

May 2014 | Edition Number 192 | FREE

Oremus

Westminster Cathedral Magazine

**CHRIST IS RISEN! ALLELUIA!
OUR FAITH HAS NOT BEEN IN VAIN! ALLELUIA!**
CARDINAL'S EASTER MESSAGE
SIR BERNARD HOGAN-HOWE
On Human Trafficking
GOLDEN JUBILEE
Fr Tony Brunning on 50 years a priest
**PLUS: Features & Regulars, and Cathedral News,
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Cover image: "Oremus/DylanParry"

The image shows the Risen Christ, the New Adam, as depicted in the Cathedral's Chapel of the Holy Souls.

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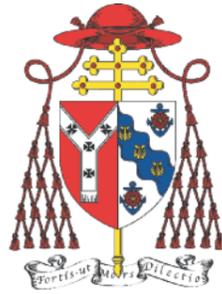
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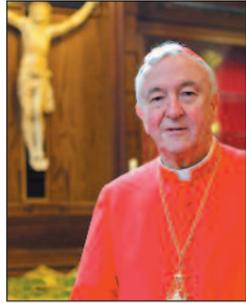


From the Cardinal Proclaim the Good News to the whole world



"Christ's resurrection is not an event of the past; it contains a vital power which has permeated this world."

(Pope Francis, *Evangelii Gaudium*, 276)



With these words the Holy Father reminds us that the glorious power of our Lord's liberating victory over sin and death remains the driving force for all who evangelise in his name. Our celebration of Easter empowers us to live out our Christian vocation to spread the Good News. Like the first Apostles, we are emboldened to proclaim the Risen Christ to the furthest reaches of the world. We are sent to the "peripheries of human existence". We must journey to the forgotten, the rejected, the unloved and the seemingly unlovely.

Easter reminds us that once we, too, were on the 'peripheries', 'far off' from the Lord. But we have now "been brought near by the blood of Christ" (Eph. 2:13). Easter also reminds us, then, that just as we have been shown the Lord's love and mercy, so we must share the same with others. To do so is not a heavy burden, rather a joyful privilege. This a truth to which the Holy Father gives clear witness. He is a pastor who reaches out to those who feel excluded, even from the Church. His example invites us to be renewed in our mission to offer the wonderful fruits of Jesus' friendship to everyone, including those who do not yet know their need of it.

Of course, this is no easy mission. To show love and mercy to the unjust and 'unlovely', or to those who seem different or

difficult, can be extremely challenging. Nevertheless, a true mark of our life in Christ is that we are no longer "conformed to the pattern of this world" (Rom. 12:2). No longer are we to be governed by worldly ambition, bitterness and strife. Rather the Resurrection transforms our minds, so that we become perfect images of Christ. We become a people led by a love that compels us to embrace life's 'untouchables'.

The Resurrection instils in our hearts the longing to express the Lord's unfathomable compassion. To those who live in fear and loneliness, we have an ardent desire to offer the peace and hope that only the Resurrection bestows. So let us always keep our own hearts open to the glory of the Risen One. May we allow him to ever lighten the darker peripheries of our lives with his unfailing mercy. Then, thus embraced by the transforming power of the Resurrection, we will indeed be empowered to proclaim the Gospel to those on life's edges.

I wish all Oremus readers a blessed and joyful Easter.

+ Vincent Nichols

✠ Vincent Gerard Cardinal Nichols
Archbishop of Westminster

From the Chairman Christ is Risen!

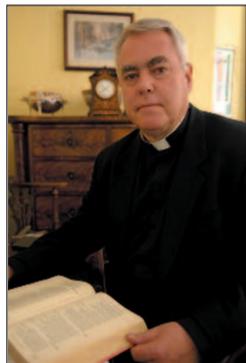
Christ is Risen! He is Risen indeed! The beautiful mosaic of the Risen Christ on the front cover of this month's *Oremus* speaks so eloquently and beautifully about the great feast of Easter, which we are now happily celebrating. Others, far better qualified than I, have written at length about the mosaics in the Holy Souls' Chapel, but if you have never had the opportunity of giving them a good look over, may I suggest that you do so during Eastertide.

Once again, we have welcomed into the Cathedral hundreds of visitors from all over the world during the past few weeks and it has been a great delight to meet many of them and to receive greetings from their home parishes, be it from Ballarat, Baltimore, or Ballinasloe. If you are among this crowd of visitors and if you have taken a copy of *Oremus* and are reading this now, may I ask you to convey our greetings and Easter wishes to your parishes, wherever they may be?

Easter sunshine is with us and hopefully will lead on to the warm days of early Summer, when we shall be celebrating Our Lady's month's of May and all that goes with it. As yet, the blackbirds have not returned to their nest below my office window, but I am hopeful of seeing them sometime soon.

Wishing you all a very happy and blessed Easter,

Canon Christopher Tuckwell



Church and Law Enforcement in Partnership Combating the crime of human trafficking

Sir Bernard Hogan-Howe



The Pope has described human trafficking as a crime against humanity and a form of modern slavery. The human person should never be bought and sold like a commodity. I totally agree.

This is the wholesale abuse and exploitation of human beings. Instead of the commodity being drugs or guns, it is a

man, woman or child. We need to do all we can to eradicate it. The 'Church and Law Enforcement in Partnership' conference at the Vatican in April is a significant global stage to highlight the plight of victims of human trafficking.

Recently, I met with three victims at New Scotland Yard to hear about their experience of being trafficked for sexual exploitation, forced labour and domestic servitude.

Two were young women. One was a 29-year old single mother. She was homeless and addicted to heroin and crystal methamphetamine at the time she first encountered the Czech arm of an organised criminal group.

She described being at her lowest ebb in her life and desperate to take any opportunity to earn money to provide for her son, when she was presented with the 'opportunity' to travel to the UK and work as a prostitute. Terms of her employment were agreed, which included a monthly salary, the opportunity to contact her young son each week by Skype and the assurance that her mother would not be informed of the nature of her work. She was flown into London on the 17 January 2012 on her first ever flight. She arrived with only a few items of clothing, as the gang had refused to pay the additional cost of her luggage.

Continued overleaf

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Having been forced to meet six clients on her first evening in the UK, this victim of human trafficking described how she was 'just glad to be able to stand up', such was her level of physical and mental exhaustion. The conditions of her employment were soon abandoned; violence and the fear of violence were used by both captors to ensure compliance. Her identification documents and passport were confiscated, access to the world outside of the house restricted and threats levelled against her family. She was sent back to the Czech Republic by the defendants as her mental health deteriorated.



