

Oremus

Westminster Cathedral Magazine



*Albanum egregium
fæcunda Britannia
profert:*

Fruitful Britain yields
Holy Alban

St Alban is the
Protomartyr of this land



FAMINE RETURNS



Awaiting food at Lokanayona

Famine has returned to Karamoja, Uganda. Fr Mitema MHM and Fr Sylvester MHM have asked for your help in feeding the people of their parishes. In his most recent report from the area, Fr Sylvester wrote, *“The hunger is evident in the faces of the poor people in the villages. They entirely rely on the little we can provide them.”*



Distributing maize in Panyangara

SPICMA has sent £45,000 in total since mid-March to three remote parishes. The funds were used to purchase maize, beans, sorghum, salt, cooking oil and medicines. During the 2015/16 famine in this area, we sent over £150,000 and anticipate that the scale of the tragedy this time may prove greater, given the widespread drought across so much of East Africa. We are grateful for any help you can give.

“No other organisation is currently providing food aid in the area.”

Fr Sylvester, MHM, Karamoja

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

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The statue of St Alban by Sir Ninian Comper was formerly above an altar in All Saints' Pastoral Centre and is now in Allen Hall Seminary.

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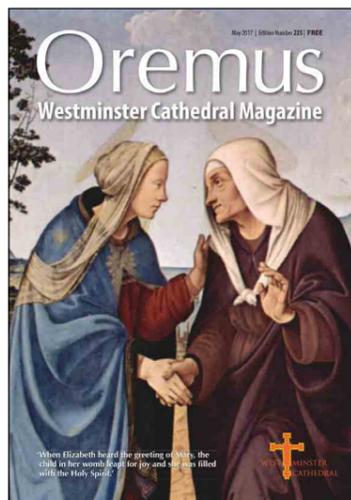
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Join the Companions of Oremus



... and help us to continue to publish our magazine free of charge

The Companions of Oremus was established in 2016 to recognise those who give generously to support the production of *Oremus*.

Companions' names are published in the magazine each month (see page 7) and, from time to time, Mass will be offered for their intentions.

All members will be invited to at least one social event during the year.

If you would like to join the Companions of Oremus please write to Oremus c/o Clergy House, 42 Francis Street, London SW1P 1QW or email oremuscomps@rcdow.org.uk – members are asked to give a minimum of £100 annually. Just mention in your email or letter how you would like your name to be listed and let us know if you can Gift Aid your donation, providing your name and address, including postcode.

Thank you for your support.



From the Chairman

On 13 May our Holy Father, Pope Francis, surrounded by an enormous crowd of pilgrims celebrated Mass in honour of Our Lady of Fatima on the centenary of the Apparitions and at this Mass raised to the altars of the Church two of the three shepherd-visionaries, St Francisco Marto and St Jacinta Marto; a great day of rejoicing and thanksgiving. Meanwhile, here at Westminster we were joined to the events in Fatima in a very special way through an evening Mass celebrated by the Cardinal and arranged by the Portuguese community. The Cathedral was filled with flowers and looked beautiful, and was filled with a congregation of over 2,000, mostly Portuguese. Statues of Our Lady and, of course, the two new saints were carried in procession; and after the Mass the whole congregation took part in a torchlight procession around the local streets, ending on the Piazza with the familiar and beautiful hymn 'Fatima Farewell'.

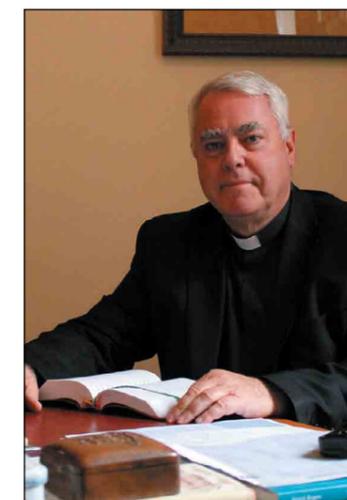
This lovely occasion caused me to reflect on the different roles that Westminster Cathedral plays for different communities. We are firstly the Mother Church of the Catholic community in England and Wales, but also have a truly international role in that we have hosted national events for the Polish, Slovakian, Latin American, Nigerian, Filipino and Cameroonian communities, to name

but a few. It is a great privilege and delight for us who work here day to day to welcome these other communities whenever they choose to celebrate here with us, and I hope that this may long be the case.

I would like to congratulate all those who were baptised here at Easter and those who were received into full communion with the Catholic Church and also to congratulate those who have made their First Holy Communion and those who are soon to be confirmed. Later in June we shall host the Diocesan Ordinations to the Diaconate and to the Priesthood and we look forward to these happy occasions.

With every blessing and all good wishes.

Canon Christopher Tuckwell



Catholic or Dissident?

Charlotte McNerlin

Martin Luther: Catholic Dissident by Peter Stanford; Hodder & Stoughton, London 2017; pp xiv + 434; £20 hb, ISBN 978 1 47362166 4

Many readers of *Oremus* will be familiar with the name Peter Stanford from his contributions to both the Catholic and secular press. As the 500th anniversary of the Reformation approaches, he has written this comprehensive biography of the friar of Wittenberg.

The official collection of Luther's writings runs to 80,000 pages over 121 volumes and took 126 years to compile. Stanford makes full use of this material, as illustrated by 23 pages of end notes. Consequently, we are provided with a detailed picture of Luther's experiences, thoughts, activities and intentions. The publication of his Ninety-Five Theses (however this happened) started a chain of events which have repercussions to our own day.

A striking feature of the events of the time is the involvement of secular authorities in the religious differences and the resulting violence. Luther feared for his own life and

possibly even delayed marriage since he felt that a proposal would be an invitation to become a young widow. However, unlike Zwingli who was killed on the battlefield of Kappel, he preferred to rely on God. Stanford describes as 'pure Luther' his remark: 'Pray! Because it is hopeless to rely upon weapons, only upon God. If the Turks want to do something to us, the people must simply recite the Lord's Prayer'.

Whilst we recognise that there are still many differences in the way Catholics, Lutherans and other Christians live out their faith, we do not resort to violence. Indeed, we are more likely to join together, as followers of Christ, to point out to secular authorities, with shared firmness, where their policies are in error.

Later this year, as 31 October approaches, we should remember that it is not just 500 years since the start of the Reformation, but that it is also 50 years since the first official Catholic-Lutheran talks were initiated, following the decree on ecumenism of the Second Vatican Council. This book will enable us to approach future co-operation in a more informed way.

Let's Drink to This



Philosophy on Tap 2017 is a series of talks on Philosophy and Religion with distinguished speakers, held in bars around the East End. They are a great opportunity for people to meet others, share with their friends and enjoy some drinks while listening and engaging with an interesting topic. Come and enjoy a nice summer evening!

Venues are open from 6.30pm and talks start at 7.30pm. Following the talk, the evening continues with beer and cheer.

Dates and speakers

5th June 2017: The Turks Head, Wapping.
Fr Stephen Wang 'Five reasons for not believing in God.'

Fr Stephen Wang is currently Senior University Chaplain in Westminster Diocese and a former Dean of Studies and Lecturer at Allen Hall Seminary. He is the author of *Aquinas and Sartre*, *A Way of Life for Young Catholics*, *How to Discover Your Vocation*, and *The New Evangelisation*. He has recently published *The Christian Faith: A Mini-Catechism for Adults*.

26th June 2017: Stepney City Farm, Stepney.
Dr William Wood 'Can miracles happen?'

Dr William Wood is Moody Fellow and Tutor in Theology at Oriel College, Oxford. His research interests include Anselm, Aquinas and Blaise Pascal. He is a scholar, a gentleman and an American.

Tickets (£5.00) are available on www.eventbrite.co.uk or at the door. More Information: www.hurtadocentre.org.uk
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Fr Herbert Collins: A Priest Victim of the Great War

Fr Nicholas Schofield

In the May edition, the In Retrospect page included a brief account of the death of Fr Herbert 'Bertie' Collins during World War One. Here I fill in the details of Fr Collins' background.

As the centenary of the First World War continues to be marked, most people's attention will be drawn this year to the bloodbath of Passchendaele. There were other battles, too, including the offensive around Arras in April and May 1917. This campaign claimed the life of the only Westminster priest to die in action.

Herbert Collins was born in London on 27 December 1882, the son of James and Mary Collins. Since his name is recorded on the war memorial at Our Lady of Willesden, it seems he was connected to that parish.

On 17 September 1894 he entered St Edmund's College, near Ware. Bernard Ward had recently been appointed as President and was beginning to turn the College's fortunes around, beginning with the previous year's ambitious centenary celebrations. There was much for the new boy to take in. His friends called him 'Bertie' and the obituarist in the College journal later remembered him as 'a slight merry boy with eyes that danced for joy in all circumstances of boy-life; even in serious moments the eyes betrayed the soul'. However, his school days 'held little that was, according to grown-up standards, in the least degree exciting'. He successfully jumped over the various academic hurdles and was popular with his peers on account of his optimistic personality and his 'healthy love of outdoor games'.

Discerning a call to the Sacred Priesthood, he proceeded in September 1902 to Oscott College, which was then acting as the 'Central Seminary' for England and Wales. Once again, there is little to report beyond periods

of recuperation after the seminarian broke his leg and, on another occasion, developed scarlet fever. Finally, on 12 July 1908, he was ordained to the Priesthood on 'home soil' at St Edmund's by Archbishop Bourne.



THE REV. HERBERT COLLINS, C.F.

Fr Collins was first appointed to the parish of Brentford, the county town of Middlesex. When the mission had been opened 60 years previously, the congregation largely consisted of Irish labourers on the Great Western Railway. Here, Fr Collins not only served the needs of the parish but offered Mass for the Poor Servants of the Mother of God at their house on 'The Butts' and for the Sisters of Charity at St Anne's Convent, who ran a home for girls, which was supported by the diocesan Crusade of Rescue.

It was probably through his work there that he came to the attention of Fr Emmanuel Bans, the dynamic Administrator of the Crusade of Rescue. In June 1910 Fr Collins was plucked from Brentwood to become his assistant. He took to this work like a duck to water and Cardinal Bourne later

revealed that the young priest 'was marked out as one who should take a leading part in the charitable works in the Archdiocese of Westminster'.

The First World War intervened to disrupt these plans. Like many priests, Fr Collins signed up to become a temporary chaplain and was attached to the 9/Royal Highlanders, better known as the 'Black Watch'. In 1916 he saw action in the German gas attacks near Hulluch, the defence of the Kink position and the Battle of the Somme (including the actions at Pozieres, Flers-Courcelette, Martinpuich, Le Transloy and the Butte de Warlencourt). He was proud of his regiment and of his 'boys', who saw in him a true and brave friend. Indeed, Fr Collins was eventually mentioned in dispatches and recommended for the Military Cross.

