

July/August 2014 | Edition Number 194 | FREE

Oremus

Westminster Cathedral Magazine

COMMEMORATING THE CENTENARY
OF BRITAIN'S ENTRY INTO THE
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Cover image: Three chaplains from Westminster Cathedral, Revv Frs G Lionel Smith, George L C Raven and Joseph Reardon, who left to serve as military chaplains on the Western Front.

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Inside Oremus

Cathedral Life: Past & Present

The Common Father of All
 Benedict XV's Appeal for Peace **4 & 5**

The Cathedral During the Great War
 by Patrick Rogers **14, 15 & 16**

Monthly Album: The Ordination of Bishop
 Hudson; Farewell, Fr Tony!; TripAdvisor Award;
 Mass for Marriage; & more... **18 & 19**

Cathedral Treasures:
 St Oliver Plunket's Reliquary **28**

Cathedral History: A Photographic Record
 The Cathedral Choir in 1913 **29**

Features

My Boy Jack: Serving God and the Queen
 by Ray Hargreaves **10 & 11**

Welcome, Bishop Nicholas!
 by Staff Writer **11**

Looking After the Troops
 by Elizabeth Townsend **12 & 13**

Remembering the Cameron Highlanders
 by Victoria Hayes **17**

Reflecting on the First World War Centenary
 by Colin Mawby **20 & 21**

Westminster Cathedral Primary School
 by Thomas Doherty **26**

Helping Christians in the Holy Land
 by Sean Higgins **27**

Exploring the Newgrange Monument
 by Noel Cahill **30 & 31**

Observing the Last Age of Man
 by Fr Keith Sawyer **31**

Regulars

From the Chairman **4**

Sister Cathedrals: St Paul's, London **6**

Catholic Poets: Siegfried Sassoon **9**

Icon: St Mary Magdalen **13**

Crossword **22**

St Vincent de Paul School: Thanksgiving **22**

Books: Scars **23**

The Friends of Westminster Cathedral **24**

Joanna Bogle: London's History **25**

Diary and From the Registers **32, 33 & 34**

In Memoriam: Donald Brooks Kouam **34**

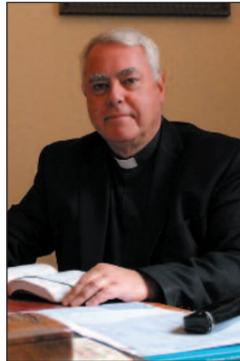


From the Chairman

As I write this message, London is preparing for the annual colour and ceremonial of the Queen's Birthday Parade, which will open a series of traditional social events, many of which take place here in London, not far away from Westminster Cathedral.

The Cathedral also has its own round of major set-piece events during the early Summer. These include the annual Mass for Migrants, the Mass of Thanksgiving for the Sacrament of Marriage, the Mass for New Catholics, the Ordinations to the Priesthood and the Diaconate, the Solemnity of Saint John Southworth and the Dedication Festival. All of these come round year by year and follow a familiar pattern, with the occasional change and variation, and it is great fun and a great privilege to be a part of their presentation. But these occasions don't just happen – they require a great deal of time and planning by many groups and individuals. Those most involved are the Precentor, the Master of Music, and the Cathedral Master of Ceremonies, and they then have to pass on their wishes to the clergy, the musicians, the choir, the servers, the stewards, the collectors, the security team and sundry other volunteers and helpers. All in all, presenting a major liturgical occasion requires a great deal of team effort, but it is effort gladly given because it is always for the greater glory of Almighty God.

From the Cathedral College of Chaplains, we have already said goodbye to Fr Michael Durand and we recently also bid farewell to Fr Tony Brunning, who moved into retirement accommodation in Brook Green in early June. There will be an opportunity to say goodbye to him, and to Fr Paulo Bagini, in the Summer and to thank them for all they have contributed to the life of the Cathedral. As we say farewell, we also look forward to some new arrivals who will be joining the team in September, and, as I write, we have just welcomed back from St Louis, Fr Michael Marchlewski SJ, our annual Summer visitor.



Strengthened by the power and grace of Pentecost, may we look forward to a holy and blessed Summer, and may we who are regulars here, remember our duty of welcome to the thousands of visitors who will be coming to Westminster Cathedral from every quarter of the globe.

Canon Christopher Tuckwell

The Common Father of All Pope Benedict XV's Appeal for Peace

This issue of Oremus is dedicated to the memory of all those men, women and children who lost their lives during the horrific tragedy of the First World War – the centenary of the beginning of which we mark this August. Articles on the Cathedral and the First World War will appear later on in this edition, but we felt it right to begin the issue with some sections – much abridged – from the first part of Pope Benedict XV's great appeal for peace, his encyclical of 1914 Ad Beatissimi Apostolorum. May God, in His great mercy, grant peace and salvation to the whole human family.

Raised by the inscrutable counsel of Divine Providence without any merit of our own to the Chair of the Prince of the Apostles, we hearkened to those words of Christ Our Lord addressed to Peter, "Feed my lambs, feed my sheep" (John 22:15-17) as spoken to Ourselves, and at once with affectionate love we cast our eyes over the flock committed to our care – a numberless flock indeed, comprising in different ways the whole human race. For the whole of mankind was freed from the slavery of sin by the shedding of the blood of Jesus Christ as their ransom, and there is no one who is excluded from the benefit of this Redemption: hence the Divine Pastor has one part of the human race already happily sheltered within the fold, the others He declares He will lovingly urge to enter therein: "and other sheep I have, that are not of this fold; them also must I bring, and they shall hear my voice" (John 10:6).

[...] As soon as we were able from the height of Apostolic dignity to survey at a glance the course of human affairs, our eyes were met by the sad conditions of human society, and we could not but be filled with bitter sorrow. For what could prevent the soul of the common Father of all being most deeply distressed by the spectacle presented by Europe, nay, by the whole world, perhaps the saddest and most mournful spectacle of which there is any record. Certainly those days would seem to have come upon us of which Christ Our Lord foretold: "You shall hear of wars and rumours of wars – for nation shall rise against nation, and kingdom against kingdom" (Mt 24:6-7). On every side the dread phantom of war holds sway: there is scarce room for another thought in the minds of men. The combatants are the greatest and wealthiest nations of the earth; what wonder, then, if, well provided with the most awful weapons modern military science has devised, they strive to destroy one another with refinements of horror. There is no limit to the measure of ruin and of slaughter; day by day the earth is drenched with newly-shed blood, and is covered with the bodies of the

wounded and of the slain. Who would imagine as we see them thus filled with hatred of one another, that they are all of one common stock, all of the same nature, all members of the same human society? Who would recognize brothers, whose Father is in Heaven? Yet, while with numberless troops the furious battle is engaged, the sad cohorts of war, sorrow and distress swoop down upon every city and every home; day by day the mighty number of widows and orphans increases, and with the interruption of communications, trade is at a standstill; agriculture is abandoned; the arts are reduced to inactivity; the wealthy are in difficulties; the poor are reduced to abject misery; all are in distress.

Moved by these great evils ... we implore those in whose hands are placed the fortunes of nations to hearken to Our voice. Surely there are other ways and means whereby violated rights can be rectified. Let them be tried honestly and with good will, and let arms meanwhile be laid aside. It is impelled with love of them and of all mankind, without any personal interest whatever, that We utter these words. Let them not allow these words of a friend and of a father to be uttered in vain.

[...] May He who said of himself: "I am the Lord ... I make peace" (Is 49:6-7) appeased by our prayers, quickly still the storm in which civil society and religious society are being tossed; and may the Blessed Virgin, who brought forth "the Prince of Peace," be propitious towards us; and may she take under her maternal care and protection Our own humble person, Our Pontificate, the Church and the souls of all men, redeemed by the divine blood of her Son.



To read this Encyclical in full, please visit: http://www.vatican.va/holy_father/benedict_xv/encyclicals

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St Paul's Cathedral

Our series on sister cathedrals draws to a close with this issue. To bring the series to an end, Dean David Ison of St Paul's Cathedral has very kindly agreed to write for us on his iconic Cathedral – the mother church for the Anglican Diocese of London. St Paul's is a special and close sister cathedral for us here at Westminster Cathedral.

Dean David Ison



We often welcome the congregation to Evensong in St Paul's by letting them know that they're joining a tradition of over 1400 years of worship in this place. A Roman bishop of London was recorded in 314, but the first known cathedral in the City was that built on Ludgate Hill by Bishop Mellitus, sent from Rome by Pope Gregory in 604. Since then, with a few interruptions by paganism, fire, invasion and civil war, a Christian community has borne faithful witness to the Gospel here.

After a fire in 1087, the Normans built what was the biggest cathedral in northern Europe in London, an enormous reminder of the presence of God in the midst of the city: damaged by neglect and abuse, work to renovate it was aborted by the Great Fire of 1666. Christopher Wren's beautiful building is at least the fourth cathedral on this site – no one can be quite sure how many. He adopted as his motto a word from a broken memorial – *Resurgam*, 'I shall rise again', written under a carving of a phoenix above the Cathedral's south porch.

Built within Wren's own lifetime (he lived to be 91!), St Paul's was majestic, adorned with carving but plainly decorated apart from the paintings under the Dome, with worship taking place in the Quire at the east end behind a screen with an organ on top. It was the Victorians who opened up what had been a dark and empty space. They installed light and heat and chairs, and commissioned the amazing mosaics which brought gold and colour to the Dome and east end, leaving the Cathedral much as you see it today.

So what goes on here? All kinds of things! Nearly a million paying visitors last year and hundreds of thousands more coming to worship, from all over the world – and from this country and city too. They come for many reasons: some to worship in a special place with music they love, some to see a cathedral they've heard about and seen pictures of, some on pilgrimage to the memorials of ancestors or fallen comrades. Our aim is to welcome everyone, however humble or famous,

and enable them to experience the presence of God in Jesus Christ during their time here.

As a cathedral we serve the Diocese of London, which covers the city north of the Thames from Bow to Heathrow, and many diocesan events take place here, from ordinations to celebrations, by bishops (we have five in the diocese who assist the Rt Revd Richard Chartres, Bishop of London), churches, schools and other groups. Over 28,000 children and young people learn about Christian faith and history each year through the work of our Schools and Families Department. We also do Christian adult education through our Forum, and the St Paul's Institute has a strong local and national reputation in engaging with issues of ethics and finance – we've just taken on our first full-time lay Institute Director in order to develop its work further. We have a substantial Collections Department, and a remarkable library which we're working to renovate and open up for more people to learn from. And then there are bell-ringers and broderers, cleaners and shop staff and workers in the restaurant and café, and the surveyor and the works department who repair the roof and keep the drains clear and mend the floor – a gifted and faithful community of up to 150 staff and over 200 volunteers who enable St Paul's to be open to visitors and in good condition for worship and events.

The Chapter of St Paul's consists of the dean and four residentiary canons, plus several gifted lay people. At the moment we're working to improve disabled access and have better welcome arrangements for visitors. We're also renovating the Wren-era Chapter House next to make it fit for purpose as our administrative centre, and renewing high-level parts of the roof which are letting in water – an ongoing task!

St Paul's is often described as 'iconic': the outer lead-covered dome is commonly used as a sign for London, and the Cathedral itself has always been used for significant national occasions. But at the centre of all that we are and all that we do is our commitment to worship: the daily morning and evening prayers and Eucharists, which are the heartbeat of what happens here, together with over a hundred special services each year.

In the Week of Prayer for Christian Unity, choirs, musicians and clergy can be seen making their way between Victoria Street and Ludgate Hill for the annual exchange of Evensong and Vespers between Westminster Cathedral and St Paul's. It's a good reminder of our common inheritance of faith and of the commitment to daily worship which both our cathedrals share, together with Westminster Abbey, the cathedrals of Southwark, and many other Christian cathedrals and churches which serve this great city of London in the name of Jesus Christ. May God's grace strengthen and bless each and all of us!

The Very Revd Dr David Ison is the Dean of St Paul's.

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Catholic Poets: Siegfried Sassoon



Mgr Mark Langham

'The emaciated face of an El Greco saint and the pent up energy of a hydrogen bomb' – the description by a Benedictine Nun of one of the great war poets captures his complex personality. Siegfried Sassoon was born in 1886 in Kent to a Jewish father and a devout Anglo-Catholic mother. Despite his name, Siegfried had no German ancestry – his mother named her son after one of her favourite opera characters. After a time at Cambridge, young Siegfried started writing, but his real love was cricket, and although not good enough to play at county level, he did wield the bat alongside Arthur Conan Doyle.

