

March 2015 | Edition Number 201 | FREE

Oremus

Westminster Cathedral Magazine



*O Lord, grant that I may
Be your Simon of Cyrene,
Today and every day.*

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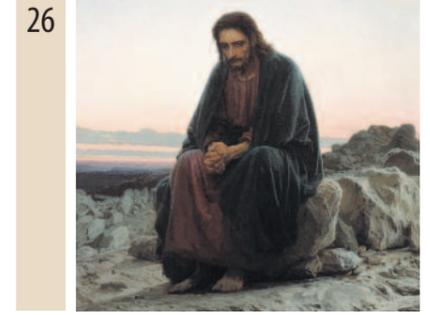
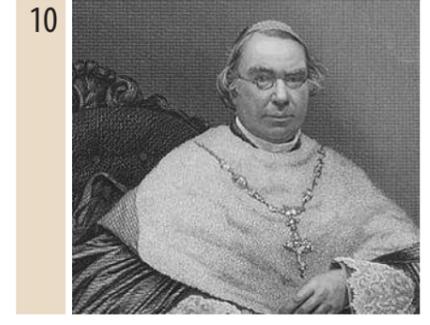
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From the Chairman

I believe it was Sir Harry Lauder who sang the following lines: 'It's awful grand to go travelling but it's awful grand to come home', and just at the moment I find those words very appropriate.

I have been lucky enough to be away from London for the last three weeks, thus missing some very cold weather. But I am now very content to be home in familiar surroundings. I was invited to attend the Jubilee celebrations of Archbishop Robert Rivas OP, the Archbishop of St Lucia, whom I have known for a number of years and this seemed too good an opportunity to miss.

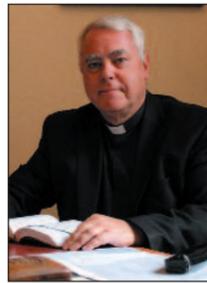
The Archbishop was celebrating 50 years as a priest and 25 years as a bishop and he had invited a number of friends and supporters from the United States, Trinidad, Jamaica and the United Kingdom to join him, and the clergy and people of St Lucia, to celebrate his jubilee. His guests were lodged in a Benedictine convent where the Sisters looked us after. There were some very lively and uplifting Masses in the Cathedral, the monastery and the house of the Missionaries of Charity, and, of course, there was some wonderful St Lucian hospitality. Having travelled that distance I decided to go on to St Vincent where I had worked for nine years during my Anglican ministry, to spend time seeing old

friends and revisiting old haunts. The net result is that I have now had my summer holiday and so this year for me it will be August in London. Having said that there will be some who will no doubt ask me 'but aren't you taking a pilgrimage in the summer?' and, of course that is true. In conjunction with Pax Travel I hope to be leading a pilgrimage to Andalusia to visit the great spiritual centres where the architecture of Catholicism and Islam are entwined. This issue contains an article by HRH The Prince of Wales on the need for Christians and Muslims to build bridges in light of the current situation in the Middle East. It also contains an article on Holy Week in Seville, the capital of Andalusia.

As we are now well into the Lenten journey let us pray for the gifts of courage and endurance as we look forward to the joy and beauty of Holy Week.

With every blessing,

Canon Christopher Tuckwell



HRH The Prince of Wales during a visit with HRH Prince Ghazi bin Muhammad of Jordan to the Coptic Orthodox Church Centre in Stevenage, December 2013

the Christian population of the Middle East has dropped dramatically over the last century and is falling still further.

This has an effect on all of us, although, of course, primarily on those Christians who can no longer continue to live in the Middle East; we all lose something immensely and irreplaceably precious when such a rich tradition begins to disappear. It is important to note that Arab Christians – Syrian, Iraqi, Palestinian, Egyptian, as well as those from other Arab countries and from Iran – are not Western Christians living in the Middle East, but native Arabs and Middle Easterners and, as such, are an integral part of the very fabric of society in many Middle Eastern countries. During my visits to the region I have been fascinated and encouraged to learn about the many links and friendships which cross the boundaries between ethnic and faith groups.

I am fully aware that the Middle East is not the only part of the world in which Christians are suffering and that it is not only Christians suffering there. But, given the particularly acute circumstances faced by the church communities in the Middle East today, I felt it is essential to draw attention to their current plight. In this regard, I welcome the efforts being made to preserve the traditions of hospitality and moderation in the Middle East, in spite of the current severe strains. As my wife and I saw for ourselves during our visit last year, the Hashemite Kingdom of Jordan has once again fulfilled its enormously hospitable obligations and taken in a huge number of refugees, this time from Syria during the present troubles. Both under the late King Hussein, and under His Majesty King Abdullah II's leadership, Jordan has proved a most heartening and courageous witness to the fruitful tolerance and respect between faith communities. Others in the region are displaying amazing humanity in receiving huge numbers of refugees, despite putting immense strain on their resources.

However mixed the picture elsewhere, I salute the efforts made by the Custodian of the Two Holy Mosques, His Majesty King Abdullah of Saudi Arabia, and others, to promote interfaith dialogue and understanding. I was also pleased to meet Christians from many backgrounds and congregations during a visit to Qatar in February.

Now is the time to re-double our joint efforts to stress what binds the three Abrahamic faiths together and, as Christians, Jews and Muslims, to express outrage at what tears us asunder. In doing this, it is important to remind ourselves that an emphasis on love of neighbour and doing to others as we would have them do to us are the ultimate foundations of truth, justice, compassion and human rights – the same way that the Common Word initiative of 2007, now endorsed by so many

The Christian Population of the Middle East is Falling: Building Bridges Between Faiths

HRH The Prince of Wales



For more than twenty years, I have tried to build bridges between Islam and Christianity and to dispel ignorance and misunderstanding between them. Islam is the second largest faith community in the world and the second largest in Britain, and so bridges between Islam and Christianity are something that must concern every responsible person. That is one of the reasons I have been happy to be involved in many faith bridge-building projects, including helping establish the Oxford Centre for Islamic Studies and setting up the

Prince's School for Traditional Arts in 2004. In 2008, I was honoured to be the first Westerner and Christian to receive an honorary doctorate from the 1000 year-old Al-Azhar University in Cairo, and will continue, God willing, to build bridges whenever possible.

I have for some time felt great concern about those of all faith communities in the Middle East who are suffering so grievously at the present time. The rights of all people of faith in the Middle East should be respected. But it saddens me deeply

that the ancient Christian communities are among those facing growing difficulties, despite the fact that part of their long and deeply-rooted history in the region is testimony to the tolerance and understanding Muslim leaders have shown in the past. It seems to me that the bridges of understanding which matter to us all are being deliberately destroyed by militant fundamentalists with a vested interest in doing so – and this is achieved through intimidation, false accusation and organized persecution. It is my fervent hope and prayer that this should cease.

It is essential to remember that Christianity was, literally, born in the Middle East. The church communities there link us straight back to the early Church, as I was reminded by hearing Aramaic, Jesus Christ's own language, spoken and sung in the Syrian Orthodox Church in London I visited a few months ago. The region has for two thousand years enjoyed such a rich panoply of church life in the Middle East, including the Antiochian, Greek, Coptic, Syrian, and Armenian Orthodox Churches, the Melkite, Maronite, Syrian Catholic, Chaldean and Roman Catholic Churches, as well as the Church of the East and churches established somewhat more recently, including the Anglican Church. Yet, today, the Middle East and North Africa have the lowest concentration of Christians in the world – just four per cent of the population and it is clear that

leading Muslim scholars, sought to point out. Such profound wisdom is at the very heart of all three religions, however obscured the message may have become.

My special thoughts and prayers, therefore, are for all beleaguered communities, of whatever faith and denomination. Beyond prayer, we must also speak up for such communities, and work to help them, along with all our Muslim friends. Does the Qur'an not say?:

'... For each among you, We have appointed a law and a way. And had God willed, He would have made you one community, but [He willed otherwise], that He might try you in that which He has given you. So vie with one another in good deeds. Unto God shall be your return, all together, and He will inform you of that wherein you differed.' (Al-Maida, 5:48)

This article was first published in the pan-Arabic newspaper Asharq Al-Awsat in May 2014 and is published here by kind permission of HRH The Prince of Wales. We are grateful to His Royal Highness for allowing us to publish this article in Oremus. It may also be read at www.princeofwales.gov.uk/

Knowing that we speak on behalf of many of our readers, we at *Oremus* are grateful to the Prince of Wales for his continued words of support for Christians and others who are currently suffering in the Middle East and North Africa. Today is a particularly difficult time for all in Syria, Iraq and parts of North Africa. Christians and members of other minority faiths, as well as Muslims, in these lands are facing extraordinary dangers, so we keep all the persecuted and those who suffer in our thoughts and prayers as we walk the Way of the Cross towards Easter and the Resurrection.

Learning 4 Everyone
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Faith Matters Lent 2015

<p>'Jesus' by Fr Richard Ounsworth OP 24 February 2015</p> <p>Did the first Christians believe that Jesus was God? Or was this teacher a later invention by the Church? Fr Richard explores the Biblical Jesus.</p>	<p>'The Church and the Christian Life' by Fr John Farrell OP 3 March 2015</p> <p>Fr John asks whether the Church and organized religion is necessary for those who wish to be followers of Jesus.</p>
<p>'How to write Theology' by Fr Aidan Nichols OP 10 March 2015</p> <p>Theology is the 'Queen of the Sciences'. Fr Aidan examines what distinguishes good theology from human and natural sciences and the importance of this distinction.</p>	<p>'Tolerant and Free despite being Catholic?' by Fr Timothy Radcliffe OP 17 March 2015</p> <p>Fr Timothy investigates the role of reason and dialogue within the search for Truth in Catholicism and examines what we mean by tolerance and freedom.</p>

7:00-8:00pm Vaughan House, 46 Francis Street, London SW1P 1QN

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Cathedral Administrators: Archbishop George Stack

Continuing our series on Cathedral Administrators, past and present, this month Natasha Stanic interviews The Most Revd George Stack, Archbishop of Cardiff, who was our Administrator from 1993 to 2001.



Your Grace, you've had a most distinguished career for a priest. Born in Ireland, educated in England, after your ordination in 1972 you were appointed curate in Hanwell and Wood Green and, in 1983, parish priest of Kentish Town. In 1990, you moved to Westminster, first as Vicar General for Clergy. Three years later you became Administrator of Westminster Cathedral. In 2001, you were ordained as an Auxiliary Bishop of Westminster and then, in 2011, you were named the seventh Archbishop of Cardiff. However, there is an interesting break in the course of your career. From 1974 – 77 you read for a Bachelor of Education degree at St Mary's University College in Twickenham. Although this additional qualification is well-reflected in your current role, I wonder if you did it for any particular reason?

It was by accident rather than design. When I was ordained, I was sent to St Joseph's church in Hanwell and one of my jobs was to be chaplain at the Cardinal Wiseman High School – a very large comprehensive school in Greenford. I got involved with the young people there and enjoyed it very much. The headmaster encouraged me to get this qualification and to carry on being chaplain. That background qualification would make me even more effective, both with the pupils and with the teachers. First, I went for a short course at St Mary's and got the Certificate in Education, but they invited me back to do the BEd (Hons). Even though I was a full-time student, I was also active in parishes. The Degree in Education stood me in very good stead both for my work as chaplain to the high school which I carried on for a few years and later when I went to work at the Westminster Religious Education Centre, which was for catechetics at that time. So it was more by accident than design.

You were part of the Westminster scene for 21 years. Looking back on these years, perhaps the most formative of your priesthood, how do you remember them?

Looking back at those 21 years, which you rightly say have been the most formative time of my priesthood – although I have to say my time as both curate and parish priest was absolutely wonderful. I look back on the first 20 years of my priesthood with great affection, and still maintain contact with people in the three parishes. I would want to hold the first 20 years in balance to the second 20 years.

But you asked me about the 21 years I spent at Westminster. It was quite unexpected for me to be asked by Cardinal Hume to become Vicar General with particular responsibility for Clergy. I remember very well the day he spoke to me. He said: "I want to apologise for what I am about to say to you." I thought he was going to tell me to leave the Diocese. He continued: "I am going to change your life for ever." Then he asked me to become Vicar General and gave me a few days to think about it. Naturally I was taken aback, but as always throughout my priesthood I replied: "If that is what you would like me to do, bearing in mind everything you know about me, then I will do it." He was very fatherly, very caring, very wise, and I like to think that he and I had a very good relationship. We understood each other, sometimes we disagreed, but he was always very supportive and a wonderful example of a priest and a bishop. I regard my three years as Vicar General and my seven and a half years as Administrator as a time of great privilege.

Then the 10 years as Auxiliary Bishop followed. Although I did not live in Westminster, I worked there virtually every day – even though one tries to maintain a presence out in the Diocese. Westminster is a very centrifugal force. It has a great hold on all of us who work there. The roles and responsibilities I had to undertake had been a time of great privilege, as well as of great challenge. When I became Vicar General, my priority was to get to know the clergy and I spent a great deal of time travelling around meeting priests in their parishes. Of course, there is a big administrative responsibility in that role, but it was far more important for me, as a pastoral priest, to say that if priests go out to visit their people then I should go out to visit the priests.

In 1993, my predecessor as Administrator of Westminster Cathedral, Pat O'Donoghue [currently Bishop Emeritus of Lancaster] was made an Auxiliary Bishop. Cardinal Hume called me in again and apologised again, saying: "You realise that Bishop Patrick is now going to have to leave the Cathedral, and the centenary in 1995 is on the horizon. It would be very difficult to ask any priest to assume the responsibility to organise the event. Because you have been here for over three years, because you know the way things operate in the Cathedral and in Archbishop's House, as well as the Diocese, I would be very grateful if you would take

over as Administrator." Again, I was willing to do so, if that was what the Cardinal wanted. And there began seven and a half years of an extraordinarily productive time in my life.

