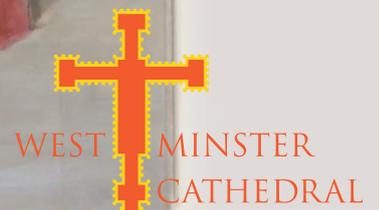


Oremus

Westminster Cathedral Magazine



*Marking the
80th Anniversary of
Cardinal Bourne's
Death on 1st January 1935*





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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.

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Registered Charity Number 233699
ISSN 1366-7203



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Printed by Splash Printing Ltd 020 8906 4847

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From the Chairman

Stepping off the aircraft at Heathrow on a Friday evening in December, into an icy blast, was a very clear signal that the pilgrimage to Goa was well and truly over. But, thankfully, the wonderful memories remain. Memories of the amazing sunsets, the warm sun, the inviting sea, the greenery and the tropical flowers. But, more importantly, memories of the friendliness and warmth of the people we met, and of the beautiful churches and seminaries that we were privileged to visit, of the abundant evidence of faith and devotion, of the extent of care and outreach to the less fortunate and of the hospitality we received from the clergy who so warmly invited us to celebrate Mass in their lovely churches.

The focus of our pilgrimage was to visit and venerate the remains of St Francis Xavier, the Apostle of the Indies, and this we were privileged to do, without having to queue for too long, but in the company of thousands of other Christian pilgrims from all over India. Keeping the beginning of Advent in Goa certainly made this a very memorable season.

And now, as I write, we are on the very eve of the celebration of Christmas and what a privilege it is to be celebrating the Nativity of the Lord in Westminster Cathedral.

At this time of year, I would like to thank all the volunteers who help run this magazine, mentioning two in particular as they have recently moved on to other things: Margaret Tobin, who looked after the advertising side of things for *Oremus* for two years, and Maria O'Brien, who helped run the office. Maria was recently appointed to work in the Diocese's Office of Marriage and Family Life. We wish God's blessing on both and thank them for their hard work and efforts on behalf of *Oremus*.

May I extend to all our regulars and to our visitors and to all the readers of *Oremus*, my sincere good wishes for a blessed and holy Christmas and for the showering of God's gracious gifts upon you and those you love in the New Year.

Canon Christopher Tuckwell



Remembering the Fourth Archbishop Cardinal Francis Bourne (1861 – 1935)

New Year's Day this year (2015) marks the 80th anniversary of Francis Alphonsus Cardinal Bourne's death. Cardinal Bourne was the fourth Archbishop of Westminster. He was the man who consecrated our Cathedral and for over 32 years as Archbishop gave so much of his life to both the Cathedral and the Diocese of Westminster. To commemorate this great man, we reproduce below the Church's official record of his life, called 'Rogito', a copy of which is enclosed in his coffin. The Rogito was compiled by the Cardinal's lifelong colleague and friend, Dr Alfred Herbert, who predeceased Bourne by a few months. It was first published in the Westminster Cathedral Chronicle (predecessor to *Oremus*).

Francis Alphonsus Bourne was born in Clapham, a suburb of London, on 23 March 1861, and was baptised on the following day by the Very Reverend Robert Coffin, Provincial of the Congregation of the Most Holy Redeemer, in the Church of St Mary, in Clapham. He was the second son of Henry Bourne, a convert to the Church, and Ellen, his wife, formerly Ellen Byrne, an Irish Catholic.

When only eight years of age, Francis Bourne was sent to school at St Cuthbert's College, Ushaw, in the County of Durham, where his early piety marked him out as one destined to do much for God and His Church. On the death of his elder brother, at the early age of 17, Francis Bourne was taken from the College at Ushaw and sent to St Edmund's College, Old Hall, near Ware, in the County of Hertfordshire,



as being better suited to his somewhat delicate state of health. It was while a student at St Edmund's that he decided to become a priest. After completing his study of humanities at St Edmund's College, he passed to St Thomas' Seminary, Hammersmith, where he remained a year in the study of philosophy. He then went to the famous Seminary of St Sulpice, in Paris, for his Theological training, and there received the diaconate in 1883. Being too young to receive the priesthood on the completion of his Theological course at St Sulpice, he went to Louvain, in Belgium, where he studied at the *Seminaire Léon XIII*. In 1884 he returned to England and was ordained priest by Bishop Robert Coffin, CSSR, in the church of St Mary, in Clapham, where, 23 years previously, he had received Holy Baptism at the hands of the same reverend prelate.

Bishop of Southwark

For five years, Father Bourne filled the position of assistant priest at Blackheath, Mortlake and West Grinstead. In 1889, Bishop John Butt, fourth Bishop of Southwark, appointed Father Bourne as first Rector of the newly-founded St John's Seminary, first at Henfield, and later at Wonersh, in the County of Surrey. In 1895, Father Bourne was made Domestic Prelate to His Holiness Pope Leo XIII, and in 1896 he was consecrated Bishop of Epiphania, and appointed Coadjutor to the Bishop of Southwark, whose health was failing.



In April 1897, on the resignation of Bishop Butt, Bishop Bourne became fifth Bishop of Southwark, a position which he retained until 1903, when, in September of that year, at the age of 42, he was translated to the Metropolitan See of Westminster, in succession to Cardinal Vaughan. Eight years later, during the Pontificate of Pope Pius X, Archbishop Bourne was created Cardinal Priest, taking the title of *St Pudentiana*.

Consecration of the Cathedral

During his tenure of the See of Westminster he consecrated the Metropolitan Cathedral on 28 June 1910 (see page 29), and throughout many years encouraged the clergy attached to the Cathedral to carry out the sacred liturgy in all its fullness and splendour by his own example in celebrating pontifically all the great feasts of the liturgical cycle, thus laying a foundation of liturgical tradition for his successors in the See. As the representative of the Holy See in England, Cardinal Bourne was brought into frequent contact with Ministers of the Crown, and won their respect and affection by his tact in dealing with delicate questions affecting the Catholic Church in England in its relation to the British Government, which in all civil matters he loyally supported.

As Archbishop Bourne was, from his earliest years as a priest, interested in those boys who showed signs of having a vocation to the priesthood, his first care on becoming Archbishop of Westminster was to re-establish at St Edmund's College the higher course of studies of Philosophy and Theology in immediate preparation for the priesthood. In order to carry this into effect, he built an additional wing to the College, so that senior students might pursue their studies

Continued overleaf

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Bourne in procession (top); The bed in which he died (bottom)

quite separated from the boys of the school who were engaged in the study of humanities. But Archbishop Bourne's interest in the training of his future priests did not end with the building of the Divines' Wing and the setting up therein the complete course of Philosophy and Theology. He always kept in touch with the life of the seminarists [sic], and made a practice of seeing them individually at least once a year. In this way he gained a personal knowledge of those who were afterwards to become his helpers in the work for souls in the Diocese of Westminster.

Restructuring the seminary

As time went on he realised the need of a more complete separation between boys who aspired to the priesthood and those who were preparing for a lay career. This led him to introduce the old Catholic house system, whereby the two categories of students lived in separate parts of the college, only meeting for class and for games; their sleeping accommodation, their meals and their spiritual exercises being provided for in their own special houses. To facilitate this, and as an act of thanksgiving to God and devotion to His Blessed Mother, Archbishop Bourne, now Cardinal of the Holy Roman Church, built the Galilee Chapel for the special use of those students who were preparing for a lay career, thus reserving the college chapel for the exclusive use of the candidates for the priesthood. Thus did Cardinal Bourne provide all the benefits of a seminary for those who aspired to priesthood without withdrawing from the care of the clergy of the Diocese those boys who were not called to the priesthood.

In May 1931, Cardinal Bourne was chosen by His Holiness Pope Pius XI as his Legate and Envoy Extraordinary to the Government of the French Republic to preside at the solemn commemoration in Rouen of the fifth centenary of the death of St Joan of Arc.

When the Benedictine monks of Buckfast had completed their church with their own hands, Cardinal Bourne was appointed Legate for the second time to preside over the solemn functions of the Consecration of the church in August 1932.

Illness

In the last days of November of the same year he proceeded to Rome to make his five-yearly 'ad limina apostolorum', but, arriving in the Eternal City already ill, he

sought asylum with the Little Company of Mary at the Calvary Hospital. Here he was devotedly nursed back to better health, and in the first days of January 1933, he returned by sea to his Diocese. The illness, however, was not completely cured, and again, on the Feast of St Patrick, while staying with the same Little Company of Mary at St Leonard's-on-the-Sea, his life was in danger and he received the Last Sacraments from the hands of his Vicar General, Bishop Joseph Butt. Once again he grew better, and after Easter was enabled to return once more to his Diocese, not yet, however, in perfectly restored health.

Meanwhile, the Holy Father, for the third time, had named him Legate to preside at the laying of the foundation stone of the Metropolitan Cathedral of Liverpool. Unhappily, another attack of illness prevented Cardinal Bourne from fulfilling this mission.

During the remaining part of the year (1933), the Cardinal's health remained precarious, and in the month of December he again fell seriously ill, and once more he received the Last Sacraments from the hands of his Vicar General. This serious state of health was prolonged into the following year, 1934, with a gradual diminution of strength.

Golden Jubilee

Little by little the health of the most Eminent Cardinal grew better, due in large measure to a Novena of prayers to Blessed [now Saint] John Southworth, the martyr 'parish priest' of Westminster, in the early weeks of 1934. On Easter Sunday, the Cardinal Archbishop assisted at High Mass. Withal his health was not robust, and it was with anxiety that the clergy and laity of his Diocese awaited the approach of the 50th anniversary of the Cardinal's priesthood. But on 12 June he was able to celebrate the occasion in the Metropolitan Cathedral by assisting at High Mass and imparting the Apostolic Blessing. On 13 June, the anniversary of his First Mass, the Cardinal assisted at High Mass, and intoned the *Te Deum* in the Chapel of St Edmund's College, his diocesan seminary. In the afternoon of the same day he received a large gathering of the clergy and laity who had come together to congratulate the Most Eminent jubilarian on this great event.

On 19 August of the same year, 1934, the Cardinal restored the ancient pilgrimage of Our Lady at Walsingham, discontinued for 300 years as a result of the Reformation.

Towards the end of the year the Cardinal's strength was visibly failing, and on 13 December his Vicar General, the Most Reverend Bishop Butt, administered, for the third time, the Sacrament of Extreme Unction. His Eminence became very weak at the end of the month and on 1 January 1935, this most noble Prince of the Church passed to his eternal reward. May he Rest in Peace.



On this 80th anniversary of his death, we give thanks for all that Cardinal Bourne did for Westminster Cathedral and the Diocese of Westminster, as well as the whole Church in England and Wales and for Catholics and non-Catholics everywhere – especially during his extensive travels. May he and all the Faithful Departed, through the unfailing mercy of God, rest in peace.

The Red Cloaks Have Arrived!

Anne Marie Micallef



Some members of the Guild of St John Southworth have been excited recently as the red cloaks (or gowns) that they use when welcoming and guiding people in the Cathedral have arrived. It is not compulsory that members wear these cloaks, and some choose to wear a simple name badge.

Members of the Guild of St John Southworth are just a small part of the Cathedral's volunteer group. In total, the Cathedral has over 400 volunteers.

Cathedral volunteers

Volunteers make the teas and coffees after 10.30am Mass on Sundays, help as catechists, run Scripture groups, tidy candle stands, deal with Mass stipends and intentions...

There is a large contingent of ushers and collectors who hand out orders of service and help to take up collections at all the Masses. The cantors, who lead the singing at some of our Masses, are usually volunteers. A number of volunteers help to produce *Oremus* or help in the Registry, Counting House or Sewing Room. The Information Desk is staffed by volunteers – every morning and afternoon, even on Christmas Day and Easter Sunday. Volunteers help at Clergy House Reception on weekends, answering the telephone and dealing with visitors. Of course, all the altar servers are volunteers, too.

If you missed the recent appeal for volunteers held at the Cathedral and are interested in wearing a red cloak and being a member of the Guild of St John Southworth, or think you would like to volunteer for some other service in the Cathedral, please pick up a form from the back of the Cathedral at the Information Desk, or email me (Anne Marie Micallef, Coordinator of the Guild of St John Southworth) at annemariem@rcdow.org.uk or Mary Maxwell (Coordinator of the Cathedral Volunteers) at marymaxwell@rcdow.org.uk

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Low at his feet lay thy Burden



Gill Ingham-Rowe

*O worship the Lord in the beauty of holiness!
Bow down before him, his glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore him, the Lord is his name!*

*Low at his feet lay thy burden of carefulness,
High on his heart he will bear it for thee,
Comfort thy sorrows, and answer thy prayerfulness,
Guiding thy steps as may best for thee be.*

*Fear not to enter his courts in the slenderness
Of the poor wealth thou wouldst reckon as thine;
Truth in its beauty, and love in its tenderness,
These are the offerings to lay on his shrine.*

*These, though we bring them in trembling and fearfulness,
He will accept for the name that is dear;
Mornings of joy give for evenings of tearfulness,
Trust for our trembling and hope for our fear.*

The words of this much-loved hymn for Epiphany were written by John Samuel Bewley Monsell (1811-1875), a prominent and well-connected Anglo-Irish cleric. There is indeed something of that combination in the way the verses work: lines one and three, ending with rhythmic, three-syllabled words, have an Irish lilt to them; whilst the alternate two lines are more regular and precise – possibly more English. The different types of words used have the same double effect. In lines one and three, there are abstract nouns like 'beauty' and 'truth'; and the final words are verbs which have been turned into nouns – 'lowliness' and 'tenderness' and so on. The alternate lines on the other hand largely speak of doing things: 'bow down', 'proclaim', 'bear'.