As an idealistic young man, Siegfried joined the Army on the very first day of the First World War. The bitter reality of conflict soon smote him, as his younger brother was killed at Gallipoli in 1915. In France, Siegfried met and became a close friend of Robert Graves, who encouraged him to write poetry. Graves had a grim view of the realities of war, and his blunt depictions of the horrors of warfare influenced Siegfried, whose own poetry stripped war of glamour, conveying the horrific truth of

the trenches. Nevertheless, he displayed conspicuous bravery, and in 1916 was awarded the Military Cross. Yet the decorated hero became a fierce critic of the war, and published a letter critical of the conduct of the War Government, in the belief that the conflict was being 'deliberately prolonged by those who have the power to end it'. Rather than Court Martial a decorated hero, the establishment sent Sassoon to a mental hospital where he was treated for 'shell shock'. It was there that he met and encouraged the young Wilfred Owen. They both returned to the front, where Owen was killed in 1918, while Siegfried was invalided with a throat wound.

After the war, he settled down to a life of journalism and writing novels, as well as continuing to write poetry. He became friendly with Monsignor Ronald Knox, who steered him toward Catholicism, and he was received into the Catholic Church in 1957 at Downside Abbey. Siegfried became a frequent visitor to Stanbrook Abbey, where the nuns published his later poems, and there became friends with the formidable Dame Felicitas Corrigan, who noted that beneath the surface of the war hero and poet there lay a 'prophet, sage, pilgrim, a Mister Valiant for Truth going to the Celestial City'.

Siegfried died in 1967, and is commemorated in Poet's Corner at Westminster Abbey. The following is one of his religious poems, entitled *The Power and the Glory*, which he read aloud to the nuns at Stanbrook Abbey:

*Let there be life, said God. And what he wrought
Went past in myriad marching lives, and brought
This hour, this quiet room, and my small thought
Holding invisible vastness in its hands.*

*Let there be God, say I. And what I've done
Goes onward like the splendour of the sun
And rises up in rapture and is one
With the white power of conscience that commands.*

*Let life be God ... What wail of fiend or wraith
Dare mock my glorious angel where he stands
To fill my dark with fire, my heart with faith?*

Mgr Mark Langham is a former Administrator of Westminster Cathedral and is currently the Catholic Chaplain at Cambridge University.

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).

My Boy Jack

Serving the Queen and the Church

Jack Hargreaves is an Altar Server at Westminster Cathedral. But he also has an extraordinary day job – he is HM the Queen's Head Coachman. Working in the Royal Mews at Buckingham Palace by day, Jack frequently serves Mass at the Cathedral in the evening. Born in Plymouth, Jack Hargreaves was raised in the Church of England. As a 16-year-old, he joined the Army in 1985, entering the Royal Household following his retirement from the military. Married to a Catholic, Jack was received into the full communion of the Church eight years ago, and has been a regular server at the Cathedral for most of that time. The following article about Jack is by his father, Ray.

Ray Hargreaves

Jack completed his army training with the Royal Artillery at Woolwich in London and was posted to the King's Troop Royal Horse Artillery. The troop is world famous for its musical drive and royal salutes in Hyde Park, London. It also provides the 'minute' guns for Armistice Day Ceremonies at the Cenotaph and also attends county show demonstrations throughout the country.

The troop uses 13-pounder guns and limbers that actually were used in action in the First World War – a particular interest of mine. It was a 13-pounder of 'E' Battery 1st Regiment Royal Horse Artillery (RHA), a regiment both Jack and my other boy, Nathan, served with, that fired the opening round by British Forces against the Germans in the First World War.

Jack served for 9 years with the King's Troop RHA, ending up as Bombardier Lead Driver with 'E' Sub-section. It was during these years that he developed his equestrian skills as a horse gunner – starting out as gun crew and then advancing to ride horses in draft, with six-horse teams pulling both gun and limber. The routine is to start as Centre Driver, and then advance to Wheel Driver, whose two horses can only apply any form of braking. The final advance is to Lead Drive, who controls the whole system in action, dictating pace and changes of direction, including tightness of turns. This is when 'leg overs' (when horses step over the traces) can occur causing the whole



team, horses and riders alike, to be 'binned' – a heap of horses, kicking hoofs, riders, tangled traces etc. This situation has caused serious injury, the death of horses, and a total loss of confidence in some riders.

Jack went on to serve with the Gunners in a number of appointments including Sergeant Major Instructor of Gunnery and finally with 14th Field Training Regiment based at Larkhill on Salisbury Plain. He also served in Kosovo in the late 1990s.

On his retirement from the Army, Jack was appointed Head Coachman to Her Majesty the Queen based at the Royal Mews, Buckingham Palace.

The Royal Mews is one of the finest working stables in existence and a living part of British heritage. It is responsible for all state and ceremonial road travel arrangements for the Queen and members of the Royal Family. The Mews staff and their families live on site, and Jack and his family form part of this unique and special community in central London.

The horses stabled at the Mews are Windsor Greys and Cleveland Bays, breeds chosen for their temperament, size and stamina. Anyone with knowledge of horses knows that they are hard work. They require a lot of attention in stabling, veterinary care, farrier work, top class saddlers and coach maintenance staff, to name but a few.

On top of this, staff training must take place in order to have the coaching skills necessary to operate safely under all conditions, including central London's traffic.

Housed at the Royal Mews are the Great Coaches of State, such as the Gold State Coach, which has been used in every Coronation since George IV in 1821, and which was first used by George III in 1762. This Coach played a central role in the Queen's Golden Jubilee Celebrations in 2002, when it was last used. For the Diamond Jubilee in 2012, the Queen used the 1902 State Landau, which was driven by Jack. Other coaches and carriages include the Glass State Coach, used by royal brides; the luxurious Australian State Coach, with air conditioning and electric lights; and the Irish State Coach, normally used by the Queen to travel to the State Opening of Parliament.



Throughout the year, from Monday to Friday, twice a day, Jack and his team provide an escort – two horses and riders – for the Queen's Messenger; who is sent out from Buckingham Palace to collect the mail from St James's Palace. The coachmen of the Royal Mews also convey the Queen's Bodyguards to Investitures and Ambassadors and High Commissioners when they present their credentials to the Queen. When the current Apostolic Nuncio (the Pope's ambassador), Archbishop Antonio Mennini, delivered his credentials to the Queen in 2011, it was Jack who drove him from Archbishop's House to the Palace.

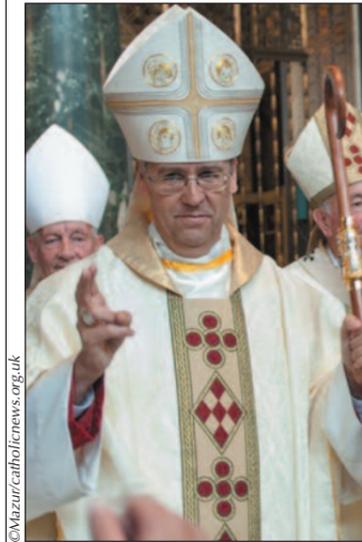


The highlight of his year is when Jack takes the Queen and Prince Philip to Horse Guards Parade for the ceremony of The Trooping the Colour. The day after this ceremony, all the horses and staff move to Windsor Castle, where, on the following Monday, Jack and his team convey Her Majesty from St George's Chapel to her private residence following the Service of the Order of the Garter. From Tuesday to Saturday of the same week, four teams of four horses take the Queen and her guests to the Royal Ascot meet.

The best thing about Jack is that he is just like you and me. He is proud of what he does and I am proud of him.

A New Bishop

Welcome, Bishop Nicholas!



A new Auxiliary Bishop of Westminster was ordained at Westminster Cathedral on Tuesday 4 June. The Rt Revd Nicholas Hudson was consecrated bishop by Cardinal Vincent Nichols, who was assisted by co-consecrators Cardinal Cormac Murphy-O'Connor (Archbishop Emeritus of Westminster) and Archbishop Peter Smith of Southwark. Bishop Hudson has been assigned the titular see of *Sanctus Germanus*.

Among the bishops present (over 30 in total) were Archbishop George Stack of Cardiff (a former Administrator of Westminster Cathedral and Auxiliary of Westminster); Archbishop Arthur Roche, Secretary of the Congregation for Divine Worship and the Discipline of the Sacraments (a former Auxiliary of Westminster); Bishop Alan Hopes of East Anglia (a former Auxiliary of Westminster); and Bishop Hlib Lonchyna (Eparch of the Holy Family of London). Mgr Vincent Brady represented the Apostolic Nuncio. There were also two abbots and over 180 priests concelebrating. Ecumenical guests included the former Archbishop of Canterbury, the Most Revd and Rt Hon Baron Williams of Oystermouth, and the Very Revd Dr John Hall, the Dean of Westminster.

Addressing the new Bishop directly during his homily, the Cardinal said: 'Through this anointing, the bishop, you, Nicholas, are now bound so closely to Christ, the Bridegroom, that you look on the Church, on us all, with the eyes and the love of Christ himself. With this anointing you change posts, as it were, now standing with the Bridegroom. That is why we see in the bishop a special presence of our beloved Lord.'

Recalling the Lord's question to St Peter, 'Peter, do you love me more than these?', the Cardinal said: 'We may like to think that we have chosen to follow the Lord, to enthrone him as our Master. But in fact he has chosen us, and he will do with us just whatever he wants, for the sake of his kingdom.'

Cardinal Nichols welcomed Bishop Hudson, saying: 'You are here for the sake of his kingdom and in receiving you as his gift we know that we need you, your goodness, your experience, your clarity of mind but most of all your love of the Lord.'

Bishop Hudson will have responsibility for the pastoral care of Central and East London, consisting of the Deaneries of Camden, Hackney, Islington, Marylebone, Tower Hamlets and Westminster. He will also have oversight of the Agency for Evangelisation.

Looking after the Troops

The Catholic Women's League Forces Huts

Elizabeth Townsend

At the beginning of the First World War, an appeal was made for a Catholic recreation hut for the Forces in Boulogne, and the immediate and generous response from members of the public made it possible for the League to obtain and open a hut there. The earliest hut in England, opened in 1916, was at St Peter's Hall, Westminster, on the site of what is now St Paul's Bookshop beside Westminster Cathedral. This was a canteen open twenty-four hours, organised by members of the League, for troops passing through London. In June 1917, Cardinal Bourne unveiled and blessed a beautiful war shrine erected outside the Hut by the workers in memory of all those men who had used the hut and fallen in the war. It soon became necessary to form a special committee to plan and organise the work of the growing number of huts. This was called the 'Huts and Canteens Committee'.



Dining Hall

The West Riding Branch of the League, now the Leeds Branch, opened a large hut and chapel for the Northern Command Depot transit camp at Studley Roger, west of Ripon, North Yorkshire. CWL members worked round the clock to provide over a thousand meals a day for the men camped there. This became known as the 'English Mother Hut'. At the end of the Great War, the hut was sold and the branch erected a Wayside Crucifix on a site nearby, bequeathed by the then Marquis of Ripon. The huge plinth, on which there is a memorial dedication, was also a gift from the Marquis. Every year since 1920, members have organised a pilgrimage there on the Thursday nearest to both the feast of SS Peter and Paul (29 June) and 1 July, the anniversary of the Battle of the Somme.

There were many other huts opened during the First World War and by the end of 1918 the League had 35 huts, not only in England but on the war fronts in Europe, all

staffed by League members. The huts were outstanding in that, though they provided meals, the Forces' spiritual needs were also catered for – Holy Mass was celebrated on Sundays, with some huts having permanent altars. When peace came in 1918, the Catholic Women's League began the adoption of ruined villages and churches in Europe, and the huts in France were donated for use in shattered areas, and vestments were provided for use in those churches still standing.

When the Second World War broke out in 1939, the Committee sought and obtained permission from the War Office to resume the running of the Canteens. A new appeal was launched for financial aid and by December 1939 there were three working canteens. A few months later, no less than 11 huts had been established including three in France, and there were more requests coming in.

The first Mass hut during the Second World War was opened by the Harrogate Section of the now Leeds Branch of the CWL, with funds raised by the sections of the branch. It was dedicated in October 1940. This was at Pennypot Army Camp, which is 2 miles west of the town centre. Members of all sections provided vestments, altar cloths and linen, and there were also gifts of a chalice, tabernacle and altar candlesticks.