I would like to use the year 1995 as a springboard on my reflection on the work in the Cathedral. A great deal of work had already been put into the planning of the centenary. Bishop Patrick O'Donoghue is a very charismatic man, who had done an amazing job at the Cathedral, not least in terms of pastoral outreach. He was a pastor, a priest at heart, and I remember his motto: *Beati pauperes* – Blessed are the poor. There are many other aspects of the life of the Cathedral, but it is that passion, that care for the poor in every sense of the word, which is an identifying mark of Westminster Cathedral. The work of the Passage and the Cardinal Hume Centre are in many ways the jewels in the crown of the Cathedral. So I stepped into the role of Administrator really walking in the footsteps of giants.

There were other huge responsibilities, not least the centenary, which was to be not just a domestic, but a national and international celebration. Westminster Cathedral is recognised worldwide as an exemplar of the liturgy of the Roman Catholic Church. Cardinal Hume was very anxious that the centenary should display what is best in Catholic worship. He often said: "Only the best is good enough for God. Churches and cathedrals are not just places in which we worship God, but with which we worship God."

The climax of the centenary was the visit, for Vespers, of HM the Queen. This event provoked extraordinary interest throughout the world.

You are an excellent communicator and an organised administrator. I assume that the pressure of work often upset the balance between them. But even when you are inundated with work, is one of them a priority that you would never sacrifice at the expense of the other?

I would like to refer to the interviews you conducted with Canon Christopher Tuckwell and Mgr Mark Langham. Each of them said, and I would say [the same], that the thing that keeps the Administrator balanced is the fact that his primary role is to be a priest, to be a facilitator, enabling the life and the worship, the prayer and the ministry of the Cathedral to continue in the midst of all its complex situations. The Cathedral has to be a place of security and stability: it has to be open from morning till night, the services have to be provided, the heating working, the collections taken, the candles refilled, the staff paid. All those things are absolutely essential to its functioning, but the thing that makes it work is the fact that people know that there is a place of welcome, an oasis of prayer, the liturgical life, the confessional ministry. The Administrator is part and parcel of all those realities; the pastoral encounters keep his feet on the ground. While he has to do administration and public outreach, it is the priestly activity that makes it all worthwhile.

As a Church leader you can be exposed to criticism and be misunderstood, misinterpreted or even attacked. Do you find this annoying and a waste of your precious time, or do you enjoy intellectual argument?

Inevitably, if you are in the public eye, which we bishops are, then one has to give an account not just of one's

Continued on page 11

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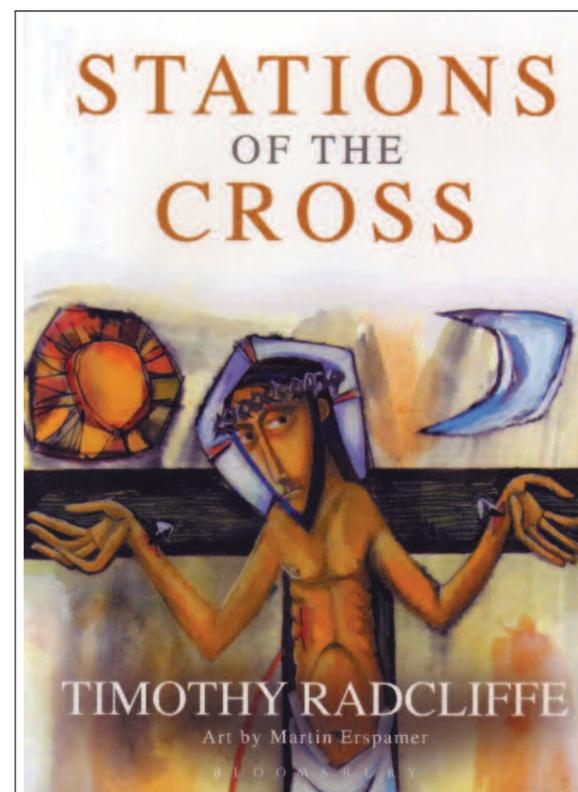
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Recommended Reading for Lent

Stations of the Cross



The book is illustrated with thought-provoking art by Martin Erspamer, a Benedictine monk of St Meinrad Archabbey in southern Indiana.

In one illustration, we see a servant holding a towel next to Pilate – reminding us of an altar server during Mass. The celebrant expresses his desire for inner purification, as do we all. Jesus shed his blood for all, and in the illustration for the twelfth station we see a dramatic portrayal of his blood covering the whole earth.

We all have a desire to be helpful to the needy, just as Simon of Cyrene helped Jesus to carry his cross. Sometimes we may need help ourselves, often in an unexpected form or at an inconvenient time. There is a positive element at the end of each meditation; in this case, when our suffering dictates that we accept the help of others: 'May it be for us too a moment of grace, when we discover a new intimacy with the Lord, sharing his burden'.

Throughout the book there are quotations from a wide range of writers providing inspiration for us as we aspire to a more faithful life. As we meditate on Jesus' second fall we read:

'Pope Francis said that morality is not "never falling down" but always getting up again.'

We then read the final words of Gregory Roberts' book *Shantaram*, about an escaped criminal who learned to be a man of peace:

'For this is what we do. Put one foot forward and then the other. Lift our eyes to the snarl and smile of the world once more... Drag our shadowed crosses into the hope of another night. Push our brave hearts into the promise of a new day... For so long as fate keeps us waiting, we live on. God help us. God forgive us. We live on.'

Charlotte McNerlin works in Westminster Cathedral's Clergy House.

Stations of the Cross
Timothy Radcliffe OP (Author)
Martin Erspamer OSB (Illustrator)
Bloomsbury(Continuum)
72 pp
RRP £9.99 (£8.99 online from the publisher)

Charlotte McNerlin

Most of us make a habit of using the 40 days of Lent to refresh our spiritual and devotional lives. This year, Timothy Radcliffe's new book on the Stations of the Cross provides a rich source of thoughts and observations to enhance our meditation as we exercise this devotion.

For each station, we are reminded of the reality of Jesus' experience during his Passion, and also the experience of other people involved at the time. These are immediately linked to the reality of our own lives.

Pilate was not convinced of Jesus' guilt but made little effort to save him – just as we can condemn others because it is more comfortable to agree with the majority view than it is to search for the underlying truth of their situation.

This month's cover image is taken from Stations of the Cross and we are grateful to the book's publishers for kindly allowing us to use Br Martin Erspamer's image of the Fifth Station: Simon of Cyrene helping Jesus to carry his Cross.

Fr Timothy Radcliffe's *Stations of the Cross* may be bought from the publishers (www.bloomsbury.com/uk/) or in the St Pauls Bookshop, next to the Cathedral.

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

Cardinal Wiseman: Our First Archbishop

Fr Nicholas Schofield



This year sees the 150th anniversary of the death of Nicholas Wiseman, the first Cardinal Archbishop of Westminster and the father of the restored hierarchy in England and Wales.

Sadly, over the years his reputation has been blackened by caricature and controversy. Caricature – for contemporary cartoonists delighted in depicting his corpulent figure in the scarlet robes of a cardinal. An Irish servant referred to him as ‘his immense’ and his first biographer, Wilfrid Ward, reported that, keeping the table of a Roman cardinal, he ‘surprised some Puseyite guests by four courses of fish in Lent in lieu of the herbs and bread and water which the strictest of the party were accustomed to at Oxford.’ Fr Faber, the founder of the London Oratory, referred to this as the cardinal’s ‘lobster salad side.’

Controversy – there was plenty of this, especially as Archbishop of Westminster. He fell out with Bishop Thomas Grant of Southwark, over the division of funds between their respective dioceses, and with his old friend George Errington, who was appointed as coadjutor bishop with right of succession in 1855. Friends do not necessarily make effective co-workers. Errington criticised Wiseman’s appointment of a lay convert, William George Ward, as professor at St Edmund’s College (the school and seminary near Ware, Hertfordshire) as well as the foundation of a community of priests, the Oblates of St Charles, with another convert at its head: Henry Edward Manning. After several Oblates appeared on the staff at St Edmund’s and

Manning was appointed as Provost of the Metropolitan Chapter, Errington went into opposition and argued that the Oblates had their own independent agenda. These ‘Wars of Westminster’ led to Wiseman becoming increasingly isolated and at odds with his own coadjutor, much of his Chapter, his vicars general, his private secretary and many of his clergy.

Wiseman may not always have been a good judge of character or prudent administrator; in his final years he may have struggled under the burden of diabetes, heart trouble and depression; but he still remains a giant in the Catholic history of this country.

It should be remembered, firstly, that Wiseman was a scholar and writer with an international reputation. As a student in Rome, his doctoral defence was acknowledged as ‘the most arduous, most able and most splendid’ seen for many a year, putting the newly refounded Venerable English College firmly on the Roman map. Wiseman became a specialist in Oriental studies and his first major book, the *Horae Syriacae* of 1827, was met with critical acclaim. He continued his literary work despite his growing responsibilities at the English College (as Vice Rector and then Rector) and as a bishop (from 1840). One of his articles in the *Dublin Review* (which he had helped set up) on the Donatist heresy created a deep impression on Newman, helping dismantle his theory of *via media* and lead the way to his conversion.

Perhaps Wiseman’s most popular work was written as a cardinal: *Fabiola: or, The Church of the Catacombs* (1855), a novel which was translated into many languages and now gives its name to the street in Seville on which he was born in 1802 (*Calle Fabiola*). His *Recollections of the Last Four Popes and of Rome in Their Times* was produced in 1858 and looked back with nostalgia to the Rome of his youth. He even wrote parlour plays for friends and their children, such as his *Strawberries and Cream* and *The Woman of Business*, now kept in the Westminster Diocesan Archives. His concern for scholarship led to the foundation in 1861 of the Academia of the Catholic Religion, based on a similar society in Rome and aiming to foster the English Catholic intelligentsia.

It is hard to deny that Wiseman was the right man in the right place at the right time. In 1849 he succeeded as Vicar Apostolic of the London District and, with his knowledge of the inner workings of the Vatican, was able to decisively negotiate the restoration of the Hierarchy, which had long been on the cards. In the spring of 1850, Wiseman heard that he was to be created a cardinal and assumed this would entail a curial post. He even made plans to buy a property in the sleepy Castelli town of Monte Porzio, just outside Rome, where the English College owned a villa. However, he soon found out that he was to be Archbishop of Westminster at the helm of a new Hierarchy, and wrote the somewhat triumphalist pastoral, *From Without the Flaminian Gate*, proclaiming that, by Papal Brief, ‘we govern and shall continue to govern, the counties of Middlesex,

Hertford and Essex, as Ordinary thereof, and those of Surrey, Sussex, Kent, Berkshire, and Hampshire, with the islands annexed, as Administrator with Ordinary jurisdiction’. This caused uproar back home – Queen Victoria, perhaps somewhat understandably, asked: ‘Am I Queen of England or am I not?’ On his return from the Eternal City, Wiseman immediately produced a pamphlet, *An Appeal to the Reason and Good Feeling of the English People*, which did much to placate the situation and showcased some of the cardinal’s finest qualities.

As Archbishop, Wiseman had a bold vision for English Catholicism. For several centuries Catholics had worshipped discreetly and with the minimum of externals. Wiseman was keen to introduce the magnificence of his native Spain and his beloved Rome, promoting such things as Vespers and Benediction, the *Quarant’Ore*, processions and parish missions. He actively supported the work of religious orders and encouraged the opening of many houses in London, including the Oratorians, Redemptorists, Passionists, Rosminians and Marists. Unlike many of the older generation of English Catholics, he was also happy to welcome converts to the Church and entrust them with important positions. Manning was a case in point – received into the Church in 1851, having stepped down as Archdeacon of Chichester, he rose to become Archbishop of Westminster within just fourteen years. This would probably have been impossible without Wiseman’s support.

Wiseman presided over the rapid growth of the Church, even if it often seemed to his brother bishops that he was acting as Primate of England (which he was not!) He summoned the Provincial Synods of 1852, 1855 and 1859, which laid the foundations of the modern Catholic Church in England and Wales and tackled many practical issues. In London, he delighted in the opening of many parishes and schools, and did much charitable work for the poor. Despite the obvious flaws in his personality, English Catholics will always be indebted to Cardinal Wiseman; in the words of Wilfrid Ward, ‘he found them a persecuted sect, he left them a church’, and he deserves to be better known and remembered.



Nicholas Wiseman’s birthplace on the Calle Fabiola, Seville.

Fr Nicholas Schofield is the Archivist for the Diocese of Westminster and parish priest of Our Lady of Lourdes and St Michael’s, Uxbridge. As mentioned in the article, Cardinal Wiseman was born in Seville and we have an article on Holy Week in Seville on pages 12-13.

Continued from page 7

stewardship, but of the reason for your faith. We must be able to articulate what we believe and why we believe and what difference it makes to the life of every person. We have always been asked to make statements, to make contributions, to be part of the debating programme on the issues facing us, not just in terms of Catholicism, but in terms of belief in general, and giving account of ourselves. Living as we do in an age of instant communication everything we say is taken up by the world outside, especially if it is seen as contradictory, conflicting, or sometimes just not understood. There is a great surge and thirst for knowledge and for understanding, and, at times, for criticism too. As Church leaders and Catholics in general we are asked to give an account of ourselves and of our faith in a much more demanding way than ever before.

Until your appointment as the Archbishop of Cardiff you could call yourself a Londoner. How do you find the change of moving to Wales and the expectation of learning a new language, which is, I am told, far from easy?