Sir Bernard with the Cardinal during the Vatican Conference

Following the arrest of two defendants in September 2013, she was again located by the crime family and bribed with money and drugs into signing a false statement to undermine the prosecution case. Officers from the Human Trafficking Unit travelled to the Czech Republic in February 2014 following the completion of an International Letter of Request. She was interviewed but declined to make any comment, such was her fear of standing up against her captors. Officers explained the National Referral Mechanism and the support it provided to victims of trafficking. She agreed to participate and was flown into London just two weeks before the start of the trial. Her evidence, as well as further evidence of coercion contained in messages recovered from her mobile phone, proved vital in securing these convictions.

When I asked the women to describe their average day, they broke down in tears.

The other victim was a man who had a very different experience. He came to the UK as a child on the promise of education. He told me of being forced to work long hours, and excluded from education.

The three people I had the privilege to meet in person are few of many who find themselves caught up in a world where they suffer violence, debt bonding, sexual abuse, and are often shared with and sold between criminals.

It was a humbling experience but also an encouraging one, because their bravery in coming forward has resulted in criminal prosecutions against the people responsible.

The victims of human trafficking are mentally abused through threats made to them, the withdrawal of any freedom, isolated in appalling conditions, passports and money taken from them. Often they end up in unfamiliar places far from their families, with no support. Many live in constant fear of threats of violence not only towards themselves, but their loved ones also. The Metropolitan Police Service recognised this abhorrent crime in London and launched the first Human Trafficking Unit in the United Kingdom in 2010.

The victim, and their care, is at the very heart of all the work we do. Since its inception, the Human Trafficking Unit has identified and helped over 700 victims. These victims were trafficked to the United Kingdom from all over the world. Specialist officers have carried out 165 complex operations, resulting in over 300 charges.

I warmly welcomed the invitation by Cardinal Vincent Nichols to be part of the conference in April, and the international collaboration with members of the Catholic Church and law enforcement agencies from across the world. We recognise this as an opportunity to alert the world to this crime and the degrading effect it has on its victims.

What do we want to achieve?

We want a commitment from law enforcement, non-government organisations and the Church to work together – locally, nationally and internationally – to address this issue by way of increased prosecutions and the best victim care.

It is our ambition to form an international hub based here in London to share good practice for prevention, pastoral care and re-integration. The conference will play a key part in developing these plans. We cannot allow people who are being treated in this way to be stripped of their dignity and must do everything we can to work together to stop it.

The scale of the problem is large. But we should not under-estimate the transforming effect it can have on someone's life when we get it right.

One victim who we were able to help had a simple, but very powerful, message for those who found themselves in the position she had been in before we were able to help her to take back control of her life:

"Don't be afraid, go to the police, they will help you and you can be set free."

*Sir Bernard Hogan-Howe QPM is the Commissioner of Police of the Metropolis (head of London's Metropolitan Police Service). He wrote this article for Oremus before leaving for Rome to attend a conference on human trafficking, held at the Vatican from 9-10 April. The conference was organised by the Bishops' Conference of England and Wales and was chaired by Cardinal Vincent Nichols. Pope Francis took a special interest in the conference and, at its conclusion, met victims of human trafficking who had participated in it. If you are a victim of human trafficking or know a victim of this crime, please call the Metropolitan Police on **0800 783 2589***

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St John the Evangelist, Salford

Canon Anthony McBride



The foundation stone of this Cathedral, the Mother Church of the Diocese of Salford, was laid on Whit Thursday 1844 by Bishop James Sharples, Vicar Apostolic of the Lancashire District.

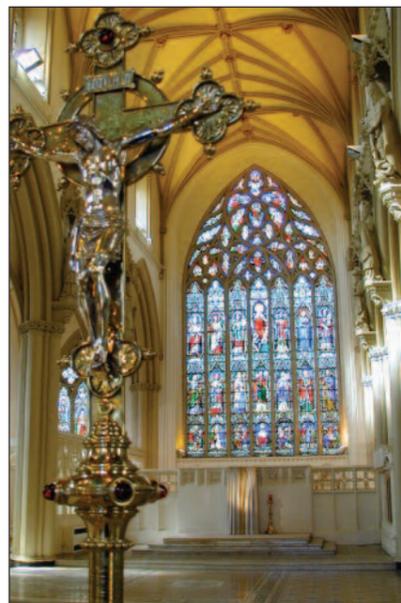
The Cathedral architect was William Ellison Hadfield of Weightman, Hadfield and Goldie of Sheffield. Hadfield greatly admired the

style of architecture favoured by the Catholic builders of thirteenth and fourteenth century cathedrals, abbeys and churches. For the Cathedral's west front and nave he looked to Howden Church, Yorkshire, and for the choir and sanctuary to the Benedictine Abbey of Selby, also in Yorkshire. For the lofty spire he emulated the fifteenth century Church of St Mary Magdalene in Newark and his design for the groined roof was inspired by that of the Church of St James at Liège, Belgium.

Salford Cathedral, dedicated to St John the Evangelist, was opened on 9 August 1848. Bishop George Brown sang the Solemn High Mass and Bishop Nicholas Wiseman gave the ninety-minute long sermon. It was the first Catholic church to be built in cruciform shape since the Reformation.

The Great East Window

From medieval times, when so many people were illiterate, artists have designed and painted windows which were not just works of art but were also visual story books.



The Great East Window of Salford Cathedral is a history told in glass. It recounts the history of the Catholic Church in England from the conversion of Ethelbert, King of Kent, by St Augustine, the first Archbishop of Canterbury, in 597 until the restoration of the Catholic Hierarchy in 1850. The window is the work of William Wailes of Newcastle-upon-Tyne.

During the Second World War, the precious glass of the window was removed and stored at Leagram Hall in Chipping. The window was restored in 1947.



Restorations

Since the Second Vatican Council, two major restorations have taken place in the Cathedral. The first in 1972 from which the present Cathedral altar dates, and the second in 1988 when a major re-ordering of the chancel was carried out. The Bishop's *cathedra* was brought to the front and the chancel was cleared to seat priest concelebrants for larger celebrations.

A new Makin electronic Organ was installed in November 2002.

A new West Window was added in 1990 to celebrate the centenary of the consecration of the Cathedral. The theme of the window is "When I am lifted up I shall draw all to myself". In a modern design it depicts Christ on the Cross with Our Lady and St John beneath. It contrasts with the Great East Window in so many ways, but within the setting of the building they don't contradict each other since they are at each end of the Cathedral. It speaks rather of the differences between the Church of the nineteenth century and the Church of today.