This double effect perfectly conveys the meaning of the whole. The elusiveness of the ideas in lines one and three

suggest the wonder of the Epiphany: that Almighty God is revealing himself to us in all his beauty and holiness, hitherto seen only through the power of his creation as ecstatically described in Psalm 29 (28), the inspiration for Monsell's opening line.

Lines two and four of each verse speak of the outcome of the Epiphany. There is our response: we are urged to come as the Magi did, and kneel before the *Word made flesh*, offering our own corresponding gifts of obedience, lowliness, truth and tender love. And the Lord – now immanent as well as transcendent – has his own response: to bear our burdens, reward our prayers, guide our steps and transform our trembling lives.

It will be noted that, although gold and frankincense are alluded to in the first verse, there is no mention of the third gift – myrrh – foreshadowing sorrow and death.

Monsell was well acquainted himself with grief, losing two of his three children in early adulthood; and the strength derived from faith is a constant theme in his many hymns. Here there is not only sorrow and tearfulness, but also the misery that can come from self-deceit: '*the poor wealth thou wouldst reckon as thine.*'

Despite considering such an immense truth as the Incarnation, the overwhelming visual image of this hymn is that of worshipping in a holy place: we *enter his courts*, we *bow down and kneel*, we lay offerings *on his shrine*. As a High Anglican, Monsell would have regarded the Sacraments – particularly the Eucharist – as central: the main route, in fact, to the Sanctuary of God's presence. This was a belief he put into practice, building or rebuilding several churches both in England and Northern Ireland. Indeed, it might be said that he gave his life for it: whilst inspecting work on St Nicholas' church, Guildford in April 1875, he fell from a boulder and subsequently died from an infected wound.

Cathedral Administrators: Canon Christopher Tuckwell



For this new series, *Oremus* interviewer, Natasha Stanic, hopes to visit and talk with Administrators of Westminster Cathedral – past and present. In future editions, we plan to publish interviews with Mgr Mark Langham, Archbishop George Stack and Bishop Patrick O'Donoghue. We start the series, though, with our current Administrator, Canon Christopher Tuckwell.

Natasha: *Most people would know what it means to be a Cathedral Administrator, but very few would have any idea of the responsibilities given to the Administrator of Westminster Cathedral. So allow me to start with a rather basic question: What do your duties involve?*

Canon Tuckwell: The title 'Administrator' goes back to the beginning of the Cathedral. Cardinal Vaughan, the Cathedral's founder, had a very close and personal interest in the development of the Cathedral. He appointed a senior priest to be the administrator, but he was, in a way, a parish priest. In the Church of England the equivalent is a dean, who in the Anglican tradition has far more responsibilities and more freedom than the administrator of the Catholic cathedral has.

A number of my colleagues in other Catholic cathedrals now use the title 'Cathedral Dean' to describe themselves. Here at Westminster, we have chosen to retain the traditional name 'Administrator'. We feel it has its value, although it does not always sound as it should. Many people think that I am the man who counts the paper clips, sends out the bills and pays the staff on Fridays. None of that is true. I have a very dedicated staff, lay and clerical, who do all that. My task is to oversee the smooth running of the Cathedral. At any time the Cardinal might summon me and I would be able to give him an exact and up-to-date report of who is doing what, what is happening, what our financial position was, the numbers attending Masses and all those little details.

I am often asked if the Westminster Cathedral Choir School is also my responsibility. It is an integral part of the life of the Cathedral, but it is administered separately by the governors, of which the Administrator is one, through the Headmaster and his staff.

If we look at your work from a less technical angle and try to analyse the demands in more depth it appears that a successful Administrator must have three very distinct qualities: he has to be a competent economist to run a household of so many members, he has to be accomplished in communicating with people on any level, but finally he is not to forget that he is a priest. How difficult do you find it to retain a balance between the secular side of your work and the pastoral aspect of your profession?

That is a very interesting question. It worried me in the early days of my taking up a position here first as Sub-Administrator, which I was for two years, and then as

Administrator. All my life I have been engaged in parish work. I have been a parish priest in the Caribbean, in various parishes in North London, and elsewhere. That is really my life, where my heart is. Coming here I found that my time was spent at the desk and at the computer, in endless meetings and discussions, and that apart from celebrating a daily Mass I had very little contact with the members of the public, with the people who make up the life of the Cathedral.

"Many people think that I am the man who counts the paper clips, sends out the bills and pays the staff on Fridays."

I tried to put that right by making sure that a part of the day is spent actively engaged with the members of the parish and the visitors. I do that by spending some time in the Cathedral either at the door, or by the Information Desk or simply wandering around greeting and meeting people as they come. They are happy to talk, and some very useful conversation can come through that. I also do a very simple and rather ordinary job at The Passage [homelessness centre], which keeps me in touch with people. I try to make sure that I perform baptisms, with the pastoral side of that work, and the confessional naturally brings one very close to people. Finally, there are relationships with my colleagues, the paid members of the staff and the volunteers. In this way one begins to build up knowledge of people, ideally knowing them by name, and knowing some of their circumstances. The pastoral side to me is of the essence of being a priest and it requires a little bit of balancing. I do not think that I have necessarily got it right, but I know how vitally important the task of day-to-day contact with people is in the life of a priest. I am always trying to maintain it.

Having been through this awesome roll of your duties, there must be also some glamour in it. You do not only work with, but, in a sense, you also belong to the hierarchy of the Church. You arrange events for the famous and the rich, you welcome to the Cathedral world leaders and royalty, you preside over spectacular occasions and more. Do these widely reported celebrations compensate for daily worries and frequent financial stress?

Through being here at the Cathedral I have met a number of people whom I would not meet in a normal

course of events. I have been very privileged to meet a number of members of the Royal family on several occasions, and also a number of very distinguished visitors. One is always conscious of this privilege, but also conscious of the huge privilege of offering the daily Mass. We have had some wonderful and big occasions: the Installation of Cardinal Vincent, the visit of Pope Benedict XVI, centenaries of schools and religious communities. These are very special moments but they have to be balanced with the day-to-day occasions, with the six Masses that are offered, the hours of Confessions, the times spent answering and talking. If it were all grand events, one could become very blasé and they would cease to have a special quality. The day-to-day celebrations and encounters are the things that maintain me.

You have been the Cathedral Administrator now for six years and there may be another six or even more in store for you. I wonder what your feelings are when looking back and looking ahead?

Looking back... I look back with enormous gratitude to God and many people who enriched my journey, because for 20 years I was an Anglican clergyman and very happy within the Church of England and abroad. For the last 20 years, I have had the privilege of being a Catholic priest. I look at that experience as a whole, as if the two parts of my life were together as one. There are differences, but there are a lot of similarities. One prepared me for the other. Before I was ordained in the Church of England, I had six years in the Army and that was a preparation, actually a wonderful preparation, for what was to come and to follow. I look back on both of those as times of great richness. I've also had a variety of different experiences in hospitals, in prisons, working with the sick and the dying, as well as the joys and happiness of the parish ministry. All of that has continued here at the Cathedral and with the special additions some of which I have already mentioned.

I hasten to say how fortunate I am as somebody who came into the Catholic Church at the age of 50 to find myself here as Administrator of Westminster Cathedral, which is a job I never ever imagined would come my way. In fact I often used to say it was a job that would never be given to a convert. I was wrong, because two of my predecessors were not born and brought up in the Catholic Church. I am very grateful to the Church for having entrusted me with this task which I have enjoyed doing for the last six years.

You asked me about looking ahead. I am now 69, which means that I have six years of active ministry left. Where those years will be spent I have no idea. If the Cardinal chooses to keep me here, I should be very happy. If I am asked to return to parish life, not to return but to go to another parish, I am ready for that. I should miss central London, as it has been a great joy living in SW1, but when we make commitments to God and to the Church we accept obedience. Where we are asked to go, we must go – or, not must go, but there we do go. I do not know what the future holds. If it is to be here, then thanks be to God, if not, then I am sure the Lord will find plenty of work for me to do wherever I am assigned.

Know Your Vestments: Part I Cassocks, Cottas and Amices!

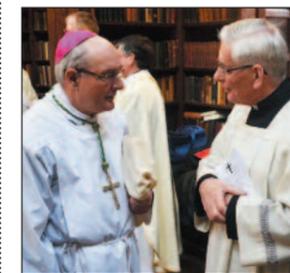
In this series, one of the Cathedral's regular servers investigates the deeper meaning behind our liturgical vestments.

Francis Clark

The joy of Roman Catholic liturgical practice is that everything means something. The beautiful and often very old clerical vestments we see at the Cathedral week after week are no exception to this. But few of us know all their significance or the names of individual items of dress.

Cassocks and Cottas

The basic garment worn by all clergy is the cassock, which varies in colour according to rank. Priests and deacons wear black cassocks; bishops and archbishops, purple; cardinals, red; and the Pope, of course, white. When celebrating baptisms and

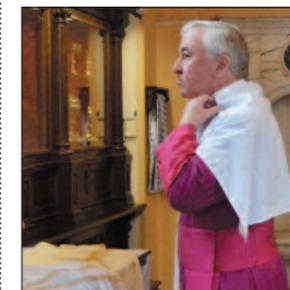


weddings or sitting in choir, a priest wears the familiar white cotta over his cassock. The word 'cotta' derives from the Latin for 'every day'.

When celebrating Mass, priests wear a number of vestments, all with their own symbolism and allusions.

Amices and Albs

The first vestment to go on over the cassock is the amice – a rectangular piece of white linen, which the priest places around his neck, covering the clerical collar, and then ties it by criss-crossing the ribbons in his front, bringing them around the back, then tying them around the waist. There are two practical reasons for the amice: one, to conceal the ordinary clerical clothing; and two to absorb perspiration from the neck and head. In the Graeco-Roman world, the amice was worn under a soldier's helmet for this purpose. And indeed, as the amice is put on, the priest kisses the cross it bears and prays:



Place upon me O Lord, the helmet of salvation, that I may overcome the assaults of the devil – a reference to St Paul's image of 'the helmet of salvation' in the Letter to the Ephesians.

Next is the alb, a long white garment worn by all clerics at Mass. This symbolises purity (the word comes from Latin word *alba*, meaning white) and can be traced back to the ancient Roman garment worn under a cloak or a tunic. It is intended to remind the priest of his baptism, and also of the saints described in the Book of Revelation, who have washed their robes white in the blood of the Lamb. As this is put on, the priest prays: *Purify me, O Lord, and cleanse my heart, that, being made white in the Blood of the Lamb, I may come to eternal joy.*

Next month, Francis will reflect on the cincture, the maniple (still used in the Extraordinary Form of the Roman Rite) and the chasuble.

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The Church's Year of Consecrated Life

Offering a special kind of witness to the Gospel

Following on from last month's issue of Oremus, in which we published articles on the religious or consecrated life, to highlight the Church's Year of Consecrated Life, we publish this month pieces by a Poor Clare sister, a Capuchin friar, and a Carmelite nun. Throughout the coming year, we will publish similar articles – the February edition will include articles by a Sister of Mercy, an Assumption Sister, a La Sagesse Sister and a newly professed hermit, who is to be ordained deacon on Saturday 3 January. Please keep him, and all the consecrated men and women featured here, in your prayers.

The Poor Clares: Living Bricks

Sr Maria Juliana OSC



'Rebuild my church which you see is falling down'. These words of Christ to Francis of Assisi are our way of life. He thought first of the rubble that surrounded San Damiano but came to see that it applied always and in every place.

One of our sisters defines us all: 'I am an ordinary brick. I have lived on the building site of the world. I have a number of dents, imperfections and chips, due more to carelessness than anything else. Bricks can be hurled, used as missiles, propelled by anger, resentment, jealousy, greed, the need to dominate. Bricks can also be picked up by the Master builder, fitted together with others, cemented with the gently tumbled choices to love; to put others first, to be chaste, to be poor, to be vulnerable, to be obedient. This is a cement that "encloses" me into the Body of Christ.'

For Mother Damian, Abbess of Tŷ Mam Duw, life is rebuilt from the surprise of Baptism, 'I came to realise that one has to accept Baptism consciously, making it a living reality. One puts on Baptism, one proclaims the "Word" with one's way of life.' We are called to be motivated by the Spirit of God. We did not choose each other; God brought us here and we have chosen to accept one another as sisters in Christ. This is our first prayer, it is the unique charism of our community.

One of our sisters, born in Cebu, sums up our life: 'I try everyday to give myself to God by offering all the tasks that are entrusted to me. It doesn't matter whether they are big or small, what matters is the love, patience, courage, endurance and sense of humour that I put in to them, bringing joy to the sisters and glory to God. This reaches beyond the four walls of our monastery to the four corners of the world.'

Our presence on the web makes our life more visible. Another of our sisters, who was baptised as an adult, is involved in our network of communications: 'I help rebuild the Church, by communicating love and interest to the members of the online groups and those sending prayer intentions, holding Jesus before them'. (Please see www.poorclarestmd.org)



Yet another adult convert, the daughter of two artists, sees herself as the ultimate non-professional: 'As Jack of all trades and master of none I try to put my time and talents at the service of the common good and forget my own interests. Needless to say, I fail often, but I struggle to say "yes"'. Mother Francesca, our Abbess Emerita born in Limburg, Germany, cuts to the core: 'Our share is to live out on a hidden level the problems of society at large'. We do this in joy and laughter, in sorrow and tears, together, like a rainbow. A city built on a hilltop is an easy target; it is fragile, it has no defences. Our insecure walls are no more practical than those of San Damiano where Saint Clare prayed to be delivered from invading Saracen mercenaries, but they keep the family together in Christ.