Again, I am a great believer in the grace of the present moment and whatever I have been asked to do I have done willingly, though perhaps nervously. As a priest I am a great believer in growing where you are planted and allowing the Spirit of God to lead you in ways which are unexpected, perhaps not always to your taste. When I was appointed to Cardiff I was surprised but also excited because I knew Wales and its amazing natural beauty. But Cardiff has a different ambience. There is a marked diversity between the affluence of the city and areas of great deprivation in the Diocese. One is very much aware of the responsibility of the Church to be with the people in differing circumstances of their lives.

When you were at Westminster you supported Oremus and wrote many articles on a great variety of topics. Would you be willing to disclose your interests and hobbies which are a welcome escape from your daily duties.

As you might remember from Westminster it was I who created the oasis at the heart of the complex, a garden. Yes, one of my great hobbies is gardening. “You are closer to God in the garden than anywhere else on earth.” Part and parcel of my hobby in the last few years since I have been here in Wales is to set out on journeys, finding beautiful places and then exploring them. My second hobby would be in search of Welsh poetry and culture. My third hobby is the opera. Here in Cardiff we have the Millennium Centre and St David’s Hall and Welsh singers – Wales is the land of song. Finally, I have been gradually introduced to the world of rugby. On a rugby day the city is transformed, it takes on a whole new demeanour – good humoured, enthusiastic, passionate. It cannot be expressed in words, it has to be experienced.

An article on Owen Sheers, a contemporary Welsh poet, written by Archbishop Stack may be found on page 20. Conscious of the fact that 1 March is St David’s Day, we would like to wish the Archbishop a ‘Dydd Gwyl Hapus’ – Happy Feast Day!

Holy Week in Seville: City of Wiseman's birth

This month we include a special feature on Seville, the city of Cardinal Wiseman's birth. Nicholas Wiseman was born in Seville in 1802 and died here in London 150 years ago this year. An article on Cardinal Wiseman may be found on pages 12-13.

Seville is known for its beautiful architecture, the fusion of Moorish and Spanish traditions, and for its food and drink. It is also a city that takes special pride in the way it marks Holy Week. The following article, by the Seville Tourist Board introduces the customs and traditions of Semana Santa in Andalusia.



Springtime is the season during which Christians celebrate Holy Week, and in Andalusia, and particularly the city of Seville, it is the most important religious celebration of the year. The commemoration on the streets of the Passion, Death and Resurrection of Christ dates back to the Middle Ages but it was not until the Baroque period, and the Council of Trent, that this religious celebration rose to the prominence which, despite numerous historical changes, it still enjoys today.

It is a tradition which goes back almost seven centuries and has such a powerful hold on the city that it is difficult to fully describe the profound effect that the unique combination of religious and cultural expression has on the

local population. The mixture of scents, sensations, emotions and artistic creativity, which is so much part of the life of Seville, has made it a spectacle that is unique in the world – it has officially been proclaimed a Festivity of International Tourist Interest.

Brotherhoods

Nowadays the brotherhoods (or confraternities) are essentially groups of lay people who form a religious association to venerate a particular image of Christ or the Virgin, while enriching their spirituality and carrying out works of charity. From the fifteenth century onwards, members of the same guild, or military, hospital or religious orders, commonly formed these associations.

During the various days of Holy Week, each brotherhood organises a procession that passes through the narrow streets of the city's historic centre to arrive at the Cathedral. The sacred effigies carried in these processions, which are on display for public worship in their various churches all year round, are mostly carved wooden sculptures from the sixteenth to eighteenth centuries, made by highly renowned sculptors such as Juan de Mesa, Martínez Montañés, Pedro Roldán or Ruiz Gijón, among others.

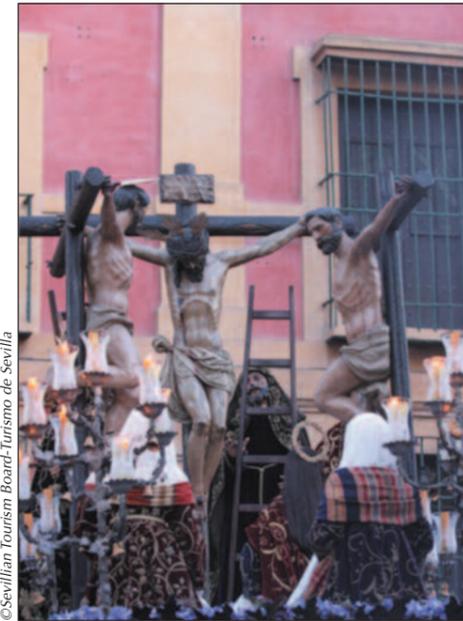
In the processional parades, the effigies of the Christ and the Virgin Mary are accompanied by hundreds of anonymous brothers or *nazarenos*, who cover their faces with masks, and wear cassocks, capes or long trailing tunics depending on the aesthetics of their particular brotherhoods. The *nazarenos* either carry long wax candles, which symbolise their faith, or bear a cross of penitence in imitation of Christ. The penitents also carry distinctive allegorical insignia related to the Passion or the Virgin Mary, and representative rods, all of which combine to make these processions an expression of exceptional historic and artistic value.

Those effigies taken out for a procession are called *pasos*. They are mounted on a solid wooden structure or *parihuela*, decked with a richly decorated *canastilla* and *peana*, and lit by artistic candelabras or lanterns. There are three different types of *pasos*. The first is called a *paso de misterio* (mystery) and represents scenes of the Passion and Resurrection of Christ (these are usually large and, depending on the characters of the biblical passage being portrayed, often contain a number of secondary figures.) The second type has an effigy of Christ on

the cross or a Nazarene (Jesus carrying the cross). In most brotherhoods these effigies are followed by the so-called *paso de palio* with the effigy of the Virgin Mary after the death of her son, either on her own or accompanied by St John the Baptist and/or Mary Magdalene. This *paso* is always covered by a richly decorated canopy supported by 12 ornate posts and lit by a striking forest of candles. Over the centuries, the *pasos* have always been carried by *costaleros*, groups of men who support the floats on their shoulders. The spectacular nature of their movement which they carry out with deep respect and devotion, makes the work of the *costalero* a skilful art, which is unique in the world.

Leading up to Holy Week

The processions taking place on the Friday and Saturday before Holy Week are organised by brotherhoods which were set up only a few years ago in parishes situated on the periphery of the city – making it almost impossible for them to perform the Act of Penitence in the Cathedral. Consequently, the processions go through the



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streets surrounding the churches and neighbourhoods in which the brotherhoods are established. On *Viernes de Dolores* (Friday of Passion) there are processions by six brotherhoods or associations, the oldest of which, the *Archicofradía de Heliópolis*, displays the effigies of *Cristo de la Misión* and *Nuestra Señora del Amparo*. Watching the *pasos* as the brotherhood follows its unusual route amidst orange trees in blossom can be the perfect way to prepare ourselves for what is to come. The profound devotion and unique idiosyncrasy of some of Seville's other authentic barrios is clearly exemplified in the

processions organised by the Brotherhood of *Nuestro Padre Jesús de Nazareth* and the Virgin of *El Amor* in the *Pino Montano* or *Padre Pío Palmete* districts accompanying the *Jesús de la Clemencia* and his *Madre de la Divina Gracia*. In the southern part of the city, there is an opportunity to see the *paso de misterio* featuring the effigy of *Jesús de la Salud y Remedios* followed by the grieving Virgin of *El Dulce Nombre*. New brotherhoods and associations are still being founded in other more central parts of the city, and these too take part in processions on *Viernes de Dolores*. Such is the case of the *Agrupación del Cristo de Pasión y Muerte*, which is based in the historic church of *Santa Ana* in the traditional barrio of *Triana*, or the Brotherhood of *El Cristo de la Corona*, which leaves the parish church of *El Sagrario* (next to the Cathedral) and completes an interesting itinerary through the streets which surround the Cathedral itself.

On *Sábado de Pasión* (the day before Palm Sunday) crowds gather in an atmosphere of festive devotion in the popular barrio of *Torreblanca* to see the procession of the Brotherhood of *El Cautivo* and the Virgin of *Los Dolores*. In *Alcosa*, the processional parade of *Jesús del Divino* also attracts a large number of people. In the *Nervión* area there is also a procession by the recently established and highly original *Agrupación de La Milagrosa* which features one of the largest and most dramatic *pasos de misterio* in the city.

Holy Week this year will begin on Sunday 29 March – Palm Sunday. The traditional season of Passiontide (when statues, crosses and images in churches are covered) will begin on Sunday 22 March – Fifth Sunday of Lent.

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The Church's Year of Consecrated Life

Offering a special kind of witness to the Gospel

To highlight the Church's Year of Consecrated Life, we publish this month pieces by an Augustinian Friar, who also happens to be a Bishop, and a member of the Congregation of Jesus, who has worked as Vicar for Religious in the Diocese.

One Mind and One Heart: The Augustinian Friars

Bishop Michael Campbell OSA



The Augustinians, better known in England perhaps as the Austin Friars, are one of the four so-called Mendicant Orders officially established by the Church in the thirteenth century to meet the rising needs of the cities, and especially the great universities, in the Europe of that time. The Augustinians were originally groups of hermits living in Tuscany who followed the ancient rule of St Augustine of Hippo, before they were brought together as an Order in 1256. During the tumultuous times we know as the Reformation the Order disappeared, though it does take pride in St John Stone, Prior of the community in Canterbury, who was put to death there for refusing to sign the oath of allegiance to the king, and is one of the Forty Martyrs canonised by Pope Paul VI in 1970.

Drawing their inspiration from the great saint of Hippo, the Augustinians live in community and strive to aspire to the apostolic ideal, so dear to Augustine, of having one mind and one heart on the way to God. Since their foundation the friars have engaged in a variety of apostolic works according to the particular needs of the Church where they find themselves. The education of the young and

the care of parishes remain a feature of the apostolate of the Augustinian friars. St Augustine remarked in one of his letters that his monks should not be too busy to neglect prayer and the spiritual life, yet they should not be too self-absorbed to refuse the call of the Church when required to do so.

My own journey as an Augustinian friar has taken many and often unexpected turns. When I was newly-ordained my first appointment was to be curate in a parish in the north of England, as well as chaplain-teacher in a large comprehensive school. Following this, I spent 10 years in St Monica's parish, Hoxton, where I was prior of the community, assistant in the parish and again chaplain-teacher in a girls' comprehensive school in the East End of London. I recall those years with pleasure and satisfaction; they were certainly fulfilling as a priest friar.

Unexpectedly, and surely reflective of the itinerant nature of a friar's life, I was asked to go to northern Nigeria to teach Scripture in the major inter-diocesan seminary in the city of Jos. Those four and a half years were a remarkable privilege for me to witness the rapid growth of a young Church and be a small part of that growth. Subsequent appointments took me to Carlisle for some teaching and to be of service to the Bishop of Lancaster. I left the North, for the last time I thought, to assume the role of parish priest in the Augustinian parish in Hammersmith, West London, and it was in my ninth year in the parish there when I was appointed Coadjutor Bishop of Lancaster in 2008, assuming full responsibility for the Diocese in May 2009.

I suppose my own particular journey as an Augustinian reflects what a friar is meant to be – a person who makes himself available wherever the Church calls him and where the need is greatest. Much has changed in the course of the long history of the Church, but the essentials remain the same. In his day St. Augustine, our inspiration, put the interests of the Church above his own to serve God's people and the wider Church, and that remains the ideal for someone in the twenty-first century who is a friar, priest and bishop!

The Rt Revd Michael G Campbell OSA is the current Bishop of Lancaster and the author of a number of books, including *The Way of the Cross with St Paul*, *You will be My Witnesses*, *Mary, Woman of Prayer* and *A Shoot from the Stock of Jesse*.

Inspired by Mary Ward: The Congregation of Jesus

Staff writer



In 1921, Cardinal Bourne wrote of the Venerable Mary Ward: 'It is a duty of gratitude to recall continually to the Catholics of England, and indeed of the whole United Kingdom, as well as to the teaching orders of religious women

throughout the world that the existence of modern educational and charitable congregations... was made possible by the heroic perseverance and sufferings of Mary Ward.'

Four hundred years ago, Mary Ward, a Yorkshire woman, and her companions fought the prejudices of their time to follow the call of Christ according to the model of the Society of Jesus. Sister Amadeus Bulger CJ, currently Vicar for Religious for the Diocese of Westminster, is a member of this worldwide religious family, the Congregation of Jesus.

Quoting Mary Ward, she says: 'We are called to be "wholly God's, finding God present in all things."' In practice for Sister Amadeus, that has meant accepting a rich variety of apostolates over the years before coming to work in the Diocese. She has taught in secondary schools in York, Ascot and Cambridge, done chaplaincy work in the Universities of Cambridge and York, and been on the formation staff of the Venerable English College, Rome, and the Royal English College, Valladolid. She says that these positions have all given her great joy.

Sister Amadeus lives with another five members, and a postulant, of her Congregation in Willesden Green. She has a blood sister who is also a member of the Congregation of Jesus in The Bar Convent, York, and another sister who is a Carmelite.

Her work as Vicar for Religious has been varied, and includes: visiting religious communities, and listening to individuals – a privilege she especially appreciates and finds encouraging and rewarding. Recently, the Cardinal appointed Fr Robert Marsh, OSA, prior of the Augustinian community in Hammersmith, as the new Episcopal Vicar for Religious.



Are you Called to Serve? The Permanent Diaconate

Deacon Anthony Clark

The phrase 'Called to Serve' is used so often in the church in so many aspects of its life, and rightly so. Jesus' invitation is to serve. Its especially applicable to deacons, as the very word 'deacon' comes from the Greek word 'diakonos' – a servant.