Sadly, he was killed instantly by a shell while setting up a Regimental Aid Post on 9 April 1917, as the First Battle of the Scarpe opened – part of the Arras offensive. He was aged just 35 and his remains were buried at Cabaret-Rouge British Cemetery, Souchez, Pas de Calais. Letters, now probably lost, told of 'the very real grief, of the gap, of the much that was missed among all ranks of the Black Watch when they had buried their Padre.'

His obituarist in *The Edmundian* noted the pathos of his untimely death; 'the temporary interruption of his work became the end'; 'all this mirth – his photographs, even the last, shew it still – gone out in tragedy.'

'Yet, it is not merely sad, but very fitting, that we should think of him, still young, the same Bertie facing the last big things as he had faced all that went before with the joyous expectancy of the boy who knows that Providence is responsible for him, and taking all that befell him, fearlessly, gladly, with a charming boyish grace.'

May he rest in peace.



Cabaret-Rouge British Cemetery, Souchez, Pas de Calais

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New in Cathedral Gift Shop

We are pleased to announce an exquisite addition to the range of gifts available in Westminster Cathedral Gift Shop.

Cross pens are renowned worldwide for their design and quality and we now have for sale a luxury ball-point pen which comes with the Cathedral logo and in its own box.

This will make an excellent gift for a loved one on that special occasion.



Retail Price: £35.00

Our Lady of Fatima: The Apparitions



Alan Frost

Sunday 13 May saw the Holy Father visit Fatima to celebrate an International Mass with Canonisation. The occasion was the 100th anniversary of the first of the appearances there by Our Lady to three little shepherds. This is their story.

The Cathedral was packed recently for the visit of the Pilgrim Statue of Our Lady of Fatima, the first of a series of visits to centres of Catholic worship across the country in honour of a very special centenary: the appearances of the Blessed Virgin to three children who were looking after sheep in an obscure region of central Portugal. The love for Our Lady of Fatima was manifest, and many showed their familiarity with the anniversary celebrations in Fatima by waving white handkerchiefs, as they do in the huge plaza of the shrine. In the Shrine basilica, in side altars near the sanctuary, are the tombs of St Jacinta and St Francisco Marto, sister and brother, who died just short of their 10th and 11th birthdays, and Sr Lucia dos Santos, their cousin, who was told by Our Lady she would live 'a little longer' to fulfil a divine mission; indeed she lived into her 98th year.

The origin of the teaching and purpose of Fatima through the experiences and devotion of the *pasterinhos*, the little shepherd children, did not begin with the first apparition of Our Lady, but in fact during the previous year. In a rough hilly area called the Loca do Cabeço an angel appeared to the children in the spring of 1916. Telling them not to fear, he knelt with his forehead touching the ground and told the children to repeat three times the prayer he said: 'My God, I believe, I adore, I hope and I love You. I ask pardon of you for those who do not believe, do not adore, do not hope and do not love You!' Then he disappeared.

In the summer he appeared to them again, by a well at the back of the house of Lucia's parents in the nearby little village of Aljustrel. Francisco and Jacinta lived a short walk away, and about a half-hour walk from the Fatima parish church where they were baptised. The famous photograph of the three children at the time of the Marian apparitions was taken in the

grounds of this church. Again he urged the children to pray and make sacrifices to bring peace to their country, whose Guardian Angel he told them he was, 'the Angel of Portugal'.

He appeared to them a third and final time in the autumn, at the original spot which has become known also as the *Loca do Anjo*, the Place of the Angel. It is reached by diverting from the Stations of the Cross built by Hungarians in the 1950s, along the paths the children took. He appeared holding a chalice with a host above it, and left these suspended in the air, as he knelt with them to pray: 'Most Holy Trinity, Father, Son and Holy Spirit, I adore you profoundly, and I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ ...'. At the end of this prayer he referred to the Immaculate Heart of Mary, though the children were not yet to know that the angel was the herald of her appearing to them soon.

It was on 13 May 1917 that Our Lady suddenly appeared to them as they relaxed, watching their sheep, in an arm of a valley known as the *Cova da Iria*. As Lucia reports, she appeared after some flashes like lightning, all in white and 'more brilliant than the sun', on the limb of a small holm oak tree (a large descendant of which grows today next to where the original stood, Our Lady's statue in the outdoor little chapel next to it marking the exact position where she was first seen by the children). She spoke reassuringly to the children and asked them to come and see her on five more occasions, each a month from this day. Lucia asked where she was from. 'I am from heaven', the Blessed Mother replied. She then told them to pray the rosary each day, to obtain peace in the world.

This they were doing as they awaited her appearance on 13 June, the feast of St Anthony, Patron of Portugal, at the same hour as before. Our Lady duly appeared again, asking the children to come to see her on the 13th day of the following month and to keep praying the rosary. She told Lucia that she would soon be taking Jacinta and Francisco to

heaven. Lucia was saddened at the thought of being alone, but Our Lady consoled her: 'my Immaculate Heart will be your refuge and the way that will lead you to God'.

By the time of the expected apparition in July, the news of the children's visions had spread far and wide, and the little seers were not treated kindly by many, even their own families. Despite discouragements, they waited by the holm oak tree, and, sceptical or not, several thousands of onlookers filled the area. Though they could not see or hear what the children could, the seers were told again to keep praying the rosary for peace. Our Lady at this time gave to them (and thereby to the world) a short prayer to say at the end of each Mystery: 'O my Jesus, forgive us, save us from the fires of hell; lead all souls to heaven, especially those most in need'. It was also during this apparition that Our Lady told the children about the Five First Saturdays' devotion. She also had a shock for them, for on this occasion the children would be terrified when Our Lady showed them a vision of hell (as St Faustina of the Divine Mercy would later say: 'it has not gone away, you know').

The following month the children would be faced again with something terrible. This time it was not spiritual, but very secular, for the local authorities, reflecting a time of communist oppression throughout the country, wanted to stamp out the widespread stories of children seeing the Mother of God. The little shepherds were taken away and effectively imprisoned in the nearby town of Ourem at the scheduled time of Our Lady's appearance. They were devastated, but refused to deny any of what they had seen and heard, or tell of particular secrets, despite being threatened appallingly (boiling oil was one of the threats used). Having got nowhere, the authorities released the children on August 15th. The children were saddened at having failed to keep the expected appointment, but suddenly on August 19th, near where the Angel had first appeared, an area called *Valinhos*, they sensed the signs that signalled the coming of the Virgin

Mary. Here, despite the attempts of the authorities, the fourth apparition took place. A canopied statue of Our Lady stands on the sacred spot. Again she asked for prayers and sacrifices for the souls of sinners, to which the children duly responded.

The fifth apparition took place back at the *Cova da Iria* holm oak, with some 25,000 people gathered for the occasion. Our Lady reminded them to continue to pray the rosary, saying: 'I am the Lady of the Rosary', and announcing that there would be a miracle on October 13th, as she had promised in July. On this occasion some 70,000 people gathered, including members of the hostile press, with a profusion of umbrellas against the heavy rain. Astonishingly, the rain simply stopped, umbrellas were furled, the skies cleared and the sun moved or 'danced' as witnesses reported, able to look at the full sun without being blinded. All manner and shades of colours were seen as the sun's darting rays illuminated otherwise unremarkable patches of the terrain. This was the mighty and well-documented 'Miracle of the Sun', to the regret of the media critics who had expected to scoff at the occasion.

By the end of February 1920 both Francisco and Jacinta were taken to heaven, victims of the widespread Spanish influenza at the time. Lucia went on to become a nun, first with the Order of St Dorothy in Spain, and then (1948) with the Carmelites, latterly in Coimbra where she died on 13 February 2005. Pope St John Paul II, miraculously spared from assassination by Our Lady on 13 May 1981, beatified Lucia's cousins in Fatima on 13 May 2000 and Pope Francis has now canonised them. Meanwhile Lucia's cause is being studied by the Vatican.

Of the numerous guide books for Fatima Pilgrims, those by Leo Madigan and Fr Edwin Gordon are particularly recommended.



Cathedral History: A Photographic Record

Televised Pontifical High Mass for Whit Sunday, Sunday 17 May 1964

An estimated audience of 50 million people watched the live transmission of Pontifical High Mass for Whit Sunday (Pentecost) from the Cathedral. This was the first time that such a Mass was transmitted throughout Europe by Eurovision.

Keen-eyed observers will be able to see the figure of Archbishop John Carmel Heenan, who was celebrant, preaching from the throne to the left of the sanctuary. Seated opposite the Archbishop, in profile, can be seen the Deacon and Sub-deacon of the Mass. Across the nave can be seen four sets of communion kneelers with white (houesling) cloths, as Holy Communion was given kneeling and on the tongue at that time.



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Among the congregation in the middle of the nave can be seen three pairs of Daughters of Charity in their distinctive butterfly-winged headdress. The Cathedral was obviously filled to capacity, as there are people standing in the middle of the nave in addition to filling the aisles either side of the nave - that would not now, of course, be permitted.

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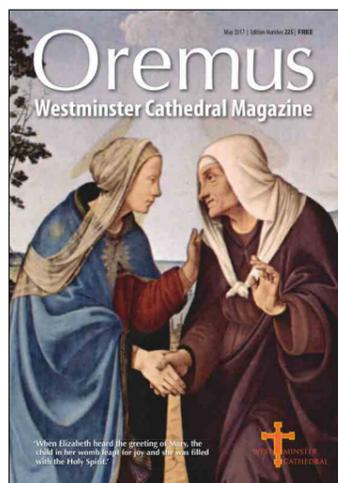
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Westminster Cathedral Summer Fair

Our Summer Fair takes place on Saturday 22 July from noon to 5pm in Cathedral Hall, Ambrosden Avenue. If you have not been before, then you have missed a treat. There is a very good and happy atmosphere and we hope that this year will be no exception. All the elements that help contribute to it will be present again, with dancing from our Filipino Club and delicious food from our Nigerian and Filipino communities, all of which can be washed down with Pimms, or even tea or coffee. In addition, there will be the usual stalls selling home-made cakes and jams, books, CDs, gift items, toys, jewellery bric-a-brac and much more.

Please do help us to make the Fair a success again and raise money for the Cathedral. You can do this by contributing unwanted gift items, (but we will also accept wanted ones too!), bottles for the tombola and for the Pimms stall. We will have raffle tickets for sale at £1 each with our usual range of great prizes including meals in local restaurants etc.

Donations may be left at Clergy House, 42 Francis Street. If you wish to be involved by helping on the day or by donating, then please contact Mary Maxwell on 020 7798 9181



Fair weather maintenance

The weather has been dry and warm for the season, making it ideal time to undertake roof works on the Cathedral roof. The picture shows the reslating currently taking place on the Ambrosden Avenue side of the Cathedral.



