin

Opinions expressed by contributors are not necessarily those of the Oremus Team nor the official views of Westminster Cathedral. The Editor reserves the right to edit all contributions. Publication of advertisements does not necessarily imply any form of recommendation.

Unless otherwise stated, photographs published are done so under creative commons or similar licence.

No part of this magazine may be reproduced without permission.

Registered Charity Number 233699  
ISSN 1366-7203

Sponsored by PAX Travel



Cover image: ©DylanParry/Oremus

The carved figure of Our Lady from the Cathedral's new Crib set situated in the St Joseph's Chapel

Printed by Splash Printing Ltd 020 8906 4847

# Inside Oremus

## Cathedral Life: Past & Present

Cathedral Marbles: The Columns by Patrick Rogers **14 & 15**

Monthly Album: Our New Christmas Crib; Closing of the Year of Faith; Advent Carol Services; Celebrating the Faith... **16 & 17**

Cathedral Treasures: St John Southworth's Lead Coffin **26**

Cathedral History: A Photographic Record Laying the Foundations – 1895 **27**

## Features

A Blueprint for Better Business by Archbishop Vincent Nichols **4 & 5**

John Bradburne: Loud Sing Westminster by David Crystal **6 & 7**

Science and the New Evangelisation by Colin Mawby **10 & 11**

The Angelic Doctor: St Thomas Aquinas by Stan Metheny **13 & 19**

Following Christ's Call: Fr Graham Stokes by Louise Cowley **18 & 19**

Release the Peace by Barry Mizen **24**

Education and Peace through Sport by Mgr Vladimir Felzmann **25**

Lake Garda's Spiritual Treasures by Anthony Weaver **30**

## Regulars

From the Chairman **5**

Catholic Poets: Francis Thompson **9**

Icons: The Mother of God 'Eleusa' **12**

St Vincent de Paul School The Holy Family **20**

Oremus Crossword **20**

Books: *The Seven Sacraments, Learning to Believe and Jesus: Words and Deeds* **21**

The Friends of Westminster Cathedral **22**

Joanna Bogle: 2014 – Year to Remember **23**

Diary and From the Registers **28 & 29**

4 & 5



6 & 7



13



16



20



24



## J. H. KENYON®

FUNERAL DIRECTORS  
CARING FOR LOCAL FAMILIES FOR OVER 130 YEARS

### WESTMINSTER

020 7834 4624  
74 Rochester Row, Westminster SW1P 1JU

### BAYSWATER

020 7229 3810  
83 Westbourne Grove, Bayswater W2 4UL

### KENSINGTON

020 7937 0757  
49 Marloes Road, Kensington W8 6LA

- ~ 24 Hour Service
- ~ Funeral Plans
- ~ Floral Tributes and Printing
- ~ Monumental Masons

Serving the Catholic Community



Part of Dignity Ltd. A British Company.

\*Used under licence from Kenyon International Emergency Services Inc.



## ST PAULS

Britain's Premier Christian Multimedia Centres

BOOKS, GREETINGS CARDS

COMPUTER SOFTWARE

ICONS, MUSIC, POSTERS,

ROSARIES, VESTMENTS

GIFTS, ALTAR REQUISITES

..... and much more!

Papal Blessings arranged.

MAIL ORDER SERVICE  
FULL DISABLED ACCESS

ST PAULS BOOKSHOP  
BY WESTMINSTER CATHEDRAL

Morpeth Terrace, Victoria, London SW1P 1EP  
Tel: 020 7828 5582 Fax: 020 7828 3329  
e-mail: [bookshop@stpauls.org.uk](mailto:bookshop@stpauls.org.uk)  
[www.stpauls.org.uk/bookshop](http://www.stpauls.org.uk/bookshop)  
Open: 9.30-6.00. Monday-Saturday

# From the Chairman

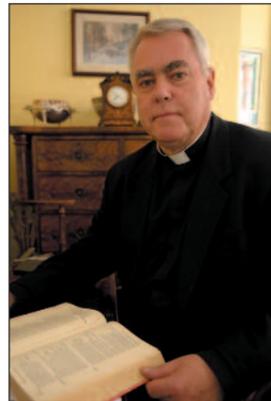
**May I begin by wishing you all a blessed and peaceful New Year as we start 2014. The start of a new year brings to mind a whole heap of intentions and desires, some of which we realise but most of which disappear immediately or fizzle out by February. I wonder what New Year intentions you are thinking about?**

Most of you will have seen and admired the new Crib, and I hope it has helped you with your prayers over the Christmas period. These Crib figures, made in southern Germany, were bought for the Cathedral from the very generous response to my appeal, and it is our hope that they will be a part of the Cathedral at Christmas for many years to come. By next year we hope to be able to buy the figures of the Magi, so that will be something to look forward to. The cover of this month's *Oremus* features the figure of Our Lady from the Crib set, while more photos may be found on page 16.

Many people continue to praise *Oremus* for its articles, pictures and format, and they say how pleased they are that it is now free. As Chairman of *Oremus*, I too am very pleased that it is now free because this will widen its readership and make it available to far more people. Interestingly, the donations left in the *Oremus* box have almost matched the previous monthly income, so please accept our thanks for your generosity and support.

With every good wish to you all for 2014,

*Canon Christopher Tuckwell*



## A Blueprint for Better Business Archbishop Vincent Nichols

**In the Apostolic Exhortation *Evangelii Gaudium*, Pope Francis issues a stirring cry in the name of the poor of the world. He laments material inequality and insists on the priority within the Church's mission of our response to this poverty. He also says this: 'the worst discrimination which the poor suffer is the lack of spiritual care.' He goes on to say that the great majority of the poor have a special openness to the faith and that we must not fail to offer them God's friendship, blessing, word, and sacraments. He says: 'Our preferential option for the poor must mainly translate into a privileged and preferential religious care.'** (200)

Now there's a challenge indeed!

Pope Francis has harsh words to say about many aspects of the current economic system and its underlying trends. He attacks 'the absolute autonomy of markets and financial speculation'; he says 'we can no longer trust in the unseen forces and the invisible hand of the market' and calls for 'decisions, programmes, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality.' He insists on the importance of a global

perspective and insists that we in the Church should not 'drift into a spiritual worldliness camouflaged by religious practices, unproductive meetings and empty talk.'(202-208)

Here's another challenge! Indeed the Exhortation is full of them and no one can read it without real and proper discomfort.

But there is encouragement, too. Pope Francis states that 'business is a vocation, and a noble vocation,' but adds 'provided that those engaged in it see themselves challenged by a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all.' (203) So he appeals to business leaders to 'take heed and broaden their horizons.' There are signs that this is indeed happening, at least among some of the business leaders I have met and with whom I have been working.

The challenge they are facing arises from an acknowledgment that business practice has to move from a position of asking whether a course of action is simply profitable and legal to asking the more critical question of whether it is truly right, whether the proposed action can be justified in the light of the wider good of society and indeed of the common good of humanity.



Much work is being done on exploring this question, drawing out a framework of principles and values through which businesses can test their activities and the expectations which shape their decisions. In this work Catholic Social Teaching is playing an important role, together with reflections from other religious traditions. The work is demanding, but some major, world-wide companies are committed to it because they see the havoc that economic failure has wrought and because they recognise that trust in business, its very place in society, has been eroded. The framework of principles being developed is intended not just for large companies but for small and medium size enterprises, too.

This work goes under the title 'Blueprint for Better Business?' and more about it can be found on the website of that name. It is involving not only the leaders of major companies, but also the role of their company boards and the role of investors, too.



Pope Francis warns against empty words and a 'rhetoric which cheapens'. There is, of course, a lot of talk. But, within this effort, there is also a clear commitment that change must come about. However, we are convinced that the kind of change brought about by regulation and new levels of legal compliance is not what is needed. Useful in itself, such regulation usually addresses the last problem, and not the next one. And regulations do not change mind-sets. Rather, the change we are seeking must come from within an enterprise, within a company. It is a change of perspective, a change of culture, a change of expectation so that a business sees as its first and lasting purpose that of serving society, or better, helping to repair society. There is a firm conviction that if the services a business offers are truly helpful and if the goods it produces are truly useful and needed, then its enterprise will be profitable. But to focus first, or exclusively, on profit leads to a distorted view of where, in our social enterprise, business truly fits.



A way forward is being sketched, a pattern of action emerging not only through this particular initiative but through others, too.

Pope Francis' challenge is rooted in faith, in the call to conversion issued by Christ. It is robust and demanding. It is right and for the good of all. It will, I trust, increase the effort of all who wish to see their business as a true and noble vocation.

*+ Vincent Nichols*

The Most Rev Vincent Nichols  
Archbishop of Westminster

### Social Media

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

Photos of recent events are also available on our **Flickr** page (www.flickr.com/photos/westminstercathedral/).

The *Oremus* team would like to extend best wishes to all our readers, advertisers and sponsors for a very happy New Year. May 2014 be full of God's blessings for each one of you!

# Loud sing Westminster!

## The Cathedral's Sainly Poet

John Bradburne was a Third Order Franciscan, mystic, poet and friend of lepers. Born in England in 1921, he served with the Gurkhas in Malaya and Burma during World War II. A Pauline-like conversion led him to become a pilgrim-seeker, first with the Benedictines, then the Carthusians, but he remained a layman to the end. His search for God's will led him through England, a period at Westminster Cathedral, to continental Europe and the Holy Land, mostly on foot. In 1962, he went to 'seek a cave' in Zimbabwe (then known as Rhodesia), where instead he found Mutemwa Leprosy Settlement. There he tended a flock of leprosy patients with loving care, laying down his life for them on 5 September 1979. Since his death there have been many signs of his sanctity, and many answers to prayer. More importantly, many have turned to God through John's extraordinary example.

David Crystal

On 3 February 1957, John Bradburne wrote a letter to his mother about his latest job – a sacristan at Westminster Cathedral.

*How I love that place with its scribes and Pharisees (not hypocrites however) and cranks and wise men, and holy women and scrupulous crackpots, and publicans and sinners and Saints. You will not find such thoroughgoing motley in your quiet see of Canterbury, one part of the Stormy Sea of Peter, over which the Lord loves to breathe a great calm whenever the issue seems hopeless.*

He had been there just a month. The contact must have come as a result of his previous job – as a shop assistant at the Burns Oates bookshop, which at the time was just across the road. He stayed for a year, then Cardinal Godfrey asked him to look after his Elizabethan country house in Hare Street in Hertfordshire.

It wasn't the first time John had encountered the Cathedral. In his account of his pilgrimage from Rome to Jerusalem in 1950, he recalls earlier visits:

*In early 1950, when a looney [sic] bookseller in London, I began again to enquire about working a passage to Israel. But on the eve of the Purification (Feb 2) by an odd circumstance, I spent the whole night, or most of it, walking between Charing Cross and Westminster Cathedral, waiting for the latter to 'open'. During that night I think it was that I decided to try and storm the Charterhouse, there to pray for Israel and drift no longer. I heard the first Mass of the Purification in Westminster Cathedral – a temple that had done much towards my conversion...*

He was very impressed by the Cathedral, and describes it in 'The joy of being cloistered' (written in 1976):

*Very far off from loftiest of Towers:  
Soars Westminster Cathedral with its powers!*

*A looming gloaming of the Holy Ghost,  
A roaming to Byzantium in brick,  
A Campanile carolling Mine Host,  
A glory to the gory Catholic  
Martyrs... and a high tribute to the thick,  
Thicker than water, Precious Blood of One  
Who is The Word Incarnate, Mary's Son.*

In the same poem, he reflects on the contrast between inside and outside:

*The job seems easy to the mobs outside  
Whereas the mobs outside to me seem hard –  
Hit by the city's grit and witless pride  
Of grinding on to powder, yard by yard ;  
Ungoaled they go, on gold as they decide!  
For is it not to dust that dust must go  
Whether in cute Corfu or Pimlico?*

The place stayed with him when he was working with the lepers at Mtemwe. A photograph of the interior of the Cathedral is pasted into his anthology of reminiscences, 'In a tent of Arcady' (compiled in 1974).

### Westminster Cathedral's sub-sub-Sacristan

John wrote little poetry during his time at the Cathedral, but he did produce a delightful sonnet after enjoying a visit to Orchard House in St Albans, the home of his friend Stephen King. 'Of holy wells' is in the visitors' book dated 19 February 1957, and reads as if it was created on the spur of the moment as he was about to return to London. It is headed with a small cross and a capital 'M' – a device he often used as a poetic dedication to Jesus and Mary. He didn't want to leave – but candle-duty called!

*Of holy wells, and holy hills, and homes  
As happy as the one in which I write  
I feel that I could fill full forty tomes,  
But that would mean I'd stay another night!  
And if another night I straightway stayed  
The tall Cathedral candles quite unlit  
At Westminster might be the while; dismayed  
The mitred Power might be because of it.  
Wherefore, my royal host and hostess, Hail!  
Hail and Farewell, O happy home and hill  
Where dwells a poppy grower, and a Grail  
Producer, and a lady whose goodwill  
Has helped the Sovereign Lord of Heaven give  
A fair haired trio who rejoice to live.*

A Grail producer? Stephen King's cousin John Webb was a silversmith who made chalices in a workshop at the bottom of Orchard House garden.

### A Sacristan's Confession

John had one abiding memory of his time at Westminster, and tells the story poetically several times. In the middle of his long poem, 'Moke-song for organ-voice' (written in 1977), he recalls one of the perks of being a sacristan.