We give the last word to a New Zealander with relations in Israel: 'We are called to wake up the world not by shouting and waving our arms, but by lovingly living out our everyday life in community in accordance with the Gospel in trust and thankfulness. In all we do we sow seeds of prayer which will enable God's love and life to spring up anew, often in surprising ways where least expected. Only these have the

power to break through and overturn the values of today's concrete jungle and create an enduring culture of life, now and for all eternity'. And one of our novitiate sisters added: 'It's about what God can do in our lives, not about what we've done!'



This article was submitted by Sister Julian and the the Poor Clare Colettine Community of the Monastery of Tŷ Mam Duw (House of the Mother of God) Hawarden, Wales, CH5 3EN. For more information on the Poor Clares at Hawarden, please visit: www.poorclarestmd.org/

Friars Minor Capuchin: From Contemplation to Mission

Br Zbigniew Fryska OFM Cap



I was born in Poland and grew up in a Catholic family. As a teenager I joined a youth group in our parish, part of a formation program, which offered annual retreats. At one of these retreats, during the adoration of the Blessed Sacrament, I had a very convincing experience of the real presence of God. After that I knew that he wanted me to become a priest. At the age of 18 I started to discern what my next step towards priesthood should be. No string was hit in my heart when I thought about the diocesan clergy or any religious order known to me at that time. The answer came unexpectedly. Once again I went on an annual retreat and I met them... spontaneous, joyful and loving contemplative prayer Capuchins – my future Brothers. I felt at home among them. My heart rejoiced. I was matched with who they were. I did not know the Order before, but God did, and has given the Church, through them, such saints as Padre Pio.

The Friars Minor Capuchin are the sixteenth century reform of the Order founded by St Francis of Assisi three centuries earlier. The main aim of the reform was to renew austerity and simplicity of life in the community and gain

strength to various ministries by prolonged periods of contemplative prayer. The name 'Capuchin' refers to the pointed shape of the long hood we wear; originally a popular nickname, it has become a part of the official name of the Order. Other signs we are recognised by are brown habits with white cords, sandals and beards. Our charism is to contemplate Christ poor and crucified, follow him wherever he calls us and spread the Good News of God's love to all creation. Preaching, foreign missions, pastoral care, evangelisation, varied service to the poor and neglected – these are the means by which we put our charism into practice, being willing to go where no one else wants to go. A significant factor is that we are doing it all together as brothers, priests and lay brothers alike. We pray, live, work together and share our joys and sorrows with each other. If I could use just few words to describe our community I will use those: Contemplation, Austerity, Brotherhood, and Mission.

The first Capuchins came to Great Britain at the end of the sixteenth century. Now we are present in four places: Erith (Kent), Oxford, Chester and Pantasaph (North Wales), where the Brothers run a Retreat Centre and a shrine devoted to Padre Pio (St Pio of Pietrelcina). Brothers are involved in parish ministry, pastoral care of Irish Travellers and the Polish minority, hearing confessions and supplying churches suffering from the lack of priests. You can also find us in day centres and soup kitchens among the poor. So next time you spot a brother in brown with beard and sandals in your parish, among the poor, or at youth retreat – smile at him. He will smile back because God is good!

You can find out more about the Capuchins by visiting the British Province website: www.capgb.org.

Continued on page 21

The Welsh Poets: Part I

Dylan Thomas: Religious, or not?

On 27 October last year, to mark the centenary of the birth of Dylan Thomas, Archbishop George Stack gave a fascinating talk on 'The Welsh Poets' to the Friends of Westminster Cathedral. For his presentation, the Archbishop highlighted the life and work of three poets in particular: Dylan Thomas, RS Thomas and Owen Sheers. We've received requests from readers to publish the Archbishop's talk and he has kindly agreed to let us print it here in three parts. This month's section is on Dylan Thomas.



Archbishop George Stack

Very often, when you buy a new gadget, or even a book or a DVD, there is a disclaimer on the front telling you what this object is not meant to be or do! I feel like issuing such a disclaimer at the beginning of this evening. Some people have spoken about the lecture I am going to give on Dylan Thomas and the Welsh poets. My disclaimer is 'This is not a lecture'. A lecture demands a knowledge of the subject and an academic rigour which I simply do not possess. This is a talk, a sharing with you of some of the things I have learned since being 'exported' to Wales just over three years ago. I always knew it was a land of song and poetry and a place of rugged beauty – with plenty of sheep! But you need only travel a short distance to be put in touch with the amazing roots of the Celtic spirituality of which Wales is made. St Illtyd and St Teilo, St Patrick and St David, and so many other great names. As if that heritage wasn't enough to absorb and inspire, visit Tintern Abbey, Margam Abbey, Holy Cross in Llangollen and the Holy Well of St Winifred, to name but a small part of the monastic heritage. All of these set in beautiful countryside at which to wonder and be inspired.

To begin at the beginning! In January 1968, I was going through a particularly boring time during my life. It was the year of the Paris riots and being in a seminary at that time was not exactly exciting. So I decided to break the monotony by studying for another A level, this time in English Literature. I didn't have a teacher. There were no videos or recordings and few study aids. All I could do was familiarise myself thoroughly with the texts of the nine books set for the June exam. I read each one of them ten times. There's obsession for you! But there was one text I simply could not comprehend despite reading it again and again, and again. It was called *Under Milk Wood* by Dylan Thomas. As luck would have it, two days before the second paper, there was a performance of *Under Milk Wood* at the Mayfair Theatre in London. The audience was packed with Sixth Form pupils – and me. I just closed my eyes and let the words pour over me – I knew them almost by heart. But I hadn't understood them. That taught me a great lesson about poetry. It has to be listened to and heard – not just read. Somebody compared it to trying to study an orchestral symphony by reading the score. It can't be done. It must be heard and be absorbed. Just think of his marvellous use of alliteration: 'bible black', 'sharp as sciatica', 'hovel of the hills' are just some examples.

'To begin at the beginning' are the opening words of *Under Milk Wood*, perhaps the work most identified with

Dylan Thomas. But, of course, it was amongst the last work he wrote. The premiere was in New York, and the day before he was nowhere to be found to make the final touches to the script. His agent was threatening to cancel the premiere, but Dylan managed to make some last minute changes and the performance went ahead. Andrew Lycett describes it in his masterful biography called *Dylan Thomas - A New Life*. This is what he writes:

'At 8.40pm the house lights dimmed and a single spot picked out Dylan on stage, in his role as narrator. Then, as his five fellow actors came into view, his Welsh lilt could be heard: "To begin at the beginning..." For a couple of minutes, members of the audience remained silent and still, as they made efforts to picture "...the small town, starless and bible black". Then, with the arrival of Captain Cat, they realised they were not going to have to sit through a difficult avant-garde piece: they could sit back and enjoy themselves. They were treated to a life affirming portrait of a Welsh community which mixed the spirit of Celtic whimsy with the social realism of wartime documentary.'

Who can ever forget the rich tones of the narration by Richard Burton, broadcast by the BBC again last week and still available on BBC iPlayer! [NB This lecture was delivered in October 2014 – Ed.]

It was in New York that Dylan Thomas died at the age of 39 in 1934. His speaking tours of the USA were both triumphant and exhausting, not least because of the alcoholic binges and the strains he was experiencing again in his marriage to his wife, Caitlin. For somebody who couldn't speak Welsh and yet had captured something of the soul of the people of Wales, Dylan Thomas remained as Griff Rhys Jones has said: 'A London poet more than a Welsh poet. He made his reputation in London. This was his stamping ground and he came here to talk to people in the pubs'. Although born in Swansea and buried in Laugharne, where he lived in the boathouse, Dylan was apparently no fan of Welsh patriotism. He wrote about himself: 'Regarded in England as a Welshman and in Wales as an Englishman, I am too unnational to be here at all. I should be living in a small, private leper house in Hereford or Shropshire, one foot in Wales and my vowels in England'. And although he didn't say these words himself, he certainly put them on the lips of Morgan Vaughan in his play *Three Weird Sisters*: 'Land of my Fathers! As far as I am concerned, my Fathers can keep it'.

Even before he could read, Dylan showed signs of enjoying the sound of words as revealed in nursery rhymes.

'I did not care what the words said, overmuch, or what happened to Jack and Jill and the Mother Goose and the rest of them. I cared for the shapes of sound that their names and the words describing their actions made in my ears. I cared for the colour the words cast on my eyes. I fell in love at once, and am still at the mercy of words'. One event in his early life which really struck me was when his infant class was chanting a poem in unison – as we all used to do. He put his hands over his ears and shouted 'I can't stand it, I can't stand it'. The result was that pupils were allowed to choose their own poems and recite them. The seven-year-old Dylan said he was going to recite 'my grave poem' and said:

*Let's talk of graves, or worms and epitaphs
Make dust our paper and with rainy eyes
Mark sorrow on the bosom of the earth.*

The class was stunned into silence. They didn't know he had been quoting Shakespeare's *Richard II*.

Dylan Thomas was appalled by organised religion, influenced though he may have been by the rich language of the Nonconformist tradition. The chapel still dominated the community, the Bible still served as literature and inspiration, and the preacher engaged the congregation by emotional orations known as 'hwyl' (literally 'full sail'). But he had a great feeling for the oneness of nature, almost pantheistic in his writings. He expressed this in his own humorous way:

*Oh God, thou art everywhere all the time,
In the dew of the morning, in the frost of the evening,
In the field and in the town ... Thou canst see all we do...
Thou canst see all the time. O God, mun, you're like a
bloody cat.*

Despite his ambivalence about organised religion, his poems 'Death shall have no Dominion' and 'Do not go gentle into that good night' remain the staple diet of many a Memorial Service.

Let me finish this first part of the talk with his short poem: 'This bread that I break'.

*This bread I break was once the oat
This wine upon a foreign tree
Plunged in its fruit;
Man in the day or wind at night
Laid the crops low, broke the grape's joy.*

*Once in this wine the summer blood
Knocked in the flesh that decked the vine.
Once in this bread
The oat was merry in the wind;
Man broke the sun, pulled the wind down.*

*This flesh you break, this blood you let
Make desolation in the vein,
Were oat and grape
Born of the sensual root and sap;
My wine you drink, my bread you snap.*

Religious or not?

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

Have you ever wondered...?

Louise Sage

Everyday people use picturesque phrases without always realising their origins. Have you ever wondered where some of the sayings come from? Below you will find some everyday sayings which are actually quotations from the Bible. Check them out.

An olive branch... After a serious quarrel, one side may say or do something to show they wish to be friends again. We say they have held out an olive branch. The reference is to the dove which returned to Noah's ark carrying an olive leaf. This was taken as a sign that God was again at peace with the world. (Genesis 8:10-11).

The writing on the wall... It is sometimes said that a person who has heeded signs of imminent disaster or downfall has seen the writing on the wall. Such was the vivid experience of King Belshazzar at the feast (Daniel 5).

The salt of the earth... Salt was formerly highly prized, on account of its scarcity and its many uses. When Jesus called his disciples 'the salt of the earth', he was paying them a great compliment and the words are still used of someone who deserves our highest praise (Matthew 5:13)

A wolf in sheep's clothing... Jesus used this phrase to warn his disciples against people who pretended to be their friends, but whose intention was to destroy them. Today the same phrase is often used to describe a person who hides evil intentions under an innocent manner (Matthew 7:15).

Friends of the Ordinariate of Our Lady of Walsingham
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**A SERVICE OF LESSONS AND CAROLS
BY CANDLELIGHT WITH BENEDICTION**

For the Epiphany of the Lord

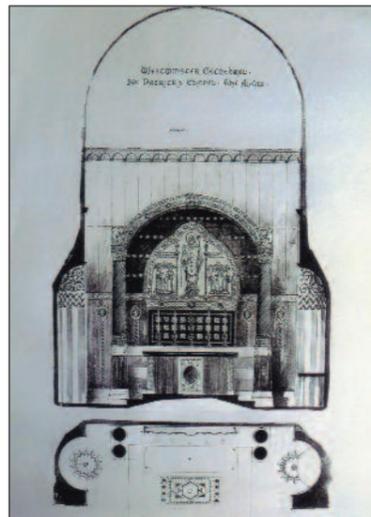
Thursday 8 January 2015 at 6.30pm
Church of Our Lady of the Assumption and St Gregory,
Warwick Street, London W1

With music provided by the *Schola Cantorum* choir
of the Cardinal Vaughan Memorial School
&
Special Epiphany Readings

Collection for the work of the Friends Epiphany Refreshments after the Service

Cathedral War Memorials: Irish Regiments

Patrick Rogers



Marshall's design for the east wall of St Patrick's Chapel.

The idea of erecting a memorial in Westminster Cathedral to the Irish soldiers who died in the Great War of 1914-18 was conceived at the same time as that for a memorial to the English dead. But for a combination of political, religious and financial reasons it proved far more difficult to implement. In a letter to *The Tablet* of 9 June 1915 the Duke of Norfolk called for a national

memorial to those Catholics killed in the war, adding that 'It is also most important that the memory of the brave Irish soldiers should be kept alive'. The Chapel of St Patrick and the Saints of Ireland was seen as the most appropriate location.

The Irish Regiments

The Irish regiments engaged in the war were in the first place the old professional regiments raised and garrisoned in Ireland and serving with the regular British Army: the Royal Irish Regiment, the Royal Inniskilling Fusiliers, the Royal Irish Rifles, the Royal Irish Fusiliers, the Connaught Rangers, the Leinster Regiment, the Royal Dublin Fusiliers and the Royal Munster Fusiliers.