The Second Vatican Council restored the permanent diaconate, the ordination of men as deacons who do not go on to the further orders. Single or married, they serve in the Diocese under obedience to the Cardinal in their parishes, deaneries and in society. Their three-fold ministry of serving at the altar, in the spreading of the Word and in the work of charitable service finds them in many aspects of the life of the Church. Deacons help in their parishes in presiding at baptisms, marriages and funerals, in proclaiming the Gospel at Mass and sometimes preaching, in visiting prisoners and patients in hospitals as chaplains.



©Diocese of Westminster

There are almost 20 deacons in the Diocese of Westminster and more in formation. It takes four years to be formed as a deacon, combining growth in spiritual life, reaching out to others in service and theological studies. If you think you would like to know more about the diaconate, come to one of three 'Come and See' sessions that are being arranged over the coming three months. Men between 35 and 60 are invited – their wives are very welcome too. In each case the sessions starts at 10.00am and ends about midday.

Saturday 7 March:

St Edward the Confessor, 700 Finchley Rd, London NW11 7NE

Saturday 18 April: Ealing Abbey, Charlbury Grove, London W5 2DY

Saturday 16 May: Sacred Heart, 1 King Edwards Rd, Ware SG12 7EJ

No prior booking is required, just turn up.

For further information contact Deacon Anthony Clark at anthonyclark@rcdow.org.uk

Cathedral War Memorials: Poland

Patrick Rogers



The Polish Air Force memorial in the Lady Chapel.

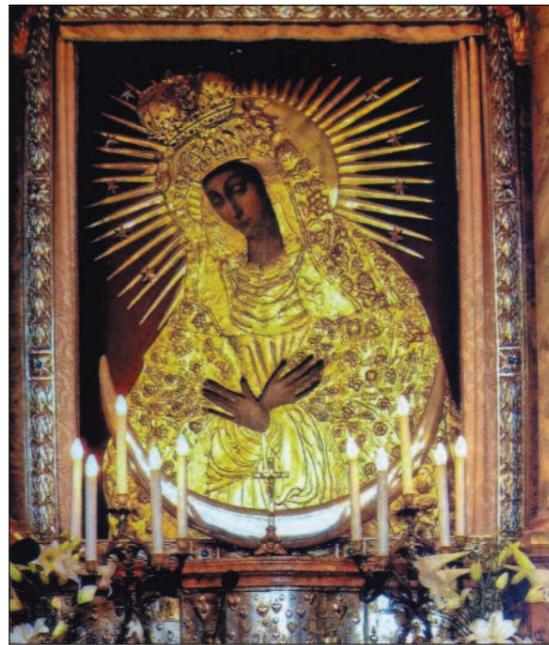
In this article, the last in the series on the Cathedral war memorials, the two Polish memorials are described. One is in the Lady Chapel and the other in the Chapel of St George and the English Martyrs.

The memorial in the Lady Chapel is in the form of a petition to Our Lady presented by a squadron of the Polish Air Force under the operational control of the Royal Air Force. The memorial, which was originally intended to be a picture of the Madonna, consists of a gilt bronze medallion in low relief showing the Virgin and Child. It is immediately above the bronze gate on the left of the Lady Chapel which provides access to the sanctuary. The image is that of Our Lady of *Ostra Brama*, Our Lady of Vilna. The medallion is eighteen inches in diameter and was produced by T Z Henelt of 31 Grove End Road NW8. The Latin inscription on either side of the medallion reads (in translation): *In the name of the Polish Air Force, the Squadron of Vilna dedicates this offering to you, Most Blessed Mother, entreating you to restore Vilna when, ever vigilant, you bestow your favour upon the destiny of the homeland.*



Members of 317 (City of Vilna) Polish Fighter Squadron.

The medallion was given by the Inspector General of the Polish Air Force and presented, draped with the Polish flag, on 15 March 1944 by 317 (City of Vilna) Polish Fighter Squadron which flew with the Royal Air Force from 1941-47. Formed in February 1941 and declared operational two months later, it initially flew Hurricane aircraft but by the end of the year had received the Spitfire Mk V. The more effective Spitfire Mk IX arrived in the squadron in 1943. During the war the squadron destroyed more than 50 German aircraft and attacked numerous ground and sea targets for the loss of 25 of its own pilots, some of them in accidents. It was disbanded in 1947.



The shrine to Our Lady of Vilna in the city of Vilnius, Lithuania.

The city of Vilna, or Vilnius as it is known today, lies where the river Vilnia flows into the river Neris amidst picturesque, pine-clad hills. The tenth century city contains numerous old Catholic churches including a fourteenth century cathedral. The revered image of our Lady of Vilna, long an object of pilgrimage, is in a shrine above an ancient gate known to Poles as *Ostra Brama* (the Pointed Gate) and to Lithuanians as *Ausros Vartai* (the Gates of Dawn) - the last remnant of the old city walls built between 1503 and 1552 to defend the city against the Tartars.

Despite suffering occupation by Russia (1655-60), Sweden (1702 and 1706), and France (1812), for over 400 years from 1323 Vilnius was the capital of the Grand Duchy of Lithuania, before being ceded to Russia in 1795. After the 1914-18 War the city was occupied by both Lithuania and Russia before being annexed by Poland in 1920. In 1939 it was seized by Soviet troops under the Soviet-Nazi Pact and ceded back to Lithuania as its capital. From 1941-45 it was



The memorial to the Polish Armed Forces in the Chapel of St George and the English Martyrs.

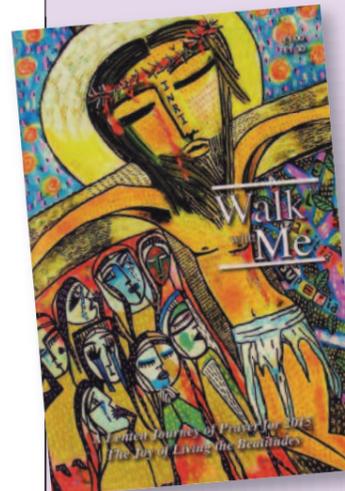
occupied by Germany and subsequently by the Soviet Union. Vilnius became the capital of an independent Lithuania in 1991 and Poland formally renounced all claim to the city in the Friendship and Co-operation Pact of 1994.

The other Polish war memorial in the Cathedral is an engraved marble plaque

commemorating the 500,000 members of the Polish armed forces who died in the war against Nazi Germany and its allies from 1939-45. It was installed and blessed in February 1965 by Cardinal Heenan, eighth Archbishop of Westminster, in the presence of Cardinal Wysinski, Primate of Poland, and stands against the wall to the left of the altar in the Chapel of St George and the English Martyrs. An appropriate place, for the Poles fought heroically for freedom alongside Britain and its allies during the War. Immediately to the left of the Polish memorial, on either side of Philip Lindsey Clark's 1931 carving of St George, are the names of some of the British and Commonwealth Catholic servicemen who, like so many of their Polish comrades, died in war. The last name to be added to the list, on the left-hand panel, is that of a Polish Lieutenant Colonel of Artillery.

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

Lent with the Beatitudes



The theme of each *Walk with Me* reflection booklet varies from season to season. However each edition is underpinned by the power and grace of the basic Gospel message and an opportunity to proclaim the truths of our faith. This Lenten issue of *Walk with Me* takes the Beatitudes as its main motif and is introduced by Cardinal Vincent Nichols.

Written in a simple and accessible style, *Walk with Me* is available in the St Pauls Bookshop as well as online, and costs only £1.

Ex-Chorister Conducts One of our Visiting Choirs

Benjamin Morrell



The five years that I spent as a chorister at the Cathedral (2001-06) were both memorable and valuable to me and once I'd left, it became my ambition one day to return to conduct there.

Soon after, I therefore took up organ lessons and made conducting the focus of my musical activities. After some years of preparation, the highlight of which was directing a CD with my parish choir, I was fortunate enough to win an Organ Scholarship to Trinity College, Oxford, in 2011.

I was thus delighted to return to the Cathedral recently to conduct the Chapel Choir of Trinity College and afterwards to launch the choir's new CD of European Sacred Music.

I am very grateful to both Fr Alexander Master for inviting the choir to sing and to Neil McLaughlan, headmaster of the choir school, for hosting the reception afterwards. It was a real privilege to conduct Mass at the Cathedral and a unique way to finish my time as Organ Scholar at Trinity College.



Benjamin Morrell conducted the Chapel Choir of Trinity College, Oxford, during the 6.00pm Mass on Saturday 17 January. For details of the Choir's CD, please visit the website www.trinitychapelchoir.com/

Annual Visitors Return

The Cathedral's annual Carol Service was held on Sunday 21 December. Among those at the service were members of the Oxford Catholic Handicapped Fellowship (CHF Oxford), who have travelled from Oxford for the past 10 years to attend this event. Some members of the Fellowship posed for a photo in the Lady Chapel before heading to the Hall. It was good to welcome them to the Cathedral again, and we look forward to seeing them at the end of this year.



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Ash Wednesday

The Cardinal celebrated the 7.00am Mass on Ash Wednesday, 18 February. During his homily, he referred to the mark of Cain, adding that 'we, too, are signed with a mark... the mark of the Resurrection.'

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Annual Mass for Religious

Cardinal Vincent Nichols was the principal celebrant at the annual Mass for Religious at Westminster Cathedral on 2 February 2015, the Feast of the Presentation of the Lord (Candlemas). During his homily, the Cardinal said: 'At the heart of our lives lies one key characteristic: we have chosen to place Jesus, the Christ, at the centre of our lives, both privately and publicly. He is our choice. Or rather, as we well know with great and enduring thankfulness, we are his choice.'



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Updating the Bronzes

The large bronze tablets that record the communion of the chief pastors of the Catholic Church in England and Wales with the Apostolic See of Rome were updated in early February. They now include our new Pope and the Cardinal's title.

Mass for the Sick

The annual Lourdes Mass for the sick was held at the Cathedral on Saturday 7 February. The Mass was celebrated by the Cardinal, who said during his homily: 'We remember that it is [Our Lady] who responds with such astonishing generosity to the sick and the burdened who come to her in Lourdes. She raises their spirits with her glance of love.'



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Iraqi Archbishop at the Cathedral

Archbishop Bashar Warda of Erbil, Iraq, visited the Cathedral on Wednesday 11 February. He concelebrated a Mass at which Fr Alexander Master, the Cathedral's Sub-Administrator, was the principal celebrant. The Archbishop, who also preached at the Mass, gave a talk on the situation facing the Christians of Iraq to a packed Cathedral Hall. The event was organised by Aid to the Church in Need and Iraqi Christians in Need.



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Mgr Langham Addresses the Ordinariate

Addressing a plenary meeting of Ordinariate clergy in Westminster Cathedral Hall on Thursday 12 February, Mgr Mark Langham, who was until recently the Secretary to the Anglican and Methodist Dialogues at the Pontifical Council for Promoting Christian Unity, said that the Ordinariate is 'a model of realised unity.' He also urged the personal ordinariates for former Anglicans to continue in their witness to 'prophetic' and 'truthful' ecumenism. Mgr Langham is currently the Catholic Chaplain to Cambridge University and was, from 2001-2008, the Administrator of Westminster Cathedral.

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

The Welsh Poets: Part III

Owen Sheers

Last October, Archbishop George Stack presented a talk on The Welsh Poets to the Friends of Westminster Cathedral. He has kindly agreed for Oremus to publish this talk in three parts. This month we publish the final part, on Owen Sheers, which follows on from Archbishop Stack's reflection on RS Thomas.

Archbishop George Stack

I have spoken about the two great Welsh poets familiar to us all, but I would like to conclude with a name that may not be so familiar to you, although he is somebody well worth listening to and reading.

Owen Sheers recently presented a TV programme marking the centenary of the birth of Dylan Thomas. In that programme he explored the significance of two of Thomas's great poems: 'Fern Hill' and 'A Refusal to Mourn the Death, by Fire, of a Child in London'. As well as presenting TV programmes, and writing novels, Owen Sheers also wrote the script of the 'Port Talbot Passion' which was shown on BBC television throughout Holy Week two or three years ago. During that Way of the Cross, a cast of 1,000 local people and 15 professional actors, led by Michael Sheen (of Tony Blair fame!), enacted the Passion on the streets of Port Talbot. The Civic Centre, the Steel Works, the beach at Aberavon and beneath the flyover of the M4 motorway were all venues where the audience of almost 10,000 people gathered throughout the week. The reactions were incredible.

Playwright, novelist, TV presenter, and poet. Where else but in Wales could someone be appointed 'poet in residence' at that Temple of Rugby which is the Millennium Stadium? According to Canon Mark Oakley of St Paul's Cathedral, London, the priest is meant to be a sort of 'poet in residence' in his preaching and ministry. Owen Sheers writes in almost mystical language of the identity and community engendered at a rugby match for both players and spectators alike. He writes lyrically of the feelings of transcendence experienced, not just during the heartfelt singing by Welsh fans or when a player scores a try, but also in the communal sharing of experiences in the triumphs and tragedies of the Welsh national game. With homage to 'A Song at the Year's Turning' by RS Thomas, Sheers uses imagery of extraordinary and elegant beauty in describing the ball being kicked high in the stadium:

*As single bird takes to flight
Across the opened roof
As though lifting from a bough,
Its feathers lit,
As bright as a sub
Breaking from touch
Like the breaking of a vow*

Matthew Arnold (1822-1888), the son of Thomas Arnold the famous Headmaster of Rugby School once wrote: 'Our religion has materialised itself in the fact, in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it... the strongest part of our religion today is its unconscious poetry'.