Join us at the
SUMMER FAIR

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Delicious Filipino and Nigerian food as well as lots more to tempt the appetite

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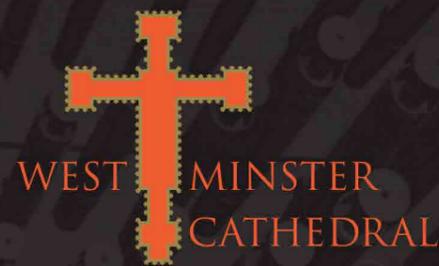
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21 June	COLIN WALSH	Lincoln Cathedral
19 July	JEREMY FILSELL	Washington DC
30 August	FRANZ HAUK	Ingolstadt, Germany
27 September	PETER KING	Organist Emeritus, Bath Abbey
25 October	ADRIANO FALCIONI	Perugia
29 November	MARTIN BAKER	Westminster Cathedral

Tickets £12 (£10 concessions) | Season tickets £70 (£60 concessions)
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For further information, contact the Music Administrator

musicadmin@rcdow.org.uk | 020 7798 9057 | www.westminstercathedralchoir.com

Coming to Communion: How and When

Fr John Scott

This month the Church celebrates the Solemnity of the Most Holy Body and Blood of Christ, known to us more briefly as Corpus Christi (Sunday 18 June) and this gives us the opportunity to review our own practice of attendance at Mass and of reception of Holy Communion.

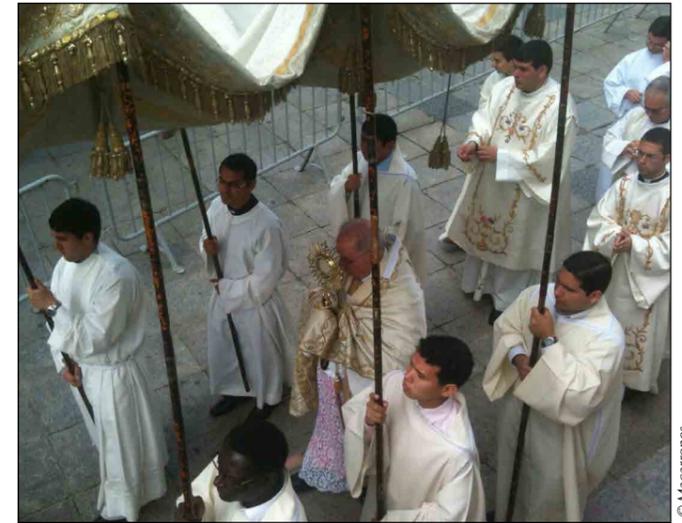
As most of us receive Holy Communion every time we come to Mass, it may surprise us to know that Canon Law's prescription is that: 'Each of the faithful is obliged to receive holy communion at least once a year' (Canon 920). That does not mean that only coming to Mass once a year is quite sufficient! Coming to Mass and coming to Communion are not the same thing. We can always come to Mass and pray. As Pope Francis often reminds us, perfection is not a requirement for receiving Holy Communion. However, what we are offered in the Lord's Body and Blood are healing, grace and strength. So it is important to make preparation for what we are about to receive, just as it is to make thanksgiving after we have done so. If we are aware of grave sin, then we should come to be reconciled to God through confession before we approach the Sacrament again.

In the same way, if we come into church just before the time of Holy Communion, then reception is not appropriate. We need to be present at least to hear the gospel reading, so that we can receive Christ as he offers himself, both as Word and Sacrament. However, if we find ourselves at Mass twice in one day, then we can receive communion twice (but not more).

It will not normally be hard for us to fast for an hour before receiving Holy Communion, as the Church asks. The elderly and sick are dispensed even from this, if circumstances dictate. Our fasting is only a token, but an important one; we come to the Lord hungering for his presence rather than already filled.

When Christians of other communities come to the Cathedral, or those who are visitors, then our behaviour towards the Blessed Sacrament is a vital part of our witnessing to the Catholic faith. We have the freedom to receive Holy Communion kneeling or standing. However, the Bishops have asked that, if standing, we make an act of reverence by bowing before we receive the Sacrament. Some of us do this and some do not. Please do consider this as a part of your devotion to the Lord who feeds us with his own life.

The first option for receiving the Host is on the tongue, which is most helpful in avoiding accidents with the Sacrament. We also have the option to receive in the hand, if we so choose. In that case, please ensure that your hand



The Archbishop of Burgos, Spain, carries the Blessed Sacrament in procession on Corpus Christi

is open and level, so that the Host can be placed there safely by the priest. With our other hand we can then place the Host in our mouth. Obviously, the less manual contact, the better, since it avoids fragments of the Host adhering to fingers. It is important not to try to take the Host from the priest, since Holy Communion is *given* to us by the Lord; it is not something that we *take* from him. The symbolism is important here.

If you receive Holy Communion in the hand, another help to the clergy and extraordinary ministers of the Eucharist is if you consume the Host in front of us. When people receive and immediately turn to go back to their seats, it is not easy to see if they have consumed the Sacrament. The Cathedral receives many visitors, not all of whom are Catholics or even Christians, and it is not uncommon for people simply to join the communion queue and receive without an awareness of what is happening at Mass and what is offered to us in the Blessed Sacrament of the altar. If you see someone walking off without consuming, please alert the priest or Eucharistic minister. Your help in this is appreciated.

O Jesus, present in the Sacrament of the altar, teach all the nations to serve you with willing hearts, knowing that to serve God is to reign. May your Sacrament, O Jesus, be light to the mind, strength to the will, joy to the heart. May it be the support of the weak, the comfort of the suffering, the wayfaring bread of salvation for the dying, and for all the pledge of future glory.

In Dublin's fair city: St Mary's Pro-Cathedral

David Grealy



Dublin's colourful religious and political history is reflected in the unusual arrangement of its three cathedrals. On top of a hill in Dublin's medieval quarter stands Christ Church Cathedral. Just over 500 yards away lies the more imposing St Patrick's Cathedral. Both these cathedrals are centuries-old establishments and are among Dublin's most popular visitor attractions. Both also belong to the minority Anglican Church of Ireland, which was the established Church in Ireland until 1871. In contrast, one has to seek out the Cathedral that serves the needs of Dublin's much larger Catholic population. St Mary's Pro-Cathedral is located on Marlborough Street, just parallel to O'Connell Street in Dublin's North city centre.

In the centuries between the arrival of the Anglo-Normans to Ireland in 1169 and the Reformation, St Patrick's and Christ Church each jostled for prominence over the other. Christ Church was, until the dissolution of the monasteries under Henry VIII, an Augustinian Priory located in the very centre of the city. St Patrick's, built outside the city walls after the Norman arrival, represented the interests of the Crown as successive British monarchs sought to increase their influence in Ireland. This is still somewhat reflected today, centuries later, in St Patrick's and Christ Church's respective designations as 'National' and 'Diocesan' cathedrals within the Church of Ireland.

St Mary's Pro-Cathedral was consecrated on the feast day of St Laurence O'Toole, one of the diocese's earliest archbishops – 14 November, 1825. The building is characteristic of the status of the Catholic Church in Britain and Ireland at that time, just four years before Catholic Emancipation. It is a relatively modest building, built on a side street. It was designed in the classical style by the London-born, but Irish-based architect George Papworth,

with a six-pillared portico as its facade. Inside, a long colonnade separates the nave from the large side aisles and the sanctuary from the ambulatory behind it. The more imposing churches and cathedrals of the gothic revival were still decades away at that time.

The 'Pro', as it is known by locals, was intended to serve temporarily as a cathedral until either a new cathedral was built or Christ Church Cathedral was restored to the Catholic Church. To this end, the park in Merrion Square, on of Dublin's five Georgian squares, was purchased in 1930 by Archbishop Edward Byrne with the intention of building a cathedral there. However, these plans never came to fruition and the park was given to Dublin Corporation by Archbishop Dermot Ryan in 1976. Thus, the 'temporary' arrangement of the 1820s continues to the present day.

Over its two centuries of existence the Pro-Cathedral has taken centre stage at events of national importance. The lying-in-state of Daniel O'Connell, a key figure not only in Irish nationalism, but also in advancing the rights of Catholics in Britain and Ireland generally, took place in the church in 1847. A contemporary drawing depicts a gigantic catafalque in the centre of the nave dwarfing the other features of the church around it. The funerals of two of the most important figure in 20th century Irish history, Michael Collins and Éamon De Valera, also took place at the Pro-Cathedral, in 1922 and 1975 respectively. Michael Collins' Requiem Mass is the subject of a painting by Sir John Lavery, who two years previously had painted the controversial funeral of Irish nationalist Terence MacSwiney in Southwark Cathedral. De Valera's Requiem Mass five decades later took place while the vernacular liturgy was relatively new, and consisted of Latin and Irish, with not a word of English spoken or sung.



Today, the Pro-Cathedral is well-known for its resident choir of boys and men, the Palestrina Choir. It was founded in 1903, only two years after Westminster Cathedral Choir, and, as its name suggests, was very much part of the revival of Gregorian Chant and Renaissance polyphony that became associated with the papacy of Pius X, elected later in 1903. Today, however, in addition to the choir's staple repertoire of Palestrina, Victoria and their contemporaries, the Viennese Masses of Mozart, Schubert and Haydn can also be heard on Sunday mornings from the choir gallery.

One of the choir's founding trebles, and by far its most famous member, was John McCormack. He went on to become a household name in Ireland with a distinguished international operatic career. His performance of Franck's *Panis Angelicus* at the closing Mass of 1932 Eucharistic Congress in Dublin was heard by the 500,000 people present, as well as by a much larger radio audience. A recording of this performance was released during the 2012 Eucharistic Congress.

The solemn Latin Mass (*Novus Ordo*), at which the choir sings every Sunday, is an institution in itself. James Joyce even refers to it. In his short story *The Boarding House* (1914), Mrs Mooney has time to catch the 'short twelve' at the Pro-Cathedral. This was a reference to the fact that, up until the liturgical reforms, there was a 'short' twelve – a low Mass at a side altar – and a 'long' twelve – the High Mass on the

sanctuary. Had Mrs Mooney had more time, she could have heard the choir singing at High Mass. As it was, she and many others probably would have left the church at the conclusion of the Low Mass, while the High Mass was still going on. The Irish liking for a 'quick' Mass is nothing new.

The Solemn Mass, now at 11 am and without a simultaneous said Mass, was kept in Latin after the introduction of the vernacular liturgy; possibly due to the influence of Archbishop John Charles McQuaid (Archbishop 1940-72), who was famously cautious in approach to the liturgical changes of the 1960s and 70s. However, the Pro-Cathedral has adapted to fit today's pastoral needs, while being mindful of its traditions. In addition to the Palestrina Choir, the Pro-Cathedral now has a Girls' Choir, founded in 2009. A music group, which plays on Sunday evenings, a team of lay cantors, as well as the Cathedral's Titular Organist, Gerard Gillen, completes the musical spectrum of the Pro-Cathedral.

David Grealy was Organ Scholar of St Mary's Pro-Cathedral from 2006-8.