*A roving sacristan employed  
In Westminster Cathedral  
Small perquisites at first enjoyed  
Till thirst became less frugal:  
Scant residue in cruets he  
Would drink from, say, three masses  
But when it came to seventy  
Bugled his soul Alases.*

*As roaming Catholics may know,  
In London's best Cathedral  
The priestly pressure is not slow  
Nor rare the festival  
When, even before Tierce is sung  
By Canons and the Choir,  
Seventy Masses' bells are rung  
By servers (some on hire).*

That's a lot of left-overs! 'In magno silentio' (1978) takes up the story:

*As sub-sub-sacristan, a simple wight  
Determined to be coloured by the sun  
Whenever I could get into its light,  
I used to drain the cruets: more than one  
Over the eight, on certain days were said  
Seventy Masses there, some for the dead*

*I quoted for the quiet of my mind  
'Muzzle the ox not as it treads the corn'  
But conscience bid me presently to find  
Confessor kindly as was ever born;  
'I've swallowed such a lot of the remains'  
I told him, and his golden answer reigns –*

*'There is a saying, Muzzle not the ox'  
Said Michael Hollings from his hollow box!  
No water wrought upon that giant brain  
And, Master of Love's art, God's heart's his gain  
And, not long after that which I record,  
They made him Chaplain up at Oxenford.*

The quotation about the ox is from Deuteronomy (25:4), and taken up again in 1 Timothy (5.18) and 1 Corinthians (9.9). John had reflected on it at least ten times, he says in another poem, so his confessorial encounter must have been as much delight as relief.

### Celebrating the Cathedral

The poems have one other memory of his time at the Cathedral, recounted in 'Epilogue' (1969):

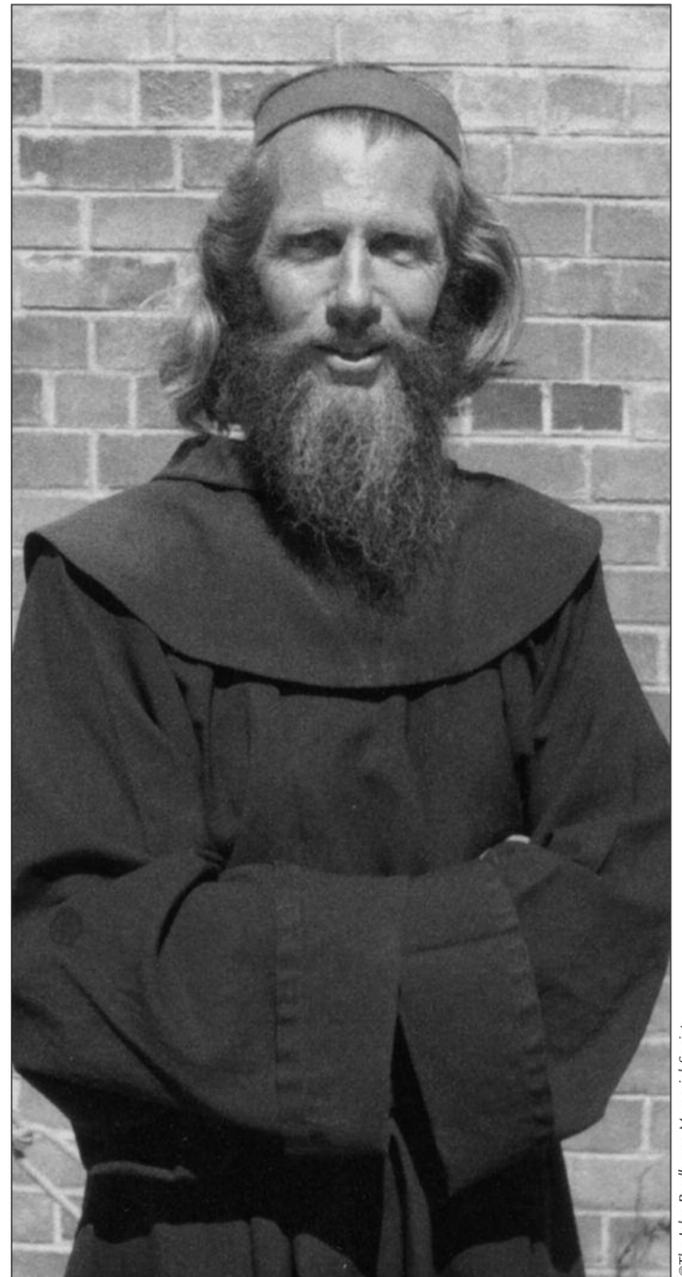
*A chest o'tone-true viols shall resound  
In violet my catafalque around  
And "Greensleeves" (which I piped for Ronnie Knox  
Alone at night beside his only box)  
In Westminster Cathedral shall be heard  
Not on recorder then: but there, rare bird!*

A spine-tingling image – the recorder melody echoing mournfully around the dark and empty Cathedral.

For John, the time at the Cathedral was a celebration. In another letter to his mother (6 August 1957), he sums it all up in a phrase echoing the 'Loud sings cuckoo' refrain of a famous medieval round:

*The birds in London pretty chirpy too. Especially blackbirds on scaffolding singing solitary in the very early morning as I go to work.*

*Lhude singe Westminster.*



David Crystal, OBE, FBA, FLSW, is a linguist, academic, editor, broadcaster and author who works from his home in Holyhead, North Wales. For a free booklet on John Bradburne's life please contact The John Bradburne Memorial Society, PO Box 32, Leominster HR6 0YB, telephone: 01568 760632

Email: [info@johnbradburne.com](mailto:info@johnbradburne.com)

Website: [www.johnbradburne.com](http://www.johnbradburne.com)

## When you choose a pre-paid funeral plan, are you choosing the right funeral director?

The benefits of purchasing a prepaid funeral plan include protection from rising funeral costs and reassurance that, at the most difficult of times, you are able to help your loved ones with meeting funeral costs and making difficult decisions.

Usually, the first decision to be made is which funeral director do I want to entrust with my funeral arrangements? Most people have an idea of who they would like, whether from past experience or recommendations from friends and relatives.

Unfortunately, when buying a prepaid funeral plan, the most crucial of choices may be taken away from you without you even knowing. Pre-paid funeral plans are increasingly being sold by organisations not connected to the profession. Due to contracts between these organisations and national chains of funeral directors, you may find that when the time comes, your chosen funeral director is unable to help your loved ones, and the pre-paid funeral plan may have to be carried out by a funeral director owned by the contracted national chain.

When arranging a prepaid funeral plan, it is advisable to contact your chosen funeral director and find out which plans they offer.

Chelsea Funeral Directors are able to offer a range of plans in association with Golden Charter - the UK's largest independent funeral plan providers.

Golden Charter plans offer flexibility and peace of mind, allowing you to choose the funeral director you want to carry out your arrangements. Should your circumstances change, such as moving to a different part of the country, your Golden Charter plan can be transferred to one of the thousands of local independent funeral directors they support throughout the country.

If you are unsure about your existing prepaid funeral plan, ask your local independent funeral director for advice. Simply drop in to **Chelsea Funeral Directors** or call us on **020 7834 3281**.



### Golden Charter Funeral Plans from **Chelsea Funeral Directors**

## Making sure everything goes to plan



A funeral plan leaves nothing to chance and provides **peace of mind** for you and those you care about.

We recommend funeral plans from Golden Charter, the UK's largest provider of plans to independent funeral directors like us. With a Golden Charter funeral plan you'll benefit from:

- **Fixing the cost** of our services at today's prices
- **Reassurance** for your family – no uncertainty or difficult decisions
- **Complete flexibility** to choose the funeral you want

#### **Chelsea Funeral Directors**

91 Rochester Row, Pimlico SW1P 1LJ.

## 020 7834 3281

**Golden Charter**  
Funeral Plans

The UK's largest independent funeral plan provider

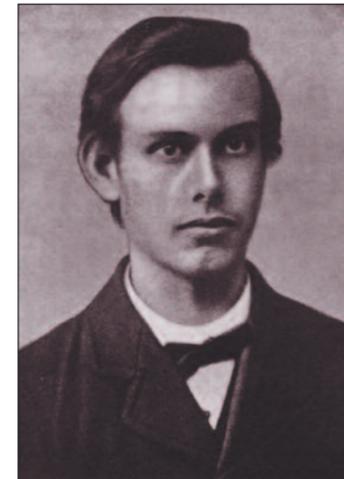
[www.chelseafunerals.co.uk](http://www.chelseafunerals.co.uk)

GC-UFT 7018

## Catholic Poets: Francis Thompson

*This year's series will look at some famous – or not so famous – English Catholic poets. We begin with a tragic figure, whose early death robbed our nation of what GK Chesterton termed "the greatest poetic energy since Browning".*

Mgr Mark Langham



Francis was born in December 1859 in Preston, then the most Catholic town in the country. His father, a doctor, had converted to Catholicism, and young Francis was sent to Ushaw College, near Durham, and then began follow his father's profession, training as a doctor in Manchester.

But his restless spirit was never far from the surface, and 1885 he moved to London to try his luck as a writer. Luck was in short supply, and Francis was reduced to selling matches. Worse still, he became addicted to opium, and began to sleep on the streets.

Rejected by Oxford University on account of his drug habit, he was reduced to sending in articles to newspapers that he found on the street. It was after sending a poem to *Merrie England*, that he was discovered by the poet and critic Alice Meynell, who with her husband Wilfred rescued Francis from destitution and arranged for the publication of his poems in 1893. These received very positive reviews, but although he achieved a degree of success in his later years, writing three books of poems, he lived his later life in despair, even contemplating suicide. The tragic poet died in 1907, aged 48, from tuberculosis, and was buried in St Mary's Catholic cemetery in Kensal Green.

#### **The Hound of Heaven**

His most famous poem by far is the *Hound of Heaven*, which describes the pursuit of the human soul by God, daringly likening God to a hound that will not give up its insistent search for its prey – the Christian soul who flees his pursuer:

*I fled Him, down the nights and down the days;  
I fled Him, down the arches of the years ...*

The soul is frightened not so much by the Hound itself, as of its terrible persistence and passion:

*For, though I knew His love Who followed,  
Yet was I sore adread  
Lest having Him, I must have naught beside ...*

Eventually the soul realises that his fears are but the shadow of the immensity of God's love:

*Halts by me that footfall;  
Is my gloom, after all,  
Shade of His hand, outstretched caressingly?*

#### **To the Dead Cardinal of Westminster**

Another poem of interest to us is that addressed *To the Dead Cardinal of Westminster*, written on the death of Cardinal Manning. He calls the Cardinal:

*Anchorite, who didst dwell  
With all the world for cell ...*

Yet the very example of the great Cardinal is too great to follow, his ascetic spirit too much for the aesthete Thompson. He addresses Manning:

*Good friend,  
I pray thee send  
Some high gold embassy  
To teach my unripe age.  
Tell!  
Lest my feet walk hell.*

Thompson's haunted view of his own humanity is woven through his poetry; yet he has a divine soul, and seems to live more in heaven than on earth. His work influenced Chesterton and Tolkien, and yet is hardly known. He merits a wider audience.

## Notice: Advertising

We would like to encourage our readers to support our advertisers and sponsors, who have made it possible for *Oremus* to become a free publication. We would also be most grateful if you were to mention *Oremus* to our sponsors and advertisers.

#### **Would you like to advertise in *Oremus*?**

Perhaps you yourself have a business which could be advertised in *Oremus*? Our rates are very reasonable, our circulation wider than many other Catholic publications. Our advertising profile is also greatly respected – take the word of one of our advertisers:

*"I am absolutely delighted with the response we have received from our adverts placed in Oremus and I have no hesitation in recommending the publication."*

Michael Langan, Proprietor, Leisure Time Travel

# Pater Noster: Religion, Science and the New Evangelisation



©NASA/Wikimedia Commons

Colin Mawby, KSG

**I have always seen science in a theological perspective. It reflects the grandeur and magnificence of creation and reveals the complexity and vision of our God and the awe with which we should approach him. It leads us to a mystery beyond our comprehension. These reflections guided me to the Science Museum's exhibition of the Large Hadron Collider.**

The Collider, controversial at its outset, is the largest scientific experiment ever constructed and seeks to discover more about the building blocks of our Universe. It is a circular tunnel 27 kilometres in length the construction of which involved 10,000 men and women. It aims to recreate the conditions that existed in the instant following the big bang and does so by propelling protons (members of the Hadron family) around the tunnel at speeds that will eventually reach 99.9999991% of the speed of light: these collide 40,000,000 times per second producing temperatures in excess of those in the sun: the result can mimic the immediate aftermath of the Big Bang. The experiment is also intended to throw light on dark and anti-

matter; all the data collected is sent to computer centres around the world for analysis. This will increase our knowledge of the origins of the Universe and underline that discovery is the basis of all scientific research. The Science Museum exhibition is approached via a display of rockets that include the German V2, constructed with the aid of slave labour, the sole intention of which was death and destruction. Walking past that weapon into the Hadron Collider where thousands of people are co-operating in experiments that could profoundly effect the future of human kind was deeply moving.

## 'God' and 'Creator'

I now recount an experience that is apparently totally unconnected. I was travelling on the Underground recently and was much taken by a young couple who were cuddling a beautiful baby of about nine months. The love that they were showing for each other and their child was profound and inspiring. One can experience love but the mental process that creates it remains a mystery; similarly, scientists are beginning to understand what happened after the big bang but have little idea of how it happened. As a Christian I have no doubt that Almighty God is the originator of the Universe and its fundamental building block; the source and creator of love: he is the lynch pin of our being and totally beyond our comprehension.

A world fuelled by hatred and devoid of love would be intolerable; similarly, one without a continual quest for knowledge would be a very barren place. However, Christians must accept that the idea of divine causation is alien to many non-believers. One often wonders if the very word God is part of the problem; in modern jargon, does it carry too much baggage? Let me give you an example: if I talk to my younger son about God he doesn't want to know, if instead I mention a 'Creator' he immediately shows interest. The world cries out for faith and there is much talk of evangelisation but Christians need to explain their faith in language and behaviour relevant to the contemporary non-believer.