The Future

The original building was situated among thousands of back-to-back terraced houses in the City of Salford. Ever since the Second World War and the clearance in the 1950s of many of those houses, a much smaller congregation worships at the Cathedral. However, in recent years new Catholics from all over the world have arrived and live in the new apartments close to the Cathedral. They, together with the Salford families who have lived there all their lives, are providing a new and vibrant future for the Cathedral. The new Cathedral Centre, which houses the offices of the Diocese of Salford as well as having Conference facilities, opened in 2011 and work has started on the refurbishment of the original Cathedral House to accommodate not only the clergy who work at the Cathedral but also a number of retired clergy who may wish to live there.

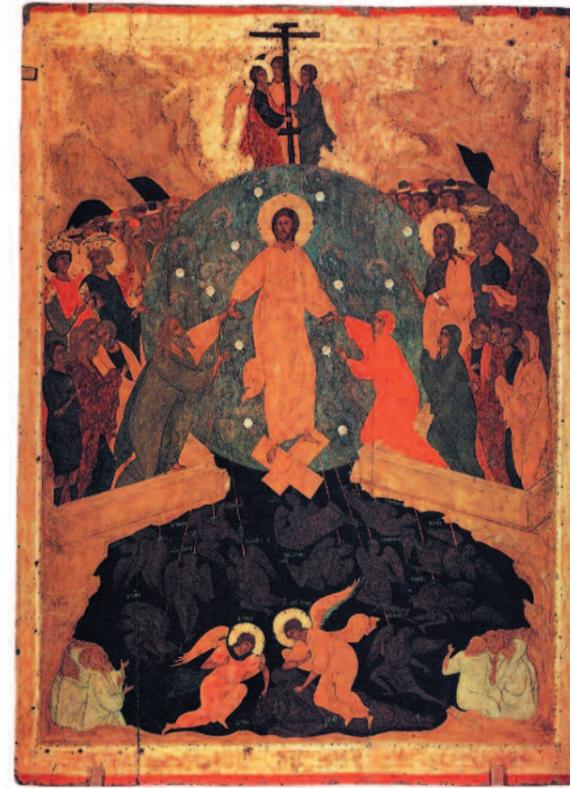
In different times, the People of God have had different needs, but we don't forget our past and where we have come from, nor neglect the future either. This is because we believe that Jesus Christ, the one Saviour, is at the centre of all we do and who we are.

Canon Anthony McBride is the Dean of St John the Evangelist Cathedral, Salford.

The Harrowing of Hell

Descendit ad infernos

Sharon Jennings



This icon brings to life the statement of faith we make in the Apostles' Creed: *descendit ad infernos*, Christ descended into the lowest depths – a tenet of belief derived from (amongst other early sources) the letter of St Paul to the Ephesians: 'In saying "He ascended" what does it mean but that he also descended into the lower parts of the earth?' The lower parts of the earth are here shown, in a claustrophobia of hard rock and unfathomable darkness. At the top, in the light, three angels – reflecting the Holy Trinity – hold up the symbol of his victory, the Cross. Beneath them, dominating the scene in shining garments, stands Christ. He is shown within a *mandorla*, a symbol of glory and everlasting truth, inhabited by spirits bearing points of light which represent the virtues. These points of light are sending out arrows to wound the contrasting group of evil spirits beneath. This illustrates very clearly the constant battle between good and evil which we all know our lives to be. But the icon declares that good has won, for Christ's dramatic arrival in the underworld has ripped apart its imprisoning walls, and broken its gates, the remains of which – shown in cruciform to emphasise the point – he stands upon in triumph. At the very bottom of the scene are two more angels, tying up the dark form of Satan himself. He is bound, we note, but not extinguished: for evil, let us be realistic, will continue. The point is that it cannot now imprison us as once it did.

Those it has imprisoned over the millennia are shown on either side of the Saviour, looking towards him longingly. Amongst them we can spot Old Testament kings and prophets: David, Solomon, Isaiah, Hosea, John the Baptist bearing the scroll of The Forerunner, and many others. In different versions of this icon, they are named. But the group includes ordinary people too, since the gift of redemption is for the entire human race. Symbolising this, the ones whom Christ is pulling out of their tombs are our first parents, Adam and Eve, seen now for the first time since they fell for the blandishments of the devil so long ago, Eve in the red of passion and danger, and Adam wearing the dull green of earth, reflecting the curse he bore that he would till it in toil and the sweat of his face.

Christ holds them by their wrists and not their hands, to show that we are unable to save ourselves, but must rely on his power. Nevertheless, they climb out of their tombs and extend their arms in active participation in their salvation.

Belief in the Descent of Christ as an actual physical event in time was widespread from the beginnings of the Church, and most of the Early Fathers have written about it. Its dramatic nature, with all its inherent contrasts and emotion, is very appealing and also renders it a gift for artists of every kind. It is the subject of many homilies and poems in Anglo-Saxon; indeed, its particular English name 'The Harrowing of Hell' derives from the Anglo-Saxon verb *hergian* – to harry or despoil, now mainly used in connection with psychological or emotional trauma, as in 'a harrowing experience'. The scene was also a favourite with the later Middle Ages, and is a prominent scene in many mystery plays.

In the western tradition, it has gradually fallen out of favour as a way of conceptualising redemption (even though Martin Luther himself believed in it!). Yet imagining and depicting the actual Resurrection from the tomb is surely a much more difficult, not to say presumptuous, task. In the eastern tradition, that event is shown simply as the angel pointing to the empty tomb, and it is this icon that is known as 'The *Anastasis*' – the Resurrection. During the liturgy on Holy Saturday evening (the equivalent to our Easter Vigil), the vestments and hangings are still in dark Lenten colours until just before the reading of the Gospel, when the priest strews laurel leaves around the altar to symbolize the broken gates of hell, whereupon all the colours change to pure white and the choir proclaims: 'You have descended into the abyss of the earth, O Christ, and have broken down the eternal doors which imprison those who are bound, and like Jonah after three days in the whale, you have risen from the tomb!'

Golden Jubilee of Priesthood

A reflection on the call to serve

Fr Tony Brunning

As the 50th anniversary of my ordination to the priesthood draws near I would like to share some thoughts in relation to the question 'Where did your vocation come from?' People often ask me, 'Have you always wanted to be a priest?' The answer I give is both yes and no. Yes, because at the tender age of 14 I said 'Yes', I want to be a priest but 'No' because the question put to me was, 'What do you want to do when you grow up?' and the honest answer which I did not give was, 'I don't want to grow up – I am happy as I am.'