Irishmen also enlisted in other Irish regiments of the British Army based in England, Scotland or Wales: the 4th (Royal Irish) Dragoon Guards, the 5th (Royal Irish) Lancers, the 6th (Inniskilling) Dragoons (the Inniskillings), the 8th (King's Royal Irish) Hussars, and the London Irish Rifles, together with the Irish Guards, the North Irish Horse and the South Irish Horse of the Special Reserve based in Ireland.

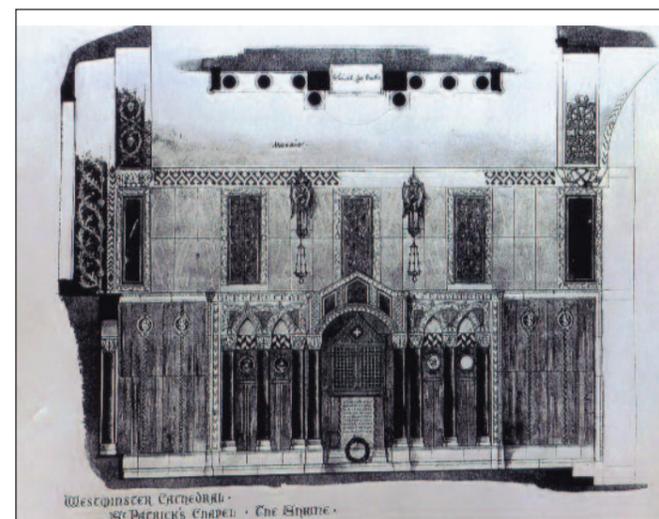
Some 206,000 Irishmen served in the British forces during the war and many Irish immigrants in countries such as Canada and America also joined local units to fight in the conflict. If these are included, 49,400 Irishmen died in the war.

Irish Independence

At the outbreak of war in August 1914 most Irish people, and both nationalist and unionist politicians in Ireland, supported Britain. The Third Home Rule Act for Irish self-government was given Royal Assent on 18 September 1914 but suspended for the duration of the war.

But from 1915 Irish support began to wane as a result of the heavy casualties suffered by Irish units, particularly at Gallipoli in 1915 and the Somme in 1916, coupled with the condemnation of the war by the Catholic Church. The (rapidly abandoned) threat to impose conscription on Ireland was also a factor. But by far the most important cause of the surge in nationalism and anti-British feeling was what was widely seen as the unnecessarily heavy-handed, brutal and vindictive British response to the nationalist uprising in Dublin known as the Easter Rising, of April 1916. This provoked feelings of resentment and hostility towards Britain and its institutions among many normally moderate Irish men and women.

At the end of the 1914-18 War, some 100,000 Irish veterans of the conflict returned to Ireland to face high unemployment and often local animosity. The nationalist Sinn Fein party had won the 1918 general election by a landslide and declared independence. The War of Independence which followed in 1919-21 consisted of Irish Republican Army (IRA) attacks on British and Royal Irish Constabulary targets and atrocities and retaliation by both sides. In 1922 the establishment of the Irish Free State resulted in all but the six counties of Northern Ireland effectively achieving independence. Five of the regular Irish regiments based in Southern Ireland were disbanded: the Royal Irish Regiment, the Connaught Rangers, the Leinster Regiment, the Royal Dublin Fusiliers and the Royal Munster Fusiliers, as was the South Irish Horse. Thousands of men from these regiments re-enlisted in the Free State Army. In the largely Protestant province of Northern Ireland, which had opted to remain part of the United Kingdom, the Royal Irish Rifles and the North Irish Horse were also effectively disbanded. The rest, though sometimes renamed or amalgamated, remained in service with the British Army.



Marshall's design for the west wall of St Patrick's Chapel, showing the shrine containing the names of the Irish dead in the centre.



Marshall's design for the south wall of St Patrick's Chapel.

The Irish Memorial

The idea of installing a war memorial in the Chapel of St Patrick was suggested early in the war. After the war John Marshall, the architect-in-charge at the Cathedral, produced a set of drawings for the decoration of the chapel as a memorial to the Irish dead. In essence the design shows the chapel as it is today with the badges of the sixteen Irish regiments on enamelled plaques within gilded wreaths in an arcade under the windows and on the west wall facing the altar. The main difference from today is that Marshall designed a gilt and enamelled bronze reredos showing St Patrick and other saints for a prominent position above the altar, but this was never installed. The second difference is the position of the shrine containing books of the names of the Irish dead, which Marshall believed should stand against the west wall opposite the altar. Instead it is now in a niche to the left of it.

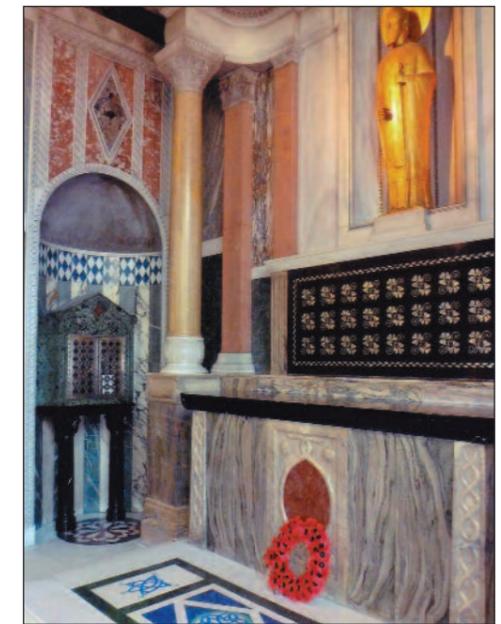
The scheme was submitted to Cardinal Bourne, Archbishop of Westminster, in August 1919. Bourne supported the idea, not least as he believed that it would allow St Patrick's Chapel to be decorated at little or no cost to the Cathedral, but insisted that a confessional (used by Mgr Moyes and since removed) should occupy the centre of the west wall. Bourne had been encouraged by the setting up of an Irish Regiment Memorial Fund to raise funds for the project. Chaired by the Earl of Dunraven with Lady Sykes as treasurer and Miss M J O'Brien as secretary, the committee appealed for contributions both from the Irish regiments and



Two of the Irish regimental badges (the Royal Irish Regiment and the Royal Inniskilling Fusiliers) on the south wall.

from the Irish people generally. Initially it was expected that £5,000 would be enough but at least £10,000 was the sum put forward in the appeal circular. This was the sum needed for the decoration of St Andrew's Chapel in 1913-15, but the value of the pound had fallen by half during the war and the final estimate for St Patrick's was £15,000.

Reaction to the appeal was muted, and in March 1920 Lord Dunraven wrote to Miss O'Brien regretting the poor response. Some regiments were generous – the 2nd Bn Royal Dublin Fusiliers, then in Constantinople, sent £158 14s 9d, remarking that 'practically every member of the battalion has contributed'. Another battalion, however, was repairing the railway line between Baghdad and the Persian border and so scattered that its members could not be contacted; the 5th (Royal Irish) Lancers in the North West Frontier Province of India declined to participate after a meeting of the whole battalion; meanwhile the Protestant regiments of Ulster in the north were loath to support what they saw as a Catholic memorial in a Catholic cathedral. By the end of 1920 Cardinal Bourne was getting restive. He had approved the project on the basis that it would be adequately funded and executed within a reasonable time, but after some years less than a quarter of the estimated £15,000 needed was in sight.



The east wall of St Patrick's Chapel today, showing the shrine in its present position to the left of the altar.

As a result, the badges of the Irish regiments which fought in the Great War were not installed in St Patrick's Chapel until 1923-24 when the money finally became available. The shrine containing the names of the Irish dead, which John Marshall had intended for the centre of the west wall of the chapel, was then placed in an inconspicuous niche to the left of the altar. His design for a bronze gilt reredos in low relief above the altar was never implemented. Instead there was initially a picture of St Patrick and then, from 1961, the present gilt bronze statue of the saint, designed by the sculptor Arthur Pollen.

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

Festival of St Cecilia

A World War I themed Festival of St Cecilia was held at Westminster Cathedral on Wednesday 19 November. This annual event, organised by Help Musicians UK, dates back to 1946 and famously brings together the choirs of Westminster Cathedral, St Paul's Cathedral and Westminster Abbey. The Festival visits each of these three churches in turn, and last November it was our turn to host the event.



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Towards Advent



These photos were taken on 22 November at the annual Towards Advent Festival of Catholic Culture, which was held in the Cathedral Hall. The Festival was opened by Mgr Keith Newton of the Personal Ordinariate of Our Lady of Walsingham, who also presented an award to Maddie Carling of St Mary's School Bishops Stortford (pictured), who, together with George Ezekiel, won a prize in the event's Schools Essay Project.



Mass to open the Year of Consecrated Life



On Saturday 29 November, the Cardinal celebrated Mass at the Cathedral to inaugurate the Church's Year of Consecrated Life here in the Diocese of Westminster.

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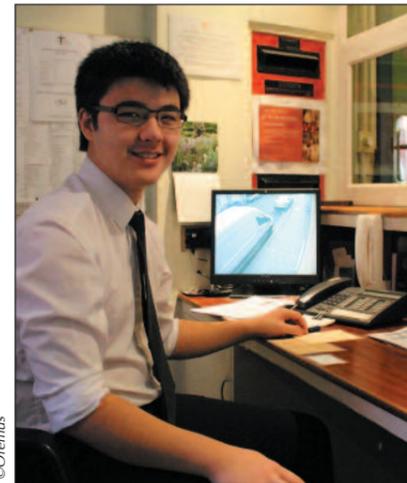
Catholic Children's Society's Advent Carols

These photos were taken after one of two Catholic Children's Society's Carol Services held in the Cathedral on 3 December. Thousands of children from various schools across the Diocese attended the two services, in which the story of the Nativity was re-enacted. The services were led by Bishop Hudson and Bishop Sherrington. As in previous years, the ever-popular Larry the Donkey and his friend, The Little Sheep, from Hackney City Farm were present, as was a Steel Band from Newman Catholic College, Brent, which played seasonal music on the Piazza.



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New Receptionist for Clergy House



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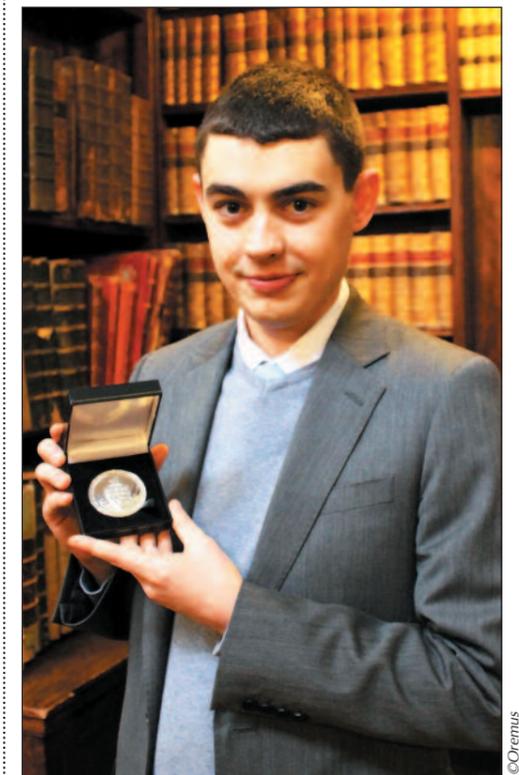
Following some restructuring at the Clergy House Reception, Martin Huynh joined the team a few weeks ago. Martin is a recent graduate of the Institute of Contemporary Music Performance, and holds a BMus in Music Performance for Drum Kit. He is also an aspiring composer, working towards a career in music for visual media. Speaking to *Oremus*, he said, 'I wish to thank everyone at Clergy House for such a warm welcome and I hope this is the start of a great working relationship!' We welcome Martin among us.

London Fire Brigade Carol Service

Lots of groups and organisations visited Westminster Cathedral for their carol services in December. On the 11 December, the London Fire Brigade held their annual carol service here. They brought with them vintage fire engines and performed carols outside on the Piazza before the service itself began.



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Congratulations, Ben!

We would like to warmly congratulate our 2014/15 Organ Scholar, Ben Bloor, who recently received the Worshipful Company of Musicians' prestigious 'Silver Medal'. Ben was nominated for this medal by the Royal College of Organists, after he achieved the highest mark in their Fellowship exam. The medal itself has a picture of St Cecilia on one side, and is also engraved with Ben's name on the bottom. Speaking to the Cathedral magazine, *Oremus*, Ben said: 'It's a great honour to receive recognition for something that I enjoy so much'.

School Nativity Play

The parish's St Vincent de Paul Primary School held its Nativity Play in the Cathedral in early December. This popular event retold the story of the Nativity in a highly creative and prayerful way.



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

St Teresa of Avila: Marking the Fifth Centenary

Sister Jo Robson ODC



On 2 November 1535 a young woman began her life as a Carmelite nun at the monastery of the Incarnation in Avila, Spain – not by, her own admission, from any great desire for the religious state, but because the Lord had ‘forced me to overcome my repugnance for it.’ It was not the most auspicious start to a religious life. Yet this twenty year old was, over the next fifty years, destined to become one of the greatest advocates of the meaning and value of a life wholly dedicated to prayer, the founder of a new religious order, and the author of some of the most important spiritual texts in the history of Christian literature. St Teresa of Avila (1515 – 1582) is indeed one of the great exemplars of what the Lord can achieve with a life given over to him.