The languages of the Church are verbal, ritual and musical. It is no accident that we express our faith in sacramental language: signs, symbols and sacraments. We believe that sacraments mean what they say and do what they mean. They make real the presence of God – no matter how unworthy we are. Imagination is a powerful word in the Christian religion – not least because we are made in the *Imago Dei* – the image and likeness of God. It was Cardinal Newman who wrote 'With Christians, a poetical view of things is a duty'. You only have to remember 'Lead Kindly Light', 'Praise to the Holiest in the height' and 'Firmly I Believe and Truly' to know how serious he was about poetry.



©Ben Priddy Photography/Wikipedia CC BY 2.0

Let me finish with a paragraph on the Easter Vigil written by Gail Ramshaw in her book *Worship Searching for Language*. In doing so, I am mindful of the words of an

anonymous writer who said: 'I came to language through poetry', and elsewhere 'poetry is emotion recollected in tranquillity'. Sacramental language goes beyond words, goes deeper than words. The sacramental signs speak to us in a language we can all understand, even if we cannot explain it. Writing of the *Exsultet* Ramshaw says:

'Here in the middle of the dark night, a single candle is lauded as the greatest light the world has seen. Rather than talk about Christ and the Resurrection, the chant sings of the light and night. The light is "the splendour of the eternal king" and shine brightly throughout the world enrobing the Church with its fire. The candle is an icon before us, becoming other than it is, receiving us other than we are, as the chant transforms the words into other than they appear...In perhaps the most dizzying of collages of images, the Morning Star rises from the grave to find one single candle burning, vanquishing light and itself becoming a beacon of light. Where our recently purchased Paschal Candle stops and where Christ takes over, it is impossible to say.'

An interview with The Most Revd George Stack is published on pages 6-7 and 13.

Mary and Joseph: Witnesses to obedience and faithfulness

Stan Metheny



The focus of the liturgy this month is clearly on a fruitful celebration of the holy season of Lent. But on Thursday 19th and Wednesday 25th we interrupt our penitential season to celebrate the solemnities of St Joseph and of the Annunciation. These two celebrations coming together in March can serve as a reminder to us of the vital role of family – in this instance the Holy Family – in forming our divine Lord to become the man he is. The liturgy for these two celebrations puts a clear emphasis on the family roles that Mary and Joseph played in God's plan for our salvation, and point to two particularly important virtues: obedience and faithfulness.

Joseph's prompt response to the angel's relay of God's command to 'not be afraid to take Mary as your wife; she will give birth to a son and you shall call his name Jesus' was the start of a pattern. 'He arose from sleep and did was the angel of the Lord had told him to do.' He did the same when commanded to go to Bethlehem, to flee into Egypt, and to return to Nazareth. After the return to Nazareth, Jesus himself learned from the example of Mary and Joseph, and 'was subject to them' as 'he grew in wisdom and age and grace.'

Joseph's obedience sprang from a very strong foundation of faith. The Scripture readings in the Mass and Office of the day place him in the long line of the patriarchs whose faith was the foundation on which Israel was built. This strong faith enabled him to be a shining example of God's most important attribute in Scripture: faithfulness. Joseph was faithful against all the odds and all adversity. St Bernardine of Siena tells us, 'He was chosen by the Eternal Father to be the faithful foster-parent and guardian of the most precious treasures of God, His Son and His spouse. This was the task which he so faithfully carried out. For this, the Lord said to him, "Good and faithful servant, enter into the joy of your Lord."' And we ask Joseph's intercession to exhibit a similar fidelity in the Collect: 'May his prayer help your Church to be an equally faithful guardian of your mysteries.'

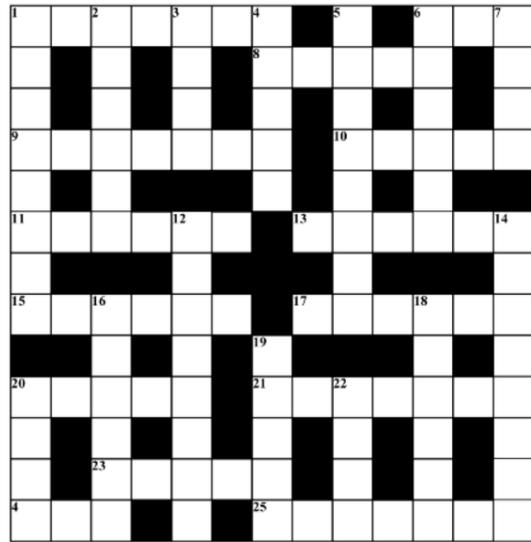
On Annunciation Day the liturgy repeatedly calls to mind that famous scene that was God's definitive breaking into human history, a scene so beloved of artists and poets. The dialogue there between Mary and the angel Gabriel in the Gospel of the feast provides an apt summary of how God wills our salvation and ultimate happiness to come about. After Gabriel announced the long awaited good news that salvation was at hand, Mary quite sensibly asked the obvious question: 'How can this happen?' It is not a question of doubt, but of a deep faith seeking even deeper knowledge and understanding. Gabriel's response explains how all of us are enabled to carry out our role in the divine plan: by the saving power of God that comes upon us. God takes the initiative and asks for our faithful and obedient response. In Mary's case, it was a unique vocation to be the *Theotokos*, the 'God-bearer,' the mother of God-made-flesh.

We are not all called to Mary's unique vocation and place in salvation history. But we are all called to be full of the grace that God offers each one of us. We are all called to be holy, as the Second Vatican Council reminds us at the start of the great Constitution *Lumen gentium*. That is why Mary's example of faithful obedience is so important that we pray it each day in the Angelus, 'Let it be done to me according to your word.' And every evening at Vespers we sing the Magnificat, her great canticle of praise and submission to the God who saves. This same faithful obedience is an integral element in any life of true faith. And it is indispensable for solid family life that endures.

Pope Francis has called for particular attention to the current difficulties families face in a time when even secular media speak of the 'breakdown of the family'. He has made family life a priority of his pontificate, and asked the Synod of Bishops to devote their sessions last year and this to find ways to support those trying to live as a family. In October of 2013, addressing families gathered in Rome for the Pontifical Council for the Family's plenary assembly, he made several practical points about the realities of family life.

'With trust in God's faithfulness, everything can be faced responsibly and without fear. Christian spouses are not naïve; they know life's problems and temptations. But they are not afraid to be responsible before God and before society. They do not run away, they do not hide, they do not shirk the mission of forming a family and bringing children into the world. But today, Father, it is difficult... Of course it is difficult! That is why we need the grace of the sacrament! The sacraments are not decorations in life; the sacrament of marriage is not a pretty ceremony! Christians celebrate the sacrament of marriage because they know they need it! They need it to stay together and to carry out their mission as parents. "In joy and in sadness, in sickness and in health". And in their marriage they pray with one another and with the community. Why? Only because it is helpful to do so? No! They do so because they need to, for the long journey they are making together. They need Jesus's help to walk beside one another in trust, to accept one another each day, and daily to forgive one another.'

Oremus Crossword



[Alan Frost: Feb. 2015]

Clues Across

- 1 '..... Place' in London often referring to historic St James' Church (7)
- 6 Revolutionary Chinese leader in short (3)
- 8 Iberian city associated with Saint (Feast Day 28 March) whose five hundredth anniversary this year (5)
- 9 Relative of King Arthur and traitor in the legendary tales (7)
- 10 Saint and first British Christian martyr giving name to city where he was executed (5)
- 11 Beef product soup (6)
- 13 Triangular sail typical of boats on the Mediterranean (6)
- 15 Organ of a sort! (6)
- 17 Relating to early people of Ireland and Britain and culture of many early Europeans (6)
- 20 *Mea, mea maxima*, from the *Confiteor* ('I Confess') in the Mass (5)
- 21 London District requiring passport for entry in classic Ealing comedy! (7)
- 23 Innovative German opera composer of such works as *Orfeo et Euridice* (5)
- 24 River flowing near Chester Cathedral (3)
- 25 Town of Pauline letters where Mary lived after the Crucifixion (7)

Clues Down

- 1 Plant used in his preaching by Cathedral chapel Saint linked to March 17 (8)
- 2 Mountainous place where Noah's Ark came to rest after 16 (6)
- 3 First name of Russian composer of (in 1930) a *Symphony of Psalms* (4)
- 4 Joseph, composer of some eight Masses, the third 'In Honour of the Most Blessed Virgin Mary' (5)
- 5 Anglican equivalent of a presbytery (8)
- 6 Little rolling toy and Arch near site of Tyburn (6)
- 7 See 14 Down
- 12 Martyr Saint, Bishop of Sirmium in Diocletian reign, Feast Day 24 March (8)
- 14 & 7 Down: Lay Jesuit Martyr Saint, built ingenious priest-holes, Feast Day 22 March (8,4)
- 16 "*Après moi, le*" saying attributed to Louis XV and a test for Noah! (6)
- 18 Structural part of an Honours degree taken at Cambridge university (6)
- 19 Gave talk on wheel feature? (5)
- 20 Saint and dedicatee of Birmingham Cathedral, Feast Day 2 March (4)
- 22 Subject of study for lepidopterist (4)

ANSWERS

Across: 1 Spanish 6 Mao 8 Avila 9 Mordred 10 Alban 11 Oxtail 13 Lateen 15 Kidney 17 Celtic 20 Culpa 21 Pimlico 23 Gluck 24 Dec 25 Ephesus
 Down: 1 Shamrock 2 Arafat 3 Igor 4 Hayden 5 Vicarage 6 Marble 7 Owen 12 Irenaeus 14 Nicholas 16 Deluge 18 Tripes 19 Spoke 20 Chad 22 Molt

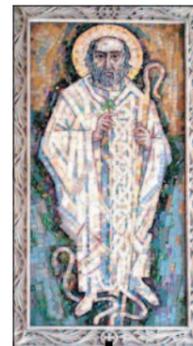
Saint of the Month: St Patrick

Lexa Hayden, aged 11



St Patrick is believed to have been born in Wales around 390AD, in the late fourth century at the time when the Roman rule of Britain was coming to an end. At birth, he was given the name Maewyn. He came from a holy background as his father was a deacon and his grandfather a priest.

Around the age of 15, Maewyn was kidnapped from the Roman British Isles by pirates. After being thrown on to a ship and taken away to Ireland, he was sold as a slave. His work was to look after the sheep as a shepherd. Just like Jesus the Shepherd, Maewyn looked after the sheep in his care, as Jesus looks after us. As Maewyn worked long hours alone with the sheep, he turned to God and his faith for guidance and comfort in his loneliness. It was during his captivity that he took on the name Patrick, as we know him today and he found a deepening of his Christian faith. Patrick was held captive as a slave for six years until he managed to escape and made his way back to his home in Britain.



Once home in Britain, Patrick decided to become a priest like his grandfather. After ordination Patrick experienced visions and heard voices – one night the voices asked him to come back to walk with him once more – Patrick knew that those voices were Irish.

Patrick decided to return to Ireland, but before he went he was named Bishop of Ireland. He travelled to Ireland to teach the people about Our Saviour, Jesus Christ. Bishop Patrick worked hard to spread the faith for 40 years, performing miracles and wrote about his passion for God in his *Confessions*. St Patrick passed away on 17 March 461AD.

We celebrate St Patrick's feast day on the anniversary of his death, which has become a big celebration all over the world because so many people have Irish roots. There are some funny traditions that have arisen regarding St Patrick's Day, such as: if you are not wearing something green then you will get pinched!

The shamrock is associated with St Patrick and many Irish people wear shamrock on the feast day. The tradition is that St Patrick used the shamrock, with its three leaves to explain the Trinity.

There is a story that St Patrick banished snakes from Ireland (which is why he is pictured standing on a snake.) There are no snakes to be found in Ireland!

Go and look at the beautiful mosaic of St Patrick in the Cathedral, where he is pictured carrying his bishop's crook (I am sure that it would have reminded him of the time when he was a shepherd), holding a shamrock and standing on a snake. Then maybe whisper a traditional Irish prayer for Irish people all over the world:

*'May your blessings outnumber the shamrocks that grow
 And may trouble avoid you wherever you go'*

This article forms part of a series on Saints, which will be written each month by a pupil of the Cathedral parish's St Vincent de Paul Primary School.

A Father's Fight: Tomasi's Story

The Cardinal Hume Centre is guided by the Benedictine ethos of providing welcome and a place of sanctuary. We help vulnerable people from a variety of backgrounds to gain the independence and security they need to escape poverty and homelessness. As well as providing learning opportunities in English and IT, we also provide advice, support and advocacy with housing, employment and immigration issues. We offer a stable and safe environment where people in need can seek help and support.

This month, we would like to share Tomasi's story with you.

In 2002 Tomasi left Fiji, and his career as a policeman, to bring his children to the UK. His wife had enlisted with the British army the previous year. Tomasi hoped that moving into the army barracks with his children would mean a better future for his family. However, the impact of such a large change in circumstance placed strain on his relationship with his wife, and in 2004 the marriage broke down.

'I was kicked out of the barracks and left to fend for myself. There was no proper advice. I didn't know what steps to take. I went to the army welfare officer but they couldn't help at all. They just told me to leave. My visa was running out and my kids were in a vulnerable situation. Then just as all this was happening my third son was born.'

For ten years, Tomasi didn't stop trying to get the answers and security he so desperately needed. He went to solicitors and advice bureaux and made several home office applications. Tomasi moved around a lot during this time but he was fortunate that through kind friends and house-sitting schemes he always managed to have a roof over his head.

He was determined to stay near his children but living in the UK with no visa is not without risk; and following a three month stint in a detention centre, he sought the help of the children's charity CORAM. While assisting him with his custody case they referred him to the Cardinal Hume Centre for help with gaining leave to remain in the UK.

'When I first came to the Centre and met Philip I have to admit I thought this would be another place that wouldn't be able to help me. I had so little hope left at that point. But by my second meeting Philip was already presenting me with things I was unaware of that would strengthen my case. He had really listened to me and understood my problem. He was asking me all the right questions and really fighting my case.'