Of course, I knew that answer was unacceptable in the particular setting, which was a school meeting to discern the options for specialist post-'O' Level studies that would be most suited to the pupil's career intentions. At that stage, my option for Classics was more by default than by choice. I couldn't add up, so Maths and Sciences were out of the question. I had no ear for Modern Languages and as I had always been a slow reader, the amount of reading demanded by research to cover English language or history seemed too daunting a prospect, so sticking with Latin and Greek was rather like opting for the devil you know. Enquiring about the choice made among my fellow students, I discovered that, of the three great, noble professions – Medicine, Law and the Church – the first two were exclusively popular. For me, however, the thought of being a doctor did not appeal, as I was always squeamish at the sight of blood. My concept of the lawyer was having to memorise hundreds of case law examples, and I couldn't imagine anything more boring. As being a schoolteacher was the one thing I knew I didn't want to be, it left only the Church! At primary school age I had harboured a fascination for steam engines but my awareness of my physical inadequacy and my observation of the steam locomotive cab told me I couldn't possibly be a steam train driver as there was nowhere to sit down and I knew I couldn't stand all the way on the long express train journeys! To be a steam train driver: a dream too far. But to be a priest: no problem!

To return to that school options meeting and the first time I said I wanted to be a priest, I think the interviewing teacher was more relieved than anything else because – and that was the purpose of the interview – it was clearly discerned that I didn't need to change my options which would have been the case if I had wanted to be an engineer or a scientist. To his credit, he did, under the heading of career prospects, urge me to have a word with one of the monks, which I did, though not for some time later. My school, St Benedict's, was a Benedictine day school of the very highest quality of Catholic education and must surely take some credit for fostering the seed of my vocation.



Fr Tony's First Mass in St Stephen's, Shepherd's Bush – 1964

When I eventually broached the subject, the monk I consulted was very kind. Yes, the pursuit of excellence, which I should continue, is part of the holistic human development to which we are all called, but that is not to be identified with the spiritual life which fosters the response to God's invitation to the priesthood and was clearly present when Jesus called the mostly unacademically excellent 12 to be his first Apostles. After 'A' Levels and perhaps before further education, he tentatively suggested a trial run in the monastery, but I told him that I wanted to be a priest in the world, not a monk who, as far as I could see, was leaving the world behind. In that case, he concluded, my best bet was to consult my local diocesan parish priest.

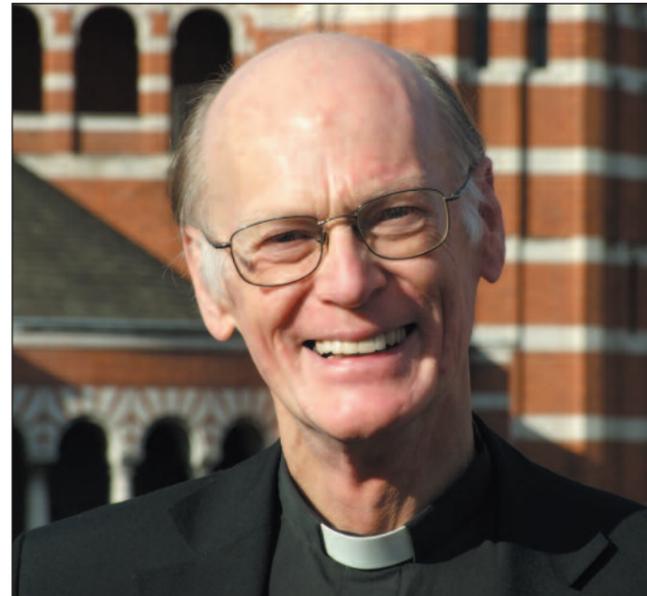
Serving at the Altar

This was, in fact, where the thought of the priesthood first came from. I was an altar server, not just on Sundays but on one single weekday, which meant getting up at the crack of dawn, which, in my naivety, I thought was the most difficult thing a priest had to do. As with many vocations, it started with thinking I could identify with a particular priest, one of the curates. I never wanted to be 'the parish priest' because my sole experience of 'the parish priest' was of an ancient and feeble 'old man'. As a nine-year-old I was forbidden to serve his weekday Mass because to get from a kneeling to a standing position he had to lean on the server's shoulder and I wasn't big or strong enough for that, and most of the weekday attendees were women who were then totally banned from the sanctuary!

The curate I could identify with, because he was so ordinary – I could be like that. He was apparently neither extremely holy nor heroic but he was always 'doing all the work', not only praying in the Church but going out to people in their needs and in their homes. Do I hear an echo of Pope Francis' recent statement on priestly priorities? The priest's calling is to witness to the compassion of Christ in the most tragic and hopeless situations.

An embodiment of Christ's compassion

My mother told me this, though I was too young to grasp the full implications, when she described the worst day in her life. She instinctively knew why two policemen were coming up the garden path on a warm summer day in August 1940. They broke the news that my father was dead, killed in an air raid on Biggin Hill Air Base, where he worked as a trainee meteorologist in the RAF Volunteer Reserve. Hardly surprising as it was in the middle of the Battle of Britain but a terrible shock because you never think it will happen to you. The policemen departed, their polite offer of help declined and the neighbours, a lovely elderly couple next door, took care of two tiny children, my sister and I, so that my mother could grieve alone at home. Later the curate visited. He was from our local Catholic church, St Stephen's, Shepherd's Bush, where I had been baptised about three months earlier. There was nothing he could do. He simply embodied the compassion of Christ by his presence. In fact, he offered Mass for my father's soul the next morning but there were no practical arrangements of a funeral to help with. As older people will know only too well, there are no individual funerals for those who die in war. Only the horrific experience of body identification followed, at a later stage by the burial of the remains, such as they are, in a war grave. In retrospect, the seed of my vocation was subconsciously sown in those circumstances.



The person who offers you unconditional love is the person who helps you most to love God and that person was my mother, though she argued with God about his wisdom of putting the idea of being a priest into my head in the first place. Her support, however, both before and after ordination, is undoubtedly the main reason that the grace of God has preserved me in the priesthood these fifty years. We believe that death does not sever the bond of love so, beyond the grave, she is still supporting me alongside my father who also loved me unconditionally but was given such a short time to show it.

Fr Tony Brunning is a Cathedral Chaplain. He will be celebrating the Golden Jubilee of his ordination on 23 May and will celebrate a Mass of Thanksgiving in the Cathedral at 2.30pm on Saturday 24 May. All welcome.