The boys of the Palestrina Choir from the Pro-Cathedral will join the choristers of Westminster Cathedral at the 5:30 pm Mass on Tuesday 20 June.

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Exploring the Quarries: Cork

Patrick Rogers

There are at least four Irish marbles in Westminster Cathedral. Of these by far the most prominent is the mottled red marble which can be seen on the back wall above the wooden cabinets, behind the Information Desk; on the inner face of the nave piers and in many of the chapels - notably St Patrick's. Although the Cathedral was far from the first to use it, it was almost certainly the last.



Victoria Red marble on the altar frontal in St Patrick's Chapel.

Cork Red comes from County Cork in Ireland. It is an unusual and attractive limestone made up of pebbles, some grey but most stained varying shades of red by iron oxide, set in a deeper red matrix. A range of fossils can be seen, mainly crinoids (sea lilies), but also other marine creatures such as molluscs. It was formed in the Lower Carboniferous period (about 300 million years ago) when a grey limestone reef beneath the warm shallow sea then covering the region was

buried beneath red sediment, carried by currents or perhaps resulting from a tilting of the sea floor.

Cork Red marble was quarried near Fermoy and Buttevant, at Middleton and nearby Baneshane and at Boreenmanagh, Churchtown and Little Island close to, and to the east of, Cork City. The marble was known by 1850, when examples (still on show) were displayed in the foyer of the Museum of Economic Geology in Dublin. From then on it was used to decorate many important buildings such as the Museum of Trinity College in Dublin, the Oxford University Natural History Museum, St John's College in Cambridge, Rochdale Town Hall, the old booking office in London's St Pancras Station, and both the Liverpool and Manchester Exchanges. St Finbarre's Cathedral in Cork and St Colman's in Cobh each possess great columns of the marble. But the 1914-18 War, the Troubles, and Economic Depression in the 1930s, disrupted both building and trade and the Cork Red quarries, by then largely exhausted, fell into disuse and are now occupied by factories, mass-produced modern housing and a golf course.

Westminster Cathedral has the marble in the nave, the inner crypt (where it decorates Cardinal Wiseman's sarcophagus) and also on the floor of the sanctuary; in the



Cork Red columns below the windows in St Patrick's Chapel.

Lady Chapel it is on either side of the altar and near the niches outside the Blessed Sacrament Chapel. The mensa of the altar in the Sacred Heart Shrine is also of Cork Red, while in St Patrick's Chapel it can be seen in the altar frontal (a particularly attractive deep red variety called Victoria Red after Queen Victoria), and on the floor and in the little columns lining the wall below the windows. All the marble appears to be from the same source. Geological Survey of Ireland records show that Cork Red from Baneshane Quarry was used in the Cathedral about 1910, and may have been supplied in 1908. Farmer & Brindley, of Westminster Bridge Road, were responsible for the marblework in the Cathedral at that time and are likely to have used only one quarry for the Cork Red marble they needed. They returned to St Patrick's Chapel to install the Cork Red columns below the windows in 1923, and lay the floor, which also includes slabs of Cork Red, in 1928, probably using pre-war stock.



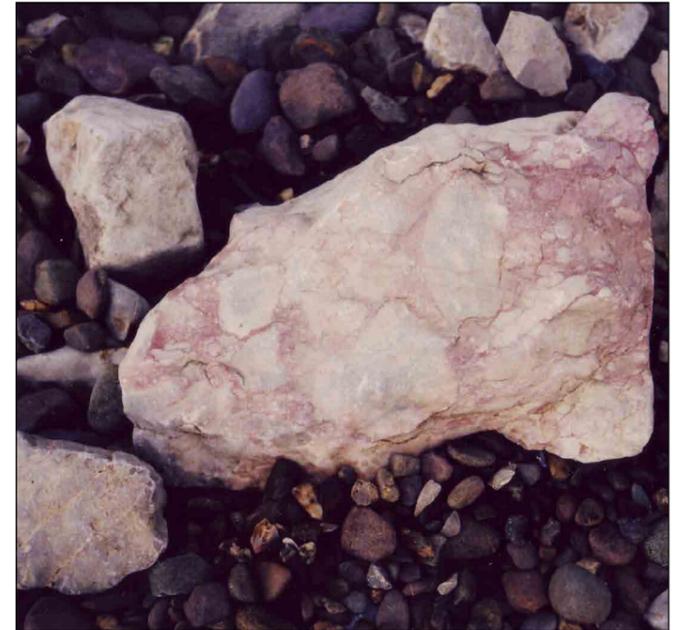
Cork Red marble inlaid with a Celtic design on the floor of St Patrick's Chapel.

Baneshane quarry, 180ft long, 40ft wide and 15ft deep, lies in the County Cork countryside, 12 miles to the east of Cork City and one mile west of the market town of Middleton. Open by 1850, in 1914 it seems to have been abandoned and allowed to fill with water which was used to irrigate local fields. But in early 1956, after much discussion in the Cathedral Art Committee, it was resolved that the nave of the Cathedral should be clad with marble in line with the original designs. By now Farmer & Brindley were no more and the marble merchants chosen, J Whitehead & Sons of Kennington Oval, recommended a salmon-pink Portuguese marble for the red needed.



Baneshane marble quarry - now heavily overgrown but still showing blocks of Cork Red marble amidst the undergrowth.

It was Aelred Bartlett, artist and brother of Francis, the future Administrator of the Cathedral, who rejected this proposal and who approached the Irish Embassy in London to see if Cork Red marble was still obtainable. With the help of the Geological Survey of Ireland, Aelred travelled to Baneshane quarry on 12 April 1956. The quarry was inspected, drained and reopened and, from 1956-64, the Cathedral nave and narthex received its marble cladding, including the Cork Red last installed in the Cathedral 30 years before - the red of Baneshane. Since then, despite the potential for further development, the quarry has again been abandoned. Now forgotten by almost all, at least it will be remembered in Westminster Cathedral.



All that remains of Little Island quarry - outcrops and boulders of Cork Red marble washed by the sea.

On 12 April 2002, remarkably 46 years to the day after Aelred Bartlett had been there in 1956, I made a field trip to Baneshane quarry. Since Aelred's visit the quarry had become totally overgrown with trees, gorse and brambles, though blocks of Cork Red marble could still be seen amidst the undergrowth. At the bottom was a deep, concrete-sided trench used by the local farmers for irrigation. The trench was covered with rusting corrugated iron and a small wooden hut contained piping. Despite a real sense of foreboding, I returned the following day for a more detailed exploration and, passing a family of travellers, was neatly bitten on the ankle by their dog. So I made do with observing and photographing the quarry from around the rim and retraced my steps afterwards, limping and carrying a stout stick. The dog was now chained up, but I looked back and it was gazing after me looking very pleased with itself. However, this incident was more than made up for by an encounter near the quarry with a tiny lady with a face as lined as a walnut, who told me about the lorries she had seen leaving Baneshane quarry in the 1950s and '60s - carrying the marble destined for Westminster Cathedral.

Following in the footsteps of St Oliver Plunkett

On Wednesday 3 May Irish pilgrims from Omagh following in the footsteps of St Oliver Plunkett visited the Cathedral, including three priests who concelebrated the 10.30 Mass. The group was delighted to meet Fr Martin (extreme left), tour the Cathedral and pray before our relic of St Oliver, the last Catholic martyr to die in this country (1681). The relic can be viewed in the Cathedral Exhibition.



Low Sunday

After the five Masses of each Sunday morning in the Cathedral parish, the clergy seek to relax for a few minutes before lunch. Low Sunday brought warmth and sunshine down into the courtyard and Canon Christopher led the way outdoors after the winter months of being shut in.



Grand Organ Festival

This year's Grand Organ Festival began with a recital by James Lancelot, soon to retire after 32 years as organist of Durham Cathedral. He notes that Durham is the smallest building he has worked in during his musical career, but as the other two are St Paul's and Winchester (this latter the longest medieval cathedral still intact), the word small is to be taken relatively, we think.

A Day with Mary

A Day with Mary brought the statue of Our Lady of Fatima back to Westminster for the customary devotions. The nave was filled, the confessionals were thronged and quiet time alternated with enthusiastic singing, whilst the Blessed Sacrament led the procession around the Cathedral. It was heartening to see how many stayed on for Vespers and the Vigil Mass, with the chaplains kept busy blessing objects of devotion bought during the day.



Centenary of the birth of George Malcolm

The exhibition celebrating the centenary of the birth of George Malcolm was opened by Sir Nicholas Kenyon in the Chapel of St Gregory and St Augustine after the 5.30pm Mass on Tuesday 9 May. Friends of the Cathedral and members of the Society of St Augustine of Canterbury examined the exhibits before heading to the apse, where Martin Baker is seen introducing a talk by exhibition curator George Dawson. We were privileged to be joined by former organist Nicolas Kynaston and several ex-choristers who had taken part in George Malcolm's recording of the Britten *Missa Brevis*, which the choristers performed again at the preceding Mass.



Rediscovering the Lost Tools of Learning

Edward Graham



Westminster Cathedral Choir School's curriculum is as modern as it is ancient. For decades, there has been a polarised debate about what children should be learning in schools, and few subjects are more likely to expose entrenched ideological positions. Supporters of what is

called 'progressive education' have argued for decades that, after Rousseau, children are both innately good and natural learners who should be freed from the guidance and direct instruction of the teacher. The education of the young, according to this perspective, should be child-centred. Teacher training colleges, local authorities and school inspectors have all promoted relevance, freedom, active learning, skills and self-esteem as the pillars of a new educational orthodoxy. Their opponents hark back to a world of rigour, discipline, rote-learning, and arithmetic as the antidote to the failures of this kind of education. Who's right? At WCCS, we believe that neither is. So we have devised a curriculum that seeks 'an easy commerce of the old and new', and places subject knowledge and cultural literacy at its heart.

WCCS is a preparatory school for boys aged 7-13 – extending to Reception-age boys from September 2017. Since 2014, we have devised a curriculum that aims to provide the boys with a liberal education. That's, of course, a rather vague term and one that is often used without much justification. So allow me to put some flesh on the idea.

What is a liberal education? It's an education in freedom: freedom for the pupil to turn his or her hand to anything; freedom to think for oneself, seeing into the nature of things and judging them soundly, rather than receiving information



and opinions unquestionably. A liberal education seeks to train the mind in disciplined thought, nurture the mind with an encounter with the best that has been thought and said and, finally, form virtuous citizens who are drawn to whatever is true, beautiful and good.

These are elevated sentiments. So what do they actually mean in practice? To ensure that the boys at the School are able to access and appreciate the corpus of human knowledge and human achievement, the curriculum is ordered historically. Each subject – English, mathematics, history, science, geography, religious studies, Latin, Greek and French – tells the story of human achievement over time. In Years 3 and 6, for example, the boys study the Ancient period; in Years 4 and 7 they study the Medieval period; in Years 5 and 8 the focus is on the Modern period.