Home office decisions can take a very long time; and Philip in our immigration team worked one-on-one with Tomasi for two years before he managed to secure his leave to remain at the end of 2014. With his legal status finally secured Tomasi was able to find work with an events company, and is now able to focus on being a good father to his children.



"I would definitely recommend anyone in my situation to come to the Cardinal Hume Centre. I had been trying for 10 years to get answers and security but I was going to the wrong places the whole time. I didn't even know a place like this existed."

Every day staff at the Cardinal Hume Centre greet people, just like Tomasi, who are lost in the system and don't know where to turn. If you are interested in learning more about how we turn lives around please visit our website, www.cardinalhumecentre.org.uk, where you can also view a special Lenten message which was recorded for us by our patron, Cardinal Vincent Nichols. Alternatively give us a call on 020 7222 1602 and we would be happy to answer any questions you might have.



This article was written by the staff at the Cardinal Hume Centre. Throughout the coming year, Oremus will be highlighting the work and mission of the Centre, which is based within the Cathedral parish.

Preparing for St Patrick's

Christina White



commandeered to assist, so it should be a most holy and happy evening. We are very grateful to Darina Allen at the Ballymaloe cookery school for a splendid raffle prize! We also have some original watercolours of a St Patrick stained glass from the historic Hardman Studios.

Over recent weeks we have been busy researching and writing new copy for the information boards, which will soon be on display in the newly renovated Tower Viewing Gallery. It's not often that you get asked to choose cladding for a lift surround, or to discuss the finer points of all-weather flooring. John Daly, the Cathedral Commercial Manager, bravely volunteered to climb the highest reaches of the tower to take some photographs of the Cathedral eagles, carved by Henry William McCarthy. McCarthy, who also carved the statue of Shakespeare in Southwark Cathedral, died in Lambeth in 1917, aged 76, and was therefore working on the sculptures late in life. From ground level they all appear the same but up close and personal they acquire a new life and a new personality and, what a majestic view of the city of London!

We have a project afoot that involves the eagles, which will hopefully add to the coffers for the Friends' Cathedral Tower Appeal. There will be further details in next month's *Oremus*.

We had hoped to arrange a visit to Leicester for the Requiem Mass on 23 March which is being celebrated by Cardinal Nichols in memory of Richard III. Unfortunately tickets had to be restricted and applications could only be made by individuals by post or email. Good luck if you applied. The Friends' trip to Bosworth was one of the highlights of last year, so we will watch the re-interment with interest.

Tickets are now on sale for the Friends' trip to Stratfield Saye on 20 May. Wellington's country retreat is a popular destination this year as the

nation marks the 200th anniversary of the Battle of Waterloo. Details of all forthcoming events for the spring/summer season, including our VE Day Street Party, will be in the new Friends' newsletter which is mailed to all members later this month. Please call the Friends' Office on 0207 798 9059 if you want details of membership or if you would like to contribute to the Tower Lift Appeal. Donors who give more than £1000 will have their names inscribed on a commemorative plaque in the Tower Gallery. Please make your cheques payable to The Friends of Westminster Cathedral.



Forthcoming Events

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

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

How to contact us

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

Registered Charity number 272899

Pope St John Paul Ten years since his death

Joanna Bogle DSG



Remember all those vast crowds of young people praying in St Peter's Square, wanting to be with him in solidarity and love during his last hours? The world was touched and astonished: young people kneeling beside glowing candles, praying the Rosary, young people lining up for confession, young people gathering around someone with a guitar to sing softly together... hundreds and hundreds of them.

His funeral was one of the largest ever recorded in history, and brought together the heads of state and representatives from all the great nations of the world – and of course was viewed by millions on television.

Then, in a dramatic and historic move, this great pope was first beatified by his successor, Benedict XVI, and then canonised in a magnificent joint ceremony with John XXIII ('Good Pope John') by Pope Francis, with Benedict XVI in attendance.

St John Paul has left a rich legacy to the Church – and to the world. He played, of course, a significant role in the collapse of Communism, and then we must also recall his worldwide missionary journeys, his teaching on the 'Theology of the Body', his opening up of new bonds of friendship between Catholics and Jews, and the creation of World Youth Day... to name just a few of his achievements.

Here in Britain, he made history as the first Pope ever to visit our country, in 1982. Is it perhaps time that there was a more lasting monument to him here? He is commemorated in stained glass at St George's Cathedral, Southwark, where during that wonderful visit in 1982 he administered the Sacrament of the Sick to large numbers of people who were brought to the Cathedral from various homes and hospices. The stained glass is a fine piece of work, up on the left-hand side of the Cathedral, near the entrance to the Chapel of the Blessed Sacrament.

There is also a small stained glass window honouring St John Paul in the Polish Church in Balham High Road. I don't know of any other monuments here in Britain and would be interested to hear of any. There are schools and churches named for him across America, and even a university, and there are also schools in Australia and Canada, plus streets and squares in countries throughout Europe, as well as statues and stained glass in churches in Africa, Asia and Latin America...

There is nothing – yet – at Westminster Cathedral. A number of people have been pondering this and wondering what the possibilities might be. A mosaic or a

statue somewhere? St John Paul's visit was something that involved the whole of London – and the whole nation. It brought together people in goodwill over a religious divide that had begun some 400 years earlier. It was a fine sight to see people from different Christian groups praying together.

The real legacy of this great pope is of course in the life of the Church, among the people. There are men who first understood their call to the priesthood after hearing St John Paul teaching. There are people whose faith was revived after attending World Youth Day – or who met Christ for the first time there. And the fullness of his years of work will now for always be part of the Church's heritage, along with the contributions of so many saints down all the years.

The John Paul II Walk

Each year, young people take part in the John Paul II Walk to Walsingham, praying for the New Evangelisation. It is organised by the Dominican Sisters of St Joseph, and supported by, among others, the team that runs the Catholic History Walks that start from Westminster Cathedral. The John Paul II Walk was launched ten years ago, and takes three days, walking through beautiful Norfolk countryside, staying overnight in church halls and schools, with daily Mass in the glorious setting of old ruined abbeys dating back centuries. This year's Walk will start at Bury St Edmunds on Thursday 6 August, and finish at Walsingham on Sunday 9 August – more information from the Dominican Sisters on 01590 681874.

But St John Paul also played a specific role here, in London, and this deserves commemoration. As he put it 'For the first time in history, a Bishop of Rome sets foot on English soil.'

Eight Bridges Walk: Bambang Sunshine Project

You are warmly invited to participate in the 'Eight Bridges' Sponsored Walk in aid of Filipino children with disabilities in Bambang, Nueva Vizcaya, Philippines. This annual fundraising event, which involves walking over eight Thames' bridges, will be held on Saturday 21 March.

'Eric's walking team' (named after the late Eric Considine) will meet in front of Westminster Cathedral at 10.30am. The walk starts promptly at 11.00am.

Participants normally finish the walk in three hours and gather together in Cafe Fresco on Artillery Row, SW1 for refreshments afterwards. For details please contact Florencia Cayaban on 0787 586 7739.

Lord Jesus, think on me Amid the battle's strife

Gill Ingham-Rowe

*Lord Jesus, think on me,
And purge away my sin;
From earthborn passions set me free,
And make me pure within.*

*Lord Jesus, think on me,
With care and woe opprest;
Let me thy loving servant be,
And taste thy promised rest.*

*Lord Jesus, think on me,
Amid the battle's strife;
In all my pain and misery,
Be thou my health and life.*

*Lord Jesus, think on me,
Nor let me go astray;
Through darkness and perplexity
Point thou the heavenly way.*

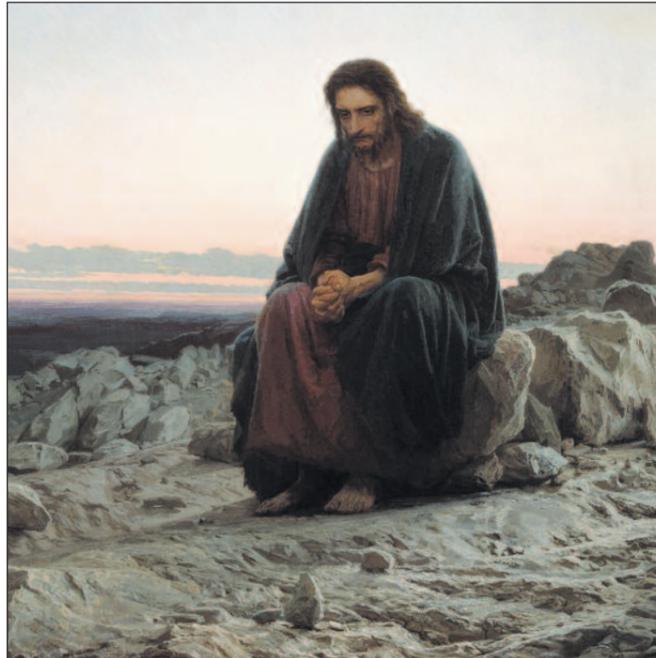
*Lord Jesus, think on me,
When flows the tempest high:
When on doth rush the enemy
O Saviour, be thou nigh.*

*Lord Jesus, think on me,
That, when the flood is past,
I may the eternal brightness see,
And share thy joy at last.*

The source of this well-known Lenten hymn is somewhat surprising. It was written originally in Greek by Synesius of Cyrene (c. 375-414), whose descent could be traced from the *Hieracleidæ*, the ancient founders of the city, and in the words of Gibbon 'could not be equalled in the history of mankind.' After studying in Alexandria, where he espoused the beliefs of Neo-Platonism, Synesius settled down to the pleasant life of a late-Classical intellectual aristocrat: 'studying philosophy, mathematics, astronomy... farming, hunting...' He also wrote prolifically and brilliantly – essays, letters and poetry on a wide range of themes, including *In Praise of Baldness*.

But after a while, a lower form of life intruded: he was called upon to visit the emperor and present him with a gold crown in return for tax concessions – an errand which left him waiting three years for an audience! During that time, Synesius married a Christian wife in Alexandria, to whom he was greatly attached and with whom he had several children. Back home again, he found himself 'amid the battle's strife', having to levy armies and volunteers in defence of his country against barbarian invasion.

In 409, he was elected Metropolitan of Ptolemais. This was much to his chagrin, and he wrote desperate letters trying to get out of it on several grounds: he could not forsake the wife given to him 'by God', he would hate to see his 'darling dogs no longer allowed to hunt', and – more seriously – he was unable to 'pretend to hold opinions



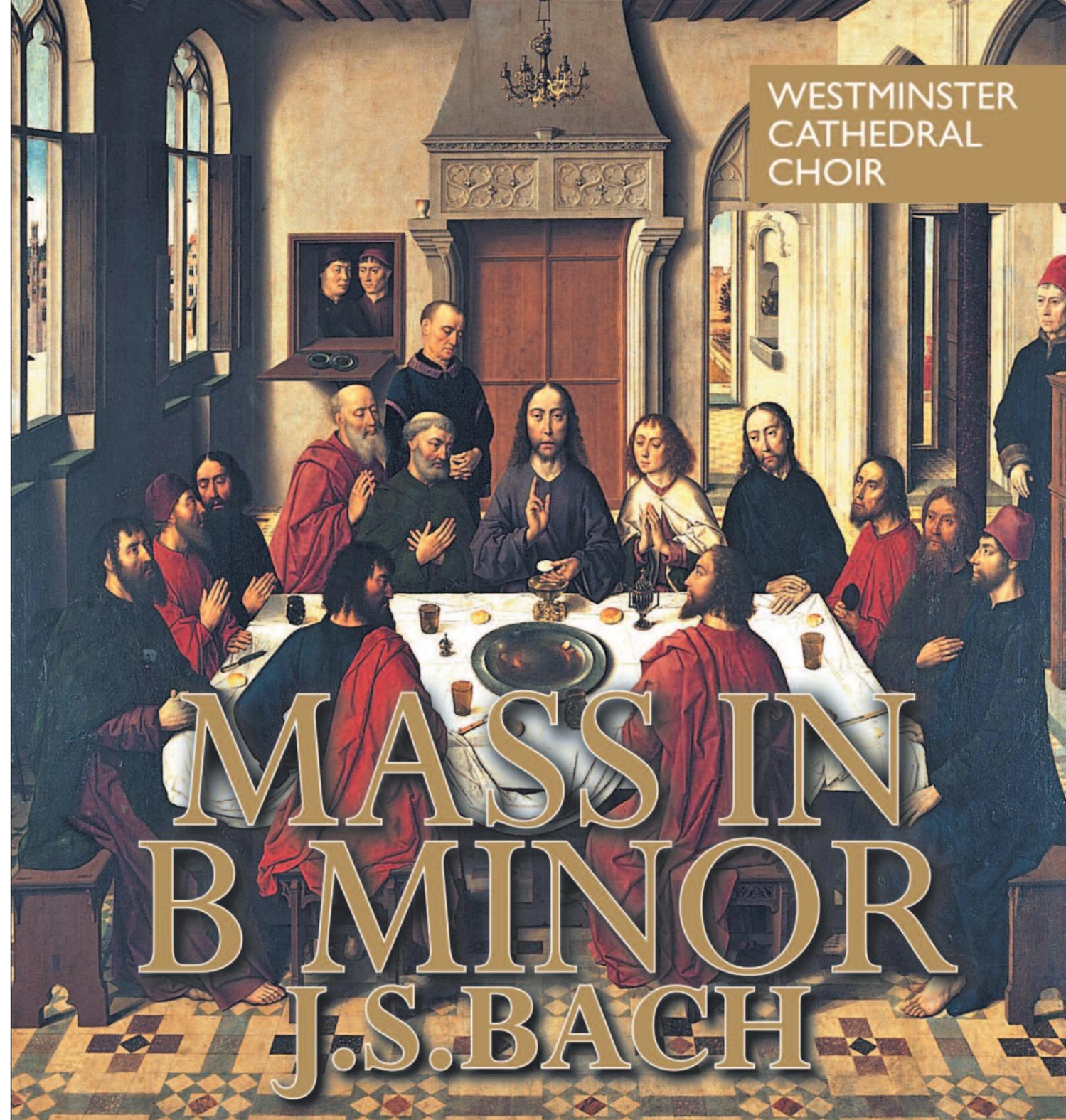
Christ in the Wilderness, Ivan Kramskoy

which he did not hold.' This latter seemed to include the Christian doctrine on the nature of the soul, and the physical reality of the Resurrection. Pretty vital for one about to become a bishop!