Pope Pius XII's unofficial visits

The Rome Club was in the grand surroundings of the old Scots College and Pius XII paid many unofficial visits there. He admired the work of the staff and once asked where the League managed to find such people? The League members, now in uniform, under the auspices of the Council for Voluntary War Work, went where the war went – with the Eighth Army to North Africa, Italy, Jerusalem; and were in Vienna, Athens, Iceland, Malaya, Burma and Singapore. In 1945, the League was asked to send mobile canteens and to set up clubs for the Services' personnel in India and Burma. By the end of 1945, no less than 180 canteens and huts were operating simultaneously at home and abroad. At the same time many clubs for troops were closing in Germany, except for those run by the League.

In 1955, the name of the Committee was changed to the 'Catholic Women's League Services Club Committee'. It was invited to join the official body of the Council for Voluntary Welfare Work and, within the Council's charter, the CWL was permitted to organise clubs where there was a predominance of Catholic troops, in any country. In this way welfare work was undertaken for the children of the Army of Occupation, as well as providing books and games. A branch of the League was started by the wives of Catholic Servicemen in the British Army of the Rhine in Germany.

Today, the Services Committee works closely with the Catholic Bishop to the Forces and his principal chaplains. They rely on them as well as the members of the League to inform them of anyone connected with the Services in need of help. Requests are welcomed from anyone, serving or retired, or their dependents. They do not need to be Catholic, only to have a relative who served in the Armed Forces. Some referrals are made through the SVP, SSAFA, Social Services or the Royal British Legion, asking for help to purchase larger items of equipment such as a special bed or wheelchair. Requests are also received from young people needing help with a 'one-off' grant towards books for course work or special equipment. All applications are checked and verified, then agreed by the Committee, but in an emergency a request can be dealt with swiftly. All requests are confidential.

Flip-flops and shorts for Afghanistan

We were informed that flip-flops and shorts were needed for servicemen who were wounded and in hospital in Afghanistan. They were not the seriously wounded but could be waiting for repatriation to the UK. Other than their boots they had no footwear, and flip-flops were needed. For soldiers with leg injuries, shorts were found to be ideal. A consignment of both were sent (courtesy of NAAFI) and acknowledged with grateful thanks.

In 2008, the Chairman and Secretary of the Services Committee were invited to take part in the 50th International Military Pilgrimage to Lourdes as representatives of the League. On 6 June 2009, the 65th anniversary of D-Day, the CWL National Pilgrimage took place, this time to Westminster Cathedral. This proved to be extremely popular, with over a thousand League members attending, and at the end of Mass, to mark the 65th anniversary of D-Day, a crucifix made from the wood of the original cross which stood outside the Forces Hut next to the Cathedral was carried in procession to the great door, where a short service of remembrance took place. In 2012, nearly 100 years after it stood outside the Forces Hut, the League donated the Crucifix to Westminster Cathedral where it now hangs – it has come home!

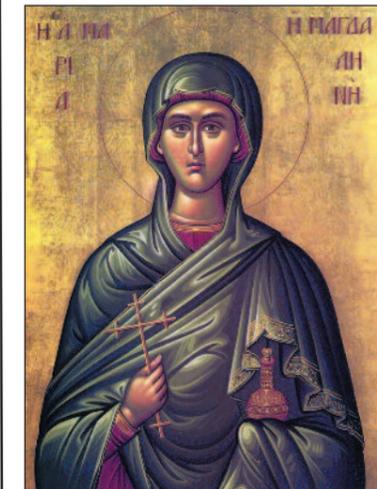
Elizabeth (Bernie) Townsend is the Chairman of the Catholic Women's League's Services Committee. The photos show the St Peter's Forces Hut, which stood next to the Cathedral.



Recreation Room

Apostle to the Apostles

Sharon Jennings



This image is very far from the representations of Mary Magdalene to which western art has accustomed us. There we very often see the picture of a passionate and sensuous woman who, confronted with a greater reality – that of the forgiveness of Christ – has spent the rest of her life in repentance.

Such a picture must surely be true of many saints, but the woman called Mary Magdalene is

probably not one of them. During the Middle Ages, various Biblical Marys were lumped together under the Magdalene brand, so to speak, and the resulting myth – supporting the prevailing view of a weaker but saveable sex, whilst at the same time providing scope for titillation – was enormously popular.

But the Mary Magdalene of the Gospels bears little relation to it. Her presence is mentioned in three stages of Jesus' adult life. Firstly, during his ministry, she was one of the women who, having been healed of 'evil spirits and infirmities', supported Jesus 'from their substance' (Luke 8). Here we read that she had been relieved of seven demons by the Lord. And the face looking out at us from this icon is certainly that of a healthy and completely focused young woman.

Secondly, St Matthew tells us that she was amongst several women who looked 'on from afar' as Jesus was crucified on Golgotha. Again, the icon bears witness to this, for she holds in her right hand an empty cross.

Both St Matthew and St John give long and detailed accounts of Mary's presence at Jesus' tomb on the first day of the week. She and the two other Marys had come to anoint their Lord's body; and we see in her left hand a decorated jar of myrrh – never used, as it turned out, for the body was not there, but instead an angel.

We read in Mark that 'He appeared first to Mary Magdalene', and this is wonderfully elaborated upon by John, in his deeply moving account of their meeting in the garden. In the west we have tended to concentrate upon the 'noli me tangeré' – do not touch me – utterance, as though it would have been something of a rebuff to Mary; but the rest of the conversation, in which she is entrusted with announcing the Resurrection and future Ascension of the Lord, would surely have catapulted everything else from her mind!

Mary loved the Lord so much that she could not run away as the other women had done. She stayed by the tomb, weeping. For this love she was entrusted with announcing the Good News. And with her confident uncompromising stare, she is announcing it again to us.

The Cathedral during the Great War

Patrick Rogers



Three chaplains from the Cathedral, G Lionel Smith, George L C Raven and Joseph Reardon, who left to serve on the Western Front at Whitsun 1915.

At 11.00pm on 4 August 1914, faced with the German invasion of neutral Belgium, Britain reluctantly declared war on Germany. After a brief surge of unrealistic optimism, hostilities dragged on remorselessly for more than four long years until, quite suddenly and unexpectedly, the effectiveness, discipline, unity and resolve of Germany and its allies collapsed. An armistice was declared at 11.00am on 11 November 1918. So how did the war affect Westminster Cathedral, its clergy, laity, liturgy and music?

Initially the war had little effect on Cathedral life. The daily Divine Office continued to be sung in its entirety as before and six Masses were celebrated on weekdays with seven on Sundays. The only changes were that the 8.00am Mass became a War Mass celebrated in the Blessed Sacrament Chapel and followed by Holy Communion, and the rules of fasting and abstinence were suspended owing to the serious difficulty in obtaining 'abstinence food'. Meanwhile, in the nave of the Cathedral, the sculptor, Eric Gill, was hard at

work completing the Stations of the Cross, while decoration also continued in St Andrew's and St Paul's Chapels, though the designer of the former, Robert Weir Schultz (a Scotsman), thought it prudent to change his name to R W S Weir in view of the anti-German feeling which was sweeping the country.

Chaplains don uniform

Just before Christmas 1914 the first Cathedral chaplain (Fr Rusher) donned army uniform and left to minister to Catholic troops on the Western Front, to be joined by three more Cathedral chaplains at Whitsun 1915. The Cathedral Choir, consisting of twenty-five boy trebles and sixteen men, reached the height of its powers in 1914, under the inspired leadership of Richard (later Sir Richard) Terry, its Choirmaster and Director of Music. With the outbreak of hostilities, however, all but one (too old to serve) of the original men singers joined up and the alto parts were taken by the boys who, with the support of a single adult tenor and two basses, became responsible for the choral music of the Cathedral.

Despite the risk of air raids, the Choir School remained open throughout the Great War, unlike in the Second World War when it was closed at the outset. It was reported that during one air raid in September 1917 the choirboys or 'children of the choir' (a term which they hated), finding the crypt full of sheltering adult refugees, played 'Buzz one' in the Song School, their only fear being that of being 'buzzed-out', oblivious to the noise of the bombs and guns outside. Each morning the boys went looking for shrapnel in the playground which was then not covered with asphalt as it is today, and during the day they used the practice trenches, dug there by the London Scottish Regiment in preparation for the Western Front, to practice their own particular and rather dangerous form of warfare. Another occupation was that of collecting the autographs of the famous, including on one occasion at the end of the war, that of Marshall Ferdinand Foch, the Allied Commander-in-Chief.



The entrance to the hut erected beside the Cathedral in March 1916 by the Catholic Women's League. In the background can be seen the parsonage attached to St Andrew's Anglican Church.



The garden restaurant beside the Cathedral, provided for servicemen by the Catholic Women's League in 1917.

De Profundis

The Cathedral was fortunate in suffering no damage from German bombing. The initial threat, from January 1915, came from inflammable, hydrogen-filled Zeppelin airships which, with their slow speed and large size, were vulnerable to attack both from fighter aircraft and from the ground. Priests on the Clergy House roof watched two being shot down in flames on 3 and 24 September 1916. The visiting Bishop of Auckland witnessed the second incident and gave absolution to the Zeppelin crew, reciting the *De Profundis* on the spot where they fell. On 13 June 1917, however, the first daylight bombing raid on London by fixed-wing aircraft was mounted by fourteen Gotha G.IVs during High Mass in the Cathedral, and the *Westminster Cathedral Chronicle* described a raid by about forty such aircraft on 7 July, as observed from the Cathedral roof. By October 1917, the magazine was reporting that 'air raids now seem to be the normal condition of things rather than disagreeable incidents'. On 22 January 1918, the Cathedral crypt was officially inspected and approved as an air raid shelter for two thousand – though no guarantee was given as to its bomb-proof qualities.

On 19 March 1916, the Catholic Women's League (CWL) opened a Soldiers and Sailors Hut (the first to be built) on vacant ground beside the Cathedral to provide meals at any hour, including a hot dinner for sixpence from 1.00-3.00pm, and sleeping accommodation for thirty-two on beds and fifty on mattresses (see pages 12-13). It was intended primarily for

servicemen of all denominations using nearby Victoria Station, the starting point for many on their way to France via Folkestone and the Channel ports. The hut had a large club-room for Catholic servicemen where suitable literature was provided and where they could obtain prayer books, rosaries, medals etc. The hut became very popular and was enlarged in 1917 with a new dormitory, a larger dining hall and recreation room, an open-air restaurant, a CWL Empire Club, a writing room and one where servicemen could talk privately to a priest. So popular was the CWL hut among Americans, after their entry into the war in April 1917, that in August 1918 the 'Knights of Columbus' started work on a separate club for American servicemen in the Cathedral grounds. In June 1917, Cardinal Bourne, fourth Archbishop of Westminster, blessed a life-size wooden crucifix erected by the CWL in memory of servicemen who had used the CWL hut but never returned from the war.

Cardinal Bourne

Cardinal Bourne was also active in visiting Catholic servicemen overseas. During the war he made three extensive visits to the Fleet, as well as visiting the troops on the Western Front, giving a series of addresses, celebrating Mass, administering Communion and Confirmation and distributing religious medals and crosses inscribed *In hoc signo vinces* (By this sign you shall conquer). On 26 January 1917, Bourne embarked on a fifteen-hour train journey from Rome to visit a British naval squadron anchored off Italy, breaking his journey to bless and pray for eight French soldiers who had just been



Cardinal Francis Bourne with Catholic naval officers during his visit to the Fleet at anchor off Italy in January 1917.

killed in a collision between a troop-train and a goods-train. On arrival on board the English flagship the Cardinal was introduced to the Catholic officers, including an old Westminster Cathedral choirboy, Sydney Jones, who had joined the navy on leaving school. On the Sunday, the Cardinal celebrated Mass for all the Catholics of the squadron and distributed medals, which had been specially blessed by the Pope in Rome, of St George (patron saint of England), St Martin (patron saint of fighting men) and St Barbara (patron saint of gunners). The reverse had the figure of Our Lady with the inscription *Mother of God, protect our country and our home.*

Casualties mount

As the war continued, so casualties mounted. On 18 June 1915, the Choir School mourned the death of its first two victims with a Solemn Requiem in the Chapel of St Gregory: John Owen had emigrated and joined the New Zealand Expeditionary Force; he was killed at Gallipoli with the ANZACs on 8 May. Siegfried Brockbank of the Middlesex Territorials was killed by a shell in Flanders on 8 June. They had been contemporaries at the Choir School from about 1904 to 1910 and died aged eighteen. Among the men of the choir to be killed was the principal tenor, A Thorogood, who died at the Somme in 1917. Throughout the war the Cathedral celebrated



Cardinal Francis Bourne taking the salute of the Royal Dublin Fusiliers on the Western Front in December 1917.