## How many thuribles on the head of a pin?

The manner in which Christians live is fundamental to the success of evangelisation. Unfortunately, the Catholic Church is often perceived as a sect of squabblers who love imposing petty regulations, ridiculous laws and continually indulge in incessant and often bitter arguments. May I update an old theological problem: 'How many thuribles or chasubles can one fit on the head of a pin?' Infighting within the Church is a cause of great scandal and a massive obstruction to effective evangelisation. The Church founded by Christ is often discussed in terms of political warfare – right against left – but what has this to do with teaching of Jesus? God became man because he loved the world; he came to present love, not preach bickering. Onlookers must never be allowed to perceive the faith and Church structures in terms of division, only as the fruit of God's love.

However, the nature of God and the manner in which he creates will always need thought and reassessment. I recall Michael D Higgins saying when he was Minister for the Arts in the Irish government that ministers have very little power. What they can do is to build structures and set out general principles. In terms of human understanding this appears to be what happened at the Big Bang. God created the structures that shaped the Universe. The extraordinary precision of the big bang cannot have been accidental. Can a gigantic explosion happen without cause? The obvious answer leads to the existence of a Creator, but the Church needs to explain this in language that speaks to the contemporary world.

## Looking at Creation with awe

One looks at creation with awe; the size and age of the Universe; the existence of the human race and all its gifts; love, music, beauty; things we take for granted, but how did it all happen? I am a great admirer of much contemporary architecture. One looks at the Shard and cannot be anything but impressed by its size and splendour. However, in comparison with the Universe it is not even the most minute speck, it is nothing. Why? Part of the answer is that one was made by human beings and the other created by God.

The very success of humanity tends to blot out its appreciation of God. The vast achievements of science create a smoke screen that effectively hides the triumph of creation. Pride is one of the world's major problems and it dominates our culture. How can the Church evangelise when it faces a nearly impenetrable wall of pride and the blank incomprehension that it spurns?

Part of the answer lies in a balanced education. One needs to ask if our children's sense of wonder is being destroyed, not only by evermore exams with their emphasis on economic competence at the expense of the humanities, but also by the anaesthesia of TV, the net and video games. Einstein is quoted as saying: 'The most beautiful thing we can experience is the mysterious. It is the source of all art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand wrapped in awe, is as good as dead.' A balanced appreciation of the mysterious should be an essential part of education.

The Church must interact with science on its own grounds. It cannot claim the truth and then be unable to explain its reasons for preaching what is at face value a claim of extraordinary arrogance. The Pope talks about 'living with the sheep' but the sheep consist of the entire human race, not just the select few who go to Mass on Sunday. The fruits of love must be evident in the life of the Church; in recent years many people have shown us how to love. An excellent example is the Redemptorist priest Father Alec Reid who played a pivotal role in the Northern Ireland Peace Process. His pastoral work within the conflicting communities was outstanding and praised by all. He is just one among many who lived the Gospel of Christ in their own circumstances. We should use their superb example as a fundamental reason for our own belief in a loving Creator who made everything out of nothing.

There is a grave risk in seeing faith merely as a series of formulae that we recite every Sunday. One rarely asks the question: do I believe in this? If one speaks to others of faith, a lack of well structured belief will cause problems. People see through insincerity; faith must be built upon prayer, meditation and reflection. The world needs belief and we must spread it with conviction and certainty. The Hadron Collider and our amazing astronomical and scientific discoveries militate against faith and also tend to wreck our sense of the mysterious. The world must be persuaded to look beyond pride and ask, on the balance of probabilities, could the Universe with all its complexities, possibly have come about by accident or some quirk of evolution, or was it created by a being beyond human comprehension? In the words of Einstein: 'Science without religion is lame; religion without science is blind.' Scientists search for a 'unified theory' where all discovery fits like a jigsaw puzzle. The Church already has one: it knows that the fundamental building block of the Universe is Almighty God. We must proclaim our faith and seek his help in so doing.

*Colin Mawby is a former Master of Music at Westminster Cathedral and an acclaimed organist, choral conductor and composer.*

Friends of the Ordinariate of our Lady of Walsingham  
... supporting the vision of the Holy See for Christian unity

**A SERVICE OF LESSONS AND CAROLS  
BY CANDLELIGHT WITH BENEDICTION**  
for the Epiphany of The Lord



Thursday 9 January 2014 at 6.30 p.m.  
followed by refreshments  
Church of Our Lady of the Assumption & St Gregory,  
Warwick Street, London, W1

Music led by the Schola Cantorum of the  
Cardinal Vaughan Memorial School  
Director: Scott Price; organist: Iestyn Evans

Free admission. Retiring collection

# Mother of God 'Eleusa'

Sharon Jennings

**I**n the Orthodox tradition, the Mother of God, whom in the west we honour on 1 January, is known as *Theotokos*, literally *God-Bearer*. The name was formally adopted by the whole Church at the First Council of Ephesus (431), as much to assert the nature of Christ amid various raging heresies, as to give a description of Our Lady. But of course the two are inseparable.

Despite its ancient roots, the feast in the west was called 'the Maternity of the Blessed Virgin Mary' from as early as the seventh century, to be replaced in the sixteenth century by The Feast of the Circumcision. Although both these titles give emphasis to the dual nature of Christ, born of woman, they fail to convey the truly astounding nature of the Incarnation. It was Pope Paul VI who restored the original name of the Feast after the Second Vatican Council.

There are many different types of the *Theotokos* icon, often with only slight differences. Generally speaking, they fall into five main categories, each of which tells us something specific about her role in salvation. The *orantis* type shows her with arms outstretched in prayer, and the Christ Child contained within a circle on her chest. This of course emphasizes the root of Mary's link with the Lord, that she is constantly 'pondering these things in her heart.' The *nikopea* type shows her sitting on a throne with Christ on her lap, declaring to us her worthiness to be the Mother of



the 'king of alle kinges'. The *theotokos hodigitria* – meaning 'way-shower' or 'guide' – shows her holding her Child on one arm whilst, looking directly at us, she is gesturing towards him with the other. In the *halkopatria*, it is towards him that she looks in prayerful reverence. The icon before us is an example of the final type, and probably the most familiar: the *Theotokos Eleusa*, the merciful or tender.

Here we are shown Mary's role as the protector of Our Lord. The two bodies, describing the same curve, are one; and this intimacy is enhanced by the way in which Christ's little hand is holding on to Mary's neck inside her veil. The childish helplessness of both hands emphasises the way in which Christ threw himself upon the mercy of his creatures at the Incarnation. His face looks to his mother's in such appeal and abandonment that would be alarming, if it were not for her competent arms encompassed about him. Lower down the icon, which is out of view of this photograph, she cradles his body so as to provide it with a throne.

The significance of the colours used in icons is always hotly debated. Mary's outer vestments here, dark red, are thought to represent divinity; they are edged with gold, matching Christ's heavenly garment. Her inner dress – blue or green (although obscured by age in this version) – indicates humanity. This therefore is a pictorial account of Gabriel's message to her: 'The Holy Spirit will come upon you.' The outer garment always bears three stars (the third is on her sleeve, out of sight) which indicate her perpetual virginity.

Despite the intimate posture of the two figures, and Mary's total absorption in her Child, her eyes are looking at us: drawing us into the truth of the Incarnation.

In the western tradition, we have humanised the image of the Virgin and Child, and often show Our Lady smiling, or gazing in wonder, or shining with that contentment only a new mother can. But icons seek to tell a spiritual rather than a human truth. In them, Mary usually looks solemn – which is not surprising considering the enormous responsibility she has been entrusted with. At times – as in this version – she even looks sad, showing herself possessed of a greater knowledge of the future than her vulnerable Baby. And the source of her knowledge is of course the prophecy of Simeon: 'And a sword shall pierce through your own soul.'

Icons are intended to be clear, and usually include abbreviated writing, often very beautiful calligraphy. The Russian icon shown, which dates from the twelfth century, has lost this over the years; but it would have had the letters ΜΡΘΥ – meaning 'Birth Giver of God' – over the figure of Mary; and ΙΧΧ, Greek abbreviation for 'Christ', over him. In addition, his halo would probably have been inscribed around the form of the cross – giving us the reason for his Mother's heart-ache, as well as the divine plan for salvation set in motion at his birth.

# The Angelic Doctor

Stan Metheny

**H**e is called the Angelic Doctor. But in the flesh he was notably fat; today we would label him obese. In his younger years, many even considered him to be slow, a dimwit, and called him 'dumb ox,' because he was very quiet, and often lost in thought to the point of total oblivion to people and places around him. But he had the greatest human mind the world has ever seen; and, despite living only 49 years, he produced a prodigious outpouring of written and oral material in his chosen field. His output had an overwhelming brilliance, but he left his most important work unfinished—deliberately. He fiercely defended the reality of the material world and nature as a revelation of God and His divine Presence. But he reached the pinnacle of his life and work in writing mystical poetry. He was in many ways a paradox. But his life was an echo of the divine simplicity.

St. Thomas Aquinas was the youngest son of the Count of Aquino, a family of the lesser nobility. He was born in 1225, in the family home, the castle of Roccasecca, 100km or so northeast of Naples. As the youngest son, he was destined for the Church from birth. So at age five, he was sent to the Benedictines at the great abbey of Monte Cassino to be given the best education possible and prepared for a 'proper' church career, ultimately as an abbot or bishop. But in 1244, he took the habit of the then new – and little understood and barely tolerated – Dominicans, under whose influence he had come while continuing his studies at the new university in Naples. Neither monks nor secular clergy, these new mendicant orders (Franciscans and Dominicans) were a puzzle and a predicament for the clerical establishment in the Church and the universities. His family reacted with alarm, abducting him and locking him up at Roccasecca to get him to change his mind. Apart from the famous incident of driving a prostitute from his chamber with a firebrand after his brothers tried to dissuade him with temptation, though, Thomas handled his captivity with aplomb, devoting himself to prayer and study while there. Eventually his family relented.

After his return to the Dominicans, Thomas was sent by his superiors to the University of Paris, where he met his great teacher St Albert the Great. He followed St Albert to Cologne, refusing Pope Innocent IV's offer to appoint him Abbot of Monte Cassino. He returned to Paris in 1252, earning his master's degree and eventually being appointed regent master in theology in 1256. Over the remaining decades of his life, he poured out a steady stream of writings, attempting to reconcile the philosophies of the pagan Aristotle, the Jewish Maimonides, and Arabic Avicenna and Averroes. It was the volume and excellence of his many philosophical and theological writings that have made him so widely known in learned circles, both then and in the subsequent centuries. That was not something particularly pleasing to him. He had only one ambition: that in his writings people might come to better know and love God and his only-begotten Son who gave his life for our salvation.



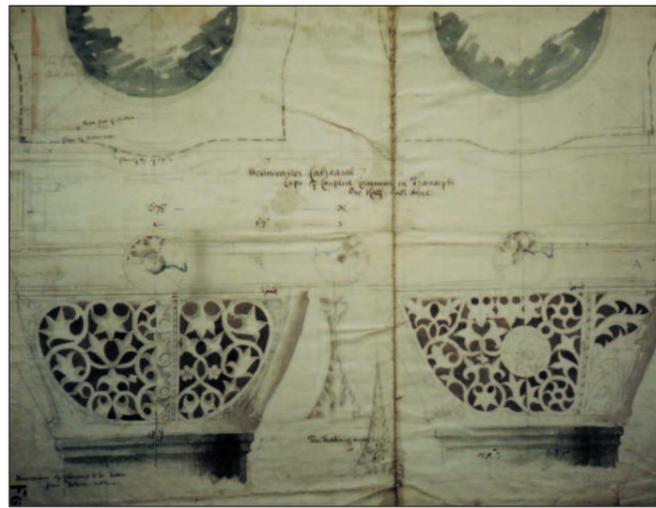
During his lifetime, and for all the centuries since his death, he has had more detractors than supporters. Even at the times when he was acknowledged as the ultimate master of Catholic theology by those in authority, there was always an army of academics and others – both inside and outside the Church – working to attack and discredit the man and his writings. His firm defence of the reality of the created world as a manifestation of the good that is God had many regard him as, if not a heretic, then at least suspect. From time to time his works have even been banned. Thankfully, more reliable scholars today are rediscovering him both as a man and as a theologian. My own recent re-reading of many of his works I read when I was young are providing a lot of joy and peace along with their challenges. It's certainly different reading him when I'm older – Plato remarked one should not study philosophy before age 50 – but one thing remains the same. I still enjoy reading his scripture commentaries, particularly the one on St John's Gospel, more than his other writings.

But who was this man, and what drove him with such intensity? Has he been revered as a saint because of his erudition and prolific writing? Or was there something else about him that trumped his massive intellect and powerful written legacy? Since the early days of reading St Thomas in my youth, I have always been moved more by his poetry than by his philosophy, brilliant and consoling though it be. Perhaps it's my liturgical bias showing through, but over many years of praying the remnants of his Office of Corpus

*Continued on page 19*

# Marbles – The Cathedral's Columns

Patrick Rogers



Bentley's design for the Greek Cipollino transept column.

**When visitors enter the Cathedral an avenue of marble and granite columns stretches out before them – first two columns of blood-red granite, then dark green marble, four on each side, then eight more columns in pairs as the nave crosses the transepts, and finally eight great yellow columns supporting the baldacchino over the high altar. One might assume that these columns were selected by the architect, approved by the Archbishop of Westminster, ordered, quarried, rough-hewn, transported, turned, ground, polished and installed as intended. But it didn't happen quite like that – not at all, in fact.**

The eight dark green columns are Verde Antico marble from Thessaly in Greece. The same ancient marble appears throughout the Roman and Byzantine worlds, particularly in Rome, Venice, and Istanbul (Constantinople) in Turkey. After lying disused for well over a thousand years the quarries were re-opened in 1896 to provide the columns for the Cathedral. The first five marble blocks had been rough-hewn and transported the seven miles to the railhead at Larissa, when Turkey occupied Thessaly in April 1897 and held it until June 1898, preventing shipment for over a year. Thus it was that the Verde Antico columns, on which the Archbishop of Westminster, Cardinal Herbert Vaughan, had set his heart, were not finally cut, polished and installed until late in 1899.