For all this however, Theophilus, Bishop of Alexandria, went ahead and consecrated him. Opinion about the significance of this is divided: some scholars see in it the degraded and political nature of the Church at that time; Gibbon was scandalized by it; but others interpret Synesius' excuses as 'but stratagem and the arts of an odd fantastic humility.' In other words, he invented the excuses to express his sense of unworthiness.

Whatever the case, he became, for the most part, 'thy loving servant' and undertook his duties vigorously, albeit to a ground bass of laments about the press of business upon him. Much of his later years were darkened by the 'pain and misery' which is very much the mood of the hymn: his country was overrun and ruined by the barbarians, and all his three sons died before him.

So was this hymn written by a Christian or a neo-Platonist? There are many neo-platonic ideas within it: the desire to overcome the physical, the search for light, and the sense that the 'eternal brightness' is the true reality. But these equally well chime with Christian thinking. The idea of the power of thought, which shapes every verse, is a philosophical one; but the fact that this thought is in the mind of the Lord gives it a personal intimacy which is absolutely not neo-platonic. And the power appealed to – that which can heal and give life, lead the way to heaven, and bring eternal joy – does not belong to thought at all, but to our Lord and Saviour, Jesus himself.



WESTMINSTER
CATHEDRAL
CHOIR

Thursday 26 March 2015 - 7.30 pm
Westminster Cathedral

Westminster Cathedral Choir and Baroque Orchestra
with The Schola Cantorum of The London Oratory School

Tickets: £40, £30, £20 and £15 (£10 if bought before 1st March)

Tickets available from www.ticketmaster.co.uk 0844 847 1524
or in person from the Cathedral Gift Shop

Behind the Scenes: The Apse Alcoves

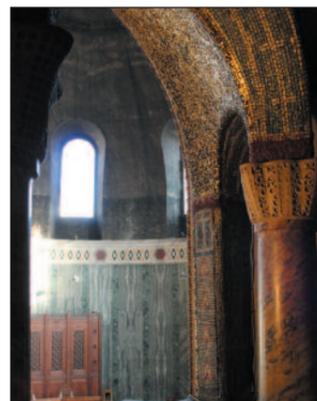
Oremus readers are probably very familiar with the public face of the Cathedral building; behind it, though, is a truly Byzantine network of offices, rooms, and spaces rarely seen, except by those who use them. In this series, we hope to show you some of them. The series on Cathedral Treasures will return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



Visitors to the Cathedral are sometimes brought up into the sanctuary and up the steps behind it to the apse where the Cathedral choir sings. Almost inevitably they ask the purpose of the two balconied alcoves, each supported by twin marble columns and decorated with glittering gold mosaic, which are set into the wall on either side of the apse.

The short answer is that they contain electrical junction and fuse boxes and are used by the BBC and others to film or record events taking place below. A longer answer is that their original purpose was probably to accommodate Cardinal Herbert Vaughan (founder of the Cathedral) and his guests, providing a perfect view of the choir below during Divine Office and other services, while allowing the occupants to remain unseen from public gaze. The one on the right is a one minute walk from Archbishop's House, via the library and Long Corridor. The one opposite provides symmetry and could have been used to accommodate the Archbishop's guests.

Support for this theory is provided by similar alcoves in ancient cathedrals elsewhere in Europe, and Vaughan's earlier occupation of a private oratory when attending services in the Cathedral Hall, before the Cathedral was completed. This was located on the upper gallery at the back of Cathedral Hall, access being through the private library in Archbishop's House. *PR*



Cathedral History

A Photographic Record

Our Lady of Westminster – 8 December 1955



This photograph was taken in the Cathedral late in 1955 and shows the much-loved medieval English alabaster statue of Mary and the Holy Child known here as Our Lady of Westminster. It is 92cm high and stands against the wall below Eric Gill's Thirteenth Station of the Cross on the right of the nave. It was inaugurated by Archbishop Edward Myers (Cardinal Griffin was ill the time) at the Solemn Evening Mass on 8 December 1955 – the Feast of the Immaculate Conception - and welcomed by the Cathedral choir singing the *Salve Regina*.

The statue is one of many made in England in a similar style in the mid-fifteenth century using alabaster from quarries at Chellaston in Derbyshire and probably carved locally. The vast majority of these, and other religious images, were destroyed or defaced on royal command during the Reformation in the 16th century. How the Cathedral's statue survived is not known. It appears to have been exported to France either before or during the Reformation and was recorded in private hands there in 1930. It reappeared in an exhibition at the Louvre in 1954 and was bought by an English ecclesiastical art dealer, S W Wolsey. From him it was purchased for the Cathedral by Cardinal Bernard Griffin, sixth Archbishop of Westminster. *PR*

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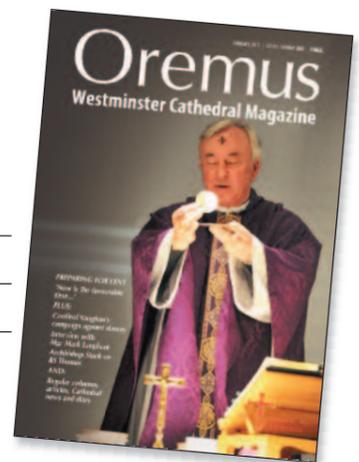
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The Francis Effect in Sri Lanka

He conquered our hearts



In this article one of Sri Lanka's theologians describes the tensions and joys that surrounded the Holy Father's recent visit to that country.

Aloysius Pieris SJ



How prepared was Sri Lanka to host this Pope? Most of us were quite apprehensive and wanted the papal visit postponed. Various lay and clerical groups communicated their uneasiness to the Nuncio and even to the Vatican – for barely three days would separate the announcement of the election result and the arrival of Francis. The tense pre-election atmosphere foreboded a violent post-election scenario and a possible resort to military rule, which would have certainly frustrated the purpose of the papal pilgrimage.

It was, therefore, with a sigh of relief that we acknowledge the Pope's holy stubbornness in ignoring all warning signals. This would have been the fruit of a 'spiritual discernment' that Jesuits are trained and expected to make when confronted with conflicting choices. He was determined to be with us, whatever the circumstances. *Venit, vidit, vicit*: he came, he saw and he conquered the hearts of all! Some news media have claimed that the numerical strength of the crowds that gathered to greet him or pray with him is the highest recorded in the country's history.

These events belied all our apprehensions. His presence in our country from 13 - 15 January turned out to be a *triduum* of spiritual regeneration for Christians; a victory celebration for those who had yearned for the much needed political change; a foretaste of ethnic reconciliation for those who assisted as the two Eucharistic celebrations and papal homilies in the Sinhala South and in the Tamil North; and an experience of ground-breaking ecumenism for those who witnessed even the members of the Evangelical Alliance mingling with mainstream Christians when meeting the Pope, something unprecedented in our local church!

The Pope's endearingly personal approach to non-Christians, particularly Buddhists, received a warm response. At the end of an inter-religious meeting some famous high-ranking Buddhist prelates rose to their feet and greeted him, with gifts in hand, thus breaking the traditional protocol of remaining seated when receiving guests, other than abbots and senior monks. They honoured *this* Pope as a religious leader who belongs to the whole world.

Electrifying

'Electrifying' was the word we heard from many a lip when referring to the 'Francis Effect'. As for me, what his visit generated here in Sri Lanka is *Gaudium Evangelii* – the Joy of the Gospel. Through his spontaneous gestures of all-embracing affection, he revealed himself to be a Christian

who treats other religionists not as rivals in a conversion race, but as collaborators in a common mission; and the common mission that his pontificate advocates is a spiritual struggle to convert the greedy and a social movement to empower the needy so that both the waste created by the former and the want endured by the latter can be simultaneously eliminated.



The newly canonised St Joseph Vaz

his personal life but extravagantly generous in sharing time and labour with colleagues in the ministry! He had anticipated in many ways the pastoral style adopted three centuries later by the Pope who canonised him. Would this indelible image of 'servant-leadership', which the papal visit has engraved in our memory, inspire us to 'de-clericalise' our ministries?

Our local Christian community, we hope, will build upon these gains, especially on the Pope's unequivocal desire that the state restore justice to the victims of the civil war and that the victims, on their part, be merciful and forgiving towards their offenders. 'At the foot of the cross, Mary forgave her Son's killers', he reminded the pilgrims in the northern Marian shrine. Are not both justice and mercy required to heal the festering wounds left by 30 years of armed conflict? All ears were alert and the media picked up the message.

If this peace mission of Francis were to bear fruit through our words and deeds, our life and witness, then our local church would eventually become Good News to our nationals; and his visit would certainly be worth the risk he took.

Fr Aloysius Pieris SJ is a renowned theologian and director of the Tulana Centre for Encounter and Dialogue.

Reaching out with the Good News

THE priests and brothers of the Society of St Paul are committed to bringing the Good News to those places where people live, work and gather, through the media of social communication, to make it possible for everyone everywhere to hear the message of God's saving love.

They operate a publishing house in Battersea (London), called St Pauls Publications. They publish books in areas of spirituality, theology, liturgy, human development and biblical studies.

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The Society of St Paul operates one Distribution centre and five retail book centres in England: **St Pauls by Westminster Cathedral, London; St Pauls by Chad's Cathedral, Birmingham; St Pauls by Leeds Cathedral, Leeds; St Pauls at Hinsley Hall, Leeds; St Pauls at 26 Fossgate, York.**

People who have drifted from the Church often find it difficult to knock on a presbytery door. They are more comfortable walking into a city book centre with beautiful music playing, where they can chat anonymously.



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ST PAULS' Publications also communicates through its recently relaunched website www.stpauls.org.uk. It has many new features that make it easy for people everywhere to browse and order titles.

Viewers can find a complete listing of in-stock titles, news on latest releases, notices about forthcoming titles and, very importantly, a secure ordering and payment system. Why not go to St Pauls website now and add it to your 'Favourites' list? You can also tell a friend about St Pauls new website, in this way collaborating with the priests and brothers of the Society of St Paul in their mission of bringing the Good News to everyone.

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The Month of March

Traditionally, the month of March is dedicated to St Joseph, husband of the Blessed Virgin Mary and the foster father of Our Lord Jesus Christ. Known as a just man (Mt 1:18), Joseph provides us all, but especially men and fathers, with an example of how to humbly obey the will of God and live our lives as people of faith.

Throughout the Gospels, Joseph's actions speak louder than his words – he is silent, yet does much. As mentioned in the article on page 21, Joseph is an example of obedience to the Divine will, as well as faithfulness to his wife and love for the Child entrusted to him. He also provides a pattern for workers, especially those who work hard to provide a home and stability for their families. Joseph laboured with his hands, and provided food and shelter for his family by the sweat of his brow – by doing so, he shows us that those who do their duty well serve Christ.

This year, the entire month of March falls during the liturgical season of Lent, while Holy Week begins during its last days. Purple will colour our liturgy throughout the month – symbolising penance and a mournful contrition for our sins. During the last two weeks of Lent, traditionally referred to as Passiontide, all the images and statues in the Cathedral will be covered in purple cloth – removing all distractions and aiding our minds and hearts as they become firmly fixed on the Lamb who takes away the sins of the world, the Saviour, by whose Passion and Cross we are redeemed.

The Holy Father's prayer intentions March 2015 are that those involved in scientific research may serve the well-being of the whole human person and that the unique contribution of women to the life of the Church may always be recognised.

SUNDAY 1 MARCH (*Ps Week 2*)
SECOND SUNDAY OF LENT

10.30am Solemn Mass

(*Full Choir*)
Missa Emendemus in melius
Palestrina
Peccantem me quotidie *Palestrina*

3.30pm Solemn Vespers & Benediction

(*Full Choir*)
Magnificat primi toni *Lassus*
Hear my prayer *Purcell*

WEDNESDAY 4 MARCH

Women's World Day of Prayer
Lent Feria or
St Casimir

FRIDAY 6 MARCH (*Friday Abstinence*)
6.30pm Stations of the Cross

SATURDAY 7 MARCH

Sts Perpetua and Felicity, Martyrs

SUNDAY 8 MARCH (*Ps Week 3*)

THIRD SUNDAY OF LENT

10.30am Solemn Mass (*Full Choir*)

Mass for five voices *Byrd*
Suscipe quæso Domine *Tallis*
Si enim iniquitates *Tallis*

3.30pm Solemn Vespers & Benediction

(*Full Choir*)
Magnificat octavi toni *Lassus*
Miserere mei, Deus *Byrd*

MONDAY 9 MARCH

Lent Feria or
St Frances of Rome, Religious

FRIDAY 13 MARCH (*Friday Abstinence*)

Anniversary of the election of Pope Francis (2013). In England and Wales, this is observed on the Solemnity of Sts Peter and Paul.