Mgr Nicholas Hudson of the Archdiocese of Southwark was recently appointed an Auxiliary Bishop of the Diocese of Westminster by Pope Francis.

Until his appointment, he was parish priest of Sacred Heart, Wimbledon, and, from 2004-13, Rector of the Venerable English College, Rome. Upon hearing the news, Bishop-elect Hudson said:

"I feel both honoured and humbled to have been appointed by the Holy Father, Pope Francis, as Auxiliary Bishop of Westminster. Coming from the south side of the Thames, I have always felt at home in both Westminster and Southwark. I look forward now to getting to know the Diocese of Westminster very much better."

Speaking of the appointment, Cardinal Vincent Nichols, said: "Mgr Hudson will bring wide experience and fine personal qualities to our Diocese. I know that he will be received enthusiastically on this side of the Thames by both clergy and laity. We look forward very much to the start of his ministry among us."

The Episcopal Ordination of Bishop-elect Hudson will take place on 4 June at Westminster Cathedral.

The St Joan of Arc Mosaic



The mosaic of St Joan of Arc, in the north transept, was designed by William Christian Symons, a convert and close friend of John Francis Bentley, the architect of Westminster Cathedral. It was paid for by members of the Catholic Womens' League.

Symons received his commission to design the mosaic by Cardinal Bourne, following a fundraising campaign by the CWL, and it was executed in 1911 by mosaic artist George Bridge and his team of young assistants. Among the assistants was Gertrude Martin, who became the only woman master mosaicist in the country at the time.

Last year, one of our sacristans adorned the mosaic with candles, placed on special plinths designed for the purpose, for the Saint's feast. This was the first time the candles had been placed on these specially designed plinths for some years. St Joan's feast day is kept on 30 May.

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Catholic Poets: St Robert Southwell



Mgr Mark Langham

The Southwell family of Norfolk had a chequered history since the Reformation. In 1536, Sir Richard Southwell had been one of the witnesses at the trial of Thomas More, and the family had later profited from the suppression of the monasteries. Nevertheless, adherence to the old faith was sufficiently strong for Robert (grandson of Richard) to be sent abroad to school with the English recusant exiles. That was in 1576, but within a year Robert was seeking permission to join the Jesuits.

He was sent to study at the Jesuit house in Rome, and was ordained in 1584. Despite his youth, he was made *repetitore* (tutor) and prefect of studies at the Venerable English College in Rome. In that same year a law was passed in England forbidding anyone ordained abroad from remaining in England for more than a month, on pain of death. Nevertheless, Robert Southwell was, at his own request, sent to England in 1586, in the company of Henry Garnet (later to be executed in connection with the Gunpowder Plot). Although spied upon, Robert ministered among the Catholic community, and became chaplain to Lady Anne Howard at Arundel House in the Strand. After six years of ministry, he was arrested by Richard Topcliffe, Queen Elizabeth's feared priest hunter and torturer. Robert was held at the Gatehouse Prison (the former Gatehouse of Westminster Abbey), where he suffered terrible torture for a month, without confessing. He was then moved to better conditions in the Tower of London, where his family were able to provide him with food and clothing. Brought to trial in 1595, he was sentenced to execution at Tyburn.

Together with the witness of his life to his faith, it is as a poet that Robert Southwell is best remembered, and his poetry shares much of the lyrical beauty of his contemporary Shakespeare. His *Marie Magdalen's Funeral Tears* of 1591 was popular even outside Catholic circles, and went through ten editions; its mixture of sensuality and penitence are very typical of Counter-Reformation spirituality. Other books of his poems, including *St Peter's Complaint* were published in England until 1602, and a further edition of poems in Douai in 1606. Southwell himself indicated that his poems were composed to be set to music, and indeed one setting by Thomas Morley of poems from *Marie Magdalen's Funeral Tears* survives. Southwell stressed the truth and beauty that was revealed in Christ: you may know his *New Prince New Pomp*, now a popular Christmas Carol. But he also intended his poems for the beleaguered English Catholic community, encouraging them to see their persecution as an opportunity for spiritual growth, and aiming to stir up religious feelings. Here is a typical poem in this vein:

*By force I live, in will I wish to dye;
In playnte I pass the length of lingring dayes.
Free would my soule from mortall body flye
And tredd the track of death's desyrèd waies;
Life is but losse where death is deemèd gaine
And loathèd pleasures breed displeasing payne.*

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Michael Langan, Proprietor, Leisure Time Travel

Cathedral Tombs: The First Three Cardinals

Patrick Rogers



Cardinal Nicholas Wiseman's tomb in the inner crypt of the Cathedral.

Unlike St Paul's Cathedral and Westminster Abbey, Westminster Cathedral is not renowned for its tombs. In fact, there are only eleven – eight containing the remains of past Cardinal Archbishops of Westminster, one a reliquary for the mummified body of a seventeenth century priest and martyr, another for an eighteenth century bishop and, rather surprisingly, the last for a twentieth century Russian diplomat. The first three are described below and the remainder will be described in future editions of *Oremus*.

Cardinal Nicholas Wiseman

Cardinal Wiseman was enthroned as first Archbishop of Westminster in St George's Cathedral (then a church), Southwark, on 6 December 1850. He subsequently used St Mary Moorfields as his pro-cathedral and, after his death on 15 February 1865, his Requiem Mass took place there on 23 February. His body was then buried in the Catholic cemetery at Kensal Green, surmounted by a carved alabaster monument and effigy housed in glass as a protection from the elements.

On 18 May 1902, as Westminster Cathedral neared completion, an attempt was made by Cardinal Vaughan, founder of the Cathedral, to secure the approval of the Home Office for the transfer of the coffins of Cardinals Wiseman and Manning, his predecessors, from Kensal Green to the Cathedral. This request, however, was refused on legal grounds. Four years later, in June 1906, Cardinal Bourne (Vaughan's successor) again raised the matter with the Home

Office through Lord Ripon and this time, with the approval and support of the Home Secretary, Herbert Gladstone, the necessary exhumation licence was granted on 27 December 1906.

On 30 January 1907, Cardinal Wiseman's coffin, still perfect and hermetically sealed, was brought from Kensal Green Cemetery by closed hearse and re-interred in the inner crypt of Westminster Cathedral below the high altar. A solemn Requiem Mass was chanted for both Cardinals Wiseman and Manning (who had been re-interred there on 25 January) on 15 February, the forty-second anniversary of Wiseman's



Cardinal Henry Edward Manning's tomb in the inner crypt of the Cathedral.