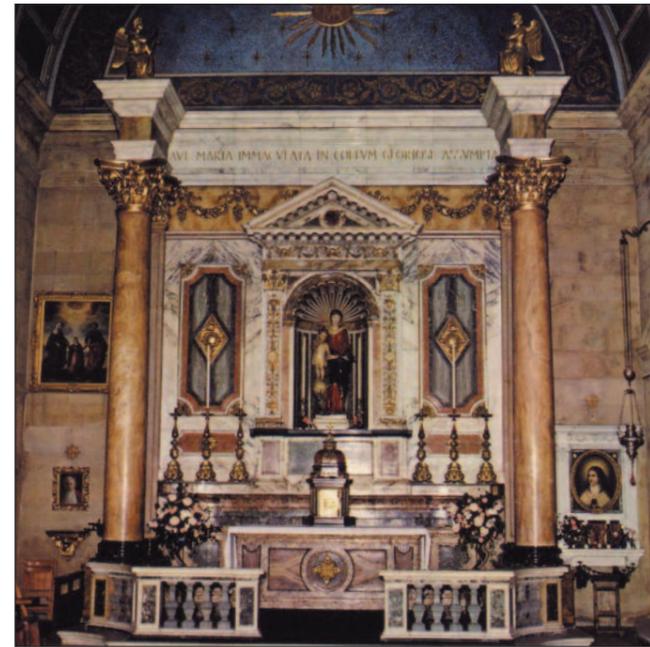
But meantime worse had occurred. When one first looks at the eight paired columns where the nave crosses the transepts all seems well. But then one notices that on the left a column of wavy, light green Greek Cipollino has been paired first with a column of cream and purple Italian breccia (broken pieces of stone which have coagulated and solidified) and then with one of Verde Antico – not the lovely dark green Verde Antico of the nave columns but a duller, less attractive variety, possibly from a different quarry. Meanwhile, on the right a column of the same inferior Verde Antico stands beside one of Italian breccia while a little further on a column of breccia is paired with one of Greek

Cipollino. It all looks a bit ... cobbled together. Can this be the work of John Francis Bentley, the Cathedral architect, a man known for his scrupulous attention to detail?

Well yes it was, but things had happened outside his control. Originally Bentley had wanted the transept columns to show the yellow and red of Numidian marble (Giallo Antico) which he referred to in the Westminster Cathedral Chronicle of February 1899, but clearly he was unable to obtain suitable columns of this rare marble in the time available. So he turned to the other varieties of marble columns available at his marble merchants – Farmer & Brindley of Lambeth. But then three columns for the Cathedral, two of them of Greek Cipollino and one of Italian breccia, cracked while they were being worked on by the firm in 1899. To have ordered, quarried, transported, cut and polished similar replacement columns from the same quarries would have taken months. After waiting over a year for his Verde Antico nave columns Cardinal Vaughan was in no mood for further long delays. The columns were needed at once to carry the galleries across the transepts.



Columns of Greek Cipollino and Italian breccia at the south transept.



Algerian onyx columns intended for Westminster Cathedral's baldacchino, now in Birmingham Oratory.

What was available, however, were blocks of Verde Antico, released in 1898 from the log-jam caused by the Turkish occupation of Thessaly. By 1894 William Brindley of Farmer & Brindley had discovered no less than ten ancient quarries for this marble and in 1896 he had set up the Verde Antico Marble Company to supply it. Verde Antico was the main marble used in Byzantine churches such as Santa Sophia in Constantinople. It was particularly liked by the Cardinal and had proved its durability and load-bearing strength over many centuries.

Three of the eight paired transept columns are now of Greek Cipollino and three of Italian breccia. The remaining two are of Verde Antico. A drawing (F-65) by Bentley to show the design of the transept column capitals (of which there are four types), shades all four columns a light Cipollino-like green. This suggests that four transept columns were intended to be of Cipollino and therefore, logically, the remaining four of breccia. It thus confirms that two of the columns which broke were intended for the transepts. So where would they have gone? The present pattern tells us. All three Cipollino columns are on the inner (nave) side, blending in with the Cipollino-clad piers, while all three Italian breccia columns are on the outer (transept) side, reflecting the more varied marbles of the transept walls. This appears to have been the planned pattern throughout.

But what of the other Greek Cipollino column which cracked and was discarded? There is only one obvious position for it – the aisle leading to the Blessed Sacrament Chapel, a position now occupied by a rather unattractive column of the same dull Verde Antico as in the transepts. A Cipollino column here would blend in perfectly with the surrounding Cipollino wall cladding. Indeed there is no other obvious position for it, for Bentley's columns are almost always paired – either side by side or (in the case of chapel entrance columns) across the nave – Languedoc with Languedoc, Swiss Cipollino with Swiss Cipollino, Greek with Greek. An exception is the Holy Souls Chapel where the sombre, silver-grey Larvikite entrance column is a fitting prelude for the silver mosaic and grey marble of the interior.

The Verde Antico column in the approach to the Blessed Sacrament Chapel was also 'lost' for a time – though it subsequently made a comeback. To facilitate processions moving down the aisle, in 1949 the Cathedral Administrator had it removed and replaced by a marble-clad horizontal steel girder completely out of keeping with the Byzantine style of the building. The wall on either side shows where the girder was installed. The view of the Westminster Cathedral Chronicle in May 1949 that this 'will be welcomed by all' was very far from the case. In 1953 the Cathedral Art Advisory Committee, which had lapsed during the War, was reinstated and the column, which fortunately was still in Fenning's builders yard at Hammersmith, was restored at a cost of £1,768. It was said that it had been carefully chosen by Bentley. Well ... up to a point.

Finally to the eight columns of yellow Verona marble for the baldacchino. Cardinal Vaughan had seen Egyptian onyx columns in the Basilica of St Paul's outside the Walls in Rome and was much taken by their translucency and colour. He had a contact, Marius Cantini, who owned onyx quarries near Constantine in Algeria and had supplied Marseilles Cathedral. The Cardinal decided he wanted Algerian onyx columns for the baldacchino. In vain was he told that onyx was unsuitable for a heavy load-bearing role and that columns greater than five and a half feet in height had never been produced; he was adamant. At length, in 1902, soon after Bentley's death in March, the eight onyx columns arrived. Three were already broken and another badly cracked. They lay in St Joseph's and St George's Chapels for many years until they were sold. Two, purchased in 1914, now support the pediment over Our Lady's altar in Birmingham Oratory. The yellow Verona columns originally planned by Bentley were ordered and arrived without mishap in 1905. His baldacchino, on which he had spent so much effort and which he had described as 'the best thing about the Cathedral', was unveiled on Christmas Eve 1906.

Some one hundred and fifty years ago, John Ruskin, the influential Victorian critic of art and architecture, and later of social conditions, compared the columns of a marble-encrusted building to its jewels. There are a hundred and thirty-four marble, limestone and granite columns in Westminster Cathedral, all of them monoliths, all of them solid, ranging in height from three to fifteen feet. They are its jewels.



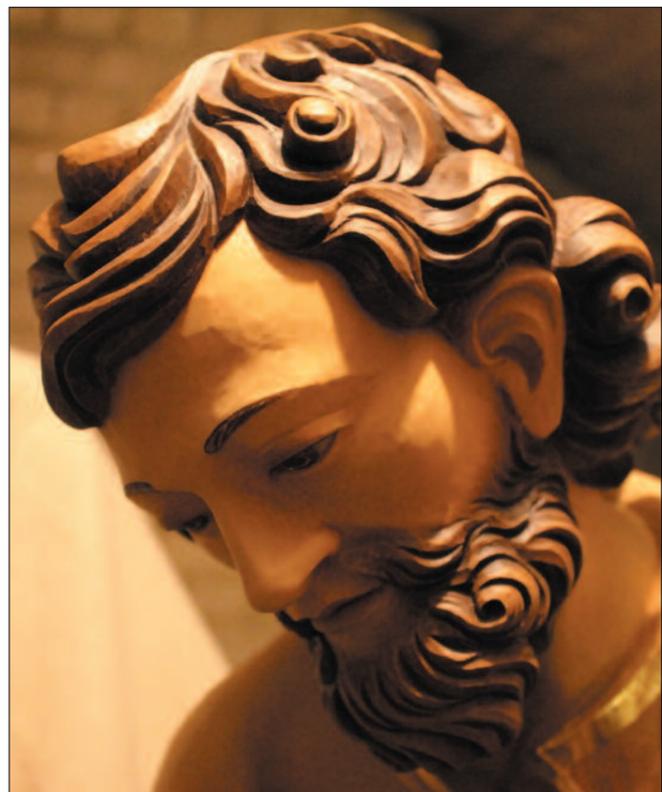
The marble-clad horizontal steel girder installed in the approach to the Blessed Sacrament Chapel in 1949.

# The New Christmas Crib

On 27 November, figures forming the Cathedral's new Christmas Crib for the St Joseph's Chapel arrived at Clergy House – having travelled all the way from Germany, via Croydon. Fr Alexander Master and Fr John Abelwhite were at hand to help the Maintenance Team open the large boxes containing the figures of the Holy Family, two shepherds with sheep, and an ox and ass.

Commenting on the new Crib figures, Canon Christopher Tuckwell thanked those who had generously contributed to the Crib Appeal. He added: "These figures are attractive and artistic and will, I hope, become a focus for our devotion during the Christmas season for many years to come."

The figures were due to be placed in St Joseph's Chapel and blessed at the Cathedral Carol Service on Sunday 22 December – as *Oremus* was going to print.



# Catholic Children's Society

On Tuesday 3 December, 2,500 children from across the Diocese celebrated the Nativity at the annual Catholic Children's Society Advent Carol Service. The event was divided between two groups, the first led by Mgr Phelim Rowland at 11.00am and the second by Archbishop Vincent Nichols at 2.00pm. The Nativity play was performed by the children and narrated by Paul Winterbottom from the charity, who played the role of Joseph. It was particularly good to welcome back Larry the Donkey and Little Sheep from Hackney City Farm.



# A New Liturgical Year

The Advent season and new liturgical year commenced at Westminster Cathedral with First Vespers followed by the anticipatory Mass for the First Sunday of Advent on the evening of Saturday 30 November. Fr Alexander Master blessed the Cathedral's Advent wreath at the Mass; a candle was then lit by one of the servers.



# Closing the Year of Faith

On Sunday 24 November, the Feast of Christ the King, Archbishop Vincent Nichols celebrated a Mass to conclude the Year of Faith. After the Mass, members of the Neocatechumenal Way led an act of witness and praise on the Cathedral's steps.



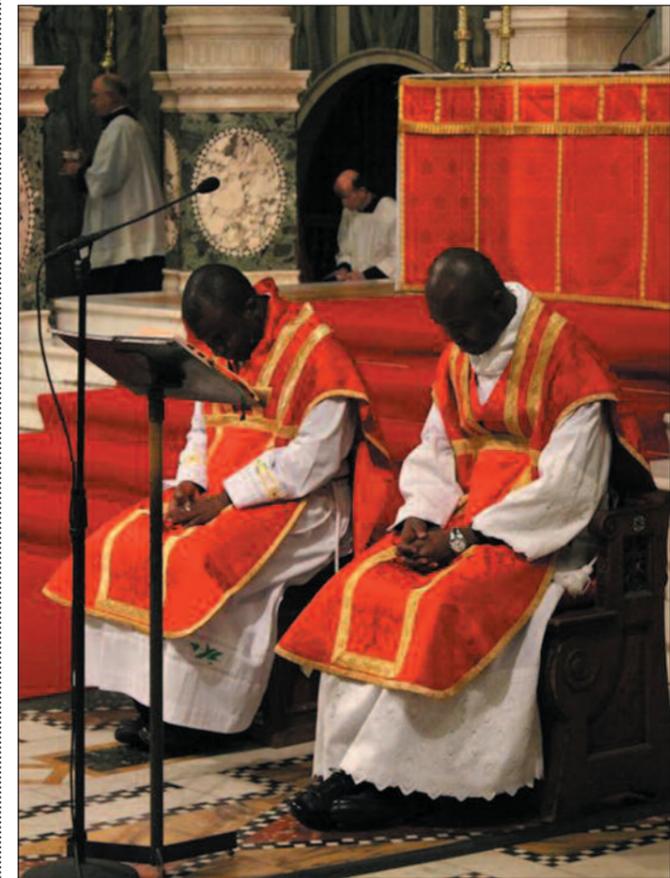
# LMS Requiem

On Saturday 23 November, Bishop John Arnold celebrated the Latin Mass Society's Annual Requiem Mass for all deceased LMS members.



# Fr Michael's 10th Anniversary

On 22 November, Fr Michael Quicoe marked the 10th anniversary of his ordination to the priesthood by celebrating the 5.30pm Mass with his cousin, Fr Samuel, who was ordained with him on the same day. The Mass was offered for the repose of the souls of deceased benefactors, subscribers, readers and volunteers of *Oremus*.



# Celebrating Catholic Culture

On Saturday 23 November, the Towards Advent festival of Catholic culture was held in Westminster Cathedral Hall. Speakers included Sr Hyacinthe Defos du Rau, Dominican Sisters of St Joseph, and Edmund Adamus, from the Diocese of Westminster.