Teresa was born into a Christian family of Jewish origin at a time of political, social and religious turmoil. The first shockwaves of the Protestant Reformation were rippling across Europe, and Spain itself was undergoing a period of spiritual renewal and reform of the religious orders. Life at the Incarnation was not decadent, but in a large monastery of nuns and their servants, and with a social life focused around the parlours, the twin ideals of the original hermits on Mount Carmel of solitude and silent prayer had become, at best, obscured. Teresa, popular and vivacious, threw herself into the life and her company was soon much sought after by visitors and benefactors. Yet her interior life was troubled. She struggled with prayer, spending the hours allocated to meditation wishing them to be over, and longing for the sound of the bell which would release her for other activities. The interior struggle was mirrored by serious physical illnesses from which she nearly died, and the consequences of which she was to carry for the rest of her life.

In Lent 1554 the Lord stepped in. Praying before an image of the scourged Christ, Teresa underwent an intense conversion experience, struck afresh by God’s love and the profound mystery of that love becoming incarnate in the physical, human reality of Jesus Christ. From that time on, Teresa became convinced that all prayer must be based on friendship with Christ, that the reality of his humanity is a precious gift that brings him close to our own struggles and weaknesses, and that humble vocal prayer is the route to the most profound experience of the presence of God.

Intense mystical experiences

Teresa’s conversion was accompanied by the onset of intense mystical experiences, captured most famously in Bernini’s renowned statue of Teresa in ecstasy, her heart being pierced by the love of God. Teresa herself, however, never emphasised these phenomena, was frequently at pains to conceal them from her sisters, and struggled long and hard to discern their authenticity or reject them as misleading delusions. For Teresa, prayer remained always the hidden work of personal transformation and inner conversion. If mystical experiences did not lead to an increase in charity, to a more intense of love of both God and neighbour, they could be dismissed as illusory. The real fruits of prayer were good works and a more thorough rootedness in the charity demanded by a life lived in community.

It was the importance of a small, prayerful community dedicated to a life of contemplative prayer which led Teresa and a group of companions to found a new monastery in Avila, St Joseph’s, in 1562. For Teresa this would have been enough; thirteen women living as a little college of Christ, dedicated to prayer for the needs of the church and her pastors, and indeed she described herself as never having been happier than during the years she spent in this community. The head of the Carmelite Order, however, saw its potential to become something bigger and encouraged Teresa to make foundations elsewhere, a task which was to consume her time and energies for the rest of her life. By the time of her death in 1582, Teresa had founded a further sixteen monasteries of contemplative nuns across the length and breadth of Spain and, together with St John of the Cross, had initiated a similar reform movement among the Carmelite friars.

Teresa’s legacy

Teresa’s legacy to the church has been described as taking two aspects; first the establishment of her new communities and, equally importantly, the spiritual heritage which she left in her writings. Encouraged by her confessor to write an initial account of her life and experiences in prayer, Teresa soon saw the potential of setting her spiritual teaching down for the benefit of her communities and the many who now sought her advice on matters of prayer and the interior life. Four major works flowed from Teresa’s pen: *The Book of her Life*, *The Way of Perfection*, *The Interior Castle* and the *Book of her Foundations*. Frequently written in haste, late at night and beleaguered by the endless business matters which surrounded the establishing of her communities, Teresa’s style can appear chaotic, disorderly and complicated by endless distractions and asides as she is diverted from the main task of her narrative. Yet her fresh, uncompromising approach has enabled her to speak to

Continued on page 22

A Powerhouse of Prayer in Kensington: The Discalced Carmelites *(continued from page 13)*

A Carmelite Sister



©Author's collection

The world-wide and many faceted Order of Discalced Carmelites is currently preparing, by prayer, reflection and celebration, to mark the 500th birthday of our Mother, St Teresa of Avila. What is entailed in a Carmelite vocation, in this twenty-first century?

It is not uncommon for people asking this question today to be those who have already a clear sense of the Church as the Body of Christ. They may have pondered how best to devote their talents, and even to have engaged in a meaningful apostolate for the good of others, but in spite of their efforts they have been left with a vague longing for ‘something more’. If they approach the Carmelites, what does Teresa’s vision offer them?

Artists like to portray Teresa rapt in ecstatic prayer. Her daughters prefer to recall that she has also been called ‘common sense canonised’, something which is manifested in the way of life she adopted and established for the Carmels she founded. Her basic insight was that God, the living God, was inviting her to an intimate personal friendship, that prayer is simply ‘spending time alone with One whom we know loves us.’ This friendship gave her a power to wield for the interests of God and the good of souls far beyond anything she could have achieved by her own efforts. For her part, she had to surrender to God the whole of her life, not just by ‘doing things’ for God (though she spent herself in extending His kingdom), but by letting God radically ‘fit her for His service’ at a depth she could never attain to by herself. The actual way of life she proposed to facilitate this work of God in the souls of her sisters is prosaic in the extreme. They are to live permanently in a small community, with a simple rhythm of silent prayer, the Divine Office in choir, plenty of manual work in house and garden, periods of recreation, spiritual reading, and rest.

Many religious congregations spend their time of *initial* formation along these lines. The Carmelite is never dispensed from the need to exercise this humble sisterly charity, detachment and humility, with little diversion except the changing seasons of nature and the liturgical year. This, for a lifetime, can profoundly test the authenticity of her life of prayer. The Carmelite also has scarcely any acknowledgement of the ‘results’ of her prayer, but this is of minimal importance against the freedom she experiences in a life of faith, lived to the uttermost, lived as ‘love in the heart of the Church’ (St Thérèse of Lisieux).

The best practical qualities for exploring a Carmelite vocation would be: sound health of mind and body – and some of St Teresa’s common sense!

The author is a Carmelite nun at the Monastery of the Most Holy Trinity, St Charles’ Square. For more information, please see here: www.carmelitesnottinghill.org.uk. The Discalced Carmelites are well represented in Westminster, with the Friars at Kensington Church Street, the Nuns in St Charles’ Square and at Ware (Herts), and the Seculars in various locations. To learn more, visit these web sites: www.carmelnuns.org, www.carmelite.org, www.carmeldiscalcedsecular.org.uk or, for the Ancient Observance: www.carmelite.org.uk.

The Rosary is prayed each weekday in the Lady Chapel after the 5.30pm Mass. The Chaplet of Divine Mercy is said in the St Patrick’s Chapel every Sunday at 1.00pm. Other groups that meet regularly include the SVP, the Interfaith Group, the Nigerian Catholic Association, Oblates of the Cathedral, the Filipino Club, RCIA, and the Calix Society. Times and dates are prone to change – please check the newsletter for details or contact Clergy House Reception. (see page 33)

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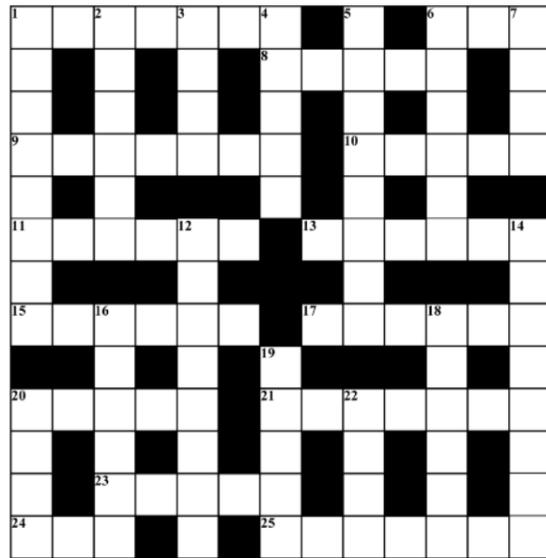
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Westminster Cathedral – Social Media

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Oremus Crossword



Alan Frost Dec 2014

Clues Across

- 1 See 18 Down
- 6 '--- Lane', once notorious London thoroughfare graphically depicted by Hogarth (3)
- 8 & 6 Down: Where London 'tube' transport system operates (sic) (5,6)
- 9 London district with one of the busiest railway junction stations in Europe (7)
- 10 Praises Office following Matins? (5)
- 11 Lines typical of post-Christmas sales (6)
- 13 'O salutaris Hostia, quae caeli ostium', hymn of 1 (6)
- 15 Mathematician from Alexandria has given his name to studies in geometry (6)
- 17 Soup ingredient mostly for Ash Wednesday introduction? (6)
- 20 Front place for Ministers in Westminster (5)
- 21 They speak louder than words it is said (7)
- 23 Early martyr-Saint often depicted with a lamb, Feast day 21st January (5)
- 24 A son of Jacob (Genesis 30) (3)
- 25 Lord ----- of Fleet, famous newspaper Baron, Canadian born (7)

Clues Down

- 1 St. Margaret-Mary -----, who received revelations about the Sacred Heart (8)
- 2 Etad for latest news of a situation! (6)
- 3 Biblical shipwright and zookeeper! (4)
- 4 '..... Theologica' and 'Contra Gentiles' two of 1's great works (5)
- 5 'Introibo Dei', opening words of the traditional Latin Mass (2,6)
- 6 See 8 Across
- 7 Big Scottish Loch, monstrous you might say! (4)
- 12 Revelation of 6th January (8)
- 14 Order founded by Saint whose Feast Day is 31st January (8)
- 16 Early bishop Saint sharing Feast Day with St Valentine, linked with Orkney Isles (6)
- 18 & 1 Acr: Saint and Doctor of the Church whose Feast Day is 28th January (6,7)
- 19 Goethe poem and Gounod ballet about man who sold his soul to the devil (5)
- 20 William, brilliant Catholic composer in Elizabethan England of Masses and motets (4)
- 22 African country 25% Catholic (4)

Answers

Across: 1 Aquinas 6 Cin 8 Under 9 Clapham 10 Lauds 11 Queens 13 Pandis 15 Euclid 17 Lentil 20 Benches 21 Actions 23 Agnes 24 Dan 25 Thomson
 Down: 1 Alacoque 2 Upldale 3 Noah 4 Summa 5 Ad Allaire 6 Ground 7 Ness 12 Ephraim 14 Salustian 16 Conran 18 Thomas 19 Faust 20 Byrd 22 Togo

Continued from page 20

many across the centuries, and scholars recognise her as one of the foremost exponents of the spiritual life and the soul's journey to God. Just as Teresa's reform of the Carmelite Order rapidly spread across Europe and the New World, so her writings were quickly translated into numerous languages and are now read in churches, communities and academies across the globe.

Cathedral Exhibition – 500th Anniversary

Today Teresa's widespread and diverse appeal remains as strong and relevant as ever. The life of prayer and community she established is lived by enclosed contemplative nuns across the world, her friars continue to preach the gospel of Christ, and numerous other apostolic communities, secular institutes, and members of third and secular orders look to her spiritual teaching as the foundation for their life and mission. Nor is interest in Teresa restricted to the Christian community. Students of Spanish literature, mystical theology, psychology, feminism, and even economics, continue to be fascinated by Teresa and to search her life and writings for what they say to our own postmodern times. To them, and to us all, Teresa might respond with characteristic directness: 'the important thing is not to think much, but to love much!'



©Wikipedia/Napoleon Vrier

2015 marks the fifth centenary of Teresa's birth on 28 March 1515. The Carmelite Forum of Britain and Ireland is organising a series of events and celebrations across the country. A touring exhibition will visit Westminster Cathedral from 13-19 January, introducing Teresa's life and

teachings, and considering her relevance for today. In June a major international conference will gather academics and practitioners from across a range of disciplines at St Mary's University, Twickenham. The year will close with a celebration at Aylesford Priory in Kent on Saturday 17 October. For more details of these and all other events visit www.teresaofavila.org.

Sister Jo Robson ODC is a member of the Carmelite Monastery, Ware. The exhibition on St Teresa's life, marking the 500th anniversary of her birth, will visit the Cathedral from Tuesday 13 January until Monday 19 January. All welcome.

*Let nothing disturb thee;
 Let nothing dismay thee;
 All things pass;
 God never changes.
 Patience attains
 All that it strives for.
 He who has God
 Finds he lacks nothing:
 God alone suffices.*

St Teresa

Westminster Cathedral Groups: Learning about people of other faiths

John Woodhouse

The Westminster Cathedral Interfaith Group got off to a start in June 2007, with a talk by Alfred Agius, then the Diocese of Westminster's Interfaith advisor. His successor Jon Dal Din has subsequently also regularly attended our meetings.

Soon after it was founded, the Group began studying Catholic documents on relations with other faiths and spending time in silent meditation. Since then, we've also been on regular outings to venues that are important for other religions, or which inform us in our quest to deepen our knowledge of other faith communities. For instance, a group of 14 enjoyed a tour of the British Library exhibition *Sacred*, where we also had a conducted visit of the Jain exhibition, with an excellent Jain guide.

From January to March 2009, we studied the relationship between Christianity and Islam. This course had been designed to give an appreciation of the inner dimensions of the Islamic religion and the way it shapes the lives of Muslims in the West. This is paramount if we want a meaningful dialogue with our Muslim fellow citizens; we need to understand something of their world view, beliefs, and history and the history and theology of Christian-Muslim relations.

The course consisted of 10 two-hour sessions, including a visit to a mosque. It was given by Dr Chris Hower, the St Ethelburga Fellow in Christian-Muslim Relations, who has been involved in the field since 1986. Bishop John Arnold, who was then responsible for interfaith relations for the Diocese, visited the Group and met Dr Hower. We also spent three sessions looking at the document sent by Muslim scholars to the churches, which dealt with the theme of love of God and neighbour: *A Common Word Between Us and You*.