A close-up of the head of the bronze effigy of Cardinal Manning.

death. The monument above Cardinal Wiseman's tomb is that from Kensal Green Cemetery and was subscribed for by the Catholics of England. It is of carved English alabaster, Irish Cork Red and Italian Rosso Levanto marble and was designed by Edward Pugin (son of A W N) in the Gothic style. The mitred head of the recumbent effigy is supported by angels and the feet rest on a dragon (traditionally a symbol of evil) with the Archbishop's crozier firmly thrust between its jaws.

Cardinal Henry Edward Manning

Following the death of Cardinal Wiseman, Manning was consecrated second Archbishop of Westminster at St Mary Moorfields on 8 June 1865. But from 1869 he used the newly-built church of Our Lady of Victories, Kensington, as his pro-cathedral and in 1884 he purchased the site of Tothill Fields Prison on which Westminster Cathedral now stands. Manning died of bronchitis at Archbishop's House, Carlisle Place [sic], on 14 January 1892. His Requiem Mass was held at the Brompton Oratory on 21 January and his body was then interred in the Catholic cemetery at Kensal Green. Subsequent attempts to transfer his remains, and those of Cardinal Wiseman, to Westminster Cathedral are described above. Manning's oak coffin, found to be perfectly sound with the inscription still attached, was exhumed and re-interred in the inner crypt of the Cathedral on the night of 25 January 1907, five days before that of Wiseman.

Cardinal Manning's tomb occupies the recess on the right, or north, side of the inner crypt. The recumbent effigy of the Cardinal, dating from 1908 and cast in bronze by J W Singer & Sons of Frome, shows the Cardinal with his right hand resting on a biretta. Below are the letters RIP within a wreath of laurel leaves. The ascetic, lifelike head of the effigy is taken from a bust by John Adams-Acton for which Manning gave the celebrated sculptor twenty sittings. It was of this bust, then in the possession of the Duke of Norfolk, that Manning said 'I wish that representation of me to be the

one carried down to posterity as my portrait'. John Adams-Acton was a long-time friend of Manning. His work appears in Westminster Abbey and St Paul's Cathedral and includes memorials to W E Gladstone, Lord Beaconsfield (Benjamin Disraeli), Lord John Russell, and John and Charles Wesley. The sarcophagus beneath Cardinal Manning's bronze effigy is of white Carrara marble with a central panel of red Rosso Antico marble from Greece, set between the carved armorial bearings of Cardinal Manning and the see of Westminster.

Cardinal Herbert Vaughan

Cardinal Vaughan was enthroned as third Archbishop of Westminster in succession to Manning in the pro-cathedral of Our Lady of Victories, Kensington, on 8 May 1892. He received the pallium at the Brompton Oratory on 16 August – the first time it had been conferred on English soil since Cardinal Pole received it on 25 March 1556. Vaughan died of dropsy at St Joseph's Missionary College, Mill Hill, which he had founded, on 19 June 1903. After Requiem Masses at both Westminster Cathedral and St Joseph's, on 25 and 26 June, he was buried, at his own request, in the grounds of the college at Mill Hill. In 2003, the Mill Hill Missionary Society, which was reorganising, requested that Vaughan's coffin be transferred to Westminster Cathedral and on 14 March 2005 it was re-interred there beneath his effigy in the Chapel of St Thomas of Canterbury, known also as the Vaughan Chantry.

Cardinal Vaughan's monument in the Vaughan Chantry was unveiled on 19 June 1907, the fourth anniversary of his death. It was designed by John Marshall, long-term assistant and successor to J F Bentley, the Cathedral architect. It was carved from white Pentelic marble by Henry McCarthy, a sculptor who had worked for Bentley for many years and whose work includes the carved stone eagles at the top of the Cathedral tower. The recumbent effigy of Cardinal Vaughan is shown in the chantry facing the altar, his head reposing on a pair of tasselled cushions and his hands joined in prayer. A pectoral cross is upon his breast and a carved cardinal's hat rests between his knees and feet. Candlesticks are placed at the four corners of the tomb. The base consists of green Verde Antico marble which, like the Pentelic of the effigy and the red Rosso Antico marble on the floor, was quarried in Greece.



Cardinal Herbert Vaughan's tomb in the Chapel of St Thomas of Canterbury (the Vaughan Chantry).

Mass for Altar Servers

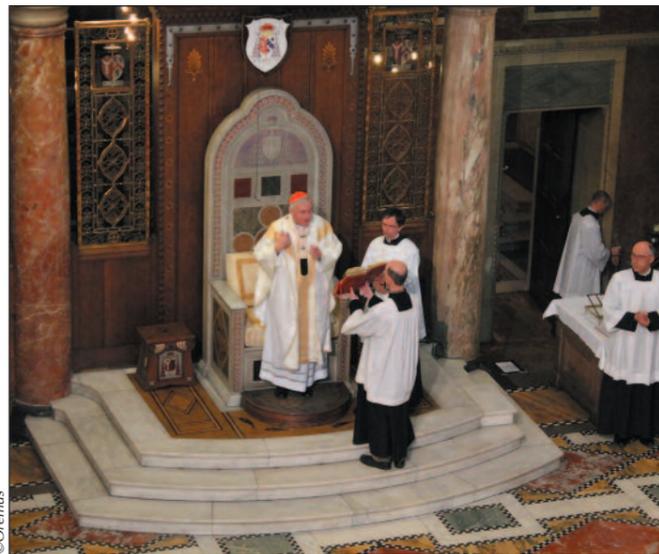
On Saturday 15 March, the Cardinal celebrated the National Mass for Altar Servers at Westminster Cathedral. This annual event is always very popular and, as in previous years, servers from all over England and Wales travelled to be present.



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Mass of Thanksgiving for Pope Francis' First Year

Cardinal Nichols celebrated the 5.30pm Solemn Mass at Westminster Cathedral on Tuesday 18 March in thanksgiving for the first anniversary of the pontificate of Pope Francis. During his homily, the Cardinal concentrated on three aspects of the Pope's life which we can learn from. Firstly, he highlighted that the Holy Father is a man of prayer, who always asks others to pray for him. Secondly, the Cardinal mentioned that popular piety and devotions are important to the Pope: especially devotion to Our Lady, and in particular, 'Our Lady the Untier of Knots'. Finally, Cardinal Nichols said that the Pope is a man who wants us all to 'reach out in love' to all whom we meet: at home, at work, in our social lives.



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Congratulations, Dame Mary!