Solemn Requiem Masses for the repose of all Catholics who had died for their country, with special Masses after events such as the inconclusive naval Battle of Jutland on 31 May 1916 and the death of Lord Kitchener aboard HMS Hampshire five days later. There were also Solemn Requiem Masses held to honour the Allied war dead, particularly those of France on its national day of 14 July, attended by Cabinet Ministers, diplomats and military personnel, with music provided by the Brigade of Guards.



The north wall of the Chapel of St George and the English Martyrs inscribed with the names of Catholic servicemen killed in the Great War.

By June 1915, there was a feeling in the Cathedral that one of the chapels should be dedicated to Catholics who had been killed in the war and in which Masses could be said for them. The obvious chapel was that of St George and the English Martyrs. The following year the first names of the dead were inscribed on the north wall of the chapel and regular memorial Masses were held there. Another war memorial was erected beside the baptistry: a wooden statue of St Christopher, patron saint of sailors and travellers, was donated by the writer Hilaire Belloc after seeing his son, Louis, leave for France. It became a focus for Catholics seeking the protection of St Christopher for those leaving for the Front. The Royal Navy successfully protected the troops crossing the Channel but Louis Belloc, a member of the Royal Flying Corps, was killed in action while bombing a German transport column at Cambrai in August 1918.

The Cameron Highlanders

Remembering the Thirty-Three buried in a Cave

On 25 September 1914, 33 men from the Cameron Highlanders were buried alive in a cave when it was shelled during a battle. This article, written by the great-granddaughter of one of those men, whose name is listed on the Cathedral's War Memorial in the St George's Chapel, is dedicated to the memory of those fallen Cameron Highlanders, as well as to the memory of all the hundreds of thousands of others who lost their lives in the First World War.

Victoria Hayes (née Miers)

In St George's Chapel, second on the left as you enter Westminster Cathedral, there are marble panels along the back wall commemorating servicemen who gave their lives in battle and who are prayed for in the Cathedral. It is here that I came upon the name of my great grandfather, Captain DNC Miers, on the plaque for the Catholic Soldiers Association.

Douglas Nathaniel Carleton Capel Miers was born in 1875 in Perthshire, educated at the Oratory near Edgbaston and at Downside. He joined the Cameron Highlanders in 1896, fighting in both the Sudan and the Second Boer War. On Wednesday 12 August 1914, aged 39, he marched with the 1st Battalion of the Cameron Highlanders out of Edinburgh Castle to go to war in France, leaving behind his wife Margaret and 4 young children. Within six weeks he and most of those men were dead.

Having survived the Battle of the Marne, and the first days of the Aisne with its huge casualties, Miers found himself in temporary command of his regiment. The Germans had taken up a defensive position on high ground above the river Aisne, and on 23 September he wrote to the editor of his regimental magazine: 'I suppose this is the longest battle on record; it started on the 12th (or 11th) and is still going on.' It seems incredible that in the midst of such carnage and destruction anyone found time to write letters; yet, a few days earlier, on 17 September he had written to his eldest son, my grandfather (aged 11):

'It is hard to write lying in a hole dug out in the side of a bank. We call them "FUNK" holes ... We have had some very hard fighting for the last 4 days and nights. We attacked the Germans and then they attacked us ... we lost a lot of officers - all my subalterns have disappeared. It is horrid, wet and cold and I have not washed for over a week and am a filthy sight and covered with mud but am as fit as anything...'

This battle, the First Battle of the Aisne, was an attempt by the Allies to break through the German armies and the British soldiers were at a disadvantage, having to fight up slopes in the teeth of heavy German artillery and machine gun fire. Early on the morning of 24 September the Camerons were sent 'to relieve the Black Watch on a ridge, north of Verneuil ... The ridge was rather an isolated one, and we held the top of it ...'. On the following day, amidst heavy shelling from the

Germans, Miers was hit by shrapnel and went to the battalion headquarters to send for the next senior officer, while he went to have the wound dressed. According to one of the few survivors from the cave, Bandsman Roshier, 'the headquarters occupied a cave about 10 square yards in size, 10ft high. About 6.00am Douglas got hit slightly by shrapnel in the arm ... Douglas started to go out of the cave ... but, a shell falling near, he returned ... all of a sudden a big shell must have fallen on top of the cave, as I never heard any explosion, but we were all buried. When I came to I found my head sticking out of the earth but could not move. I feel absolutely sure that all inside the cave were killed. There were five officers and about thirty men.'

Two days later, on 27 September, in a most poignant letter, Captain Brodie, despite his own exhaustion, sorrow and bewilderment, found the time to write to my great grandmother: 'I am so sorry to have to write you such dreadful news and there's only a moment. Miers [and the others] were all killed instantaneously on 25th by a huge shell bursting on the trench they were in. I have buried them in Bourg church-yard and got a priest for your husband ... I am now the senior officer left'. Brodie himself was killed on 11 November in Flanders. Of those who had marched out of Edinburgh Castle in August hardly any survived.



Retirement and Golden Jubilee

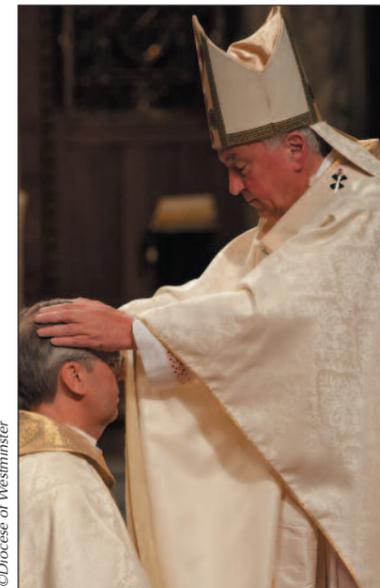
On Saturday 24 May, Fr Tony Brunning offered a Mass of Thanksgiving for the 50th anniversary of his ordination to the priesthood. He was joined by several other priests, including Fr Bill Wilby, who was ordained with Fr Brunning on 23 May 1964. Following the Mass, a party for both priests was held in the Cathedral Hall. Fr Brunning entered retirement and left the Cathedral on Tuesday 10 June. The Cardinal came to bid him farewell. There will be an opportunity to say 'goodbye' to Fr Tony Brunning during the Summer, when he will return for a joint farewell party for him and Fr Paulo Bagini.



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Bishop Hudson's Episcopal Ordination

These photos were taken during the episcopal ordination of Bishop Nicholas Hudson, the new Auxiliary Bishop for Westminster. A report on the day may be found on page 11. All at Oremus congratulate Bishop Nicholas and welcome him to the Diocese.



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Mass for Matrimony

Over 600 couples with a combined total of 20,823 years of marriage attended a Mass of Thanksgiving for the Marriage in Westminster Cathedral on Saturday 7 June at 3.00pm. The Mass was celebrated by Cardinal Vincent Nichols, and was a Vigil Mass of Pentecost. The photo shows Cathedral volunteers Noel and Ellen Cahill meeting the Cardinal and Canon Tuckwell after the Mass. They are celebrating 50 years of marriage this year.

Noye's Fludde

The Westminster Cathedral Choir School Chorister Outreach Project hosted its fifth and most ambitious concert on 11 June, with a performance of Benjamin Britten's *Noye's Fludde* (Noah's Flood) at the Cathedral. Several hundred children from eleven primary schools in the Diocese of Westminster as well as the choristers from Westminster Cathedral Choir School took part in the concert, which was directed by Martin Baker (Master of Music). The children worked with professional opera singers and musicians. Giles Underwood starred as Noye and Kate Symonds-Joy as Mrs Noye. The main photo was taken during the dress rehearsal. The smaller photo (bottom right) shows a representative from Waitrose, who sponsored the event, handing a cheque to Edward Symington (Organ Scholar) and Eileen McDade (Choir School).



©Oremus

Our Lady of Perpetual Succour

A new shrine dedicated to Our Lady of Perpetual Succour (Help) was erected in the Cathedral on 10 June. The shrine is situated near St Patrick's Chapel and has been erected in honour of the fact that the Cardinal's titular church in Rome, *Santissimo Redentore e Sant'Alfonso*, houses the original image.



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Certificate of Excellence

Westminster Cathedral is delighted to have been named a TripAdvisor 2014 Winner and awarded a Certificate of Excellence. The award, which celebrates hospitality excellence around the world, is given in recognition of the Cathedral consistently earning outstanding feedback from TripAdvisor travellers. Pictured with the certificate is Sarah Dorgan, the Cathedral Manager.



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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. If you are waiting for an event or anniversary in which you took part or which features you, please be patient. We will get round to publishing your story and hope to include many in the September issue. In the meantime, please visit our Facebook or Flickr pages for more photos of events: www.facebook.com/westminstercath and www.flickr.com/photos/westminstercathedral

Sanctus Immortalis, Miserere Nobis

Reflecting on the First World War Centenary

Colin Mawby, KSG



Celebration is a much over-used word. We speak of celebrating the Olympics, celebrating a lottery win, but how can these ephemeral happenings possibly compare with the celebration of the Mass? How can one word be used in such differing circumstances? The Mass is timeless and sublime – beside it all other forms of celebration vanish into total insignificance.

The devaluation of language is an unfortunate consequence of modern living. This is profoundly true when the word is used to describe the events marking the centenary of the First World War. We all salute the bravery of the soldiers who fought, their determination, perseverance and the manner in which they endured extreme suffering, but how can we celebrate the millions of servicemen killed or maimed; the devastation of entire families; the children deprived of fathers, wives transformed into widows, the destruction of many areas of Europe and beyond and the slaughter of so much artistic genius? What about the kings, emperors and politicians who, through a lack of wisdom and vigilance, allowed all this to take place? Why was there no political leader who was prepared to say: 'This must not happen?' Are these reasons for celebration? Sadly one can still spot the concept in the design of the two-pound coin to be issued to mark the centenary. It contains a portrait of Lord Kitchener and his phrase: 'Your country needs you'. Joy has no place in this centenary, imperialism must be buried and never resurrected.

Words, carefully manipulated, are often used to create a national perception of events at variance with the truth. People accept what they are told and adopt the sentiments they express. In war they are used to disguise reality, hide its horrors and, often, prevent an understanding of what is really happening.

The abuse of language is found in the noble and resonant words that have been written to cover up the reality of war. The poignant poem of Robert Binyon, written in 1939: 'They shall not grow old, as we that are left grow old: Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning we shall remember them'. Read this alongside an extract from the diary of a soldier written at Ypres

in 1917: 'The men are in a cellar, indescribably filthy, with an awful odour and three inches deep in water. Here they have to rest, sleep and eat if they can. I should be down with them but preferred risking it above ground in a tin hut (which was continually shelled.) I've read so many descriptions of the ruin and devastation caused in this war. Famous literary men have tried their powers of description and all (with the possible exception of Gilbert Frankau) have failed to convey the repulsiveness of the scene.'

How many of us 'remember them'?

Again, I saw an account by a member of a burial party describing what he had witnessed – too hideous to include in this article. Well over a million wartime diaries and letters have been put on line. Reading a few tends me to agree with Binyon, we should remember these tragic young men at dawn and sunset but how many of us do? Very few I suspect.

A famous example of deception in language is to be found in the ode by the Roman poet Horace, which contains the line '*Dulce et Decorum est pro Patria Mori*' (It is sweet and proper to die for one's country). Wilfred Owen destroyed this myth in his horrific poem describing a gas attack that uses the line as its title. He concludes: 'My friend, you would not tell with such high zest to children ardent for some desperate glory, the old lie: *Dulce et Decorum est pro Patria Mori*.' Despite this, the phrase is still used to justify the ghastly slaughter of the trenches. Consider the euphemism 'fallen' rather than 'killed' and the phrase: 'They gave their lives'. The latter might well apply to the many volunteers, but it cannot be relevant to the millions of conscripts. Their lives were taken from them by political leaders unwilling to prevent war or negotiate an early armistice. My *bête noir* is the phrase: 'He had a good war'. What is a good war? Perhaps it refers to those who made millions out of producing and selling armaments – they certainly had a 'good war'. Language is one of God's greatest gifts, it should never be used to put a comforting gloss on terrible events or stoke up a warm patriotic glow when terrible things are happening. It demands to be treated with care, honesty and respect.