6.30pm Stations of the Cross

SATURDAY 14 MARCH

2.00pm UCM Mass
4.30pm Latin Mass Society Mass

SUNDAY 15 MARCH (*Ps Week 4*)

FOURTH SUNDAY OF LENT

Lætare Sunday

10.30am Solemn Mass

(*Full Choir*)
Mass in G Minor *Vaughan Williams*
Lætatus sum *Victoria*
Ave verum corpus *Elgar*
Organ: Prelude in E minor (BWV 548i) *J S Bach*

3.30pm Solemn Vespers & Benediction

(*Full Choir*)
Magnificat primi toni *Bevan*
Iehova quam multi sunt hostes mei
Purcell
Organ: Fugue in E minor (BWV 548i)
J S Bach

TUESDAY 17 MARCH

ST PATRICK, Bishop, Patron of Ireland

WEDNESDAY 18 MARCH

Lent Feria or
St Cyril of Jerusalem, Bishop & Doctor

THURSDAY 19 MARCH

ST JOSEPH, Spouse of the BVM, Patron of the Diocese of Westminster

5.00pm Solemn Second Vespers

(*Men's voices*)

5.30pm Solemn Mass

(*Full Choir*)
Mass for three voices *Byrd*
Iustus ut palma *Mawby*
Veritas mea *Malcolm*

*"Let us open wide our hearts. It is joy which invites us.
Press forward and fear nothing."*

St Katherine Drexel Feast Day: 3 March



FRIDAY 20 MARCH (*Friday Abstinence*)

6.30pm Stations of the Cross

SATURDAY 21 MARCH

Lent Feria
9.30am-4.00pm A Day with Mary

SUNDAY 22 MARCH (*Ps Week 1*)

FIFTH SUNDAY OF LENT

10.30am Solemn Mass (*Full Choir*)

Mass for five voices *Berkeley*
Tribulationes civitatum *Palestrina*
Peccavimus cum patribus nostris
Palestrina

3.30pm Solemn Vespers & Benediction

(*Full Choir*)
Magnificat quarti toni *Palestrina*
Aspice Domine *Byrd*

MONDAY 23 MARCH

Lent Feria or
St Turibius of Mongrovejo, Bishop

WEDNESDAY 25 MARCH

THE ANNUNCIATION OF THE LORD

5.00pm Solemn Second Vespers

(*Men's voices*)

5.30pm Solemn Mass (*Full Choir*)

Missa Vidi speciosam *Victoria*
Rorate Cæli *Byrd*
Ave Maria a 4 *Victoria*

THURSDAY 26 MARCH

Lent Feria
7.30pm Choir Lent Concert:
Bach B minor Mass – please see advert on page 27.

FRIDAY 27 MARCH (*Friday Abstinence*)

6.30pm Stations of the Cross

SUNDAY 29 MARCH (*Ps Week 2*)

PALM SUNDAY

10.00am Procession & Solemn Mass

(*Full Choir*)
Mass for five voices *Byrd*
Ne irascaris *Byrd*
Civitas sancti tui *Byrd*

3.30pm Solemn Vespers & Benediction

(*Full Choir*)
Magnificat octavi toni *Andreas*
Hosanna to the Son of David *Weelkes*

MONDAY 30 MARCH

MONDAY OF HOLY WEEK

TUESDAY 31 MARCH

TUESDAY OF HOLY WEEK
12.00pm Chrism Mass celebrated by the Cardinal

Key to the Diary: Saints days and holy days written in CAPITAL LETTERS denote Feasts, those in BOLD CAPITAL LETTERS denote Solemnities, those not in capitals and where there is a choice denote Optional Memoria, all others not in capital letters are Memoria.

Throughout the Year

Mondays

11.30am: Prayer Group in the Hinsley Room
6.00pm: Scripture Discussion Group in Clergy House
6.00pm: Christian Meditation Group in the Hinsley Room
6.30pm: Guild of the Blessed Sacrament in the Cathedral

Tuesdays

6.30pm: The Guild of St Anthony in the Cathedral
7.30pm: The Catholic Evidence Guild in Clergy House

Wednesdays

12.00pm: First Wednesday Quiet Days on the first Wednesday of every month in the Hinsley Room.

Thursdays

6.30pm: The Legion of Mary in Clergy House
6.45pm: Scripture Discussion Group in Clergy House

Fridays

5.00pm: Charismatic Prayer Group in the Cathedral Hall – please check in advance for confirmation.
6.30pm: The Diocesan Vocations Group in the Hinsley Room on the last of each month.

Saturdays

10.00am: Centering Prayer Group in the Hinsley Room 2.00pm: Justice and Peace Group in the Hinsley Room on the last of the month.

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

From the Registers

Baptisms

Jonathan Perera
Maximilian Maher
Emily Rose Mancera Cordoba
Amora Salazar
Andrea Dalope

Confirmations

Francesco Altomare
Michele Altomare
Stefano Altomare
Samuel Brown
Fabio Di Maria
Rémy Gerbay
Philip Healy
Martin McDonagh
Giovanni Nicolini
Pablo Aquiles Takahashi
Raymond Willoughby
Pasqualina Gallo
Federica Longhi
Aleksandra Lusiak
Chloe Phelan
Barbara Scalongne

Funeral

Maria Scozzari

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.

Of your charity, please pray for the repose of the souls of the late Sir Harold and the Hon Lady Hood
Eternal rest grant unto them, O Lord

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).

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Administrator
Fr Alexander Master
Sub-Administrator & Precentor
Fr John Ablewhite, *Registrar*
Fr Andrew Connick
Fr Michael Donaghy
Fr Brian O'Mahony
Fr Michael Quaicoe

Sub-Administrator's Intern

Michael Sinyangwe

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Franciscan Sisters of Our Lady of Victories

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Peter Stevens, Assist Master of Music
Benjamin Bloor, Organ Scholar

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John Daly

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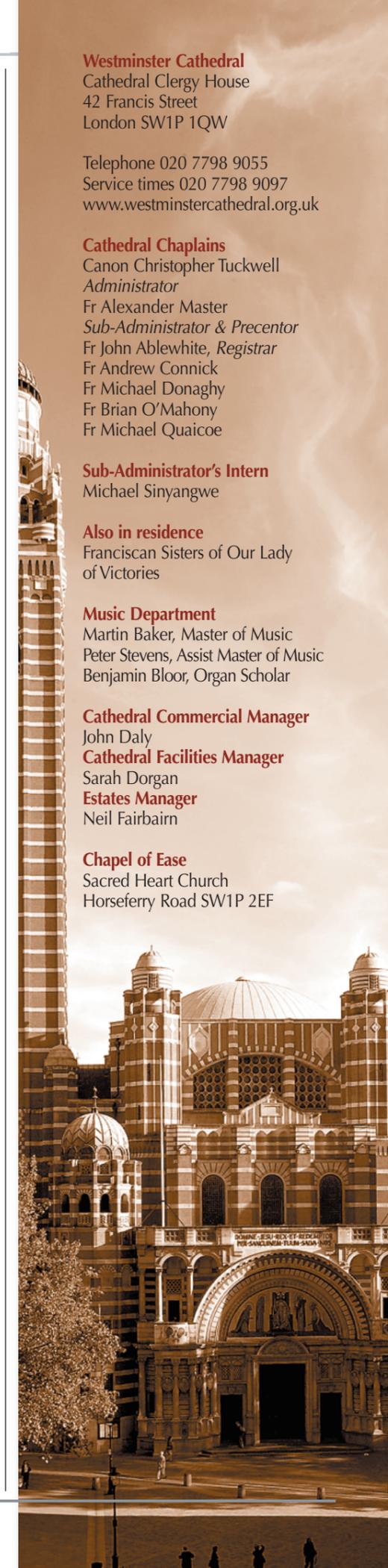
Sarah Dorgan

Estates Manager

Neil Fairbairn

Chapel of Ease

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Cathedral Groups: The Filipino Club

Florencia Cayaban

The Filipino Club at Westminster Cathedral (FCWC) was formed to promote a happy social life for the many Cathedral parishioners, especially Filipinos, who do valuable volunteer work in the Cathedral.

Membership of the FCWC is open to everyone. We pride ourselves on promoting community cohesion and integration by welcoming non-Filipinos as Associate Members. Our activities and events reflect the colourful and interesting composition of the Club.

The Filipino Club has proved to be a valuable social hub to its increasing number of members. We participate in the events of other organisations, too. Likewise, we invite them to join and participate in our Club's programme of events.

Our Club invites guest speakers to give talks about topics relevant to our members. We organise day-trips to the seaside and pilgrimages in the summer, and theatre outings in the winter months. The Club raises funds for our beloved Cathedral, as well as other charitable projects, through various events held in Westminster Cathedral Hall.

The Filipino Club at Westminster Cathedral meets on the first and third Sunday of each month. Meetings start at 1.00pm and finish at 5.00pm. We meet in the Hinsley

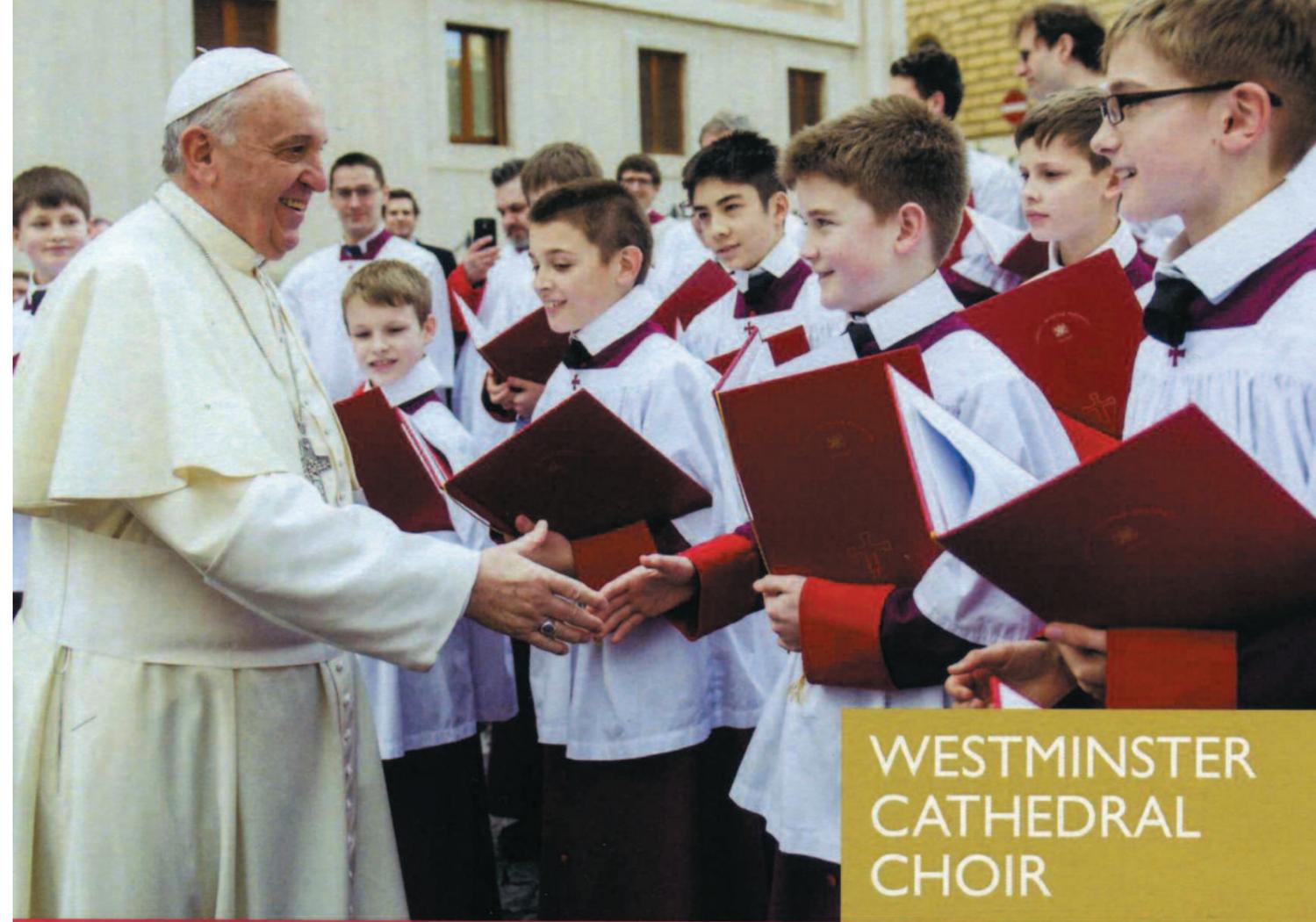
Room, Morpeth Terrace, near the Cathedral. Please feel welcome to join us for lunch, dancing, exercise, singing, fun and laughter!

The FCWC was formed in September 2006 through the encouragement of Mgr Mark Langham. Over the years, the Club is privileged to have had the strong support of Fr Dwayne Bednar, our first Chaplain, and Fr Slawomir Witon, as well as our beloved Administrator, Canon Christopher Tuckwell, our Club's Chaplain from 2011 to the present.



Members of the Filipino Club during a pilgrimage to the Carmelite Friary at Aylesford.

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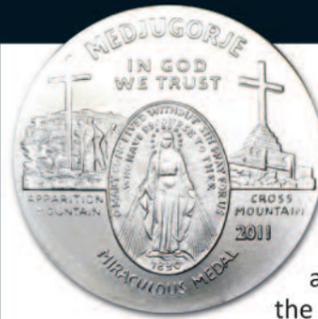
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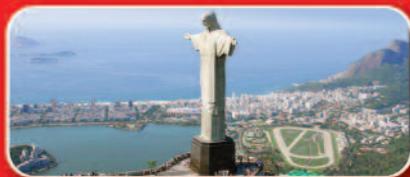
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