On Wednesday 19 March, the Solemnity of St Joseph, the Cathedral's Volunteers Co-ordinator, Mary Maxwell, was invested as a Dame of the Pontifical Order of St Gregory the Great during the 5.30pm Solemn Mass.

Canon Christopher Tuckwell, delegated by Pope Francis to invest her into the Papal Order, spoke highly during his homily of the hard work and commitment given to the Cathedral by Mary. In his homily, Canon Tuckwell also thanked all the Cathedral's many volunteers, without whom it would be nigh on impossible for Westminster Cathedral to function.

Trinidad and Tobago Mass

On Thursday 27 March, a special Mass was celebrated at Westminster Cathedral by the Most Revd Joseph Harris, Archbishop of Port of Spain in Trinidad and Tobago. The Mass was offered for the restoration work being carried out on his Cathedral – a subject highlighted by a priest of the Cathedral, Fr Emmanuel Pierre, who spoke of it during an address. Also present at the Mass was the High Commissioner of Trinidad and Tobago, HE Garvin Nicholas. Cardinal Vincent Nichols welcomed the visitors and gave a brief address at the end.



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Union of Catholic Mothers

A special Mass for the Westminster branch of the Union of Catholic Mothers (UCM) was held at Westminster Cathedral on Saturday 22 March. It was celebrated by Canon Christopher Tuckwell, who was joined by a number of concelebrants, including Fr David Irwin – Diocesan Chaplain for the UCM. Those who have given long years of service to the UCM were recognised during the Mass.

Bach's St Matthew Passion: A Triumph!

Westminster Cathedral Choir, ripieno chorus and Baroque Orchestra, with soloists James Gilchrist and David Soar, under the direction of Martin Baker, Cathedral Master of Music, performed J S Bach's *St Matthew Passion* on Wednesday 2 April. This was the first time the Cathedral Choir had performed this acclaimed work by Bach. The evening was a great success and the performance itself was considered a triumph by all!



©Robert O'Brien

The Dead King and the Thirsty Dogs

The gruesome prophecy of Friar Peto

Dylan Parry



Henry VIII's people feared him, so much so that his advisers dared not tell him that he was dying. He had even made it a criminal offence to foretell the King's death! One brave man, though, had prophesied something concerning the King's end many years before. That man was Friar (later Bishop and Cardinal) William Peto.

William Peto was the son of Edward Peyto [sic] of Chesterton, Warwickshire, and Goditha, daughter of Sir Thomas Throckmorton of Coughton. The exact year of his birth is unknown, though we do know that he graduated from Oxford in 1502 and Cambridge in 1505. One year later, he was elected fellow of Queens' College, Cambridge.

As a student, William Peto was known for his holiness, so it was no surprise that, after graduating, he found his vocation with the Franciscans. Soon after his ordination to the priesthood, he became the Confessor to one of Henry VIII's daughters, the future Queen Mary. Based at the Observant Friary in Greenwich, which had always found royal favour, and which was a favourite spiritual haunt of Henry VIII's, Friar Peto was soon elected the Order's provincial in England.

Speaking truth to power

On 31 March 1532, which happened to be Easter Sunday, King Henry attended Mass at the Franciscan chapel in Greenwich. He was at that time consumed both by his lust for Anne Boleyn and his pressing desire to divorce Queen Catherine of Aragon – a situation that many referred to as 'the King's great matter'. The preacher that morning was Friar Peto. Rather than concentrating on the Resurrection, Peto based his sermon on 1 Kings 22, which tells of King Ahab's refusal to be attentive to God's Word, as uttered through the prophets, and his subsequent disgraceful death and humiliating burial.

In a stunning act of bravery, and in fidelity to his faith and with an authentic desire to save the King, Friar Peto even compared Henry VIII to King Ahab – whose wife, Jezebel, had replaced the Lord's true prophets with the pagan priests of Ba'al. The obvious inference being that Boleyn was England's Jezebel – who would use the King's infatuation with her to replace Catholicism with the 'new religion'. To the amazement of the congregation, Peto went on to warn Henry that if he continued to behave like Ahab then his corpse would suffer the same indignity that had befallen the Israelite king – after his death wild dogs had licked Ahab's blood (cf 1 Kings 22:38).

Needless to say, Henry was not amused. But he had not yet fallen into the tyrannical cruelty that marked his later

years. In fact, the King met with Peto following the sermon to try and persuade the Friar of his belief that his marriage to Catherine was invalid. Peto, though, warned the King that to abandon his lawful wife would lead to the end of the Tudor dynasty. Soon after this exchange, Henry even allowed Peto to leave England to attend the Franciscan general chapter in Toulouse. Immediately after Peto had left for the Continent, though, Henry VIII arranged for one of his own private chaplains, Dr Hugh Curwen, to preach a sermon, to counter the Friar's, at Greenwich Friary.

Henry's counter-offensive

Curwen's sermon was a direct attack on Peto and an attempted defence of Henry's planned divorce. The King himself was in attendance, incognito, to hear Curwen's homily. It began with an accusation of cowardice against the Friar – Curwen claimed that Peto was scared of the King and had fled to Toulouse for refuge. As the royal chaplain began to defend Henry's intended divorce, some of the friars, led by their warden, Friar Elstow, began protesting loudly. Elstow even climbed into the church's rood-loft, from where he appeared, according to the historian David Knowles, 'like a ghost in the play'.

The Franciscan shouted down the King's preacher. Uproar ensued. Elstow even compared Curwen to one of the prophets of Ba'al, and also accused him of wishing to secure preferment under the King rather than enjoyment of God's favour. In the end, it seems that Henry VIII had to publicly reveal himself so as to order Elstow's silence. Unsurprisingly, after this episode the Franciscans of Greenwich fell out of English royal favour!

After his return from France, Peto was imprisoned by Henry VIII. Among the other friars who joined him in prison was Friar Elstow. Within a year, though, both men had been released. They immediately escaped to the Continent, knowing by then that it was dangerous to remain in England. Within two years, in 1535, St Thomas More and St John Fisher had faced the gallows for the Faith.

Peto lived in Antwerp for a while, where he edited a book written by Bishop Fisher in defence of Queen Catherine.



The Palace of Placentia, Greenwich

He also helped fellow Catholic refugees during this time on the Continent. Several of Henry's spies informed the King that Peto 'laboureth busier than a bee in setting forth [Fisher's book]', and that 'the king never had in his realm traitors like the friars'.