Benedict XV – He spoke the truth

One of the few men who spoke the plain unvarnished truth was Pope Benedict XV. Elected in 1914, he spent the war attempting to broker peace. On 5 May 1917, he wrote: 'My earnestly pleading voice, invoking the end of the vast conflict, the suicide of civilized Europe, was then and has remained ever since unheard. Instead it seemed that the dark tide of hatred grew higher and wider among the belligerent nations, and drew other countries into its frightful sweep, multiplying ruin and massacre'. In August 1917, Benedict XV circulated peace proposals to the warring nations. They were either rejected or ignored.

If only the world's leaders had shown the honesty and vision of the Holy Father, peace would have come much

sooner. Unfortunately, not one of them had the courage to stand up and say: 'This war must stop'. When one visits the vast military cemeteries it is surely right to consider the circumstances of those in power who caused them. Rather than sporting medals and titles, they should have been wearing sackcloth and ashes. Their posturing is thrown into sharp perspective by the tens of thousands of headstones which can be seen in those sad graveyards.

The total negation of the teaching of Christ – 'Blessed are the Peacemakers' – is summed up in Wilfred Owen's poem, based on the story of Abraham and Isaac: *The Parable of the Old Man and Young*, which is so movingly set in Britten's *War Requiem*:

Isaac addresses his Father:

*'Behold the preparations fire and iron
But where the lamb for the burnt offering?
Then Abraham bound the youth with belts and straps...
And stretched forth the knife to slay his son.
When lo! An angel called him out of heaven
Saying, Lay not thy hand upon the lad,
Neither do anything to him. Behold
A ram, caught in the thicket by its horns;
Offer the Ram of Pride instead of him
But the old man would not so,
But slayed his son,
And half the seed of Europe, one by one.'*

Christ's teaching has the power to transform

I also find the regular performance of nationalistic songs deeply distressing. The world cries for peace, but the words of 'imperialism' are sung. The Last Night of the Proms is a case in point. The audience still sings: 'God who made thee (England) mighty, make thee mightier yet' ('Land of Hope and Glory'). How do these sentiments fit in with the teaching of Christ: 'Love thy neighbour'? These songs sometimes blind us to the real nature of war, dispensing instead a 'cosy' feeling.

Europe must continually learn from the disaster of the First World War, but it is essential that the language describing this event is honest and realistic. Instead of 'celebrating' this Centenary, let us pray that nothing like it will ever happen again. An essential part of our prayer must be that our leaders follow Christ's teaching and allow it to guide their actions. 'Love thy neighbour as thyself' should be the politician's motto. They must seek to be statesmen and rise above petty politics. They need vision, the vision to understand that the teaching of Christ could totally change the future of the world. Celebration and war have nothing in common; objectivity and honesty in language are stepping-stones to a better understanding of the First World War. Much prayer is needed.

Colin Mawby is an acclaimed composer and organist and a former Master of Music at Westminster Cathedral. This article is a personal reflection by him and does not necessarily represent the views of Oremus.



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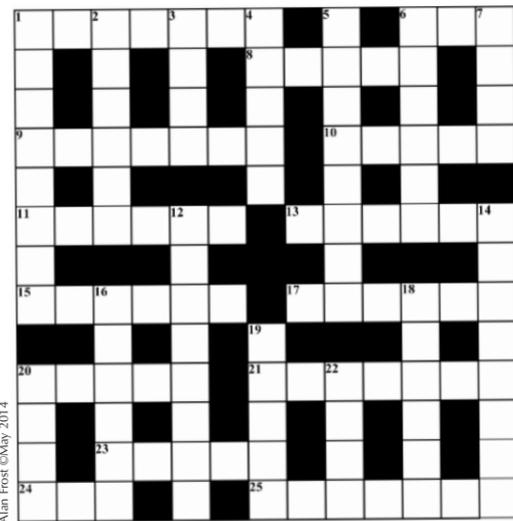
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Oremus Crossword



Clues Across

- 1 London Borough and Palace of the Archbishop of Canterbury (7)
- 6 'Ad maiorem --- Gloriam', motto of the Society of Jesus ('To the greater glory of God') (3)
- 8 King Saul's military commander referred to throughout Books 1 & 2 of Samuel (5)
- 9 ----- Challoner, great Bishop and Vicar Apostolic during 18th c., buried in the Cathedral (7)
- 10 ----- Street, location in the City of St Mary Moorfields Church (5)
- 11 *The Chronicles of -----*, classic by C S Lewis (6)
- 13 Name of Museum and Library in Russell Square, London dedicated to studies of the Holocaust (6)
- 15 ----- Abbey, famous monastic foundation in West London (6)
- 17 Oriental Orthodox Christian Church of Egypt and the Middle East from very early times (6)
- 20 Part of the Cathedral dedicated to St Peter and containing tombs of several cardinals (5)
- 21 Mythological husband of Eurydice in Gluck's opera (7)
- 23 Office of prayer following Matins (5)
- 24 & 5 Down: Dominican artist (15th c.) of profound works, some in National Gallery (3,8)
- 25 *The -----*, Shakespeare's last play ending with a personal Catholic epilogue (7)

Clues Down

- 1 St ----- of Brindisi, Doctor of the Church, Feast Day 16 July (8)
- 2 Textile trader and member of the leading Livery Company of the City of London (6)
- 3 Book of the Old Testament (4)
- 4 Composer of 12 'London' symphonies, one named *The Miracle* (5)
- 5 See 24 Across
- 6 John, Catholic Poet Laureate who wrote *The Lion and the Panther* (6)
- 7 A religious image, numerous examples in mosaics in the Cathedral (4)
- 12 & 16 Down: Saint founder of the Society of Jesus, Feast Day 31 July (8,6)
- 14 A Catholic who refused to attend C of E services during the times of persecution (8)
- 16 See 12 Down
- 18 & 20 Down: Symbol before the key signature at beginning of a bar in a musical score (6,4)
- 19 English composer whose works include *The St Paul's Suite* (5)
- 20 See 18 Down
- 22 Tree associated with pilgrims and the approach of Easter (4)

Answers

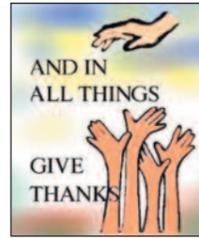
Across: 1 Lambeth 6 Dei 8 Abner 9 Richard 10 Eldon 11 Namia 13 Wiener 12 Ignatius 14 Recusant 16 Loyola 18 Treble 19 Holst 20 Clef 22 Palm Down: 1 Lawrence 2 Mercer 3 Ezra 4 Haydn 5 Angelico 6 Dryden 7 Icon

Giving Thanks to God

Every month in the St Vincent de Paul Primary School, next to the Cathedral, we have a themed prayer focus reflection. The theme for the July prayer focus is 'Thanksgiving'.

July's Prayer

*O God of life and love,
We come before you in praise and thanksgiving.
We thank you for all you have given us this year.
The lessons we have learnt,
And for all we have managed to achieve
Both inside and outside the classroom.
Thank you for all our friends
And those with whom we have spent this year.
Thank you for our teachers,
And all those who work alongside us in our school.
We pray we will enjoy our holiday,
A time of rest and play,
To enjoy the beauty of your creation.
We praise you,
We thank you
And we bless you,
Great and wonderful Creator God.
Amen.*



A Reflection on Thanksgiving

Maud Lindsay, aged 11

In our school each year, during the month of July, we think about 'Thanksgiving'. This is our July Prayer Focus as it is the end of the school year, so we take time to thank God and those around us for the times we have been helped to achieve something or when we have needed support. We should thank God for all the things He does for us: we can do this in our prayers.



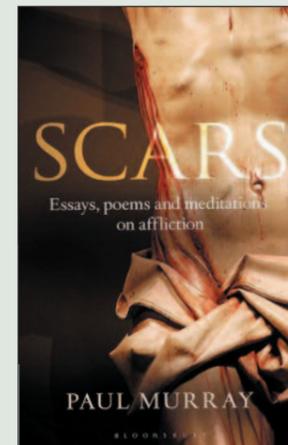
Saying thank you is important and saying thank you directly to the person who has helped spreads goodness and happiness and encourages people to help each other.

Do we remember to say thank you to people around us, even for little things? Holding a door open? Passing something to us? Helping if we fall or giving us a gift? We often ask for God's help when things are going wrong, but how often do we remember to make the effort to go to pray and say thank you afterwards?

We remember the leper who said thank you in the story from the Gospel of Luke (17:11-19). On his way to Jerusalem, Jesus travelled along the border between Samaria and Galilee. He was walking into a village, when ten men who had leprosy met him. They stood at a distance and called loudly to Jesus, 'Jesus, Master, have pity on us!' When he saw them, he said, 'go show yourselves to the priests.' As they were leaving, they were cured. When one of the cured men had seen he was healed, he came back praising God in a loud voice. He threw himself at Jesus' feet and thanked him, even though he was a Samaritan. Jesus asked, 'were not all ten cleansed? Where are the other nine? Has no one returned to give praise to God except this foreigner?' Then he said to him, 'arise and go; your faith has made you well.'

Let us always try to be like that leper who returned to say thank you to God and to make an effort to say thank you to those around us for the things they do, however great or small those things are.

A Certain Witness of Hope



Scars: Essays, poems and meditations on affliction

Paul Murray OP
Bloomsbury 2014
£12.99
198pp

Gill Ingham-Rowe

This book is made up of three distinct sections under the general theme of affliction, the first two of which are re-prints from previously published articles.

Murray's declared concern is to 'give voice to certain witnesses of hope', and this is certainly achieved in the first part, itself a collection of previously written essays. Entitled 'Impossible Words', the section explores expressions of many different kinds of suffering: imprisonment, catastrophe, war, sudden loss, bodily sickness, persecution, martyrdom, spiritual crisis and so on. The opening chapter 'The Fourth Friend' asserts the invaluable place of formal expression, particularly poetry, during and following times of affliction. The title is taken from a commentary by the English Dominican, Victor White, upon the Book of Job. He points out that Job – surely a representative of 'the afflicted human being' – is uncheered by his first three friends, the infamous 'comforters', with their 'long, rational and somewhat boring speeches.' However, Elihu, the fourth friend speaks as a poet, describing 'the vastness and incomprehensibility of God and the limitations of human consciousness'.

The following chapters of this section explore and quote liberally the poetic expression of many different people in situations of extreme affliction, both ordinary people moved to write, and established poets – chief among the latter St John of the Cross and Gerard Manley Hopkins. Many of the poems quoted are very moving, in particular the poems of Sister Joan – a dying friend and correspondent of the author – in which the combination of very ordinary language with mystical 'nothingness', will strike a chord with many of us:

*You know the anguish of my heart,
my weakness and apathy;
my fear of wantonly breaking faith
by denying my great need, disowning my incompleteness
(DIY person that I am).
Be both merciful and ruthless in your loving:
hollow me out for your possession,
flow into my emptiness,
and where NOTHING is the small fool will stay.
Lord have mercy on your people.*

The second part of the book contains extracts from four volumes of Murray's own published poems, inspired not only by his own personal experience but also by his close encounters with the suffering of others. Many of them are addressed to people to whom he has ministered – although of course we are given no indication of the circumstances. There is a confident musicality to many of these works; the imagery, largely drawn from the natural world, is archetypal, and the language conversational. The theme of his book is summed up neatly here:

*In the End
That they know it
or not, that we
know it or not
is not important.
What matters is
that all of us, all
of them, lovers
and madmen, mothers
and sad men – all
sing from a wound.*

The final section comprises Murray's own meditations on the greatest but most hope-filled suffering of all, the Crucifixion, and in particular Jesus' last words from the cross. Each of the seven sections is quite short and ends with a quasi-poetic prayer or exultation. Most interesting are his thoughts upon Jesus' words to his mother, in which he sees the creation of a new community of love amid the most extreme anguish. This meditation concludes:

*You are not without me.
Not for a moment have I forgotten you.
The wound
In your heart which aches with pain
and loneliness
I have made my own.*

And this has been Murray's message throughout: sufferers are not alone, and the poetry of affliction is a sign of that.

A.U.S.S.I.

(Alumnarum Ursulae Societe Sanctas Internationalis)
International Association of Ursuline Past Pupils

A.U.S.S.I. meets in the UK four times a year at Westminster Cathedral with lunchtime Masses in January, June and November, followed by an optional Lunch. An Annual General Meeting also takes place in October in the Hinsley Room. All past pupils of Ursuline schools in Europe are members and are most welcome. There are no subscriptions. A.U.S.S.I. is governed by the General Assembly of The Ursuline Order under the Mother General in Rome.