# Following the Call of Christ

## An Interview with Fr Graham Stokes

Louise Cowley

**You were involved in the Youth 2000 movement and the 'At Your Word Lord' programme.** Yes, they both had different influences on me. I developed strong friendships and I was exposed more to faith and making it part of my daily life. It gave me that sense of not being alone, to grow and to making a commitment to a community. What was really powerful for me was listening to other people's stories and that sense of humility in that all of these people were striving for the same thing.

**Developing a sense of community seems to be an important theme on people's faith journeys...** Yes. I mean, going to Church on a Sunday was always something I did but then I started working and it got to the stage where work was something that filled the gaps rather than it being the other way around.

**What did you work as before becoming a priest?** I worked as an economist in the civil service. I enjoyed it and it seemed like the logical career to go into but I didn't really want to work in London ... I'm still here! So, I did that for about eight years and did a Masters degree in Economics in York for a year.

**When did you feel the calling to become a priest?** It developed gradually. I took the pre-seminary year in Valladolid as a career break, agreed by the Archbishop and afterwards I was still unclear, so I went back to work for a year. It was going back to work where I had the strong sense that I was meant to be doing something else. I used to go to the midday Mass with a friend at work and I felt that was where God wanted me to be.

Pope Francis was speaking about discernment recently in an interview and said how there always has to be some uncertainty in your decision as that's the space for God, for God's will to come in. That was certainly something I always identified with – there was always that air of uncertainty – that space for God to come in.

**Did you worry about whether you'd be able to fulfil the vocation?** Certainly, I think all the time you're anxious as to whether you can live up to all that's expected of you. It's very fortunate having an experienced parish priest Fr Tony, and to learn about the practicalities from him. When people need help, hopefully there's nothing more consoling or important than prayer and bringing their situation before the Lord. Sometimes we can feel this need 'to do' but sometimes we're not called to do, we're called to just be. It is quite daunting but the grace of God pulls us all through.

**How did your faith develop as a result of going through the seminary?** Your faith matures in seminary. It's a bit like a child having lots of energy, running here and there and as you go through seminary, you calm down a little as you realise, it's not about me, it's about Him. A huge part of

seminary is making your whole life focused on God. Seminary is six years but priesthood is, God willing, the rest of your life. You're in it for the long haul.

**How do you feel you can help others to choose the way of Christ as opposed to the way of the individual which often characterises today's 'Me society'?** As a priest, you can sometimes be almost blind to the counter-culture as you can become so immersed in the church and that environment so that everyone you meet is actually in the church. I think it's so much about empowering people and giving them the courage to bring faith into everyday situations.

At work, there were so many situations to talk to people about faith who had no faith. As a priest, that can be a lot harder because they see you coming! People sometimes think they have to half-talk about religion but with work, people ask what you did at the weekend and you can tell them. I think it's important to be aware of the little opportunities to evangelise and to reach out to people and remind them that it's a priority to spread the gospel. It's easy to talk about it from the pulpit but it's harder to actually put into practice, but it's of fundamental importance.

**Do you think some people find it hard to talk to priests as they hold them in a lot of awe, almost to the point of putting them on a pedestal?** What we're asked to be is huge and very daunting, acting in the person of Christ and of course we put Christ on a pedestal but there's that human aspect of it. I notice it in smaller ways, where people apologise to you if they swear, and different people treat you differently.

**I'd like it if people apologised to me when they swear!** (Laughs) But it is strange. I went to a friend's party one evening and I thought, no, I won't wear clerical dress and I experienced very different conversations from usual. Then people started to chat about what they did and I got asked and everything changed! 'Oh, erm, I sort of don't go to church much anymore ... I was sort of baptised in the Church of England and erm...' On the one hand, that's a really great opportunity and on the other hand, it's very strange how people talk differently to you when they know you're a priest. And I did the same before as well and I'm sure when the Archbishop comes here he feels the same. We talk to him about how his last confirmation was, etc!

**It's interesting how people feel the need to defend themselves to you when they find out what you do!** Yes, lots of people come up with things like that.

**Maybe it's good once in a while to be undercover then?!** Yes, although often I'm with friends who are priests – so we're still talking about the Church, but in a shirt and jeans!



Fr Graham Stokes with Louise Cowley

**What do you think the role of Vocations Promoter will consist of?** I think the main thing is providing a form of support for Fr Richard Nesbitt [the Vocations Director] and being concerned with the earlier stages of people's discernment. We've been looking at the portal of the website and finding out what's been helpful to people and also talking to people in other dioceses to find out what they do. Also, providing opportunities for people to get together in these early stages. It's a work in progress. I suppose it's a case of watch this space!

**If someone is thinking of becoming a priest or feels they're being called, who should they get in touch with?** There's a website ([www.rcdow.org.uk/vocations/](http://www.rcdow.org.uk/vocations/)) and Fr Richard's details are on there. I'm completely anonymous in every respect!

**What advice was useful for you?** Having a Spiritual Director was very useful – I hadn't had that before – and getting involved in parish life through making a commitment in the parish. Also having a regular rhythm of prayer and making that part of your life.

**And you said the call became clearer?** I remember specifically wishing it would become clearer still. But I think it was that year away and coming back to work that helped.

**It sounds like you had to be very patient.** If God's calling you, He'll be persistent. It's a long-term thing you have to deal with and address.

**I always presume that people respond to the call?** One man who was with us for a year just got married last summer. It's all about working out if it's right for you. You're not meant to go in on day one and automatically be ordained six years later. The Church makes the final decision and God works through the Church.

**Do you have a piece of scripture that you'd like to share?** Micah 6:8 – 'To act justly, to love tenderly and to walk humbly with your God.'

**Is there any last advice you'd give to people wanting to develop their faith?** It's always prayer! I think daily reflections on Scripture are good, and looking at Pope Francis's website and attending daily Mass.

*Fr Graham Stokes is an assistant priest at the parish of Our Lady of Grace and St Edward, Chiswick. He was recently appointed to the post of Vocations Promotor for the Diocese of Westminster. Prior to his ordination to the priesthood he served as a Deacon in Westminster Cathedral.*

Christi, his prayers before and after Mass, and his great eucharistic hymns – most of which I committed to memory at an early age – I have come to know St Thomas in a different light than as the towering figure of philosophical and theological debates. The remote, distracted, brainy scholar is a secondary characteristic of the passionate mystic who wrote *O sacrum convivium*, *Adoro Te*, and *Pange Lingua*, to mention the most well-known.

When Urban IV extended the feast of Corpus Christi to the universal Church, he asked St Thomas to compose a new Office for the feast. The text that he put as the antiphon for the Magnificat at Second Vespers is a masterful precis of Eucharistic theology, and in turn of the apex of all Christian theology.

*O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur!*

(O sacred banquet, in which Christ is received, the memory of His passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us!)

Many volumes have been written to expound the depths of understanding so compactly fitted into this beautiful antiphon. In these few words, to put it into today's vernacular, 'he says it all!' No surprise, then, that the Roman rite assigns it to be prayed when the Blessed Sacrament is returned to the tabernacle at times outside of Mass. But for Thomas, it's more than a neat turn of phrase that's easily memorized to teach us about the Eucharist; it's a summary of the cornerstone of his own life and personality. His was a life built on Christ as the foundation, in service of His body, the Church. He saw his own Dominican spirituality as a contemporary living of the kingdom of God proclaimed in the Gospel, as preached by St Dominic and his followers. It was from this perspective – only – that he wrote every page of his vast output. And three months before his death, on 7 March 1274, that perspective claimed a new and more powerful hold on his understanding of himself and his life and he stopped writing altogether. Everything he had ever written was just so much straw and should be burned, he told his secretary Reginald. The reality of the love of God in Christ for us was simply more than any human mind could ever grasp, or any human words could ever convey.

We do not know exactly what happened on that morning of 6 December 1273 that triggered that change. I have long kept a print of Stefano de Giovanni's painting of that moment above the bookstand in front of the choir stall where I chant the Office each day, alongside a small statue of the saint. When his mentor St Albert, on whose feast day I wrote the bulk of this article, heard classmates refer to him as a 'dumb ox' he reprimanded them with a prediction that 'his bellowing will be heard around the world.' I am very grateful to God that it has reached my ears, and will pray on the 28th of this month that more people discover the joy of knowing him better.

# The Holy Family

Throughout the coming year, the staff and pupils of the parish primary school, St Vincent de Paul's, will offer a monthly reflection in Oremus. This first reflection in the series is on the Holy Family.

## The January Prayer Focus

Each month the children at St Vincent de Paul School have a Prayer Focus. We say the special prayer each day in school and in our Prayer Corners at home. The month of January is devoted to reflecting on the Holy Family

Prayer:

**Jesus, Mary and Joseph,  
Guide our families here on earth.  
Jesus, Mary and Joseph,  
Make our homes like yours.  
Jesus, Mary and Joseph,  
May we live our lives in peace and love with you.  
Amen**



## A Reflection on 'The Holy Family'

Abigail Streele (aged 10)

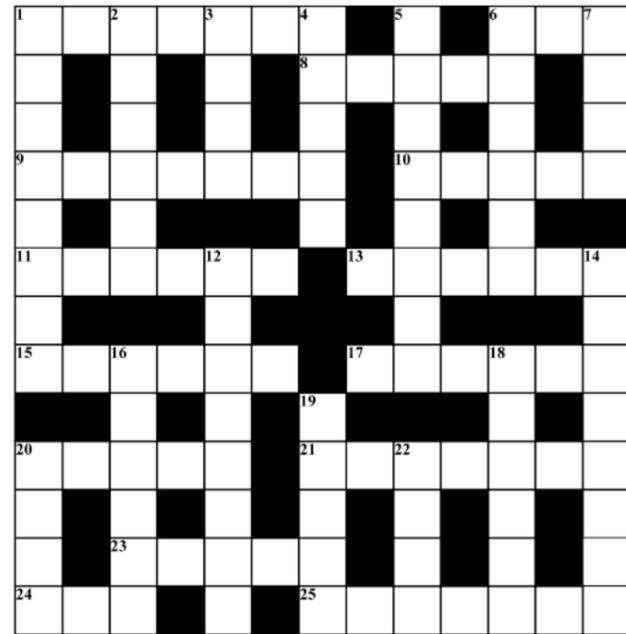
At this special time of year, we think about the Holy Family after the birth of Jesus Christ. The Holy Family consists of Mary, the Mother of God, Joseph the husband of Mary and most importantly Jesus Christ, the ever-living God. Jesus being born is when the Son of God became man and entered into the world God made.

The feast of the Holy Family is celebrated on Sunday 29 December and on this day of the year we think about the life of the Holy Family and what it means. We continue thinking about the Holy Family through the month of January.

When I think of the Holy Family, I see Mary, Joseph and Jesus, frightened that they had to go to Egypt to a place they did not know and didn't know anyone or what it was like there. In some way I see they were happy to escape from Herod and know Jesus was safe there but it was still a strange place, like refugees in our world today.

From the Holy Family and how they lived, we can learn to love and care for each other. In our families we can help each other and be kind to each other and to make sure that everyone in our family is safe and happy. To be like them we need to pray as a family and if we do this, like the Holy Family, our family will be a wonderful and caring place to be.

## Oremus Crossword No 19 January 2014



Alan Frost : Dec 2013

### Clues Across

- 1 St ----- of Clairvaux, to whom the Memorare prayer to Our Lady is attributed (7)
- 6 Rue de ---, reference to the site of the convent in Paris of St Catherine Labouré (Miraculous Medal) (3)
- 8 The Muse of lyric poetry from Greek mythology (5)
- 9 Jewish sect community associated with the writing of the Dead Sea Scrolls (7)
- 10 St Henry, Jesuit convert Tyburn martyr sharing surname with popular TV detective (5)
- 11 Prophet whose predictions (Ch.60) include 17 across passage and the bringing of gold and incense on camels (6)
- 13 Saint and Doctor of the Church, Archbishop of Canterbury, and briefly made Regent by King Henry I (6)
- 15 St ----- Aquinas, Doctor of the Church, Feast Day 28 January (6)
- 17 Composer whose For Unto Us A Child Is Born was sung at the Cathedral Christmas Day High Mass (6)
- 20 The Catholic Agency for Overseas Development more familiarly (5)
- 21 London district across Westminster Bridge where St George's Cathedral situated (7)
- 23 Section of the Mass wherein the Consecration takes place and transubstantiation occurs (5)
- 24 Type of seasonal skating at the Natural History Museum, South Kensington (3)
- 25 Sound of bird providing internet messages service? (7)

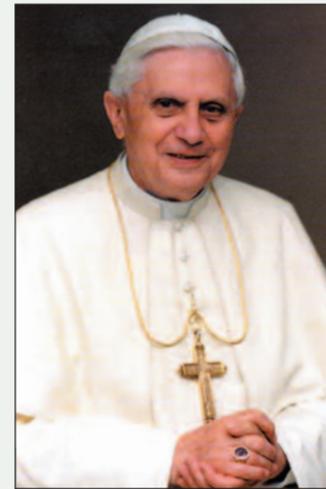
### Clues Down

- 1 St ----- Biscop, 7thc. Abbot of Wearmouth & Jarrow, friend of King Oswy, Feast Day 12 January (8)
- 2 Country requested by Our Lady of Fatima to be consecrated to her Immaculate Heart (6)
- 3 End of a prayer, so be it (4)
- 4 Person believing in God but not in a divinely revealed religion (5)
- 5 Part of Australia where the devil has a pouch! (8)
- 6 Successor to Cardinal Vaughan as Archbishop of Westminster (Cardinal himself 1911) (6)
- 7 See 12 Down
- 12 & 7 Down: Treasure trove of all sorts for the pantomime season! (8,4)
- 14 One of the three Wise Men of 22 (8)
- 16 Matins, Lauds and Vespers are examples of 'Divine -----' (6)
- 18 'There are more things in heaven and earth, Horatio, than are ----- of in your philosophy' Hamlet Act 1:5 (6)
- 19 Stone and nearest coastal town to Holywell Shrine of St Winefride (5)
- 20 '----- Fan Tutte', opera by Mozart (4)
- 22 The Wise Men of the East associated with the Epiphany (4)

### Answers

Across: 1 Bernard 6 Bac 8 Erato 9 Essenes 10 Morse 11 Isaiah 13 Anselm 15 Thomas 17 Handel 20 CAFOD 21 Lambeth 23 Canon 24 Ice 25 Twitter  
Down: 1 Benedict 2 Russia 3 Amen 4 Deist 5 Tasmania 6 Bourne 7 Cave 12 Aladdin's 14 Melchior 16 Office 18 Dreamt 19 Flint 20 Cost 22 Magi

# Benedict XVI: An Inspirational Teacher



Robert O'Brien

**Pope Benedict XVI, The Seven Sacraments, Learning to Believe, and Jesus: Words and Deeds.**

St Pauls.  
£9.99 each.