Our classical curriculum is based around what we call the three Cs: curriculum, canon and character. The curriculum – that is to say, the collection of subjects and their topics – is structured to integrate knowledge so that it can be experienced as a harmony, rather than discordant, competing specialisms. Since children learn through making connections, topics are planned to complement other curriculum areas. A boy in Year 5, for example, may be studying the Age of Exploration in history, sixteenth century naval poems in English, navigation in maths, map skills in geography and making a medievalist map in art. The idea is to present knowledge as a unified whole. A boy in Year 3 might be studying Adam and Eve in religious studies, while also reading C.S Lewis's *The Magician's Nephew* in English. Likewise, if a boy is using geometry and graph plotting in maths, he'll use that to support his map skills in geography, and he might use that to draw antique maps in art at the same time. If the boys are doing the human body in science, they'll look at what the Greeks and Romans discovered about it in history.

The second 'C' in our curriculum stand for canon. We want every boy at the school to achieve a high level of cultural literacy for his age. At a level accessible to each Year Group, the boys encounter 'the best that has been known and said'. In English, which is what I teach, boys learn to memorise the great poems by Shakespeare, Tennyson, Hopkins and Keats, among many others: in young children it's fine that poetry is communicated before it's understood, or, put another way, that feeling precedes comprehension. In science, the boys learn about the great scientists and inventors as well as exciting themselves with new developments in the scientific field.

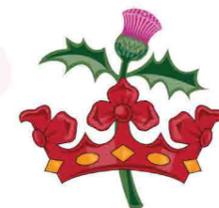


The final 'C' is character. What we learn becomes part of us; it changes who we are. Boys at Westminster Cathedral Choir School are encouraged to recognise what is beautiful, true and good, and to see the relations between these qualities in what they study and the world around them. To do this, we teach boys how to think, based on the *trivium* of grammar, logic and rhetoric. As one medieval writer put it: 'Grammar is the knowledge of how to speak without error; logic is clear-sighted argument which separates the true from the false; rhetoric is the discipline of persuading to every suitable thing'. These are true today, and guide the teaching at WCCS.

The aim of education in this School is to recover for the boys what has been lost, to present them models of excellence to imitate: in beautiful prose and poetry anthologies, in handwriting, in the critical study of history, in reading scripture in the light of reason. We believe that boys can, and should, develop wide-ranging academic interests, and acquire critical faculties, young; that they should work through frustration so as to master complex material. If Shakespeare and Thomas More could write in iambic pentameter by age eleven, why can't modern boys? Last year we even had a sonnet competition. The winning poems were published in Oremus.

Edward Graham is Deputy Head of Westminster Cathedral Choir School

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St Aloysius Gonzaga died at the age of 23 in 1591, himself a casualty of the plague to whose other victims he was ministering. He is rather unusual in having received his First Holy Communion from one saint, Charles Borromeo, and the Last Rites from another, Robert Bellarmine. Recognition of his sanctity rests in the determination which he showed to embrace the religious life; he took a vow of perpetual virginity at age 9 and thereafter resisted all his father's attempts to draft him into the military, succeeding in joining the Jesuits at age 18. Unsurprisingly, he is the patron of Catholic youth and students. St Aloysius' feast day is 21 June.



The Month of June

Holy Father's Prayer Intention: National Leaders

That national leaders may firmly commit themselves to ending the arms trade, which victimizes so many innocent people

Thursday 1 June *Ps Week 3*
St Justin, Martyr

Friday 2 June *Friday abstinence*
Easter feria

Saturday 3 June
St Charles Lwanga & Companions, Martyrs

3pm Mass for Matrimony: Cardinal Nichols

Sunday 4 June
PENTECOST
10.30am Solemn Mass (Full Choir)
Mass in D *Dvořák*

Loquebantur variis linguis *Tallis*
Organ: Fantasia super Komm heiliger Geist (BWV 651) *J S Bach*

12.15pm Cathedral Parish Confirmation
Mass: Cardinal Nichols

3.30pm Solemn Vespers & Benediction
Magnificat primi toni *Victoria*
Dum complerentur dies Pentecostes *Palestrina*

Organ: Sortie – Le Vent de L'Esprit (Messe de la Pentecôte) *Messiaen*

4.30pm Deaf Service Mass in Cathedral Hall
4.45pm Organ Recital: Jeremy Lloyd (York Minster)

Monday 5 June *Ps Week 1*
St Boniface, Bishop & Martyr

Tuesday 6 June
Feria, Week 9 of the Year
5.30pm Chapter Mass

Wednesday 7 June
Feria
5.30pm Friends of the Holy Father attend Mass

Thursday 8 June
Feria
11am & 2pm Good Shepherd Masses

Friday 9 June *Friday abstinence*
St Columba, Abbot

Saturday 10 June
Feria
10.30am Mass of Ordination to the Diaconate:
Bishop McAleenan

4.30pm Extraordinary Form Mass (Lady Chapel)

Sunday 11 June
THE MOST HOLY TRINITY

9am Family Mass
10.30am Solemn Mass (Full Choir)
Messa a 4 voci da cappella (1651) *Monteverdi*

Benedicta sit sancta Trinitas *Philips*

O quam suavis *Lobo*
Organ: Toccata *Preston*

3.30pm Solemn Vespers & Benediction
Magnificat quarti toni *Fux*
Laudibus in sanctis *Byrd*

Organ: Fugue in E flat (BWV 552) *J S Bach*

4.45pm Organ Recital: Mithra Van Eenhooge (Bruges)

Monday 12 June
Ps Week 2
Feria, Week 10 of the Year

Tuesday 13 June
St Anthony of Padua, Priest & Doctor

Wednesday 14 June
Feria
2pm WCCS Outreach Performance

Thursday 15 June
Feria
5.30pm Mass for Sick & Retired Priests
Fund: Cardinal Nichols

Friday 16 June *Friday abstinence*
St Richard of Chichester, Bishop

2pm Deanery Confirmation: Bishop Hudson
5.30pm Mass and Prayer Vigil marking the 50th Anniversary of the 1967 Abortion Act: Bishop Sherrington

Saturday 17 June
Feria
Anniversary of the death of Cardinal Hume OSB (1999)

6pm Visiting Choir: Douai Abbey

Sunday 18 June
THE MOST HOLY BODY AND BLOOD OF CHRIST (CORPUS CHRISTI)

10.30am Solemn Mass (Full Choir)
Missa Pange lingua *Josquin*
Lauda Sion *Victoria*
Organ: Offrande et Alleluia final (Livre

du Saint Sacrement) *Messiaen*
3.30pm Solemn Vespers & Benediction
Magnificat quinti toni *Anerio*
O salutaris hostia *Rossini*

Organ: Pange lingua *de Grigny*
4.45pm Organ Recital: Anthony Gritten (Royal Academy of Music)

5.30pm Mass with Recommissioning of Extraordinary Ministers

Monday 19 June *Ps Week 3*
Feria, Week 11 of the Year

Tuesday 20 June
St Alban, Protomartyr

Wednesday 21 June
St Aloysius Gonzaga, Religious
7.30pm Grand Organ Festival: Colin Walsh

Thursday 22 June
Ss JOHN FISHER, Bishop, & THOMAS MORE, Martyrs

5pm First Vespers & **5.30pm** Vigil Mass

Friday 23 June *No Friday abstinence*
THE MOST SACRED HEART OF JESUS
5pm Solemn Second Vespers (Men's Voices)

5.30pm Solemn Mass (Full Choir)
Missa brevis *Palestrina*
Improperium expectavit *Lassus*
Organ: Pièce d'orgue (BWV 572) *J S Bach*

Saturday 24 June
THE NATIVITY OF ST JOHN THE BAPTIST

10.30am Mass of Ordination to the Priesthood: Cardinal Nichols
6pm Mass of the Solemnity (fulfils Sunday Obligation)

Sunday 25 June
12th SUNDAY IN ORDINARY TIME
9.30am SVP Book Sale in Cathedral Hall
10.30am Solemn Mass (Full Choir)
Missa in honorem Sancti Dominici *Rubbra*

In spiritu humilitatis *Croce*
O sacrum convivium *Croce*
Organ: Final (Symphonie III) *Vierne*

3.30pm Solemn Vespers & Benediction
Magnificat primi toni *Palestrina*
Te lucis ante terminum *Gardiner*
Organ: Allegro maestoso (Sonata in G) *Elgar*

4.45pm Organ Recital: David Greal (Westminster Cathedral)

Monday 26 June *Ps Week 4*
Feria, Week 12 of the Year

5pm First Vespers & **5.30pm** Vigil Mass

Tuesday 27 June
ST JOHN SOUTHWORTH, Priest & Martyr
2.30pm Good Samaritan Mass
5pm Solemn Second Vespers (Men's Voices)
5.30pm Solemn Mass (Boys' Voices)
Missa VIII Plainsong
Ut flos ut rosa *Crivelli*
Panis angelicus *Franck*
Organ: Praeludium in G major *Bruhns*

Wednesday 28 June
St Irenaeus, Bishop & Martyr
NHS Blood Transfusion Service in Cathedral Hall
5pm First Vespers & **5.30pm** Vigil Mass (fulfils obligation)

Thursday 29 June
SS PETER AND PAUL, Apostles (Holy Day of Obligation)

10.30am St Vincent de Paul School attends Mass
5pm Solemn Second Vespers (Men's Voices)

5.30pm Solemn Mass (Full Choir)
Missa Ego flos campi *de Padilla*
Tu es Petrus *Palestrina*
Quodcumque ligaveris *Palestrina*
Organ: Marche Pontificale (Symphonie I) *Widor*

Friday 30 June *Friday abstinence*
The First Martyrs of the Holy Roman Church

5pm First Vespers & **5.30pm** Vigil Mass of the Dedication

Key to the Diary: Saints' days and holy days written in **BOLD CAPITAL LETTERS** denote Sundays and Solemnities, CAPITAL LETTERS denote Feasts, and those not in capitals denote Memorials, whether optional or otherwise. Memorials in brackets are not celebrated liturgically.

From the Registers

Baptisms
Thea Dediare
Patrick Trainor
Beatrice Tugendhat
Edouard Saubier
William Czyzyk
Naylah Samy
Lozada

Marc Sabas
Georges Wazen
Tyrell Williams
Petra de Sousa
Grace Handley
Lucy Handley
Clare Ilott
Luiza-Anna Kościuk

Confirmations
Simeon Awoliyi
Daniel Bento
Alessandro Grauso
Silvestro Grauso
Robert Harris-Norat
Ptryk Kolmer
Shaun McCready
Nicolas Mamie
Mauro Miranda
Carl Roarty

Bianca Libertini Ali
Alisa Malachovič
Roberta Moscarella
Francesca Salvalaggio
Alice Samele
Acquaviva
Geraldine Ucciani
Araujo
Julia Van den Bosch
Kay Walker
Kimberley Whittle

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

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

Sunday: Masses: 8.00am; 9.00am; 10.30am (Solemn, sung by the Choir); 12 noon; 5.30pm; and 7.00pm. Morning Prayer (Lady Chapel) 10.00am. Solemn Vespers and Benediction: 3.30pm. Organ Recital (when scheduled): 4.45pm.