For more information, please contact the President-secretary Mrs Therese Havery – Tel: 020 8203 3167 or visit: <http://www.aussigb.com/>

If you would like to contact fellow past Ursuline pupils in a social way, this could be for you!

The Incident at The Windmill

Christina White



and pretty interiors with lots of English porcelain and more horses. Lots of horses. In fact horse paintings dominate – (it does say this on all the literature). Certain members of the Friends, who shall remain nameless, were clearly up on their racecourses and shall be contacted for hot tips before the St Leger. We were just getting into our stride – with a visit to the former music room, now the main lobby of the house – when a loud peal of thunder and crack of lightning set the alarms off and we were asked to leave owing to ‘health and safety’ and, no doubt, a hefty insurance premium. It is rather alarming to have to walk outside in a cracking thunderstorm, sporting large metal-tipped golf umbrellas. But the Friends are made of sterling stuff and despite the imminent peril expressed some relief at the prospect of tea and homemade cake and no more ‘hosses’. The tea was splendid. As we fogged up the old stable block, some daring souls made a quick run through the torrential rain to view the gardens; the rest of us asked for more hot water and had a second cup.

Soggy footed and with no National Trust bookshop to mooch around, a tactical decision was made to head for the hills 20 minutes earlier than anticipated. We made darting sorties to the coach as the rain continued relentless and then settled back for the journey home to London and the Ballot Box (it was election day). Lucky travellers who fall asleep in ten minutes were soon awakened as the coach came to a grinding halt outside a local Northamptonshire hostelry and so our two hour sojourn at The Windmill began. We are used to bad weather on occasion – the deluge that accompanied the Friends’ Pugin Trip to Ramsgate still looms large – but mechanical breakdown is something else. With a certain wartime spirit we shared the soggy remains of packed lunches and hunkered down in the pub waiting for rescue. The Windmill clearly wasn’t used to Friends’ visits and within a very short period of time had ‘run out’ of wine, glasses, crisps and tomato juice. There was however a splendid camaraderie. On the journey home – for

eventually we were rescued – the first pub passed was greeted with the shout: ‘Let’s break down here!’ It could have been worse – two hours on the hard shoulder with no facilities doesn’t bear thinking about. Safe to say many of the Friends who were present at the Incident at the Windmill have already volunteered for the next outing; a true band of brothers, indeed. Our visit to Arundel will be lovely. Enjoy the summer!

Forthcoming Events

3 July: Arundel Cathedral and Castle. Mass will be celebrated in Arundel Cathedral. Afternoon tour of the castle and tea. Coach will depart from Clergy House at 8.30am. £45.00

16 July: Katherine of Aragon Day. Visiting Kimbolton School – formerly Kimbolton Castle – where Katherine lived and died and Peterborough Cathedral, where Canon Christopher Tuckwell will celebrate Mass. Tickets £43.00 (lunch included).

12 September: The Challoner Dinner in the presence of His Eminence Cardinal Vincent Nichols. The Oxford and Cambridge Club. 7.00pm – Black Tie. £120.00

15 September: The Wartime Paintings of Stanley Spencer in Cookham and in the afternoon a visit to the newly-restored Sandham Memorial Chapel. Coach will depart at 8.30am. Tickets £43.00

26 September: Afternoon tour of Kenwood House with Paul Pickering. Meet at Finsbury Park Station Wells Terrace Exit at 1.30pm. Tea included £17.00

How to contact us

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

Registered Charity number 272899

Pouring rain, and London’s history...



Joanna Bogle, DSG

I spent part of May walking along by the Thames beneath a big umbrella, apparently talking to myself. What I was actually doing was making a series of TV programmes for EWTN, the American Catholic TV network, about London’s Catholic history.

The idea emerged from the Catholic History Walks, which take place regularly around London, mostly starting from Westminster Cathedral. They have proved extremely popular. Londoners don’t know enough about their history, and many have never bothered to explore it at all. They don’t know that you can stand on a traffic island near Westminster Bridge, with the Houses of Parliament on one side, and Westminster Abbey on the other, and a thousand years of history in between. They don’t know that this whole area, including the land where our own Westminster Cathedral stands, was once known as Thorney Island, and that it was drained and made fruitful by the monks from the Abbey. They see streets named after saints – St Ann, St Matthew – and don’t make a connection with the monks of long ago...

The series for EWTN consists of five programmes, and you will be able to watch them later in the year. One concentrates on the Tower of London: built originally as a fortress but later rather better known as a prison, where hideous things were done and brave men suffered. Another features Chelsea and St Thomas More. Another explores the story of Saxon and Viking battles at London Bridge – and includes a visit to the Anglican Southwark Cathedral and to the Catholic Church of the Most Precious Blood. The latter is the only other church in Britain named in honour of the Precious Blood, the better-known one of course being Westminster Cathedral.

And Westminster Cathedral of course features in the series – its history, its architecture, the stories connected with it, including the visit of HM the Queen, and the two great Papal visits that are now honoured with commemorative stones at the door and at the entrance to the Sanctuary.

Filming the series was fun and also hard work. It rained and rained – keeping the cameras dry was a problem, keeping me dry was not so easy either, as it is impossible to hold an umbrella all the time if it blocks an important view. But it is so interesting to bring history alive: to see the tide ebb out along the Thames to reveal a wide shore, and an old jetty or two, and to ponder the ships and trade and battles and adventures that this river has seen, to walk along by old warehouses that



are now smart flats and coffee-shops, to visit churches and cathedrals and the Borough Market, to cross Tower Bridge with its stately towers and magnificent engineering.

I asked Sara de Nordwall, a member of the Catholic Voices team and herself a poet, to read Wordsworth’s *On Westminster Bridge* and we pondered how London had changed in the years since he wrote it. I talked about Edmund Campion and other heroic martyrs in the shadow of the Tower. And I found the house where Catherine of Aragon stayed when she first arrived in London – a young Spanish princess, pledged to marry Prince Arthur, son of Henry VII.

TV can give you a good taster of London’s history, but the best thing is to take part in a Walk and enjoy it all at first-hand. Come along to some of the History Walks – they are advertised in this magazine, and there are handbills in the Cathedral. And in addition to the informal Walks, there is a splendid annual Procession which goes across the Thames and gives witness to our Faith. Book this particularly important date now: Saturday 18 October, the ‘Two Cathedrals’ Procession, linking Westminster Cathedral with St George’s Cathedral, Southwark. Starts 1.30pm for 2.00pm from Westminster Cathedral.

Westminster Cathedral Primary School

Marking 50 Years in Pimlico

Thomas Doherty



Fifty years ago, Westminster Cathedral Primary School relocated to Bessborough Place, Pimlico – its current home! It is this move that we are remembering and celebrating this year, and we are delighted to commemorate it.

There will be much to enjoy as we reflect on 50 years and this will culminate on 4 July when past and present friends of Westminster Cathedral Primary School join together for a special Mass celebrated by our parish priest, Canon Pat Browne, and Bishop Nicholas Hudson, the newly appointed Auxiliary Bishop for Westminster.

During this academic year, past pupils and teachers have been invited back to speak to the current pupils and share their memories of their time at the school. Pupils are also completing history projects to mark the anniversary and a museum has been set up in the school hall to exhibit a number of items that have been kindly lent to us by past friends.

This is my first year as Headteacher of this wonderful school and I am honoured to lead it during such a special year. The celebrations have enabled me to find out so much about the distinguished history of the school and the message 'you have a great deal to live up to' is strong and loud!

The school was founded around 1849 and dedicated to St Mary. It was first housed in two cottages on Horseferry Road and in 1850 was moved to Great Peter Street. Originally

administered from Farm Street by the Jesuits, it was taken over by Westminster Cathedral when the Cathedral was built in 1903. It is now in the parish of Holy Apostles, Pimlico.

I have been delighted with the wish from so many to be involved in these celebrations and am truly grateful for the time that so many past pupils, parents, teachers and governors have given.

Mrs Cotter is someone that must be mentioned! She is an inspirational lady who taught at the school from 1949-1986. So many have mentioned Mrs Cotter when we have spoken of the school history and I have heard of how respected, admired and loved she was. Mrs Cotter still lives locally and has been in contact with the school to ensure that she, along with many others, can be part of our many celebrations.

Pupils, parents and teachers need schools but we must not forget that schools need governors – committed and skilled volunteers who give of their time and talents. The preparation for these celebrations has time and time again highlighted these amazing people – the unsung heroes of our schools.

Our past pupils, families and staff make 50 years of Westminster Cathedral Primary School worth celebrating. I look forward to celebrating our past 50 years with those friends past and present. Together we will remember the past, chat about the here and now, and ask God's blessing for the next 50 years!

Friends of the Holy Land

Helping Christians in the Land of Our Saviour

Sean Higgins

Green was very much in evidence as we left England for the Holy Land on St Patrick's Day (17 March), and Spring had arrived in the Eastern Mediterranean as we alighted on the first day of the pilgrimage at Capernaum and the Primacy of St Peter.

Arriving by coach late evening on the shores of the Sea of Galilee, we were at once aware of the special nature of the pilgrimage, following the footsteps of Jesus, though on a coach. Our spiritual director, Mgr Mark Crisp from Wolverhampton, provided excellent guidance, Catenian Grand President John Rayer lead by example, always the first to launch into hymns, and my fellow pilgrims who filled the coach strangers at the airport were good friends when we parted. A coach full of pilgrims ranging in age from early 50s to early 80s was making a twelve-day passage through the biblical landscape of the Holy Land, warmly greeted by all we met, including other pilgrimage groups and an Irish soldier from the UN contingent based on the Golan Heights above Galilee, a reminder of the fact that this has been a troubled home for many since the time of Christ, 2000 years ago. In

this context, the quiet dignity of many was very moving.

Our first guide, Rami, a well-informed and articulate Palestinian Christian living in Beit Sahour, provided moving but factual



information along our route from Tiberius to the River Jordan, through Nazareth, Cana, Jerusalem and Bethlehem. From the Jordan crossing over the Allenby Bridge we were treated to the majestic biblical scenery of the Hashemite Kingdom and another great guide, Mo. We even saw the greening of the desert after four days of rain and the flowering of the national flower of Jordan, the rare Black Iris. Truly, we were blessed with good fortune.

The calm of the Lake, including quiet reflection during our short boat journey and the pertinent daily readings on the shore side, would be in sharp contrast to the noise and bustle of Jerusalem. We visited the Wailing Wall, above which stands the Dome of the Rock, the Al-Aqsa Mosque, then on to the Church of the Holy Sepulchre, all features of the historic sites that make this city a centre of interest for the three Abrahamic faiths. The noise and smells of the cobbled streets, the press of one person against another at the pinch-points created by the barriers to movement made our commemoration of the Stations of the Cross feel as it may have at the time Christ walked the route. Soldiers, noisy crowds, vendors and hawkers plying their trade created all the cacophony of a biblical scene.

And so to Bethlehem and the practical aspects of support from Friends of the Holy Land and its many supporters. Over dinner at the reception for the pilgrims at the comfortable Manger Square Hotel, a small example of the practical side of FHL's work was in evidence as everyone was given a coloured souvenir candle, made in Bethlehem, courtesy of Laila Tours. With my sales hat on, I then sold three more cases of candles to my new friends, raising much needed revenue for this job-creating initiative.

On my third visit to the Holy Land, though my first as a pilgrim, I was struck by the nature of the wonderful experience of sharing this with a group, and the companionship it engendered. Daily prayer and reflection was juxtaposed with the stark reality of the life of Palestinian Christians in the UN defined Occupied Territories of the West Bank and in Israel. Our coach passed freely through check-points and borders, in contrast to the restrictions placed on the indigenous population of Palestine.

So 'Cheers!' to Rami and *Shukran*, 'thank you' to our Arab drivers and guides, and *As-salamu alaykum*, *Shalom*, *Peace be with You*.

One last thing – you really should go and experience it. And you can go sooner rather than later, with the Westminster pilgrimage. I encourage you to go, meet local Christians and walk in the footsteps of Christ in the year Pope Francis made his first visit to the Holy Land.



On 14 May, Jim Quinn, FHL's Chairman, and Peter Rand, Vice-Chairman, received a cheque for £85,000 from the people of the Diocese of Westminster, and the Archdioceses of Birmingham and Liverpool, and had been raised to mark the Archbishop's appointment by Pope Francis as Cardinal.

It was Cardinal Nichols' personal decision to give the money raised in the parishes 'to the suffering church in the Holy Land', through FHL. The Friends of the Holy Land are most grateful to the Cardinal for this generous gesture, and, of course, to the many people across the three archdioceses who contributed.