**The Pope Emeritus always had a knack for asking uncomfortable questions; rather as Pope Francis has a knack for giving uncomfortable answers. Benedict's questions make the reader 'both joyful and anxious', because he neither shies away from the problems nor questions God's guiding hand in our lives and that of the Church.**

'Are we truly God's shrine in and for the world? Do we open up the pathway to God for others or do we rather conceal it? Have not we – the people of God – become to a large extent a people of unbelief and distance from God? Is it perhaps the case that the West, the heartlands of Christianity, are tired of their faith, bored by their history and culture, and no longer wish to know faith in Jesus Christ?'

*Learning to Believe* (the first of three short volumes reviewed here) looks at the question of faith in the modern world from its historical, cultural and moral roots. Christianity in the west has struggled to justify itself since the Enlightenment moved the parameters of human reason (the 'light of reason was exalted but in fact impoverished by the Enlightenment'). The discovery of 'the contingent truths of the laws of nature' propelled industrial and technological advances, but also gave birth to a culture that held scientific theory to be the highest form of truth, thereby expelling faith in God from the realm of certitude.

Throughout the nineteenth century a new religion emerged: the religion of human progress. But we still await the dawn of a material utopia, as moral evil, physical affliction and speculative booms and crashes still affect the world: 'in the course of time ... it has become clear that this hope is constantly receding', or that it is so distant that it is 'not for me'. People today who live without faith in Christ also therefore live without hope of human progress, leading to a note of despair in modern society that is medicated by consumerism, mass entertainment and digital interaction.

Christianity is rooted in the proclamation that 'God is the foundation of hope: not any God, but the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety.' However, just as faith in God was eclipsed by the hopes of human progress, so the person of Jesus has been obscured by a rationalist approach to the Bible that excludes the supernatural.

This hermeneutic is like 'using a net in which only fish of a certain size may be caught', with the result that 'the great mystery of Jesus, the Son made Man, is reduced to a historical Jesus: a tragic figure, a ghost ... The method is able to 'catch' certain fish but the great mystery eludes it, because the human being himself established the measure.' Moreover, without a clear vision of the new man, Jesus Christ, humanity loses its true basis for hope.

For Christ (whose very title means 'anointed one') brings us not only bread of life but also the 'oil of gladness'. One might expect a discussion of anointing in the ancient offices of prophet, priest and king, but Benedict draws a conclusion about modern living. Christ remains the 'oil of gladness' even in the midst of trials and woe because what he offers points beyond the horizon of this world. Yet this gladness is not a flight from the world or a means of escape. In contrast, the culture of modern entertainment can become 'a mask behind which despair lurks, or at least doubt over whether life is really good.'

Whilst the appetite for faith has not disappeared from the world, the Church will not win followers back by default. 'Is our faith sufficiently pure and open that starting from it "pagans", the people today who are seeking and who have their questions, can intuit the light of the one God, associate themselves in the atriums of faith with our prayers and, with their questions, perhaps also become worshippers?' A good question.



**A. France & Son Ltd**

**Catholic Funeral Directors**

*We have been entrusted with funeral arrangements by Westminster Cathedral for many years*

**All Funeral Arrangements for London, Country and Abroad Golden Charter Pre-arranged Funeral Plans**

**45 Lamb's Conduit Street, London WC1N 3NH and branches**

**Tel: (24 hours) 020 7405 4901/405 2094**

## Mark your Diary...



Christina White

**O**remus has arrived this January as the needles from the tree are falling and the Christmas pudding has been eaten. Yet, as I type these words, we are surrounded with the things of Christmas with just two weeks to go until the great feast. The Friends Office ceased to be an office some two weeks past when we started to accumulate gifts and goodies for our Christmas Bring and Buy stalls. As you read this the memory of that event will be past but the Cathedral will be gearing up for the delayed 'Christmas Fayre' – a fayre to welcome in the New Year.

Our first event of the year is a visit to the Society of Antiquaries in Piccadilly – this sold out within days of the autumn mailing back in September but do not fear, we will arrange another trip. The first quiz of this shiny New Year will be on 25 February with fish and chips included – the photo above was taken at the last quiz and chips event. Our spring/summer mailing will be posted out to all members in March. If you want to be ahead of the game why not join the Friends and get priority booking for all events. Membership leaflets are available in the Cathedral or direct from the Friends' Office on 0207 798 9059.

At the start of the year it seems slightly odd to look back but we must mention the visit to Harvington Hall and Baddesley Clinton at the end of November. The Friends visited Harvington Hall in 2012 but wanted to return to celebrate Mass in the upper chapel as priests had once celebrated Mass in penal times. We arrived late, thanks to the delights of the M40, but were swiftly and efficiently taken through for a tour of the house which finished in the upper room. As Canon Christopher vested for Mass we gathered in the room, some sitting and some standing. Our guides also joined us. We had been told throughout our tour how the family would gather for Mass waiting for the knock on the door, the sound of horses with pursuivants. It was deeply moving. As the host was elevated the sun suddenly shone through on what had and what would remain a grey day. We felt that we were in the presence of saints – the holy men and women who endured the Reformation and beyond and indeed kept the faith. We will return to Harvington – it is a very special place. No priest was ever captured at Harvington though priests who had stayed there and brought the sacraments to the family were captured at other safe houses.

Baddesley Clinton was being decked with boughs of holly when we arrived and a Christmas spirit was very much at large. We wandered the knot garden in the fading light and sought out the hidden corridors and hiding places of this recusant house. Seven priests had descended via a priest's hole in the kitchen to hide in the cold waters of the moat as the house was ransacked. Rooms were torn apart, the pursuivants like 'jackels' in pursuit of their prey. We were struck that even when safely hidden the priests were alert, sleepless – unable to rest for fear that the slightest noise would betray them and the families who hid them.

We returned to London fortified by a fine lunch but the prayerfulness of the day struck all who were there. It was a fitting trip in preparation for the peace and prayerfulness of the Advent season.

Happy New Year!

### Forthcoming Events

**25 February 2014:** Quiz and Fish and Chip Supper. Westminster Cathedral Hall, 6.45pm. Tickets £15.00

#### Keep the Date:

**14 May:** A visit to Stratfield Saye – The Duke of Wellington's Country Estate.

**15 September:** A visit to the Sandham Memorial Chapel

*Please note coach trip prices have risen dramatically this year because of increased prices from the coach companies.*

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

## This will be a Year to Remember

Joanna Bogle, DSG

**T**he year 2014 marks a tragic anniversary, about which we will be hearing a good deal – the start of the Great War in 1914. When that war broke out, this cathedral was only a few years old. The war must have seemed exciting and noble to Britain's young people. Today, the War Memorials of our Catholic schools and our Catholic churches across Britain carry the names of those who died. Every year in November, poppy wreaths are laid and the evocative lines are repeated:

*"They shall grow not old, as we who are left grow old  
Age shall not weary them nor the years condemn.  
At the going down of the sun and in the morning,  
We will remember them."*

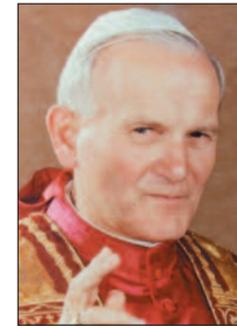
Here at Westminster Cathedral the war dead are of course honoured and remembered. A Cathedral is, among much else, a place of memories, a sort of great family album of heritage and traditions, all gathered together with love.

And as this new century gathers pace, already there have been additions to the Cathedral marking great events that have happened here. Pope Benedict's unforgettable visit in 2010 is now honoured by the great stone across the doorway, and we can remember how he sat there at the top of the steps in the September sunshine and spoke to all the young people gathered in the piazza. The mosaic of St David that he blessed has now taken its place along with other mosaics along the walls, each one with a story behind it – and two more have been added since that time and were blessed by the Archbishop just a few weeks ago.

#### So what will 2014 bring?

Among much else, the canonisation of the great John Paul II. He visited this Cathedral, of course, in 1982 – the first-ever visit of a Pope to Britain. His visit, hugely important in so many ways, also brought into focus the many links between Poland and Britain that were forged during the twentieth century. After the Second World War many Poles who had served with distinction in Britain's armed forces stayed on here – they could not return to a Communist-dominated Poland although much pressure was brought on them to do so. They faced many difficulties in building new lives for themselves here – anguish about separation from parents and families in Poland and uncertainty as to their fate under Stalin, the problems of language, the difficulty of training for some new job while perhaps holding academic or professional qualifications from Poland that were not recognised in Britain. Westminster Cathedral became a refuge for many London Poles because it was a well-known Catholic landmark. How beautiful that a Polish Pope was elected, and came to this Cathedral in triumph – and how wonderful that this great Pope oversaw the collapse of Communism and the final arrival of freedom in Poland.

At John Paul's beatification, there were celebrations all over the world including London. We can expect the same, and on a greater scale, for the canonisation. Here at Oremus, we'll be remembering his 1982 visit and the joy that it brought. What a remarkable man: when he visited Britain, he had already



survived an assassination attempt and shown the world a noble example of heroic forgiveness as he publicly forgave his would-be murderer and later went to visit him in prison. Over the years of his papacy, he would be the most-travelled public figure in history (on his missionary pilgrimages to the nations, he travelled the equivalent of three times to the moon and back.) His magnificent encyclical letters are still read and studied:

*Veritatis Splendor* established a bedrock of Catholic moral teaching that brought a new focus to seminaries and to Catholic schools and colleges. In promoting the message of Divine Mercy he established a new feast in the Church's calendar – the first Sunday after Easter is now Divine Mercy Sunday – and helped to teach a needy world about the glory and immediacy of the forgiveness that God offers to us all. Westminster Cathedral is just one among thousands and thousands of churches across the world in which the Divine Mercy prayers are said and already it seems a long-established tradition, although the devotion is really quite new.

As we plan for 2014, some large crowds can be predicted for certain well-loved events. Always, great numbers of people arrive for the Chrism Mass in Holy Week. This sees all the priests of the diocese gathered together to renew their commitment to their priesthood and to concelebrate at a Mass at which the sacred oils – to be used at baptisms, confirmations, and anointing of the sick in the months to come – are blessed by the Archbishop. This is a time of unity and solidarity, as the beautiful prayers are said over the oils. The oil is always olive oil, and the prayers recall the olive branch brought back by a dove to Noah as the flood receded...we think of the Mount of Olives, and of the significance of oil in healing, for example in the parable of the Good Samaritan who used oil and wine to heal the wounds of the traveller who had been attacked.

And then there will be the drama of Holy Week culminating in the glorious Easter Mass, which begins with the lighting of the Easter fire and the bringing of the light into the Cathedral with that wonderful message "*Lumen Christi!*"

We have been given a wonderful start to 2014 with an uplifting exhortation from Pope Francis to take the Gospel to a world which is desperate, lonely, and aching for a message about truth and reality. God's love is so huge. A new year, still in the early part of a new century, lies ahead of us, with its hopes and its challenges.

*If you have any memories you would like to share of the visit of Blessed John Paul II to Westminster Cathedral in 1982 we would very much like to hear from you. Please feel free to contact Joanna at oremus42@gmail.com or via the Oremus office: Clergy House, 42 Francis Street, London, SW1P 1QW or telephone 020 7798 9052*

# Release The Peace: The Jimmy Mizen Foundation



Barry Mizen

**In May 2008 our son Jimmy was murdered in a senseless act of violence following a trivial argument in a bakers shop just round the corner from where we live in South-East London. It was the day after his 16th birthday. His killer was found guilty of his murder and is currently serving a life prison sentence with a minimum tariff of 14 years. He was 19 at the time and well known locally as a person of violent character with a long history of ever-deteriorating behavior.**

Following his conviction many people speculated about the length of prison term he would be given. We as a family have reflected on this a long time, and believe that if as much attention had been paid to his upbringing maybe he wouldn't now be in prison and maybe our Jimmy would still be alive.

Following Jimmy's death we were determined that with God's grace we would not be beaten by what had happened and that something positive would be the result. In particular we have dedicated our efforts to working for peace.

We have had a belief from the outset that the changes we would all like to see in our lives and our communities are not for the government and judicial system alone to solve. If we want to live in a more peaceful and compassionate society then there is a responsibility for each one of us to help make that happen.

A quick search of Jimmy Mizen will elicit much information of the work of the charity that we established in his memory, and the following is a sample of some of the peace initiatives.

'City Safe Havens' are identified places of refuge and help for young people feeling threatened or concerned. Doors are closed and the police are called. A simple idea that has expanded to over 300 places of business and public buildings across London and growing. The places are identified by City Safe Haven stickers, all are in the process of being mapped, and it is hoped an App can be created to enable mobile technology to help.



The 'Peace Cloth' is gathering the handprints of more people continually. What started out as a project to gather 1000 handprints is now at some 35,000 and increasing. People, young and not so young, are invited to add their handprint in paint to the 'Peace Cloth' as a commitment to work for peace in their community.