Among the many interesting speakers we've hosted, Brian Appleyard of the Buddhist Society gave us an memorable overview of Buddhism.

As organiser of the Group, I was involved in the Catholic Bishops' Conference session with Muslims. I also took part in the Westminster Faith Exchange which looked at different faiths' attitudes to body and health. I've also continued to attend interfaith forums especially to make useful contacts, one of whom is the enthusiastic Rachel Heilbron of the Three Faiths Forum.

The group has had several visits to Initiatives for Change, 24 Greencoat Place, to enjoy Chinese New Year meals and see the film *The Imam and the Pastor*.

We have also welcomed humanist speakers. Rabbi Mark Solomon and Sister Margaret Shepherd of the Sisters of Sion spoke to us about relations between Jews and Christians.

We take part in the annual Westminster interfaith peace walk, and used the booklet *Conversations for the Soul* for ongoing dialogue with Muslims and Buddhists. We have visited the BAPS Shri Swaminarayan Mandir temple in Neasden and the Jain temple in Potters Bar. The Bishops' Conference document *Meeting God in Friend and Stranger*, which we studied in detail, is a most useful and essential guide in our troubled world.

Recently, we have also studied *Sharing Eden*, a booklet on religion and the environment produced by Christian, Jewish and Muslim writers – featured in an earlier edition of *Oremus*.

In 2014, we had a talk on the Commonwealth contribution to World War I by Hugo Clarke of the Curzon Institute. The first imam (chaplain) to the Armed Forces, Raheed Salaam, a Muslim who works with youth, spoke to us, as did William Rhind of the Gandhi Foundation on Gandhi and interfaith. We also hosted a well-attended talk by a Zoroastrian.



The author (right) with Cardinal Tauran (left), President of the Pontifical Council for Interreligious Dialogue.

Future meetings are:

21 January 2015: Revd Jim Walters, Chaplain to the London School of Economics on their Pilgrimage to the Holy Land.

18 February 2015: Stefan Byron on Yoga.

18 March 2015: Jeremy Rodell, a Humanist on the 'problem of evil'.

20 May 2015: Sally Reith of Shared Interest on 'Investing in a Fairer World.'

17 June 2015: Joan Salter on surviving and being saved from the Holocaust.

John Woodhouse is the organiser of the group, which is open to all. He may be contacted on 0790 8888 586 (by text). The Cathedral Interfaith Group meets every third Wednesday of the month in the Hinsley Room, Morpeth Terrace from 4.00pm-5.00pm.

Setting our sights high

Christina White



A new year and a new campaign: towards the end of 2014 the Friends were very grateful to receive a substantial legacy from a Friend who named us as one of the beneficiaries of his will. The lump sum has meant that this month we are launching a campaign to raise £125,000 for the renovation of the Cathedral tower lift and viewing gallery with £70,000 already in the coffers. As we welcome in the New Year, work has already begun on the project.

Travelling to work this morning I noticed an advertisement on the Victoria Line for the view from the Shard – spectacular on the clear, cold afternoons of January but at a price (a whopping £26.95 for a ticket bought on the day.) Our cathedral tower is a mere £5 to visit (a very slight price increase is expected in 2015) with a spectacular 360 degree view to boot. The renovation will include essential improvements to the viewing gallery: new flooring and cladding of the

lift with updated information boards and photographs showing the construction of the tower and its quirky history.

Regular readers of *Oremus* will know that the tower featured in the early Hitchcock film *Foreign Correspondent*, a reference beautifully captured by designer Julian Game on the cover of the summer 2013 edition of this magazine. As I write, Miriam Power – our intrepid Cathedral Archivist – is busy searching through the archive for all things tower-related so we can expect more tales of note as the year progresses.

I urge you to visit the tower when works are complete – there are no time restrictions in place (within opening hours) and you may spend as long as you wish gazing out at the ever-changing skyline of London. There will be a plaque in the viewing gallery listing the names of all those who have given over £1000 to the project. It would also be a nice way to commemorate a loved one. We do appreciate that £1000 may be hard to

find in one lump sum so we will accept payments by instalment over a two year period. Please contact the Friends' Office for further details. A party is planned for later in the year in the room with a view.

A reminder that we have a St Patrick's Day party in the Hall on the 14 March. This event sold out last year and we had to turn people away at the door. Please do get your tickets in early. Hot supper, drink on arrival, dancing and much merriment. Tables of ten may be booked so bring some friends. Details of all the forthcoming events for the spring/summer season will be in the Friends' newsletter which is mailed to all members in advance. For details on joining the Friends please ring the office. We would love to welcome you. Happy New Year – let's meet our target for the Tower Appeal!



Forthcoming Events

12 January: Afternoon tour of the new European Galleries at the V&A with Paul Pickering. Meet in the main foyer at 1.45pm. The tour will commence at 2.00pm. Refreshments included. £17.00.

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

How to contact us

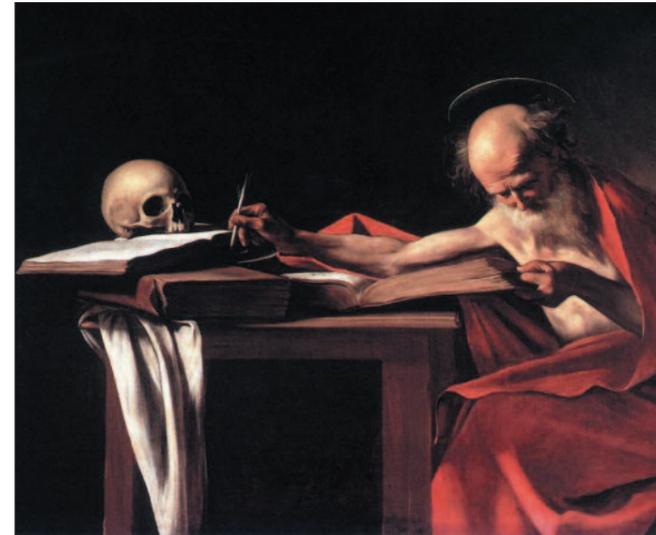
- Write to: Friends' Office, 42 Francis Street, London SW1P 1QW
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- Email: friends@westminstercathedral.org.uk

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'Ignorance of Scripture is Ignorance of Christ'

Breathing life into our faith through the Word

Joanna Bogle



The Church of St Margaret's, Westminster, stands at the other end of Victoria Street from our own Cathedral. St Margaret's stands alongside Westminster Abbey, and is the parish church of the House of Commons. Long ago, it would have been the 'village church' of Westminster – the great Abbey was the home of the monks who chanted their offices there, the 'minster' that gave this area, west of the City of London, its name and its heart. And St Margaret's was the 'ordinary church' where people got married and had their children baptised and went to Sunday Mass.

In the summer of 2014, St Margaret's hosted a national thanksgiving service for a remarkable ecumenical venture – with a message from our own Archbishop, Cardinal Vincent Nichols, welcoming everyone.

Schools Bible Project

The Schools Bible Project was marking its 25th anniversary, its Silver Jubilee. And now, as 2015 opens, it embarks on its second quarter-century. It's a truly remarkable story, and as its chairman I find it a continuing adventure – and one which I would like readers of *Oremus* to know about.

Run by a charitable trust, with trustees including Baroness Cox, the Project is essentially a simple one. A brochure goes to every secondary school in Britain, inviting pupils to choose from one of six incidents in the life of Christ, and to write about it as if they had actually been present. The incidents always include some of Christ's miracles – the Feeding of the Five Thousand, the Wedding at Cana, the Raising of Jairus' Daughter – and also the Crucifixion and a post-Resurrection appearance. The aim is to give pupils an opportunity to encounter Christ, to think about who he really was.

Entries pour in from across Britain – some schools send a couple of hundred, others simply select the best work and send us just half a dozen essays. Some essays arrive in bulging jiffy-bags, others in boxed parcels with accompanying artwork. A team of judges is gathered and every entry is read. The top winners get cash prizes for their schools, and they come to London and receive these, plus book prizes, from Baroness Cox in a ceremony at the House of Lords. Other winners receive book prizes (New Testaments) which are posted to their schools or presented in various ceremonies, at morning assemblies etc. This involves me travelling to a good many schools to make the presentations – something which is hugely enjoyable and enables me to have good discussions with teachers and pupils and ensure that the project is kept up to date in its style and usefulness.

Cardinal Hume's Support

Cardinal Basil Hume was an early supporter of the project, and presented the prizes one year at Archbishop's House – I still remember the beautiful talk that he gave to the young people, urging them not just to cherish their Bible prizes as mementoes of the day, but to read them and to allow themselves to have a personal encounter with Christ.

As 2015 opens, schools will be receiving their brochures and RE teachers will be beginning to think about entering for this year's Project. I am gathering together a team of judges, and fixing the dates for the reading of the essays and for the packing and posting of prizes. Here, I'd like to pay a big tribute to my home parish of St Joseph's, New Malden, where the splendid parish priest welcomes the team of volunteers every year to use a room in the parish centre for a (frankly messy!) time of packing and labelling and wrapping and ferrying carloads of parcels to be posted. We are able to combine the work with an opportunity for daily Mass, and for some quiet time of prayer in the church.

Please pray for the Schools Bible Project – for its continuing service in giving young people in our schools the opportunity of meeting Christ. Pray that it may flourish. It would be good to think that in another quarter century, another generation of school pupils will be packing out a big thanksgiving service marking its Golden Jubilee.

Westminster Cathedral – Social Media

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

The Kingfisher Man: A Tribute to the late Paul Goggins

Benedict Warren



©Cardinal Hume Centre

Paul Goggins (right) with Bishop John Arnold (left)

I can count the number of times I shared time with Paul Goggins on one hand. And yet I will never forget this lovely man. He had a magnesium flash about him; as busy as ten stretched people, there he was, an admired MP devoted to his constituency and, on top of all this, briefly the Chairman of the Cardinal Hume Centre. For Paul, giving hours of his time to help the vulnerable and the homeless was as important, more important, than just about everything else.

Last autumn my wife, Catherine, and I spent a rare weekend out of London. We headed by train for Alfriston in Sussex, our three children in the hands of Anth a friend of ours. After breakfast we set off on a walk down the gilded country lanes towards the River Cuckmere. Without the yelps of children to warn all the birds and beasts of our approach, we talked about places where people usually speak in hushed tones. We agreed in churches, art galleries, and where we were right then, in God's great cathedral of nature. After twenty seconds of silence ... a blue flash javelined its way down the bridle-path at a right angle to the river. Silence is golden, a kingfisher had so briefly made our day!

When I think about Paul Goggins, who died earlier this year, his memory now has a kind of kingfisher association for me; a bright light that flickered and was gone. I met him because over the last six years I've been a mentor at the Cardinal Hume Centre. This fantastically run charity – well worth a visit if you haven't already been – has introduced me to several people whose lives were hard. A man who worked all night cleaning the escalators at Canary Wharf and then,

sacrificing his sleep, headed for the Centre for free English lessons; a young woman who just needed a steer to help her realise that she was a natural-born carer. Their lives were not easy and yet, unlike many fortunate people, they never complain.

Concert for the Cardinal Hume Centre – 30 January

To run as smoothly and professionally as it does the Cardinal Hume Centre needs funds and in recent years I've had much fun haring around the UK on a bike with likeminded folk who love the melody of the wind on their ears and were up for raising money for the Centre. And then, as I have a music background, I suggested to Paul and Cathy Corcoran (Chief Executive at the Centre) that we have a crack at putting on a concert. They both welcomed the idea and Paul and I went to talk to Sir Nicholas Kenyon who runs the Barbican Centre. We sketched some thoughts on the back of an envelope for the first Cardinal Hume Centre charity concert. A few weeks afterwards I turned on the BBC Radio 4 news and the headline was Paul's untimely death.

So there's a sad twist to this story and that is why the charity concert that Paul and I have put together has become an *In memoriam* for him. All of us, especially Sandra Deeble at the Centre, are now working around the clock to ensure that the performance of Mozart's Requiem and Beethoven's 4th Piano Concerto at St John's Smith Square on 30 January will prove a lasting legacy to a great man and will benefit many people who are finding life especially hard at the moment.

To play the Beethoven Piano Concerto No 4 will be the great pianist Ashley Wass. Ashley proposed to his wife, Claire, in his dressing room at the Albert Hall during the Proms seconds before he performed the Vaughan Williams Piano Concerto! Claire works at Downside Abbey and will be bringing their 'Monks at War' Exhibition to St John's Smith Square on the day. Have a look at the other names we have recruited for the concert. They are all stars, from Maxim Rysanov, to Jean Rigby, to the up-and-coming soprano Eleanor Dennis. And the bass soloist is my fine friend Timothy West who when a choral scholar at New College, Oxford, was known as 'Golden vocal chords'.

To fill the 764 seats of St John's Smith Square is a challenging task, but one we must accomplish, so please make 30 January a date in your diaries. It's going to be a special evening. Bring yourselves along, and why not offer additional tickets to your family and friends as a special Christmas present? That way something of the sacred mystery of the Kingfisher man will touch your lives, just as it has mine.

Benedict Warren is a long term supporter of the Cardinal Hume Centre and a BBC Radio 4 producer. For details about the concert, please see the advert on the opposite page.

A CONCERT IN MEMORY OF PAUL GOGGINS

FRIDAY 30 JANUARY 2015 7.30PM
ST JOHN'S SMITH SQUARE

MOZART REQUIEM

ELEANOR DENNIS soprano JEAN RIGBY mezzo-soprano
PETER DAVOREN tenor TIMOTHY WEST bass
THE SCHOLA CANTORUM OF THE CARDINAL VAUGHAN MEMORIAL SCHOOL
SOUTHBANK SINFONIA SCOTT PRICE conductor

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Behind the Scenes: The Bells, the Bells!