Sean Higgins is Director of Development for the Friends of the Holy Land

Reliquary of St Oliver Plunket



Reliquary of St Oliver Plunket

From *Westminster Cathedral: Building of Faith* by John Browne and Timothy Dean (Booth-Clibborn Editions 1995):

‘A jewelled silver chasse decorated with celtic scrolls, coloured stones and two hinged handles, the base sliding to reveal a wooden casket with a silver plaque engraved ‘Blessed Oliver Plunket, Archbishop of Armagh martyred at Tyburn July 1st 1681’, containing a glass ossiary [sic] and relic of the saint, Dublin, 1921, maker’s mark worn (probably Edmund Johnson. 6¾ inches long.’

This reliquary is on display in the Treasures of the Cathedral Exhibition – entrance via the Cathedral Gift Shop. St Oliver Plunket’s feast falls on 1 July.

Photos – Oremus

Cathedral History

A Photographic Record

The Cathedral Choir in 1913



This photograph, taken in the Summer of 1913, shows the Cathedral Choir at its height, shortly before the start of the Great War. The Choir School had been formed in 1901 by Cardinal Herbert Vaughan, who chose Richard (later Sir Richard) Terry as its Choirmaster and Director of Music. He is shown here in the centre, wearing a boater. By May 1902, when regular daily services started in the Cathedral Hall, the choir had grown to fifteen men and twenty-five boys and in 1906 *The Daily Telegraph* called it ‘one of the most beautiful choirs in Europe’.

But the Great War changed everything. All but one (too old to serve) of the men in the choir joined up and most of the boys did the same when they reached the age of eighteen. Only three of the men returned to the choir, the principal tenor being killed in action at the Somme in 1917. Several of the boy choristers were also killed – at Gallipoli, Flanders and with General Allenby at Jerusalem. By the end of the war the Cathedral Choir was a shadow of its former self and Terry, who had been knighted for his services to music in 1922, resigned in March 1924. PR

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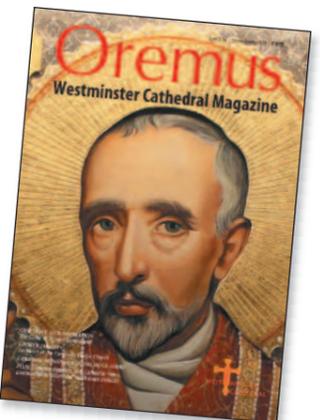
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©Noel Cahill

Exploring the Newgrange Monument

A glimpse into one of the Mysteries of Meath

Noel Cahill

Six hundred years before the great Pyramids of Giza and a thousand years before Stonehenge was built a Neolithic or New Stone Age people prospered on the rich and fertile lands of the modern-day County Meath, close to the river Boyne in Ireland.

They left behind for us this magnificent burial chamber that fills us with wonder and admiration at their skill and dedication. It has been carbon dated to 3200 BC. The people who settled in this part of the Boyne Valley built this monument, which measures 12 metres high and 80 metres across, presumably as a resting place for the dead, as they prepared to meet their gods – or was it? It is hard to know for certain why Newgrange was built or what it was used for, since there are no records from the time. Much of what we think we know is guess work and speculation. What we do know is that some bone and cremated ash were found inside the chamber. It could be that cremations took place outside the monument and the cremated ash was taken inside and placed on the stone basins, while the souls of the dead were prepared for the long journey to the afterlife. Who knows?

I remember visiting Newgrange as a boy with my parents back in the late 1940s. My father first called at a house down the road from the site, where a lady had a key. She took us across a field and we climbed over some rocks, then she opened a gate into what looked to me to be a cave. The lady lit some candles and took us up a long, narrow passage that opened out into a large room with three small recesses, two of which had stone basins in them. None of this meant much to me at the time as I just found it very cold and eerie, and I wanted to get out!

The River Boyne and the hill that rises above it with its panoramic views of the surrounding area was a perfect spot to build a monument. So why did the Neolithic people abandon

the Boyne Valley and their wonderful works of art? We will never know, but it is estimated that these inhabitants lasted there less than a thousand years. After this, Newgrange fell into disuse and disrepair, until it became nothing more than a hill on which cattle and sheep grazed.

In 1699, the land was the property of Charles Campbell. He needed some stone for building purposes and his workmen went to collect some from the hill. While doing so they came across the opening to the mound. Campbell was called and, together with his men, went inside. They knew they had found something of importance but they did not know what it was. Charles Campbell contacted some men of note in the emerging field of archaeology, whom he thought might be able to help, but none of them were impressed and dismissed the mound as of no importance. And so it was all but abandoned again.

In 1837, Sir William Wilde, father of Oscar Wilde, visited the site and was fascinated by what he saw, though he was disappointed at its neglected state. He was also critical of the negative comments from those who had visited the site before him. In 1842, a local man found five gold ornaments buried close to the entrance of the mound and these are now on permanent display in the British Museum. It was not until 1961 that the Irish government was able to purchase the land that Newgrange stands on with the intention of restoration.

Professor Michael J O'Kelly of University College Cork was appointed to oversee the restoration of the site and, in 1962, the work began.

The archaeologists soon realised that the sloping ground around the mound was in fact material that had slipped from the top. While carefully removing this material they found that the perimeter wall of the mound was constructed from 97

boulders, some weighing up to four tons and they were all still in place. How these massive boulders were brought to the site is one of the many mysteries of Newgrange. The quartz and granite that form that magnificent façade that we see today had simply slipped forward. It was carefully removed and replaced, hopefully as close as possible to its original position. In all, about 400 of those large stones were used in the construction of Newgrange, together with about 200,000 tons of stones and earth as covering. A lot of the large boulders and slabs both inside and outside have been beautifully hand carved with zigzag, square and tri-spiral designs, which defy imagination, especially when you consider that the only tools the artists had were flint stones and mallets.

The entrance stone to the chamber is richly carved with the famous tri-spiral design. Halfway up to the 19 metres long passage is a slight bend, beyond this point you lose sight of the outside world and the twenty-first century. You are now in the company of the ghosts of the Neolithic people, and everything you see and touch bears the hand of the builder. At the end of the passage you step into a chamber about room-size with 3 recesses – two of which have stone basins. The slabs that make up the walls of this chamber, and which also support the roof, are hand-carved. The 6 metres high roof is corbelled with each stone slightly overlapping the one below it until it is narrow enough at the top to be sealed with one large capstone. Over 5,000 years have passed since this roof was put in place and not one drop of water has seeped through. It does make you wonder when you walk through our modern day shopping centres on a wet day!!

The chamber itself needed very little restoration. During the restoration work Professor O'Kelly and his team discovered an opening above the entrance to the passage, but they had no idea what it was for. After studying its position against the rising sun they found that on the 21 December, the Winter Solstice, a shaft of sunlight actually shines through the opening (or light box) above the entrance and along the passage to reach and illuminate the inner wall of the chamber. This spectacle lasts for about 17 minutes. It was speculated that there might have been a second chamber, but no evidence of one was found. The only reason to believe there might be another chamber is that directly opposite the entrance on the other side of the mound is a very large and very elaborately carved stone, which is even more spectacular than the entrance stone.

The work on the Newgrange site was finished in 1975 and it is now a World Heritage Site.

Noel Cahill, LRPS, is a Cathedral parishioner and volunteer and is also a keen photographer. These photos of Newgrange were taken by him.



©Noel Cahill

The Seven Ages of Man

Observing the Last Age

Fr Keith Sawyer

Our society is getting older. We are living longer. Medicine can keep us going longer. But we are not always in the health we once were in our latter years and this is as true of our mental health as our physical.

Mental illness is nothing new although our kindness towards the mentally ill has, at one level, improved over the centuries. But we also now have the means to keep people alive (this could mean you and me) for longer than our ancestors were able to do, so our decline, or our observation of the decline of others – parents, siblings, friends – may well now be longer than in the past.

Dom John Chapman OSB was the Abbot of Downside, virtually until his death in 1934. I read some years ago a very apt passage he wrote about the declining faculties of the mind in old age, in which he says that, whilst we are fully taken up with issues in our maturity, we give less time to God. When forms of mental weakness overtake, we lose much of that awareness of the present world, which at least potentially leaves us open to a greater input from God. God visits us directly, as it were, rather than through the people and circumstances of life.



Pierre Teilhard de Chardin, the Jesuit writer, says something rather similar in *Le Milieu Divin*, where in the passage on Communion through diminishment he writes:

'Grant, when my hour comes, that I may recognise you under the species of each alien or hostile force which seems bent on destroying or uprooting me. When the signs of age begin to mark my body (and still more when they touch my mind), when the ill that is to diminish me or carry me off strikes from without or born within me; when the painful moment comes in which I suddenly awaken to the fact that I am ill or growing old; and above all at that last moment when I feel I am losing hold of myself and am absolutely passive within the hands of the great unknown forces that have formed me; in all those dark moments, O God, grant that I may understand that it is you who are painfully parting the fibres of my being in order to penetrate to the very marrow of my substance and bear me away within yourself.'

I feel we probably don't understand mental illness or infirmity as much as we think we do. Clearly, too, I write as a Catholic priest not as an expert in mental health, but I just offer you, the reader, some reflections from a spiritual, God-focused point of view, in the hope that it gives you hope when you worry, or feel frustrated, about the decline (as we see it) in the faculties of those you love. Many of us now have gone, and perhaps more will go, through that phase of caring for another which is a kind of 'vicarious suffering', of taking something of their weakness, pain and frailty into our own system. We need to help each other in this, as in all areas where we feel challenged and inadequate.

St Dymphna is the patron saint of the mentally infirm. May she help us all, for ourselves and for those we love. Amen.

July/August
2014

"All the good works in the world are not equal to the Holy Sacrifice of the Mass because they are the works of men; but the Mass is the work of God. Martyrdom is nothing in comparison, for it is but the sacrifice of man to God; but the Mass is the sacrifice of God for man."

St John Vianney, the *Curé d'Arles*
Feast Day: 4 August



The Month of July

Anglo-Saxon names by which this was known – *heymonath*, hay month, and *meadmonath*, meadow month – reflect the gentle beauty of the countryside and the quiet agricultural life to which the Anglo-Saxons settled after their warlike Germanic past. The shadow of violence, however, lurks behind in the tyrannical rule and bloody end of the Caesar after whom the Romans named the month.

TUESDAY 1 JULY
DEDICATION OF THE CATHEDRAL
Solemnity in the Cathedral. Westminster Cathedral was dedicated in 1910.

WEDNESDAY 2 JULY
7.30pm: 'Bach's Magnificat and Vivaldi's Gloria'. A concert by the Westminster Cathedral Choir and Orchestra. (See advert on page 35). Preparations for this concert necessitate the following changes: 7.00am, 8.00am, and 10.30am Masses will be celebrated in the Crypt; the 12.30pm, 1.05pm, and 5.30pm Masses will be celebrated in the Cathedral Hall.

THURSDAY 3 JULY
ST THOMAS, Apostle
2.15pm: Mass for the Catholic Children's Society celebrated by the Cardinal.