The 'Peace Car' is an initiative led by us and the family of David Idowu, who was also murdered in 2008. It is a small car that is gathering signatures all over the bodywork of well known people from the world of sport, showbiz, politics and faith, who want to show their support to the aims of the families. The two mums, Margaret and Grace visit schools, share their stories and challenge the students to do something to promote peace in their school and local area. There have been 'peace walks', music, poetry, theatre, and sporting events. The mums then revisit the schools to see what they have done, and take the 'Peace Car' in with them so the students can see the car and have pictures taken. All with great enthusiasm.



Although all these peace initiatives are fun in themselves, the overriding intention is building community spirit. The outpouring of sympathy and love that we received from members of our community after Jimmy's death gave us hope that people do care about their neighbours and the security of the place where they live and they do want to work to make it better. There seemed to be a collective feeling that if communities look out for each other, keep an eye on our streets, know who local residents are we can rebuild the ties that make our communities safer.

The impact of these peace initiatives continues to grow and we will do whatever we can to make our communities more cohesive and safe, for our young people and ultimately all of us.

*Peace is not a Destination, it's a Journey.  
It is not somewhere to get to, it's a way of living.*

For more information on the work and mission of the Jimmy Mizen Foundation, please visit [www.jimmymizen.org](http://www.jimmymizen.org)

# Education and Peace through Sport: The John Paul II Foundation for Sport

Mgr Vladimir Felzmann



**John Paul Foundation for Sport (also known as 'JP2F4S'), which I first wrote about in Oremus two years ago, is well out of its starting blocks and on its way.**

Apart from helping the Archdiocese of Glasgow prepare its chaplaincy provisions of the 2014 Commonwealth Games, we are currently concentrating on four areas: after-school clubs – such as Sports Squared in Ladbroke Grove and now Visitation-Wiseman in Greenford; parish clubs; adopting fledgling clubs; and producing educational material for schools and parish youth clubs. Our Strap-line has developed from 'Peace through Sport' to 'Education and Peace through Sport'.

Thanks to the support of an increasing cohort of benefactors committed to regular giving through standing orders – leveraged up by Gift Aid Forms – we are helping a growing number of children and young people to develop their sense of identity and belonging, reduce stress, improving their concentration, gaining better social skills, growing in self-discipline, and reducing obesity, aggression and conflict. A recent sports club member, AJ Football, had a fascinating beginning and is a text book example of 'Peace through Sport'.

About 30 to 40 local boys from the various estates in the area used to climb over the school gates (St Mary of the Angels) onto the football pitch at weekends to play football. And this had been going on for over a year!

The boys, aged 16 to 27, told us: "We just wanted to play football".

Previously the boys had 'territorial' problems and a few problems between local gangs. But recently – thanks to the intervention of JP2F4S – they were given a key by St Mary of the Angels to use the pitch and since the opportunity to play together they have started to socialise with each other as opposed to fighting.

The main organisers for the football meetings, Anthony and John (hence the name AJ Football) are delighted with the outcome! As are the neighbours, school authorities and the Metropolitan Police!

AJ Football club sums up what JP2F4S is all about – peace through sport. We aim to promote sport as a catalyst and conduit to enable all people to embrace a greater vision of, and higher values for, themselves and those around them. To see these boys playing football together rather than fighting in their gangs is fantastic. Our sports clubs up and down the country aim to help young people to get off gangs and onto clubs, sports clubs.

Then there is Samba Street Soccer ('SSS') which was set up in 2005 by ex-professional footballer Andrew Amers-Morrison and became a JP2F4S affiliated club in 2012.

Working in partnership, JP2F4S supports SSS with funding that will provide an additional qualified coach for a year and enable children from the most disadvantaged backgrounds the opportunity to attend sessions so as to get off the streets and play a sport.

Then there are the Guildford Goldhawks, a club we enabled to take off just over a year ago. Launched in the presence of the local MP and Mayor of Guildford, it now works every weekend with hundreds of budding basketball players – boys and girls – around the county of Surrey.

My most moving highlight this year was a Saturday I spent in Hounslow this past summer.

Thanks to its still newish Parish Club, the St Michel and St Martin's Cultural Society, launched in November last year

– after a Sunday set of homilies I preached at the Parish Masses some five months earlier – over two hundred people spent a hectic and fun day as 10 six-a-side young male football teams, each with two reserves who had to come onto the pitch, played a football completion and the girls and young women played basketball, all supported by parents taking care of admin, producing teas and refreshments and running the BBQ.

Sport in Hounslow Parish generated a complex ethnic, ecumenical and inter-faith community that had not been there before.

When there is commitment and competence great things can happen. And they do.

To see our educational materials just access our website by Googling 'JP2F4S'.

In the pipeline are themes on 'Sport and metaphor for life', 'Faith in Sport', 'Hope with Sport' and 'Love through Sport'.

So, as this brand new 2014 opens its eyes, prayers please. May we carry on growing and helping people – especially young people – find the divine in their lives as they play, and train for, their sports.

JP2F4S helps The Church in the UK cast its net out to many who are as yet not in full communion with The Kingdom of God. Sport brings all four of our PIES into play: The Physical, Intellectual, Emotional as well as the Spiritual. We do our best and leave the rest in God's hands.



Top: Mgr Vladimir Felzmann with Andrew stone and Prof Simon Lee

Mgr Vladimir Felzmann is Chaplain for Sport for the Diocese of Westminster. He is also Chief Executive of the John Paul II Foundation for Sport.

# St John Southworth's Lead Coffin



**This lead coffin contained the body of the priest and martyr, St John Southworth, who was hanged, drawn and quartered for his priesthood at Tyburn on 28 June 1654.**

His body was recovered and smuggled out of the country to the English seminary at Douay College in France, where he had trained to be a priest. At some stage before 1786 it was placed in the lead coffin which is 5ft 8ins long and moulded to the shape of his body. It lay in the College Chapel until 1793 when England and France went to war, and the body and coffin were then buried beneath the seminary.

A search was made in 1863 and a metal probe pierced the centre of the coffin, but it was not discovered until 1927. After examination the body and coffin were then returned to England. The coffin was retained at St Edmund's College, Ware, lineal successor to the seminary at Douay, and the body went first to Ware, then to Tyburn Convent, and finally to the Chapel of St George and the English Martyrs in Westminster Cathedral on 1 May 1930. After the seminary at St Edmund's closed, the coffin was also sent to the Cathedral, where it is kept in Crypt.

Photos – Oremus

## Cathedral History

## A Photographic Record

### Laying the Foundations – 10 October 1895



This photograph shows the Cathedral site on 10- October 1895. Mowlem & Co of Westminster have obtained the contract to excavate down to 21 feet and lay the foundations of the Cathedral. For this they are using 37,000 superficial feet of planking to support the sides and prevent the earth from falling in, together with 6,000 tons of new concrete consisting of Thames ballast and 'Goliath' brand Portland cement. Mowlems have discovered an immense bed of old concrete, 9 feet thick, covering most of the site below the surface. This formed the foundation of Tothill Fields Prison, demolished in 1882, and has saved considerable expense.

The large house on the left of the picture is the parsonage of St Andrew's Anglican Church, built in 1851-55, which adjoined it further to the left. Behind is Ashley Place. Further back, in the right-hand corner, is a rear view of some of the flats of Victoria Street. On the far right, partly obscured by a large workmen's hut, are the mansion flats of Ambrosden Avenue, constructed in 1890-93, with their awnings protecting them from the autumn sun. PR.

## I wish to receive *Oremus* by post

PLEASE COMPLETE IN BLOCK CAPITALS

I enclose a cheque for £\_\_\_\_\_ payable to *Oremus*

I enclose a donation of £\_\_\_\_\_

Name \_\_\_\_\_

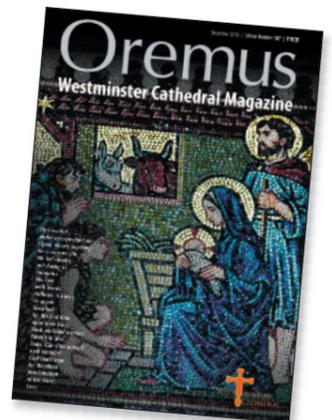
Address \_\_\_\_\_

Postcode: \_\_\_\_\_

For further information please call Oremus: 020 7798 9052 or go to Gift Shop On Line: [www.westminstercathedralshop.co.uk](http://www.westminstercathedralshop.co.uk) and click on "Subscriptions".

We would like to thank our readers for their continued support and all those who send donations.

Annual postal rates: UK £15; Europe £30; Rest of the world £40. Send to: Oremus, 42 Francis Street, London SW1P 1QW United Kingdom





'I had wasted so much time on follies and ... vain labours, and devotion to the teachings of a wisdom that God had made foolish. Suddenly, I awoke as out of a deep sleep. I beheld the wonderful light of the Gospel truth, and I recognised the nothingness of the wisdom of the princes of this world.'

St Basil the Great



## The Month of January

Famously named after the two-headed Roman deity, Janus, this is the month when we look both backwards at what has been, and forwards at what will come. With not a little wistfulness, the Anglo-Saxons knew it as *æftera jeola* – after Yule; their nostalgia for the log-warmed celebrations not surprising perhaps given other Norse names for the time: *month of the severe frost*, and *snow month*. But – whatever the weather – we can continue to celebrate the joy of the Incarnation, with the Epiphany and the Baptism of the Lord.

### TUESDAY 31 DECEMBER

**11.30pm Mass to see in the New Year**  
All are welcome to this special Mass in which we dedicate the coming year to Our Lord and his kingdom.

**WEDNESDAY 1 JANUARY**  
**MARY, THE HOLY MOTHER OF GOD**  
*World Day of Prayer for Peace*  
*Cardinal Bourne's Anniversary*  
A reduced timetable runs today, as follows:

Confessions: 11.00am-1.00pm  
Masses: 10.30am, 12.30am, 5.00pm

**THURSDAY 2 JANUARY**  
**Sts Basil the Great and St Gregory Nazianzen, Bishops & Doctors**

Known as 'the revealer of heavenly mysteries', it was St Basil (329-379) who led the Church into the knowledge that the Holy Spirit is of one substance with the Father and the Son. He was also immensely practical, setting up soup kitchens and food banks for the people of Caesarea during an appalling famine. The normal timetable for Confessions and Masses resumes today.

**FRIDAY 3 JANUARY**  
**The Holy Name of Jesus**  
*(Friday abstinence)*

**SUNDAY 5 JANUARY**  
**THE EPIPHANY OF THE LORD**  
**10.30am Solemn Mass** *Men's voices*  
*Missa Puer natus est nobis Tallis*  
*Orietur stella Palestrina*  
*Organ: Toccata 'March des rois' Cochereau*

**3.30pm Solemn Vespers and Benediction** *Men's voices*  
*Magnificat primi toni Guerrero*  
*Omnes de Saba Handl*  
*Organ: Les Mages Messiaen*

**4.45pm Organ Recital**  
Michael Bacon *London*

**TUESDAY 7 JANUARY**  
**Christmas feria** or  
**St Raymond of Penyafort, Priest**

**FRIDAY 10 JANUARY**  
*(Friday abstinence)*

**SATURDAY 11 JANUARY**  
**4.30pm** Monthly LMS Low Mass (Lady Chapel)

**SUNDAY 12 JANUARY**  
**THE BAPTISM OF THE LORD**  
**10.30am Solemn Mass** *Full Choir*  
*Spatzenmasse Mozart*  
*And the Glory of the Lord Handel*  
*Tribus miraculis Marenzio*  
*Organ: Toccata Dubois*

**3.30pm Solemn Vespers and Benediction** *Full Choir*  
*Magnificat octavi toni Bevan*  
*Tribus miraculis Marenzio*  
*Organ: Les eaux de la grâce (Les Corps Glorieux) Messiaen*  
**4.45pm Organ Recital**  
Peter Stevens and Edward Symington *Westminster Cathedral*

**MONDAY 13 JANUARY**  
*Feria* or  
**St Hilary, Bishop & Doctor**

**TUESDAY 14 JANUARY**  
*Cardinal Manning's Anniversary*

**FRIDAY 17 JANUARY**  
**St Anthony, Abbot**  
*(Friday abstinence)*  
One of the first of the Desert Fathers, who inspired monasticism, St Antony (251-356) was an influential spokesman against the Arian heresy which denied the dual nature of Christ. The dramatic temptations he endured in his hermitage in a disused Roman fort in the Egyptian desert, are the stuff of legend as well as art. Strikingly modern, they included boredom, laziness and the 'phantoms of women.'

**SATURDAY 18 JANUARY**  
*Feria* or  
**Saturday of the BVM**  
**6.00pm: Confirmation Enrolment Mass**  
Visiting choir: The London Oratory Girls' Choir

**SUNDAY 19 JANUARY**  
**SECOND SUNDAY IN ORDINARY TIME**  
**10.30am Solemn Mass** *Full Choir*  
*Mass in G Poulenc*  
*Videntes stellam Poulenc*  
*Organ: Jupiter Holst arr: Quinney*  
**3.30pm Solemn Vespers and Benediction** *Full Choir*  
*Magnificat primi toni Palestrina*  
*Intende voci orationis meae Elgar*  
*Organ: Martyrs Leighton*  
**4.45pm Organ Recital**  
Martin Ford *Westminster Abbey*

**MONDAY 20 JANUARY**  
*Feria* or  
**St Fabian, Pope & Martyr** or  
**St Sebastian, Martyr**

**TUESDAY 21 JANUARY**  
**St Agnes, Virgin and Martyr**

**WEDNESDAY 22 JANUARY**  
*Feria* or  
**St Vincent, Deacon & Martyr**  
*Cardinal Godfrey's Anniversary*  
**5.30pm** Farewell Mass for Mgr O'Toole, celebrated by Archbishop Vincent Nichols

**FRIDAY 24 JANUARY**  
**St Francis de Sales, Bishop & Doctor**  
*(Friday abstinence)*  
Called 'the gentleman saint' on account of his sweetness of temperament, Francis was beset in his youth with the fear that he was condemned to damnation – a conviction no doubt 'caught' from the Calvinism he found all about him in sixteenth century Europe. His conversion to the conviction that God would save him because God is love was dramatic and lasting. He wrote an *Introduction to the Devout Life* for lay people – another sign of the post-reformation times. An inspired communicator – he even developed an early sign language for a deaf convert – he is revered as the patron of journalists and writers. Cardinal Francis Bourne had a particular devotion to St Francis de Sales and secured his relics for the Cathedral's High Altar.