Holy Days 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.

Sacred Heart Church, Horseferry Road SW1P 2EF: Sunday Mass 11.00am, Weekday Mass Thursday 12.30pm

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: Guild of the Blessed Sacrament in the Cathedral

Tuesdays: Walsingham Prayer Group in St George's Chapel 2.30pm on first Tuesday of the month; 6.30pm: The Guild of St Anthony in the Cathedral.

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.

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

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.

Westminster Cathedral

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Canon Christopher Tuckwell
Administrator
Fr Martin Plunkett,
Sub-Administrator
Fr Michael Donaghy
Fr Andrew Gallagher, *Precentor*
Fr Brian O'Mahony
Fr Michael Quaicoe
Fr John Scott, *Registrar*

Sub-Administrator's Intern
Francis Thomas

Also in residence

Franciscan Sisters of Our Lady of Victories

Music Department

Martin Baker, *Master of Music*
Peter Stevens, *Assistant Master of Music*
David Greal, *Organist in residence*

Cathedral Commercial Manager

John Daly

Cathedral Facilities Manager

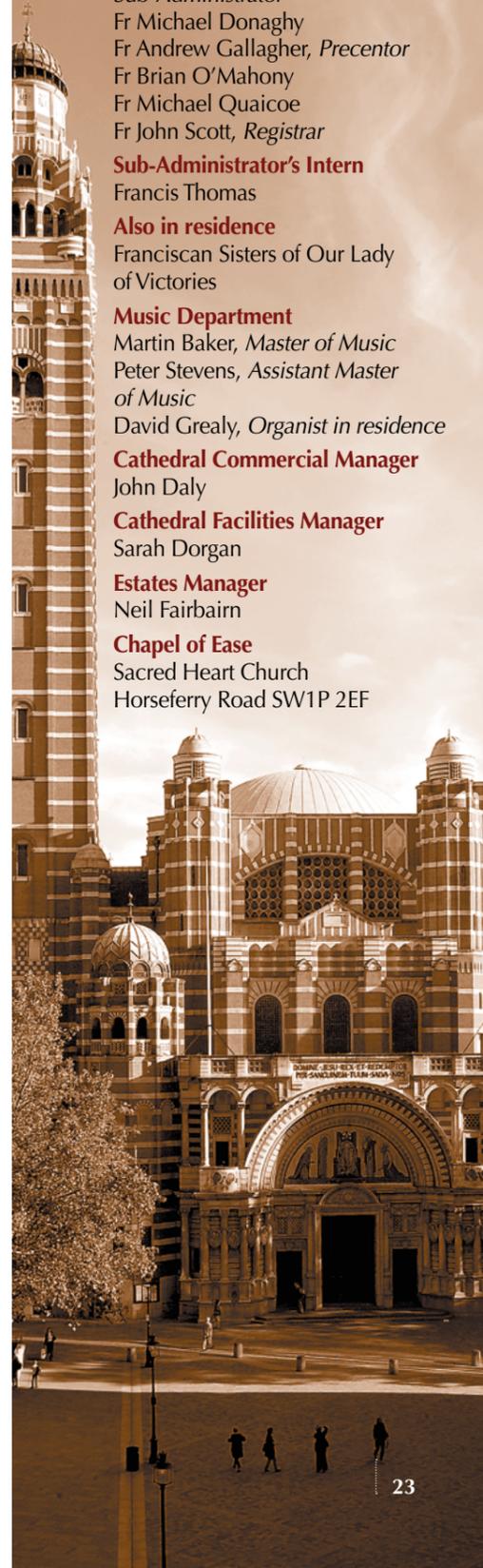
Sarah Dorgan

Estates Manager

Neil Fairbairn

Chapel of Ease

Sacred Heart Church
Horseferry Road SW1P 2EF



In retrospect: from the *Cathedral Chronicle*

The *Daily Telegraph* has been celebrating the Jubilee of Mr J M Le Sage, its managing editor, who this year completed 50 years membership of the editorial staff of that important paper. Mr Le Sage celebrated his 80th birthday on April 23rd, and he is still in vigorous health and a hard worker.

Our readers will remember his excellent reports of the Eucharistic Congress in London in 1908, and the fairness with which he treated the Catholic aspect of those historic proceedings. The result was a phenomenal sale of the *Daily Telegraph* and a large addition of permanent Catholic readers.

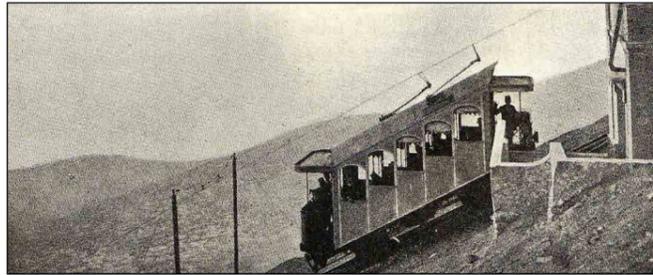
Among his interesting reminiscences, Mr Le Sage describes his first visit to the Continent, when he was sent to report for his paper on a pilgrimage to Paray-le-Monial. On the way he met for the first time, Mr Toby, MP – afterwards famous for his Parliamentary sketches in *Punch* – who was on a similar errand. Having arrived with the pilgrims, they were taken for pilgrims, and commandeered for the procession, ‘carrying their handbags in one hand and a lighted taper in the other’.

from *Editorial Notes, Cathedral Chronicle June 1917*

It was above all during Holy Week that Cathedral services were attended with such assiduity and by such a great number of persons. A third of the congregation come regularly without missing one service or office of Holy Week; many, prevented by their daily occupations and only able to assist at the *tenebrae*s, followed equally book in hand. There were amongst the great number many Protestants, some brought by piety, others by curiosity, others also by their taste for sacred music ...

A Frenchman attending the functions at Westminster is immediately struck by the dignity, the measure, the absence of histrionics and of precipitation in the course of the ceremonies. The choir boys have been slowly and carefully trained for their part. There is no military precipitation, no gesture which suggests rehearsal, only trained habit which cannot be repressed; it is this which strikes the foreigner or one who has lived abroad a long time, in our cathedrals, in our great churches. However, it does not lack a certain national stiffness. On the part of the children there is no flippancy, no lack of attention.

from *‘As Others See Us - An Appreciation translated from La Croix of 5 May 1917’, Cathedral Chronicle June 1917*



The *Special Correspondent* of the ‘*Cathedral Chronicle*’ and his suite on their way up a gradient of 55 per cent in the Funicolare of Mount Vesuvius, Spring 1917

Every phase of national and local life found its place [at the Consecration of the Metropolitan Cathedral in Liverpool]. The Queen was represented in the person of the Duke of Norfolk, the Government by the Prime Minister and the Minister of Housing. The Leader of the Opposition sat with the Irish Prime Minister and the Lord Lieutenant of the County Palatine. The City’s Lord Mayor headed the chief citizens of eight boroughs in the archdiocese, while the Law, the University, Medicine and the Arts found their place. The common people [sic] too were there, for each of 225 parishes in the archdiocese had two representatives present. In 1933 when the stone of Lutyns’ massive edifice was laid it is recorded that the Anglican bishop watched from the University tower. This time it was different ...

The concelebrated Mass at the centralised altar within easy vision of all basking in the multi-coloured light falling from the massive lantern above, surmounted by the Crown of Christ the King, seemed to typify the spirit of 1967. Here was lightness, joy and intimacy unknown in Liverpool’s chequered religious history. It augurs well for the future.

[Cardinal Heenan, as Papal Legate for the Consecration, said:] ‘This is the day to remember the famine-stricken Irish who renewed the Catholic life of this city. These men and women were destitute and broken in health but they guarded the rich treasure of their faith. They and their children were responsible for the sturdy growth of the Catholic Church in this city. They worked and begged to provide churches for Catholic worship and schools where the old faith would be taught. It is good to remember these sacrifices today because this monument to Christ the King is also a memorial to the priests and people of Lancashire and of this city. This is their cathedral church. To have halted the building of the Metropolitan Cathedral would have been to dishonour them.’

from *‘Liverpool’s Crown of Christ the King’ by Mgr Cyril Taylor, Cathedral Chronicle June 1967*

Homily by Pope Francis on Modern Martyrs: 22 April 2017



The Minor Basilica of St Bartholomew on the Tiber Island

We have come as pilgrims to this Basilica of St Bartholomew on the Tiber Island, where the ancient history of martyrdom joins the memory of the new martyrs, of many Christians killed by the insane ideologies of the last century, and killed only because they were disciples of Jesus.

The memory of these heroic witnesses, both old and recent, confirms us in the awareness that the Church is a Church of martyrs. And martyrs are those who, as the Book of Revelation reminds us: ‘Are the ones who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb’. They had the grace to confess Jesus until the end, until death. They suffered, they gave their lives, and we receive the blessing of God for their witness. And there are also many hidden martyrs, those men and women who are faithful to the gentle strength of love, to the voice of the Holy Spirit, those who in their daily lives seek to help their brothers and sisters and to love God without reserve.

If we look hard, we can see that the cause of every persecution is the hatred of the prince of this world toward those who have been saved and redeemed by Jesus through his death and resurrection. In the Gospel we just heard (Jn 15:12-19), Jesus uses a strong and frightening word: ‘hatred’. He, who is the master of love, who so enjoyed talking about love, speaks of hatred. But he always liked to call things by their name. And he tells us: ‘Do not be afraid! The world will hate you; but know that before it hated you, it hated me’.

Jesus chose us and redeemed us as a free gift of his love. With his death and resurrection he redeemed us from the power of the world, from the power of the devil, from the power of the prince of this world. And the origin of hatred

is this: since we are saved by Jesus, and the prince of the world does not want that, he hates us and encourages persecution, which from the time of Jesus and the birth of the Church continues to this day. How many Christian communities are being persecuted today! Why? Because of the hatred of the spirit of this world.

How often, in difficult moments of history, have we heard it said: ‘Today our country needs heroes?’ Likewise, we can ask: ‘Today what does our Church need?’ Martyrs, witnesses, that is, everyday saints of ordinary life, lives lived coherently; but we also need those who have the courage to accept the grace to be witnesses until the end, until death. All these are the living blood of the Church. They are the witnesses who carry forward the Church. They witness to the fact that Jesus is risen, and witness to him with coherent lives and with the strength of the Holy Spirit they have received as a gift.

Remembering these witnesses to the Faith and praying in this place is a great gift. It is a gift for the Community of Sant’Egidio, for the Church in Rome, for all the Christian communities of this city, and for so many pilgrims. The living legacy of martyrs today gives us peace and unity. They teach us that with the strength of love, with gentleness, one can fight against arrogance, violence, and war - and that peace can be achieved with patience.