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



Looking down on Edward from the (now disused) upper viewing platform in the bell tower.

The Cathedral campanile, or bell tower, has a single bell, weighing 52cwt 10lbs and is known as 'Edward' or 'Big Edward'. It was cast by Mears and Stainbank of Whitechapel on 30 April 1910 and is one of the fifty notable bells in the British Isles. It is inscribed in Latin: *Pray for Gwendolen, Duchess of Norfolk, who has given this bell to the glory of God and in honour of St Edward the Confessor in the year 1910. Whilst the sound of the bell travels through the clouds, may the bands of angels pray for those assembled in Thy Church. St Edward pray for England.* It was heard for the first time at the consecration of the Cathedral on 28 June 1910. After the centenary of the Cathedral in 1995 it was recommissioned and an electronic apparatus for tolling the bell installed. It is now used to ring the Angelus, before Solemn Mass on Sundays and Solemnities and at funerals and some special services

The Cathedral also has three smaller bells located at the opposite end of the Cathedral beside the south-east turret. These bells, cast by S B Goslin and Son of Southwark and mounted on a steel frame, are visible from Morpeth Terrace and the service road beside the Hinsley Room. They are inscribed Raphael, Michael and Gabriel, in ascending order of size. Raphael and Michael can be heard during Solemn Mass in the Cathedral when they are rung at the Consecration. Gabriel is tolled for a short time, at thirty second intervals, at the end of funerals. The bells were given by the Sheldrake brothers. An inscription around Gabriel reads: *AD1903 Pray for the Good Estate of Henry Hives Lee and for the Soul of Mary Florence his Wife.* PR



Gabriel, Michael and Raphael from the road beside the Hinsley Room



A close-up of Raphael, Michael and Gabriel in ascending order of size from then left.

Cathedral History

A Photographic Record

The Consecration – 28 June 1910



This photograph shows the consecration of the Cathedral on 28 June 1910. The ceremonies began the previous evening with the exposition of the relics of the saints which were to be deposited in each of the Cathedral altars. Early next morning Archbishop Bourne made three circuits around the outside of the Cathedral while sprinkling the walls and ground with a special form of holy water (often called 'Gregorian water'), which was mixed not only with salt, but also with blessed ashes and wine. This photo shows the 'Gregorian water' – which reminds us of Baptism – being prepared.

The nave floor had been painted with two broad diagonal white lines, intersecting in the form of a Greek cross, with little mounds of ashes, each marked with a letter of the Greek or Latin alphabet, placed at regular intervals. During the Rite of Consecration the Archbishop traced first the Greek alphabet, and then the Latin, along the two lines, thus symbolising the instruction of the newly baptised in the elements of Faith and of Christian doctrine. There followed a procession three times round the interior to bless the Cathedral from within. Afterwards the altars were simultaneously consecrated by the Archbishop and thirteen other bishops, and the relics of the saints deposited. The Mass of Dedication was then celebrated. PR

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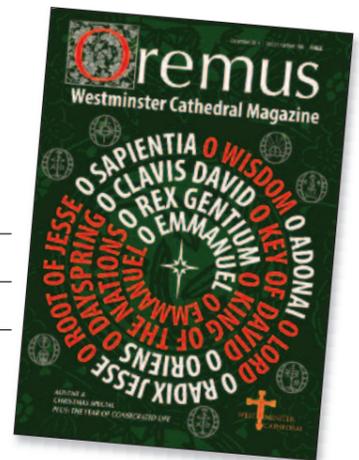
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An Inspiration to All Christians

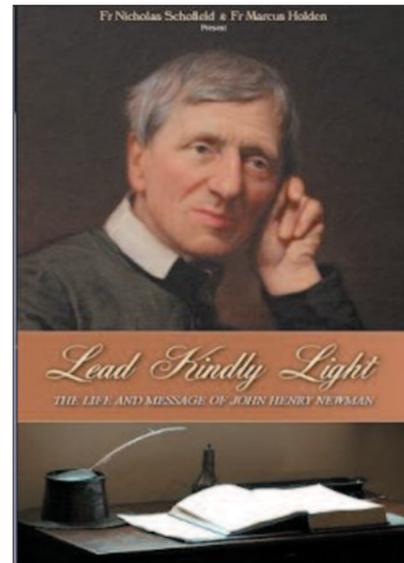
Lead Kindly Light: The Life and Message of John Henry Newman

Fr Nicholas Schofield & Fr Marcus Holden
DVD. St Anthony's Communications.

Since his beatification by Pope Benedict XVI in 2010, has the importance of John Henry Newman been diminished or enhanced? Has Newman's 'cultus' in this country gained or lost momentum? Are more people reading his works and reflecting on his legacy?

John Henry Newman (1801-90) lived a varied and exciting life, and passed through many phases of belief before his conversion to Catholicism in 1845, and many trials and failures – and some triumphs too – in his years as a Catholic.

His appeal is broad. He has the capacity to inspire young Catholics by his sense of purpose, conviction and zeal, particularly as a leader of the Oxford Movement. For students, particularly of English and History, Newman is a model of clarity, scholarship and fine prose. His *Lectures on the Present Position of Catholic in England* is not what we might expect; it is lucid, anecdotal and even entertaining.



Newman is a model for priests, too. Pope Benedict commented that, 'Much attention has rightly been given to Newman's scholarship and to his extensive writings, but it is important to remember that he saw himself first and foremost as a priest.' Newman was 'a pastor of souls'. His homilies – both as an Anglican and as a Catholic – are classics of biblical interpretation, spiritual insight and homiletic oratory. (Most of his works are freely available online at www.newmanreader.org.) They continue to inspire priests and nourish all who draw upon them.

More broadly, in our time Newman is an inspiration to all Christians and people of good will because he has, to quote Pope Benedict again, 'left us an outstanding example of faithfulness to revealed truth by following that "kindly light" wherever it led him, even at considerable personal cost.' His famous defence of conscience, properly understood in its relationship to the light of truth and the Church's magisterium, has penetrated the Church's understanding of the subject, as has his theory of the development of doctrine – always valid at times when timeless truths are questioned.

But for those who do not know where to start, who would like to know more, or who are not quite brave enough to read Newman's autobiography (the classic *Apologia pro vita Sua*) there is now an easier way to be introduced to the main chapters of Newman's life. This DVD is presented by Fr Nicholas Schofield – a Westminster priest and scholar – with Fr Marcus Holden – parish priest of the Shrine of St Augustine in Kent. With evident enthusiasm they retrace the steps of Newman's life and talk of Newman like two schoolboys discussing their favourite footballer. I recommend this DVD as an excellent introduction to this great man. Sit back and enjoy a Newman pilgrimage from your armchair.

Robert O'Brien is Deputy Head at the Westminster Cathedral Choir School.

Summoned by the Bells:

A visit to the Whitechapel Bell Foundry

Paul Murphy



It is a cold, frosty morning in old London. We are huddled together in a gloomy cavernous chamber: strangers gathered to seek knowledge from a master craftsman descended from a long line of alchemists.

The Master Founder is in full flow: 'Think warm Cabernet Sauvignon, fruity Dundee cake, contrast with early morning ice cold mountain streams fed by virgin melted snow.' Alan Hughes is not discussing fine wine, he is describing the range of pure notes, from trebles to bass, that can be wrung from a bell. He speaks softly but clearly like a muffled clapper resonating against the side of a bell.

The Whitechapel Bell Foundry has been casting bells since 1570. For whom do their bells toll? Big Ben keeps time at Westminster. Great Tom, in his tower at Christ Church, Oxford, shakes the dreaming spires from their slumber. Harry at Canterbury to this day sounds the curfew at 9.00pm to order the damping down of the fires.

Like one of the three witches from *Macbeth*, Alan incants, 'Six of clay, three of sand, dung of horse and hair from goat, into the crucible they go, fire burn and cauldron bubble.' He is describing the make-up of moulding loam, the first step in the founding of a bell, completed by pouring molten metal into a bell-shaped space within a mould.

Bells echo down the years

In 2012, the sound of Whitechapel-forged bells ushered in the nation's landmark events. The Queen's Diamond Jubilee was celebrated in London by the ringing in harmony again of the 'Oranges and Lemons' bells of St Clements, Bow and Stepney. Parishes far and wide had kept the foundry busy fine-tuning their bells so that they could put on a show for the queen. The tolling of the world's largest tuned bell, commissioned from the foundry, prompted the firing of the starter's gun for the Olympics. Etched in relief on to its cope were Shakespeare's words from *The Tempest*: 'Be not afeard; the isle is full of noises'.

Bells echo down the years, as described by Peter Ackroyd in *London: The Biography*: 'Beyond the time measured by human memory there exists sacred time evoked by the sound of these bells... they provided that sonority where sacred and secular time meet.'

We are on the move, climbing several flights of narrow, steep steps to the carpenters' workshop. The ceilings are low and space cramped.

Ascending into the foundry heavens has left me momentarily light-headed, disorientated, seized again by a feeling of having stepped back in time. I check outside for signs of thick London fog, listen for the clip-clop of carriages on cobbled streets, for surely we are back in Dickensian times. Perhaps in an unfinished novel, in a workhouse with the sound of stonebreakers' hammers and the howls of pauper lunatics – the smells and smoke of the blazing furnace below wafting away beyond the city walls to the east on the prevailing wind from the moneyed districts of the west.

But no, it is 2013 and the foundry has a limit of 26 employees and health and safety notices on the wall lay down the law.



As we take our leave I can hear the words from Orwell's novel *Nineteen Eighty-Four* ringing in my ears: 'The half-remembered rhyme kept running through Winston's head: "Oranges and lemons," say the bells of St Clement's, "You owe me three {sic} farthings," say the bells of St Martin's!' It was curious, but when you said it to yourself you had the illusion of actually hearing bells, the bells of a lost London that still existed somewhere or other disguised and forgotten.'

Paul Murphy is an established travel writer with a special interest in Spain, its culture and people. His book *As I Walked Out In Search of Laurie Lee's Spain* was recently reviewed in *Oremus*. His website may be viewed here: www.paulmurphyassociates.co.uk He also blogs here: www.thelittlesummerofthequince.wordpress.com

The Whitechapel Bell Foundry Ltd, 32-34 Whitechapel Rd, London E1 1DY (www.whitechapelbellfoundry.co.uk), is the world's most famous bell foundry, makers of Big Ben and the Liberty Bell. This article first appeared in the *Portsmouth People* and is reproduced by kind permission.

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"Little children follow and obey their father. They love their mother. They know nothing of covetousness, ill-will, bad temper, arrogance and lying. This state of mind opens the road to heaven."

St Hilary of Poitiers (13 January)



The Month of January

Two-headed Janus, Roman god of doors, looking backwards and forwards, neatly encapsulates the nature of 'this our exile'. The world goes in many *yesterdays* to quote an anonymous fourteenth century poet. For the Anglo-Saxon pagans too, this month was known rather sadly as *Aefterra Geolga*: after Yule. On the other hand – or face – we are encouraged to think of this as the beginning of the year, and to look ahead. In the new dispensation, of course, we are living in the year of the Lord 'to whom all time belongs and all the ages'. Very much the present tense.

By tradition, January is dedicated to the Holy Name of Jesus. It is to this 'name of Jesus' that 'every knee shall bow, in heaven, and on earth and under the earth' (cf Phil 2:10). Our Lord's name was given to the Blessed Virgin Mary by the Archangel Gabriel, and means 'The Lord is Salvation' (from the Hebrew *Yeshua* or 'Joshua'). For those who love him, Jesus' name is the sweetest name of all. According to Benedict Baur OSB: 'Jesus is our all. In his name we may pray to the Father with assurance of being heard. In his name the Church administers all her sacraments. In his name she offers all her prayers and blesses homes, the fields, and the sick. In the name of Jesus she casts out evil spirits, and at the hour of our death bids us, "Go forth, Christian soul." She assures us that whoever shall call upon this name will be saved. When our soul has departed this life to seek its eternal home, the Church asks in the name of Jesus, "Eternal rest give unto him, O Lord."'

O sweetest and most holy name of Jesus, sanctify our lips and purify our hearts, that we may become a dwelling place for thee.

THURSDAY 1 JANUARY SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

Cardinal Bourne's anniversary (1935)
Confessions: 11.00am-1.00pm
Masses: 10.30am, 12.30pm, and 5.00pm

FRIDAY 2 JANUARY (*Friday abstinence*)
Ss Basil the Great and Gregory Nazianzen, Bishops & Doctors (*Ps Week 1*)

SATURDAY 3 JANUARY
Christmas feria or
The Most Holy Name of Jesus

SUNDAY 4 JANUARY EPIPHANY OF THE LORD

10.30am: Solemn Mass (*Men's voices*)
Missa Puer natus est Tallis
Orientur stella *Palestrina*
Organ: Toccata 'Marche des Rois' *Cochereau*

3.30pm: Solemn Vespers and Benediction (*No Choir*)

MONDAY 5 JANUARY (*Ps Week 2*)
Christmas feria

WEDNESDAY 7 JANUARY
Christmas feria or
St Raymond of Penyafort, Priest

FRIDAY 9 FRIDAY (*Friday abstinence*)
Christmas feria

SATURDAY 10 JANUARY
Christmas feria
4.30pm: Latin Mass Society Mass (Side Chapel)

**SUNDAY 11 JANUARY
THE BAPTISM OF THE LORD**
Bishop Richard Challoner's anniversary (d 1781)

10.30am: Solemn Mass (*Full Choir*)
Missa O magnum mysterium *Victoria*
And the glory of the Lord *Handel*
O magnum mysterium *Victoria*
Organ: Toccata *Dubois*

3.30pm: Solemn Vespers & Benediction (*Full Choir*)
Magnificat octavi toni *Buxtehude*
Tribus miraculis *Marenzio*
Organ: Les eaux de la grâce (Les Corps Glorieux) *Messiaen*

MONDAY 12 JANUARY (*Ps Week 1*)
Feria or
St Aelred of Rievaulx
St Teresa of Avila Exhibition opens (St Patrick's Chapel)
2.00pm: Service of Blessing for Members of the Guild of St John Southworth in the Holy Souls' Chapel.