**SATURDAY 25 JANUARY**  
**CONVERSION OF ST PAUL, APOSTLE Day with Mary**  
The popular Day with Mary event will take place in the Cathedral today. For more information, please see [www adaywithmary.org](http://www adaywithmary.org)  
**6.00pm** Visiting choir: The Cardinal Vaughan Memorial School Schola

**SUNDAY 26 JANUARY**  
**THIRD SUNDAY OF THE YEAR**  
**10.30am Solemn Mass** *Full Choir*  
*Mass Frank Martin*  
*Omnes de Saba Lassus*  
*Organ: Moderato (Symphonie VII) Widor*  
**3.30pm Solemn Vespers and Benediction** *Full Choir*  
*Magnificat primi toni Victoria*  
*O admirabile commercium Palestrina*  
*Organ: Pièce d'orgue (BMW 672) J S Bach*

**4.45pm Organ Recital** Richard Moore  
*St Paul's Cathedral*  
**MONDAY 27 JANUARY**  
*Feria* or  
**St Angela Merici, Virgin**

**TUESDAY 28 JANUARY**  
**St Thomas Aquinas, Priest & Doctor**  
(See article on page 13)

**FRIDAY 31 JANUARY**  
**St John Bosco, Priest**

### Throughout the Year

**Mondays**  
11.30am: Prayer Group in the Hinsley Room  
6.00pm: Scripture Discussion Group with Fr Michael Durand 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.

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.

## From the Registers

### Baptisms

Felix Fitzgerald  
Pia Barlahan  
Chelsea Kargougou  
Zane Arbuthnot  
Makeeba Yankey  
Malcolm Maher Villarreal  
Julian Pflugbeil

### Weddings

John Beaumont and Carol Riley  
Piers Meadows and Sarah Rawson

## 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.

### Sacraments

**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.

Confessions may be heard in some European languages by arrangement. Enquiries to Cathedral Clergy House Reception.

The sacraments of **Baptism, Confirmation and Marriage** are by arrangement and the preparation required takes the form of courses.

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

### Westminster Cathedral

Cathedral Clergy House  
42 Francis Street  
London SW1P 1QW

Telephone 020 7798 9055  
Service times 020 7798 9097  
[www.westminstercathedral.org.uk](http://www.westminstercathedral.org.uk)

### Cathedral Chaplains

Canon Christopher Tuckwell  
*Administrator*  
Fr Alexander Master  
*Sub-Administrator & Precentor*  
Fr Antony Brunning, *Registrar*  
Fr John Ablewhite  
Fr Michael Archer  
Fr Paulo Bagini  
Fr Michael Durand  
Fr Michael Quaicoe

### Sub-Administrator's Intern

Richard Webster

### Also in residence

Franciscan Sisters of Our Lady of Victories

### Music Department

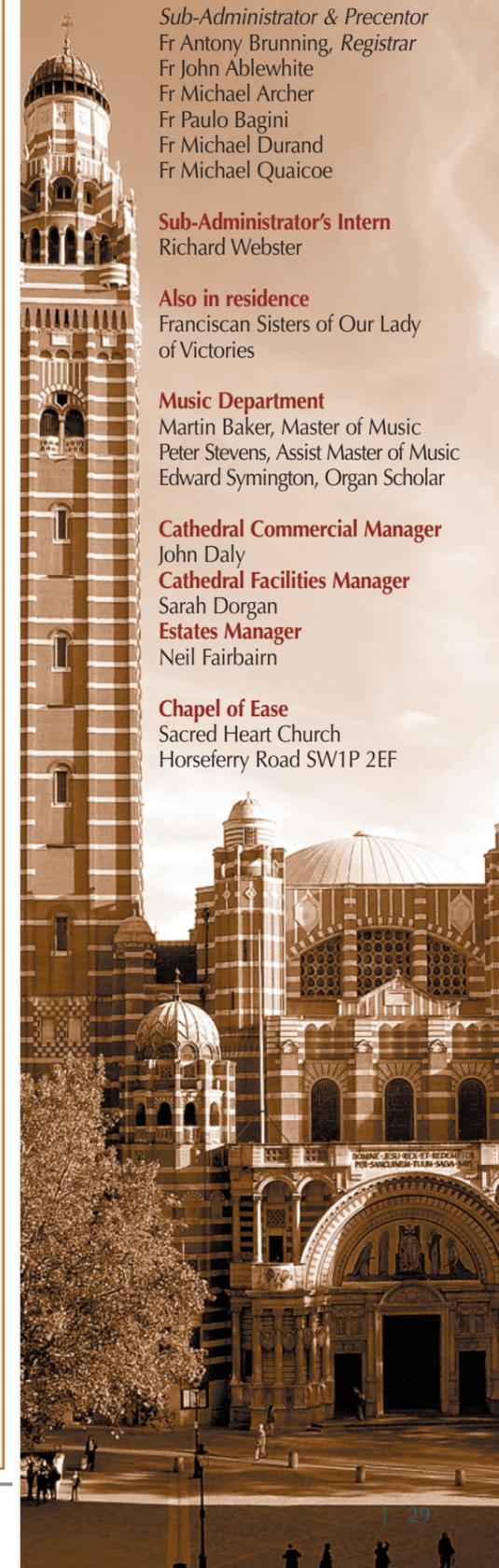
Martin Baker, Master of Music  
Peter Stevens, Assist Master of Music  
Edward Symington, Organ Scholar

### Cathedral Commercial Manager

John Daly  
**Cathedral Facilities Manager**  
Sarah Dorgan  
**Estates Manager**  
Neil Fairbairn

### Chapel of Ease

Sacred Heart Church  
Horseferry Road SW1P 2EF



# Lake Garda: A Haven of Spiritual Treasures

Anthony Weaver

**G**arda, the largest lake in Italy, with its mild climate and spectacular views, has been attracting visitors since the time of the Roman poet Catullus (87-54 BC), who dedicated some verses to the town of Sirmione, where we can visit the remains of his villa, known as the 'Grotte di Catullo'. Goethe, Mann, Kafka, Gide and D'Annunzio were all as enthusiastic and Garda had become an essential part of the Grand Tour.

The lake, and its shoreline, are divided between the provinces of Verona (to the south-east), Brescia (south-west) and Trentino (north), each corresponding to a diocese.

The many parish churches in the towns and villages around the Lake are easy to find, but exploration of the area's sanctuaries, retreat houses and monasteries needs either the perusal of some diocesan websites, or local contacts.

Starting in the far north of the Lake, at Riva del Garda, and travelling south, we reach the town of Brenzone, near Magagnano. Before the growth of tourism, Brenzone lived from the breeding of silk worms, the cultivation of olive trees, and the production of charcoal and lime in special huts called 'calchere', many of which can still be seen. Here, in the hamlet of Castelletto di Brenzone, the Little Sisters of the Holy Family run a delightful retreat house called the Garda Family House, with thirty-five very comfortable rooms. What a wonderful alternative to a commercial hotel, on this Verona side of the Lake!

Leaving the coast and travelling south-east to Spiazzi, we reach the great Basilica Sanctuary of la Madonna della Corona, perched on a rock 774 metres above sea-level and one of the most spectacular locations in Italy. Medieval documents show that by the year 1000 there were hermits from the Abbey of San Zeno in Verona living here.

Tradition dates the present Sanctuary to 1522, when the statue venerated here was miraculously brought by angels from the island of Rhodes, under the armed Muslim occupation of Suleiman the Magnificent. The new basilica, work of the architect Guido Tisato, was dedicated in 1978 and contains works by the Verona sculptor, Ugo Zannoni, and bronzes by the Verona architect, Raffaele Bonente. Among the large collection of *ex-votos* left by pilgrims, the oldest is from 1547, commemorating the miraculous rescue of a woman drowning in the river Adige at Verona.

Continuing south, beyond Torri del Benaco and Garda, lies Bardolino and the Eremo San Giorgio, a monastery of Camaldolese monks. The monks came here in 1663 and building work continued throughout that century until completion in 1704. Suppressed in the Napoleonic period, the monastery was occupied by local villagers until the return of the monks in 1885.

Peschiera del Garda is at the most southern point of the Lake, and its patron is the Madonna del Frassino (Our Lady of the Ash Tree), whose Sanctuary lies nearby. In 1509, French troops had invaded Peschiera, last bulwark of the Serenissima Republic of Venice. Massacres and plague followed. Then, on 11 May 1510, Our Lady appeared amidst the greenery of an ash tree, bringing consolation.

Leaving Peschiera del Garda, we cross into the western (Brescia) side of the Lake, at Desenzano del Garda. Here, at Grezze, we can visit the birthplace of St Angela Merici (1474-1540), foundress of the Ursuline teaching Order, canonised in 1807, whose cult was extended to the universal church in 1861. She is buried in the Church of her name in Brescia.

West of Desenzano, towards Lonato, is the great Abbey of Maguzzano, once Benedictine and now the home of the Institute of Don Calabria, a Verona priest, who run a retreat house and ecumenical centre. English visitors will be especially interested to learn that Cardinal Reginald Pole (1500-1558), the last Catholic Archbishop of Canterbury, stayed here from 1554-1555.

Heading north, we pass Padenghe sul Garda and Moniga sul Garda to reach S. Felice del Benaco. Here, the Carmelite friars of the Old Observance have a beautiful retreat house attached to the Sanctuary of Our Lady of Mount Carmel, dating back to the fifteenth century. Open from March to October, this house has 38 single rooms and 18 doubles, all ensuite.

Continuing north, past Gardone Riviera and Toscolano Maderno and Gargnano, we reach Tignale and need to climb very high (700 metres above sea level) to reach the Eremo di Montecastello, retreat house of the diocese of Brescia, at the side of the Sanctuary. Tradition dates the Sanctuary back to 802 and some archaeological findings support this. A church was built here in 1283, following a miraculous apparition during a battle between forces from Trent and Brescia. The Sanctuary took its present shape during the seventeenth century, with the façade being restored in 1903. Torchlight processions are held each year in the evenings of 14 August and 7 September. The terraces of the retreat house have wonderful views of the Lake and this is where Sister Pieranna loves to serve her home-made digestive liqueurs after dinner.

Our final stop is Limone sul Garda, a very popular resort for German visitors. A short climb from the lakeside takes us to the birthplace of Saint Daniele Comboni (1831-1881, canonised 2003) founder of the great missionary order, the Verona Fathers. The house is surrounded by very unsightly concrete pillars, which look at first like the foundations for some vast multi-storey car park, but which turn out to be much older – they were there in the time of Saint Daniele and served as supports for the lemon trees, providing his father with a living and giving their name to the town of Limone.

An inspiring audio-visual presentation shows the life of Saint Daniele, enlivened by the presence in the missionary residence of seminarians from various African countries and Brazil.

## An English Speaking Retreat

*An English-speaking retreat will be held at the Eremo di Montecastello, Diocese of Brescia, from 11 to 20 September 2014. Details from Retreats Beyond Dover [www.retreats.dircon.co.uk](http://www.retreats.dircon.co.uk) – See advert on opposite page.*

*This is an abridged version of an article which first appeared in The Tablet on 23 November 2013. It is reproduced by kind permission of the publisher: <http://www.thetablet.co.uk>*

# Lake Garda Retreat

Eremo di Montecastello, Tignale, Brescia

11–20 September 2014

At the well-appointed retreat house of the Diocese of Brescia, perched high above Lake Garda.

Excursions to Brescia, the Shrines and Monasteries of Lake Garda, Lake Iseo and the Valle Camonica.

Retreat giver: Fr. David Tobin, I.C. Rosmini Centre, Leicester

£1,450 full board and ensuite

British Airways flights Gatwick–Verona.

All excursions; All entrance charges.

No single room supplements

Details from Retreats Beyond Dover:

[retreats@dircon.co.uk](mailto:retreats@dircon.co.uk)

[www.retreats.dircon.co.uk](http://www.retreats.dircon.co.uk)

Tel: 0207 379 7273



## Get the best foreign exchange rates for your next pilgrimage

bestforeign  
exchange.com  
CURRENCY SPECIALISTS

- Over 120 currencies
- Best exchange rates
- 0% commission
- Order online or buy over the counter



- Unbeatable exchange rates
- Over 55 designated currencies, 200 countries & 5 continents
- Charge of £12.50 & no charge over £10,000



- Collection at 5 branches
- Order online to guarantee the best rates
- Guaranteed next delivery for a charge of £3.90



## International Money Transfers (Bank to Bank)

## 0% Commission - No Service Charges

For the best rates visit our website [www.thomasexchangeglobal.co.uk](http://www.thomasexchangeglobal.co.uk)

141 Victoria Street  
London  
SW1E 6RA  
0207 828 1880

402 The Strand  
London  
WC2R 0NE  
0207 240 1214

Unit 17 The Arcade  
Liverpool Street  
London EC2M 7PN  
0207 183 8370

Unit 3 Broadway Shopping Centre  
Hammersmith Broadway  
London W6 9YD  
0207 183 9265

131-133 Cannon Street  
London  
EC4N 5AX  
020 3475 4070