And so we can pray: O Lord, make us worthy witnesses of the Gospel and of your love; pour out your mercy upon humanity; renew your Church, protect persecuted Christians, grant peace to the whole world, soon.

The Community of Sant’Egidio is tasked with the care of the Basilica and of recording the witness of Modern Martyrs in the life of the Church, since the dedication of the Basilica to that work in 2000 by St John Paul II.

To the Place Where You Dwell . . .



Christina White

May was a month of anniversaries as the Friends celebrated the centenary of George Malcolm's birth and, significantly, 40 years of our friendship to Westminster Cathedral.

The George Malcolm exhibition, sponsored by the Friends, is now in the Chapel of St Gregory and St Augustine, and will be on display until the end of July. Do please try and find the time to visit. We felt that it was important to honour this giant of church music who did so much to enhance and develop the unique sound of Westminster's music. Malcolm will always be remembered here as a superlative musician who really put the Cathedral's choir on the map.

The Friends' Council decided to mark our Ruby Anniversary with a Mass, celebrated by His Eminence Cardinal Vincent, and a drinks reception in Cathedral Hall. Friends from near and far gathered in the Cathedral on 11 May for this very special Mass. The choir is always a joy to hear, but on this occasion the singing was quite spectacular. The Mass setting was appropriately by Ralph Vaughan Williams – an English composer for the Mother Church of England and Wales. The Master of Music, Martin Baker, also composed a special motet for the Friends based on words of Psalm 42:

'O send forth your light and your truth; let these be my guide. Let them bring me to your holy mountain, to the place where you dwell. And I will come to the altar of God, the God of my joy.'

Everything that the Friends do is based around the Cathedral, and we felt that the words were appropriate. There were echoes of George Malcolm in the composition and indeed Martin dedicated the piece for his predecessor *in memoriam*.



Cardinal Vincent meets Friends at the Reception in Cathedral Hall after Mass

The Cardinal thanked the Friends for their support and prayers over the years. The Society has made some major contributions in recent months – not least the new glass doors, and the completed mosaics of St George's Chapel. It seemed, back in 2007 when the Mosaics Appeal was launched, that we would never reach the appeal target, but the Friends' generosity is unbounded and the chapel now glows with light and colour.

We have managed to locate some spare copies of the Order of Service for the Mass (thank you, Paul Moynihan!) and we will happily forward these to any Friends who were unable to attend the Mass in person. You were with us in spirit.

Our trip to Buckden Towers and Cambridge later this month is now sold out. We ended up cancelling a number of events last year because of lack of interest, but the current events programme has certainly caught the imagination.

We have tickets available for the two talks later this month: June 8, Giles Tremlett on Isabella of Castile – Europe's First Great Queen; and on 13 June, Alison Weir with her talk on Anne Boleyn: A King's Obsession. Tickets for the talks are just £10, which includes a glass of wine. Books will be on sale and the authors will be signing copies. Please do try and book early as this will help us to arrange catering and also to order sufficient advance copies of both books. Happy 40th Anniversary!

Forthcoming Events

8 June: Isabella of Castile: Europe's First Great Queen Cathedral Hall. Doors open at 6.30pm and the talk starts at 7pm. There will be a glass of wine and book signing after the event. Tickets £10

13 June: Anne Boleyn: A King's Obsession Talk by writer Alison Weir. Cathedral Hall. Doors open at 6.30pm and the talk will commence at 7pm. There will be a glass of wine to follow and book signing after the event. Tickets £10

21 June: Day trip to Buckden Towers This event is now sold out. There is a waiting list in Clergy House Reception.

4 July: The Friends' Summer Party and Independence Day BBQ Allen Hall Seminary at 6.30pm. Tickets are £30; and we are asking for an additional £10 donation per person to the Cathedral Hall Appeal which may be gift-aided.

17 July: A private tour of Arundel Castle and Gardens with free time for lunch and then Mass in the Norfolk family chapel. Our day will conclude with Afternoon Tea. Subject to diary commitments, the Duke of Norfolk will be joining us for Mass. Coaches will be leaving Clergy House at 8.30am. This event has been generously sponsored by the Duke of Norfolk. Tickets £40

Contact us

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

Registered Charity number 272899

THIS SACRED SPACE

I enter this sacred space
And leave behind a sea of emptiness,
a vacuum that longs to be filled
an endless search for meaning
in a mass of meaninglessness.

Outside I've left behind a rush of people
in a hurry to get somewhere fast
and then to move on to the next encounter.

A breathless bustle of activity, chatter and
NOISE, so loud you can't hear yourself think.

I enter this sacred space, where the walls whisper, "Be still."

Listen to the silence. Allow it to enfold you.

Take time to be still. It is OK to rest a while.

Listen. What can you hear? A voice of calm.

An interior voice that can't be heard in the rush and clatter
outside.

An interior stillness. A sense of belonging. A sense of
coming home.

Listen. Be still. Sense a Presence. Who is there?

A sense of something beyond my own understanding of who
I am.

Who is this that cares? A Being who speaks within:

"I am here. Listen; Trust; Accept; Believe."

An encounter with the One
who holds all of life's secrets.

This sacred space. This hallowed ground.

This sacred space. This silence that speaks to my silence.

This sacred space ...

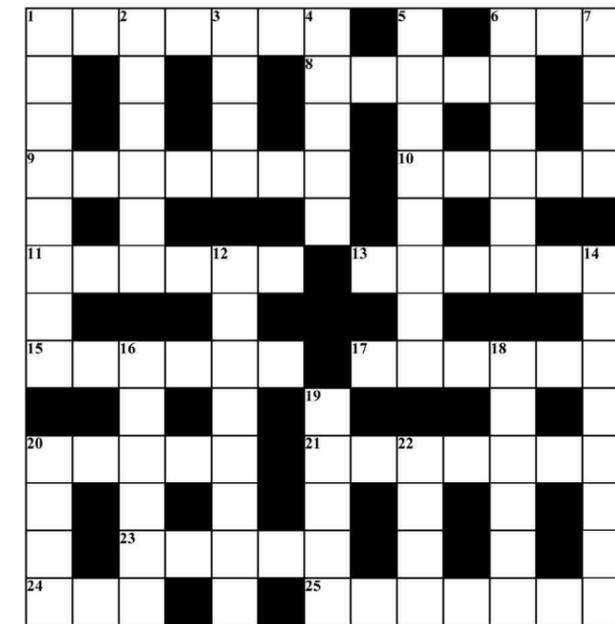
Daphne Argent

To submit a poem whether by yourself or another for
consideration, please contact the Editor – details on page 3.



© Antiquary

St Hugh's Charterhouse, Parkminster, Sussex is perhaps one
of the most sacred spaces in this country



Alan Frost: May 2017

Clues Across

- Unction, sacrament sometimes referred to as 'The Last Rites' (7)
- '---et benedictio', from the hymn Tantum Ergo at Benediction (3)
- Sound of a cat (5)
- Clergyman of high rank (7)
- Capital city of Jordan (5)
- Saint and early Pope, crowned 26/27 June 678 (6)
- Group of singers, possibly early birds! (6)
- Thomas -----, surviving Catholic composer at Court of Elizabeth I (6)
- Country of the Holy Land (6)
- 'The ---- Rite' or 'Salisbury Use', medieval form of the Roman Rite (5)
- Saint and founder of the Order of Praemonstratensians (7)
- State in Austria, capital Innsbruck (5)
- 'O --- Babbino Caro', famous Puccini aria ['O My Beloved Father'] (3)
- 'Regina caeli -----', antiphon to Our Lady sung from Easter to Pentecost (7)

Clues Down

- & Castle, London station so named through old local rendering of 'Infanta of Castile' (8)
- Saint founder of the Order of Discalced Carmelites, in Avila originally (6)
- Book of the Old Testament (4)
- Days, three days of fast & abstinence observed at the beginning of each season (5)
- Sanhedrin high priest instrumental in the arrest of Jesus (8)
- & 14 Down: It occurs on June 21st (6,8)
- '---- again Dick Whittington', folklore message from London bells for its future mayor (4)
- Prayer based on the Angelic Salutation (4,4)
- See 6 Down (8)
- Holy House in Italy, giving its name to the Litany of the BVM (6)
- Earhart, first woman aviator to fly solo across the Atlantic (6)
- Sound of a bell as in the curfew of Gray's Elegy (5)
- '---- in alium', 40-part motet by 15 Across (4)
- 'Come Rack, Come ----', classic Catholic novel by Mgr. Robert Hugh Benson (7)

ANSWERS

Across: 1 Extreme 6 Sit 8 Miao 9 Prelate 10 Amman 11 Agatho
13 Chorus 15 Tallis 17 Israel 20 Sarum 21 Norbert 23 Tyrol 24 Mito
25 Laetare
Down: 1 Elephant 2 Teresa 3 Ezra 4 Ember 5 Cataphas 6 Summer
7 Tum 12 Hall Mary 14 Loreto 16 Solstice 16 Loreto 18 Amelia 19 Knell 20 Spem
22 Rope

A Pilgrimage to Lancashire's Catholic Past

Louise Sage

Following a successful trip to Lancashire made by the Guild of St John Southworth in March 2016, a decision was made to take another trip for a slightly longer period this year. Nearly 30 people made up the group, both members of the Guild and of the Friends of the Venerable, accompanied by Canon Christopher.

Most of us caught the train from Euston on Tuesday morning and, having found our hotel in Preston, left by coach for a 50-minute journey to Ashton-in-Makerfield, for a visit to the church of St Oswald and St Edmund Arrowsmith. St Edmund was martyred at Lancaster in 1628 and canonised in 1970 as one of the 40 Martyrs of England and Wales, and this church houses the shrine of his Holy Hand.

The first building on this site in 1822 was funded by the Gerard family, who also donated the land. This was demolished in 1925 when it became too small for the congregation, and a new church designed by J. S. Brocklesbury and described as an 'architectural gem' was built, being constructed from the grey/brown stone from Parbold and Darley Dale. Cardinal Bourne considered this to be the most beautiful Catholic church in the country. Formally opened in 1930, it is the only one of its kind north of the River Loire to be built in the domed Romanesque French style. We were all very impressed by the exquisitely beautiful stained glass windows above the sanctuary, designed by Irishman Harry Clarke, depicting saints with an association to the Eucharist. Amongst other stained glass windows in the church are those which depict Ss Edmund Arrowsmith, Ambrose Barlow, John Southworth and John Rigby. Immediately behind the High Altar is the chapel originally designed to house St Edmund's Holy Hand.