TUESDAY 13 JANUARY
Feria or
St Hilary, Bishop & Doctor

WEDNESDAY 14 JANUARY
Cardinal Manning's anniversary (d 1892)

FRIDAY 16 JANUARY (*Friday abstinence*)

SATURDAY 17 JANUARY
St Anthony, Abbot
6.30pm: Visiting Choir: Trinity College, Oxford

SUNDAY 18 JANUARY (*Ps Week 2*)
SECOND SUNDAY IN ORDINARY TIME
10.30am: Solemn Mass (*Full Choir*)
Mass *Martin*
Sing joyfully *Byrd*

Organ: Moderato (Symphonie VII) *Widor*
3.30pm: Solemn Vespers & Benediction (*Full Choir*)
Magnificat octavi toni *Marenzio*
Omnes de Saba *Lassus*
Organ: Les Mages (La Nativité) *Messiaen*

MONDAY 19 JANUARY
Feria or
St Wulstan, Bishop
St Teresa of Avila Exhibition closes (St Patrick's Chapel)

TUESDAY 20 JANUARY
Feria or
St Fabian, Pope & Martyr or
St Sebastian, Martyr
5.00pm: St Paul's Cathedral Choir sing Evensong for the Week of Prayer for Christian Unity.

WEDNESDAY 21 JANUARY
St Agnes, Virgin & Martyr

THURSDAY 22 JANUARY
Feria or
St Vincent, Deacon & Martyr
Cardinal Godfrey's anniversary (d 1963)

FRIDAY 23 JANUARY (*Friday abstinence*)
5.00pm: The Cathedral clergy and choir will sing Vespers at St Paul's Cathedral for the Week of Prayer for Christian Unity.

SATURDAY 24 JANUARY
St Francis de Sales, Bishop & Doctor
6.00pm: Visiting Choir: Cardinal Vaughan Memorial School *Schola Cantorum*

SUNDAY 25 JANUARY (*Ps Week 3*)
THIRD SUNDAY IN ORDINARY TIME
10.30am: Solemn Mass (*Full Choir*)
Mass *Poulenc*
Laudate Dominum *Dupré*
O sacrum convivium *Guerrero*
Organ: Allegro maestoso (Symphonie III) *Vierne*
3.30pm: Solemn Vespers & Benediction (*Full Choir*)
Magnificat primi toni *Bevan*
Intende voci orationis meae *Elgar*
Organ: Pastorale *Franck*

MONDAY 26 JANUARY
Ss Timothy and Titus, Bishops

TUESDAY 27 JANUARY
Feria, or
St Angela Merici, Virgin

WEDNESDAY 28 JANUARY
St Thomas Aquinas, Priest & Doctor

FRIDAY 30 JANUARY (*Friday abstinence*)

SATURDAY 31 JANUARY
St John Bosco, Priest

Throughout the Year

Mondays
11.30am: Prayer Group in the Hinsley Room
6.00pm: Scripture Discussion Group in Clergy House
6.00pm: Christian Meditation Group in the Hinsley Room
6.30pm: Guild of the Blessed Sacrament in the Cathedral
Tuesdays
6.30pm: The Guild of St Anthony in the Cathedral
7.30pm: The Catholic Evidence Guild in Clergy House
Wednesdays
12.00pm: First Wednesday Quiet Days on the first Wednesday of every month in the Hinsley Room.
Thursdays
6.30pm: The Legion of Mary in Clergy House
6.45pm: Scripture Discussion Group in Clergy House
Fridays
5.00pm: Charismatic Prayer Group in the Cathedral Hall – please check in advance for confirmation.
6.30pm: The Diocesan Vocations Group in the Hinsley Room on the last of each month.
Saturdays
10.00am: Centering Prayer Group in the Hinsley Room 2.00pm: Justice and Peace Group in the Hinsley Room on the last of the month.

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

From the Registers

Baptisms

Enrique Cruz
Philippa Peasgood
Alicia Cameron Bruce
Kory Pena Hernandez
Beatrice Rippa
Michael Brennan
Maya Violante

Funeral

Marie-Louise Rossi

What Happens and When

Public Services

The Cathedral opens shortly before the first Mass of the day; doors close at 7.00pm, Monday to Saturday, with occasional exceptions. On Sunday evenings, the Cathedral closes after the 7.00pm Mass. On Public and Bank holidays the Cathedral closes at 5.30pm in the afternoon.

Monday to Friday

Masses: 7.00am; 8.00am; 10.30am (said in Latin); 12.30pm; 1.05pm and 5.30pm. Morning Prayer (Lady Chapel): 7.40am. Evening Prayer (Latin Vespers* sung by the Lay Clerks in Lady Chapel): 5.00pm (*except Tuesday when it is sung in English). Solemn Mass (sung by the Choir): 5.30pm. Rosary will be prayed after the 5.30pm Mass.

Saturday

Masses: 8.00am; 9.00am; 10.30am; and 12.30pm. Morning Prayer (Lady Chapel): 10.00am. Solemn Mass (sung by the Choir): 10.30am. First Evening Prayer of Sunday (Lady Chapel): 5.30pm. First Mass of Sunday: 6.00pm.

Sunday

Masses: 8.00am; 9.00am; 10.30am; 12.00 noon; 5.30pm; and 7.00pm. Morning Prayer (Lady Chapel) 10.00am. Solemn Mass (sung by the Choir) 10.30am. Solemn Vespers and Benediction 3.30pm. Organ Recital (when scheduled): 4.45pm.

Holidays of Obligation

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

Public Holidays

Masses: 10.30am, 12.30pm, 5.00pm.

Exposition of the Blessed Sacrament

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

Confessions are heard at the following times: Saturday: 10.30am-6.30pm. Sunday: 11.00am-1.00pm; and 4.30-7.00pm. Monday-Friday: 11.30am-6.00pm. Public Holidays: 11.00am-1.00pm.

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

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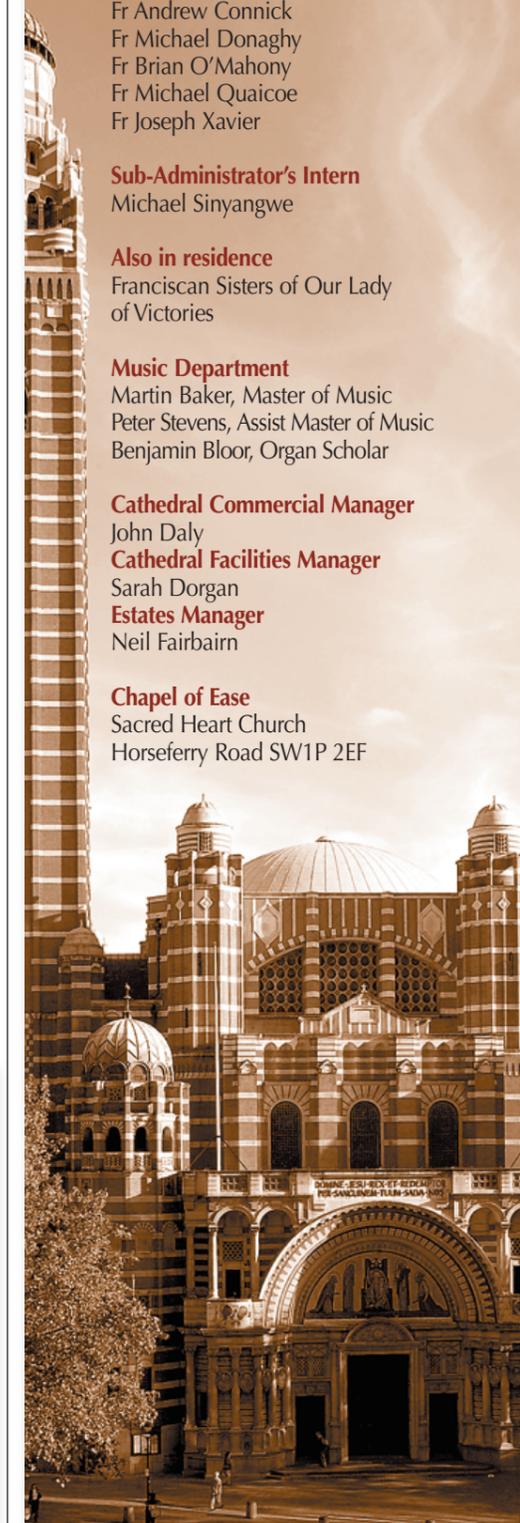
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"Changing lives, a letter at a time"

The Martyrs of Otranto: We need their prayers!

Anthony Weaver

What could possibly be the connection between a lovely seaside city in the deep south of Italy, with its whitewashed buildings reminding us of Greece or Italy, the horrific murder of Fusilier Drummer Lee Rigby in Woolwich and the recent beheadings by the so-called Islamic state in Iraq and Syria?

Otranto. My only point of reference for this Italian city until recently was a framed poster in my local Holborn pub for a performance in 1841 of a grand, romantic, legendary and burlesque Christmas pantomime called *The Castle of Otranto*, which includes in its cast Manfred, the 'Usurping Prince of Otranto' and Princess Hippolyte, his 'very ill-used wife'.

This West End pantomime must have been very loosely based on the 1764 novel by Horace Walpole, usually considered the first gothic novel, for which the author had concocted an original Neapolitan manuscript.

Canonised by Pope Francis

Otranto suddenly came to life for me, though, when a search for retreat houses in the south of Italy showed that the one for the local archdiocese is named after the Martyrs of Otranto – all canonised by Pope Francis on 12 May 2013.

The circumstances of their martyrdom are strikingly topical. All were beheaded for refusing to convert to Islam.

With a population of just over five thousand, Otranto lies at the southern tip of the Italian region of Puglia, in an area known as the Salento. Puglia is so long that the journey from San Giovanni Rotondo, where millions of pilgrims are drawn by the saintly Capuchin, Padre Pio, down to Otranto, would take almost five hours. The Strait of Otranto, to which the city gives its name, connects the Adriatic Sea with the Ionian Sea and separates Italy from Albania.

Constantinople had fallen to the Ottoman Turks in 1453, but the Emperor Mahomet II had failed, in 1479, to take the island of Rhodes. He turned his attention instead to the Salento coast, so close to Albania, which was already in his hands. With 150 ships and 15,000 men, the Turks laid siege to Otranto in 1480-81. The city had about 6,000 inhabitants and had been abandoned by Aragonese troops, who were tied up in campaigns in Tuscany.

Convert or die

A demand for conversion to Islam was made during the siege, but following refusal, the city was bombarded and on 12 August it fell, after 15 days' resistance. During the sacking that followed, Archbishop Stefano Pendenelli, his chapter of canons and other priests were massacred inside the Cathedral. The following day, the Turkish commander, Gedick Ahmet Pasha, ordered all men over 15 years of age

to be taken to the Turkish camp and demanded that they deny their Christian faith. The response was led by Antonio Pezzulla, known as Antonio Primaldo, a craftsman, who exclaimed: 'Now it is time for us to fight to save our souls for the Lord. And since he died on the cross for us, it is fitting that we should die for him'.

On 14 August, the executions were ordered and decapitation followed swiftly for 813 Otrantini. Historians believe that some survivors were taken from Italy and sold into slavery, another striking parallel with present-day extremist Islamist movements in Nigeria, Iraq and Syria.

The bodies of the martyrs lay unburied for about a year, until Otranto was relieved. In June 1481, some relics were placed in the nearby church 'of the fountain of Minerva' and then transferred on 13 October to the Cathedral.

In 1490, King Alfonso of Aragon transferred some of the relics to Naples, where they lie in the church of Santa Caterina a Formello. And in early 1500, a proper Chapel to house the relics was built in Otranto Cathedral.

We need their prayers

The announcement of the canonisation was made on 11 February 2013 by Pope Benedict, in the same address in which he announced in Latin his intention to resign.

Italy has large number of Muslim residents these days and we have all seen television coverage of the desperate people arriving by boat to Lampedusa seeking a better life.

Archbishop Giacomo Biffi of Bologna caused great controversy in September 2000 when he suggested that Italy should give preference in its immigration policies to people from countries with a Christian culture, such as the Philippines or Latin America, but Italian cities have not, in the main, experienced the kind of tensions and riots that have been witnessed in the suburbs of Paris and Lyon.

The visitor to Otranto, flying into either Brindisi or Bari airports, can enjoy this beautiful city, famous for its castle, city walls, diocesan museum and Cathedral – which houses not only the finest twelfth-century mosaic in Puglia, but also the remains of the city's brave martyrs; those victims of religious intolerance. *We need their prayers.*

An English-language retreat will be held at the Martyrs of Otranto retreat house, Santa Cesarea Terme, from 9-19 September 2015. Please see page 35, opposite, for more details. A version of this article was first published in The Tablet on 20 November 2014 and is reproduced here by kind permission of the publisher. To view The Tablet online, please visit www.thetablet.co.uk.

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