FRIDAY 4 JULY
(Friday abstinence)
Feria or
St Elizabeth of Portugal

SATURDAY 5 JULY
St Anthony Zaccaria, Priest or
Saturday of the BVM
2.30pm: The Cardinal will celebrate a Mass for 'Growing in Faith'
6.00pm: Visiting Choir: Cardinal Vaughan Memorial School Schola

SUNDAY 6 JULY
FOURTEENTH SUNDAY IN ORDINARY TIME
9.00am: Family Mass
10.30am: Solemn Mass (Full Choir)
Missa Maria Magdalene Lobo
Omnes gentes plaudite manibus Tye
Organ: Prelude in E flat (BWV 552)
J S Bach
3.30pm: Solemn Vespers and Benediction (Full Choir)
Magnificat secundi toni *Incertus*
Blessed city heavenly Salem *Bairstow*
Organ: Carillon de Westminster
Vierne

WEDNESDAY 9 JULY
Feria or
St Augustine Zhao Rong, Priest, and
Comps, Martyrs

FRIDAY 11 JULY
(Friday abstinence)
ST BENEDICT, Abbot, Patron of Europe

SATURDAY 12 JULY
Feria or
Saturday of the BVM
2.00pm: Latin Mass Society High Mass
6.00pm: Diocesan Confirmations conferred by the Cardinal

SUNDAY 13 JULY
FIFTEENTH SUNDAY IN ORDINARY TIME
10.30am: Solemn Mass (Full Choir)
Missa Sancti Nicolai *Haydn*
Tota pulchra es Maria *Macmillan*
Organ: Toccata (Symphonie V) *Widor*
3.30pm Solemn Vespers and Benediction
Magnificat sexti toni *Bevan*
Great is the Lord *Elgar*
Organ: Toccata (Symphonie V) *Widor*

MONDAY 14 JULY
Feria or
St Camillus de Lellis, Priest

TUESDAY 15 JULY
St Bonaventure, Bishop & Doctor

WEDNESDAY 16 JULY
Feria or
Our Lady of Mount Carmel

FRIDAY 18 JULY
(Friday abstinence)

SATURDAY 19 JULY
Feria or
Saturday of the BVM
12.30pm: Permanent Diaconate ordinations conferred by the Cardinal.
6.00pm: Visiting Choir: Our Lady and the English Martyrs, Cambridge

SUNDAY 20 JULY
SIXTEENTH SUNDAY IN ORDINARY TIME
10.30am: Solemn Mass (Men's Voices)
Missa in te Domine speravi *Guerrero*
In convertendo Dominus *Douglas*
Convertere Domine *Douglas*
Organ: Prelude and Fuge in A minor
J S Bach
3.30pm: Solemn Vespers and Benediction (Men's Voices)
Magnificat primi toni *Suriano*
Beati omnes qui timent Dominum
Morales
Organ: Choral No 1 in E *Franck*

MONDAY 21 JULY
Feria or
St Lawrence of Brindisi, Bishop & Doctor

TUESDAY 22 JULY
St Mary Magdalene
(See Icon of the Month article on p 13)

WEDNESDAY 23 JULY
ST BRIDGET, Religious, Patron of Europe

THURSDAY 24 JULY
Feria or
St Sharbel Makhluf, Priest
The 10.30am, 12.30pm, 1.05pm Masses will take place in the Crypt; Confessions will be heard throughout the day in Clergy House, 42 Francis Street.

FRIDAY 25 JULY
(Friday abstinence)
ST JAMES, Apostle

SATURDAY 26 JULY
SS Joachim and Anne, Parents of the BVM

SUNDAY 27 JULY
SEVENTEENTH SUNDAY IN ORDINARY TIME
10.30am: Solemn Mass (Men's Voices)
Missa ut re mi fa sol la *Palestrina*
Venite exsultemus *Byrd*
Organ: Allegro giocoso (Sonata in E flat) *Bairstow*
3.30pm: Solemn Vespers and Benediction (Men's Voices)
Magnificat primi toni *Bevan*
Omnia tempus habent *Lassus*
Organ: Toccata *Dubois*

TUESDAY 29 JULY
St Martha

WEDNESDAY 30 JULY
Feria or
St Peter Chrysologus, Bishop & Doctor

THURSDAY 31 JULY
St Ignatius Loyola, Priest

The Month of August

Named after the first Roman Emperor proper, whom Julius Caesar 'crowned' in his will, this month recalls different movements in the subsequent history of Europe: autocratic rule, the rise of dictatorship and territorial aggrandisement, to name but a few. Augustus might have presided over the *Pax Romana*, but those characteristics of his reign have brought about much bloodshed in Europe – not least in the events commemorated on the fourth of the month.

FRIDAY 1 AUGUST
(Friday abstinence)
St Alphonsus Liguori, Bishop & Doctor

SATURDAY 2 AUGUST
Feria or
St Eusebius of Vercelli, Bishop or
St Peter Julian Eymard, Priest or

Saturday of the BVM
Portiuncula Indulgence: On 2 August, the plenary indulgence traditionally named the Portiuncula Indulgence, which is connected with St Francis of Assisi, may be gained in minor basilicas, shrines, and parish churches. Requirements: a devout visit to a church and the recitation there of the Lord's Prayer and Creed, in addition to a sacramental Confession, the reception of Holy Communion and a prayer for the intentions of the Holy Father (the Pope's intentions for August 2014 are for Refugees and for the Christians of Oceania). This indulgence may be gained once.

SUNDAY 3 AUGUST
EIGHTEENTH SUNDAY IN ORDINARY TIME
(There are no choral services in August – settings to the Solemn Masses are sung by the people)
10.30am Solemn Mass
4.30pm Solemn Vespers and Benediction

MONDAY 4 AUGUST
St John Vianney, Priest
5.30pm: Requiem Mass for the War Dead in commemoration of Britain's entry into the First World War, celebrated by the Cardinal

TUESDAY 5 AUGUST
Feria or
Dedication of the Basilica of St Mary Major

WEDNESDAY 6 AUGUST
THE TRANSFIGURATION OF THE LORD

FRIDAY 8 AUGUST
(Friday abstinence)
St Dominic, Priest

SATURDAY 9 AUGUST
ST TERESA BENEDICTA OF THE CROSS,
Virgin & Martyr, Patron of Europe

SUNDAY 10 AUGUST
NINETEENTH SUNDAY IN ORDINARY TIME
10.30am Solemn Mass
4.30pm Solemn Vespers and Benediction

MONDAY 11 AUGUST
St Clare, Virgin

TUESDAY 12 AUGUST
Feria or
St Jane Frances de Chantal, Religious
(Please note that editions of the Divine Office and other liturgical books refer to her former feast on 12 December)

WEDNESDAY 13 AUGUST
Feria or
SS Pontian, Pope and Hippolytus, Priest,
Martyrs

THURSDAY 14 AUGUST
St Maximilian Kolbe, Priest & Martyr

FRIDAY 15 AUGUST
THE ASSUMPTION OF THE BLESSED VIRGIN MARY
(Holyday of Obligation – The Friday abstinence is NOT observed today)

5.30pm: Solemn Mass celebrated by
Bishop Sherrington

SATURDAY 16 AUGUST
Feria or
St Stephen of Hungary or
Saturday of the BVM

SUNDAY 17 AUGUST
TWENTIETH SUNDAY IN ORDINARY TIME
10.30am Solemn Mass
4.30pm Solemn Vespers and Benediction

TUESDAY 19 AUGUST
Feria or
St John Eudes, Priest

WEDNESDAY 20 AUGUST
St Bernard, Abbot & Doctor
Anniversary of Cardinal Griffin's death (1956) – RIP

THURSDAY 21 AUGUST
Pope Pius X, Pope

FRIDAY 22 AUGUST
(Friday abstinence)
The Queenship of the Blessed Virgin Mary

SATURDAY 23 AUGUST
Feria or
St Rose of Lima, Virgin or
Saturday of the BVM

SUNDAY 24 AUGUST
TWENTY-FIRST SUNDAY IN ORDINARY TIME
10.30am Solemn Mass
4.30pm Solemn Vespers and Benediction

MONDAY 25 AUGUST
Bank Holiday
Feria or
St Louis or
St Joseph Calasanz
Masses will take place at 10.30am, 12.30pm, and 5.00pm only. Confessions will be heard from 11.00am-1.00pm only.

TUESDAY 26 AUGUST
Feria or
Blessed Dominic of the Mother of God,
Priest

WEDNESDAY 27 AUGUST
St Monica

THURSDAY 28 AUGUST
St Augustine, Bishop & Doctor

FRIDAY 29 FRIDAY
(Friday abstinence)
The Passion of St John the Baptist

SATURDAY 30 AUGUST
Feria or
SS Margaret Clitherow, Anne Line and
Margaret Ward, Martyrs or
Saturday of the BVM

SUNDAY 31 AUGUST
TWENTY-SECOND SUNDAY IN ORDINARY TIME
10.30am Solemn Mass
4.30pm Solemn Vespers and Benediction

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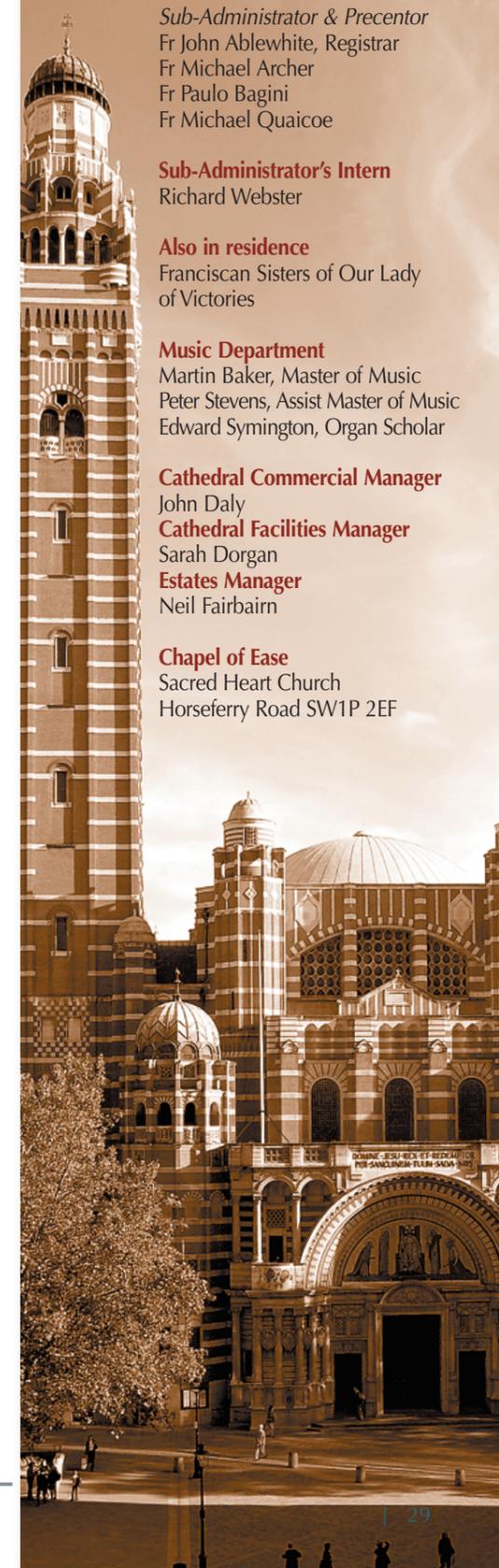
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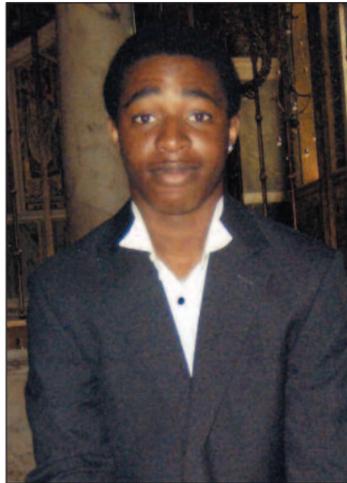
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Donald Brooks Kouam

1992-2014

It was with great sadness that members of the Cathedral community heard of the tragic death of Donald Brooks Kouam, who died in a car accident while returning to university on 19 May. Donald was 22 years old.



Donald was born in Washington DC on 17 March 1992 (St Patrick's Day), but grew up in London and was an active and much loved member of the Cathedral parish for many years. He was baptised, made his First Holy Communion and was Confirmed at Westminster Cathedral. He was a fond friend of many in the parish, especially among the clergy and altar servers.

After leaving Westminster City Boys Secondary School, Donald was accepted to study at De Montfort University, from where he later transferred to continue his undergraduate studies (BA Hons in Architecture) at the Norwich University of the Arts. He was greatly liked by his fellow students, as well as those who had known him in the various clubs and societies he had belonged to, such as the Air Cadets and the Police Cadets

Donald was a very popular and gifted young man, who will be sadly missed not only by his family and friends, but also by many worshippers and parishioners at Westminster Cathedral.

We pray for his family at this time, especially Bibi Bernadette, his mother, and Sophia, Alex and William Ken.
May he rest in peace.

From the Registers

Baptisms

Luke Wycherley
Papina Essilfie
Imarni Yankey
Olivier Jamula
Jake Cartledge
Bertie Charge
Isobelle Plancencia

Marriages

Phillip Bao-Minh Tho Phan and Celestine Hyde
John Gittins and Sandra Ficher
Benedict Gummer and Sarah Langford
Paul Addington and Emma Foster

Funeral

Laurence Moverley

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.

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.

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.

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21 May
ROBERT QUINNEY (PETERBOROUGH CATHEDRAL)

25 June
BINE BRYNDORF (COPENHAGEN)

23 July
PETER STEVENS (WESTMINSTER CATHEDRAL)

27 August
MARTIN BAKER (WESTMINSTER CATHEDRAL)

24 September
GERARD GILLEN (IRELAND)

22 October
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