We were given a very warm welcome by the parish priest, Fr Brian Newns, with the parish deacon, and other parishioners, as well as John Francis, the parish historian. Mass was concelebrated by Canon Christopher and Fr Brian, who displayed the Holy Hand of St Edmund for veneration and then blessed all individually with the relic. Alongside the church was a beautifully kept churchyard, adorned with masses of spring flowers. I certainly recommend visiting this church if you are in this part of the country, and suggest you visit the parish website for complete details of this church: www.StOswaldandStArrowsmith.org.uk. Following light refreshments, we left on the coach for the return trip to Preston and dinner at the Hotel.

Bright and early on Wednesday morning we boarded the coach for the journey to the church of St Mary and St John

Southworth in Samlesbury, an ancient and tiny 'Barn Church' built in 1818, access to which was by a rough dirt track. Again, we were given a very warm welcome by a number of parishioners and two excited dogs. Preceding Mass, celebrated by Canon Christopher, we were given an account of the life of St John Southworth by Anne Marie Micallef. It was good to return to the church which is the only one in this country dedicated to St John and therefore of very special significance to the Guild. The Church also houses a relic of St John Southworth, which can be venerated on request.

We then travelled the short distance to Samlesbury Hall, home of the Southworth family from 1325 to 1678. We were given a very interesting and informative tour by our guide, following which we were able to freely walk around the Hall. It has a very long and somewhat troubled history, including the splitting of the family into Protestant and Catholic factions following the English Reformation; tales of alleged witchcraft; secret assignations; hauntings; suicide following debt, and, for a time, use as a small school. In 1924 the Hall was left a ruin, but was fortunately rescued the following year and is now administered by the Samlesbury Hall Trust for the benefit of the public.

Following a simple lunch we then left by coach for the 40-minute journey to Lancaster, for a short visit to Lancaster Priory and a conducted tour of Lancaster Castle by our guide, Christopher, who also took us around on our previous visit. He very enthusiastically gave us details of the many people incarcerated in the Castle over its 1,000-year history: alleged witches, thieves, murderers, and the 15 Catholics who were executed there between 1584 and 1646. We saw various implements of torture and the actual noose used for hangings. Lancaster Castle is also home to one of the oldest Crown Courts in the country, where cases are still tried today, although the original 18th century branding iron is now only on display rather than in use.

Of course, we were particularly interested in the imprisonment of St John Southworth in the castle in 1627 and also of St Edmund Arrowsmith, who was held in irons in a tiny cell known as the Smoothing Iron in Hadrian's Tower. In 1628 St John Southworth granted him absolution through a window as he was taken on a hurdle to his execution. About 12 of us entered one of the windowless cells where some of the martyrs were imprisoned. Christopher then closed, locked and bolted the door, put out the one electric bulb in the cell and left us there for up to 30 seconds. One



tends to focus on the barbaric experiences of the priest martyrs who were hanged, drawn and quartered during the 16th and 17th centuries, but not of the time they spent crammed in these bare cells without heat, light and toilet facilities and with little food, water or fresh air, not knowing how long they would spend there or when they would be taken to their deaths. That in itself is a horror; we must never forget these sufferings of the martyrs. Deep in thought, therefore, we returned to our Preston Hotel for a rather more convivial evening together.

Early on Thursday we made the 50-minute journey to Stoneyhurst College. We were extremely fortunate to be given a formal tour and presentation by Joe Reed, the assistant curator in charge of the collections and an expert in medieval liturgical vestments and church music. He gave us a potted history of the House which dated from approximately 1200 and passed through the hands of a number of landed gentry families; the de Bayleys, the Shireburns and on through to Mary, Duchess of Norfolk. It was then inherited by her cousin Thomas Weld of Ulworth, a former pupil of the Jesuit school in Liège, who donated the buildings with 30 acres of land in 1794 to the Order. The Jesuits re-established themselves in Britain at Stoneyhurst in 1803. It was England's largest Catholic college by 1900, becoming co-educational in 1999.

Over the years many buildings and gardens have been added to the site, contributing to the 'Wow' factor we experienced as we came up the drive.

A tour of the chapels and historic rooms included the Great Hall, where we were shown the table on which Olive Cromwell was alleged to have slept the night before the Battle of Preston in 1648. We were all impressed by large portraits of the seven 'old boys' awarded the Victoria Cross in the period from 1897 up to World War II. Various relics from the collections were brought out, including one of Bl Oscar Romero, alongside rare books and beautifully embroidered vestments, part of the Wintour Collection made by Helena Wintour (c1600-1671), a recusant Catholic seamstress. Joe showed us a purple embroidered chasuble obtained by the Jesuits at the closure of the Portuguese Embassy in London in the 18th Century - this was handed to Canon Christopher for him to wear during our Mass in the magnificent Chapel of the Angels.

Following a good lunch in the College canteen we left for Preston Station and made our individual ways homeward. We thoroughly enjoyed our thought-provoking time in a county which impressed for its space, good clean air, lush green fields, many full of sheep and their new-born lambs, and the hospitality and welcome of the people.

Fatima's Centenary Anniversary

Lourenço Martinho Grão Próspero Dos Santos, Year 5

To my family and I Fatima is a very special place as we are Portuguese. On 13 May, this year, it was the 100th anniversary of the first appearance of Our Lady of Fatima to the shepherd children: Jacinta, Francisco and Lucia. On 13 May it was also the canonisation of Jacinta and Francisco.

When I visited Fatima earlier this year I went to the new church, which is cylinder-like, and I prayed there. The new church is a gigantic place with amazing entrances but has no side-chapels. The church is 115 metres wide, 20 metres high and 95 metres long. If you go into the church that is smaller and less modern, you will find a side chapel at the far end on each side, they have the tombs of the shepherd-children.

On 13 May 1917 Our Lady of Fatima appeared to Jacinta, Francisco and Lucia for the first time. Jacinta and Lucia saw Our Lady and started praying with her but Francisco did not see her. The girls noticed it and asked Our Lady why. Our Lady responded that the reason Francisco did not see her because he did not pray enough. The girls told Francisco to start praying, so he did, and he saw Our Lady.

The apparition in Fatima was very beautiful. Our Lady appeared on top of a young oak tree with a Rosary. She was dressed all in white and her veil covered all her head, fell right down to the ground and covered her shoulders. She was surrounded by beautiful clouds and light.

The central message of Fatima is peace and an end to all wars. The children even saw the Angel of Peace before Our Lady as a sort of preparation.

Our Lady asked the shepherd children to pray the Rosary daily for sinners and to sacrifice. Our Lady said to them: 'Pray a lot for the sinners, sacrifice a lot, as many souls perish in hell because nobody is praying or making sacrifices for them'.

When people go to Fatima, they go to see the place where Our Lady appeared first because that was where it all started. They then go to see the relics and tombs of the three shepherd-children. Some people go to the Shrine on their knees and pray, and they do this because of a promise they have made to God. I'm used to people lighting candles and praying, but for me at first the people on their knees looked very unusual. I knew it was something important to them to do, but I did not know exactly why they were doing this; later I learnt it was an act of penance to God.

I would definitely go to Fatima again because I really love visiting holy places!

I love holy places because they teach me more about my religion. I have learnt from Fatima that peace is important in the world. We all need to value the message of peace from Fatima so the world can be a better place for everyone. Like the shepherd children we need to believe in Our Lady's message: 'Pray a lot for the sinners, sacrifice a lot, as many souls perish in hell because nobody is praying or making sacrifices for them'.



Extraordinary Form

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

Westminster Cathedral – Social Media

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Support and Sacraments for Seafarers

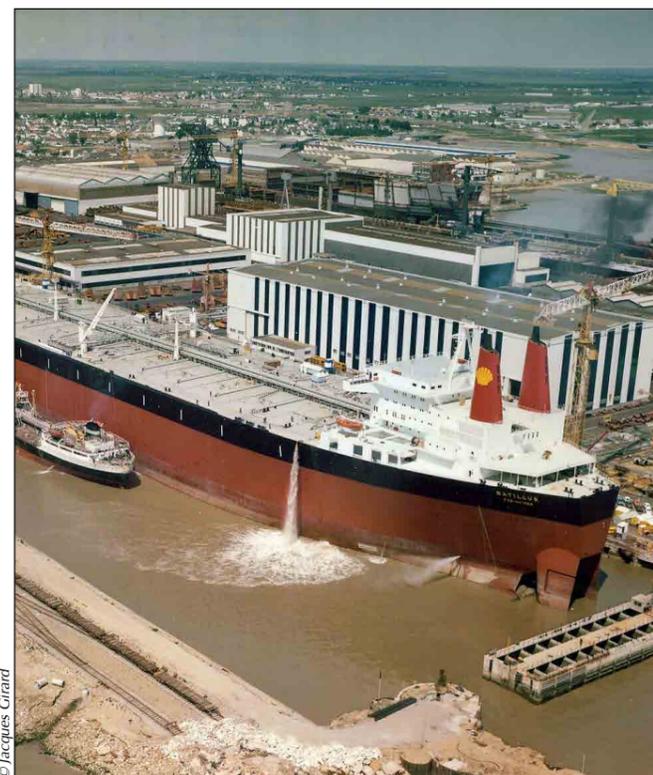
Bishop Paul Mason, Auxiliary Bishop of Southwark, has been appointed new Bishop Promoter for the Apostleship of the Sea (AoS) in England & Wales. He takes over from Bishop Tom Burns of Menevia.

Born in North Shields, Tyne & Wear, close to the coast, Bishop Mason was very aware of the ship building tradition around the Tyne, and many of his schoolmates' fathers worked at Swan Hunter in Wallsend. Moving away from the North East in 1982 and away from the sea, his next encounter with shipping was at the other end of the scale - he was asked by AoS if he would be available to work as a chaplain on a cruise ship and went on board during Easter and Christmas in 2012 and 2013.

'Like many, I did not appreciate the unseen work of thousands upon thousands of seafarers, and so many are Catholic,' says Bishop Mason. He adds: 'When you say Mass at midnight (at the end of the crew's working day) and you have a large congregation down in the bowels of the vessel singing Silent Night in Force 8 (gales), the enthusiasm and devotion is quite overwhelming...and the irony doesn't escape you. And of course, each of those voices has a story. The focus of the chaplain is on the crew, at sea for months, working long hours and far from family, friends and the Sacraments'.

Bishop Mason commented: 'The support AoS offers up and down the country to all seafarers is by and large unseen, just as those to whom they minister can be unseen. It is vital work that brings practical help, prayer, sacramental care and fellowship to so many. As Bishop Promoter I hope I will be able to continue the long tradition we have in the Church of supporting seafarers and ensuring they do not remain unseen.'

More than 100,000 ships visit British ports each year, yet the life of a modern seafarer can be dangerous and lonely. They may spend up to a year at a time away from home, separated from family and loved ones, often working in harsh conditions. AoS chaplains and ship visitors welcome seafarers to our shores - regardless of colour, race or creed and provide them with pastoral and practical assistance. They recognise them as brothers with an intrinsic human dignity which can be overlooked in the modern globalised maritime industry.



Home, sweet home – for the crew.



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