Bishop and Cardinal

In 1539, William Peto was included in the Act of Attainder passed against Cardinal Pole and his allies, but was safely out of the King's reach. In fact, he was living in Italy by the end of the 1530s, where he remained till the death of both Henry VIII and his Protestant successor, Edward VI, in 1553. On 30 March 1543, Pope Paul III appointed Peto Bishop of Salisbury, though he was unable, of course, to obtain possession of his diocese. By the time he could lay claim to his see, he did not attempt to do so. In fact, on the accession of Queen Mary in 1553, her former Confessor formally resigned the bishopric of Salisbury and subsequently retired to his old friary at Greenwich.

Soon after his election to the papacy, Pope Paul IV decided to elevate Bishop William Peto to the College of Cardinals. Both men had known each other in Rome, and the new Pope wished Peto to become his legate in England, replacing Cardinal Reginald Pole, whom he had recently appointed Archbishop of Canterbury. By then, Peto was quite elderly and declined the 'red hat'. Even so, the Pope proceeded with the nomination, and his old friend was raised to the cardinalate in June 1557.

Queen Mary, though, would not allow her old Confessor to receive the red galero, and it seems that Peto faced considerable – and unfair – public derision because of this. Some sources even suggest that he was pelted with stones by a London mob soon after this affair, an event that probably led to his death a few months later – the exact date of which remains vague. Most agree that he died a few weeks before his Queen, sometime in late Summer or early Autumn 1558.

But what happened to Henry's corpse?

There are two reasons why Henry VIII was not buried in Westminster Abbey, with the rest of his family. The first is that he wished to be laid to rest next to his third queen, Jane Seymour – the woman who bore him his only son and heir, Edward. She was buried in St George's Chapel, Windsor. The second reason for Henry's burial outside London was due to the fact that many of his people hated him. There might have been open rebellion had the dead monarch been buried with honour in Westminster Abbey – a monastery that he himself had dissolved along with all the other great shrines and religious houses of England and Wales. So, prior to his death, Henry made plans to have his corpse placed in a massive tomb at Windsor; a tomb designed from stone intended for Cardinal Wolsey's burial place, but which was eventually – long after Henry VIII's death – used for Lord Nelson's tomb.

It was over two weeks after his death before the great procession that carried Henry's corpse left Whitehall towards Windsor. Most of the mourners were paid to be there – they included Henry's domestic staff, the boys who worked in his kitchens and the women who washed his laundry. His lead coffin, which was carried on a lavishly decorated chariot, had an effigy of him placed on top. This representation was so convincing that many, including the Spanish ambassador, thought it really was the dead King.

During this macabre procession, priests would greet the coffin as it passed their churches – sprinkling it with holy water and honouring it with incense. Bishops were also stationed along the route, to offer Masses for his soul – often in ruined monastic chapels, which he himself had vandalised.

Eight miles from London, Henry VIII's funeral procession stopped for the night at Syon House. It had once been England's most esteemed Bridgettine monastery, but was by then a private dwelling. Before Henry had suppressed this religious house, executed one of its priests (St Richard Reynolds), and given it to his in-laws, the Seymour family, he had often frequented the place as a pilgrim. As an unwelcome corpse, though, he was left alone for the evening in the old Abbey's ruined chapel.



Syon House West Aspect ©Russ Hamer

Prophecy fulfilled

After the Bishop of London had offered Mass for his soul, some attendants noticed that Henry's lead coffin had been damaged during the night; either because of the weight of the effigy and other decorations or because the dead King's body had exploded – it was extremely bloated and had entered into an advanced state of putrefaction. Those present noticed the rotting stench and a blood-like liquid, which had seeped onto the stone floor through cracks in the coffin's damaged lining. The whole thing was too gruesome for public display. So it was decided to find local plumbers to solder the coffin's joints before allowing the procession to head off on the final leg of its journey.

On the evidence of one of these plumbers and other witnesses, we know that when the Henry VIII's casket was being repaired a dog (possibly belonging to one of the plumbers) ran under the coffin and began to lick the bloodied pus. Friar Peto's prophecy had been fulfilled. As the holy Friar's warning to Henry back in 1532 had been widely reported at the time, many people were aware of it. Needless to say, word soon got out that it seemed as if Henry VIII really had married England's 'Jezebel' and had also abandoned the 'old religion', for which he been punished in a manner reminiscent of King Ahab.

Henry VIII was eventually buried – tombless, in the end – next to Jane Seymour in St George's Chapel, Windsor. Just over a century later, they were joined by Charles I, who had been deposited in the same anonymous vault after his execution at the hands of Oliver Cromwell. Neither monarch was given a memorial slab until the early nineteenth century – and even that was extremely plain. In considering the demise and burial of these kings, especially Henry, one is reminded of that old saying, which used to be proclaimed thrice before newly enthroned popes: *Sic transit gloria mundi* – Thus passes the glory of this world.

Spotting Our Lady's Rosary

One man's love affair with Lourdes

Ambrose McKenzie-Carlisle



After the apparitions in Lourdes, a small wooden statue of Our Lady was placed in the grotto, until 1863 when three sisters – Elfride, Sabine and Cesarine de Lacour – offered to pay for a permanent statue. They commissioned Lyon artist, Joseph Hugues Fabisch, to sculpt it. Bernadette described to Fabisch the visions of the Virgin Mary and he carved the statue in Carrara marble. His aim was, above all, to be faithful to Bernadette's description. The statue was installed in the niche in the grotto of Massabielle on 4 April 1864.

Last year, Michael Langan, the proprietor of a Liverpool pilgrimage company who has been visiting Lourdes since 1956 when he was a boy (pictured), noticed that the Rosary on Our Lady's statue in the grotto was not as Bernadette said it should be 'over the Lady's right arm'.

"I was so concerned by this that in December, when I was in Lourdes, I personally delivered a letter to the house of the Bishop of Lourdes, Nicolas Brouwet, saying that this was not being faithful to Bernadette's description. I also visited the Clerk of Works, Francis Dias, and told him my story," said Michael when I spoke with him about the event. Michael Langan continued: "After I had spoken with him, he gave me his personal assurance that this would be rectified by 11 February 2014, the Feast of Our Lady of Lourdes. He said 'We have had 5 million visitors to Lourdes in 2013 and you are the only one who has pointed this out!'"

Michael founded Leisure Time Travel with his wife, Helen, in 1988. A Liverpool pilgrimage company, Cathedral Tours, had just closed its doors and the city, which has had a close connection with Lourdes since the days of Jack Traynor (a Liverpool man who was miraculously cured there), did not have its own pilgrimage company.

Jack Traynor

Jack Traynor was a former Royal Marine who was severely wounded in World War I. He visited Lourdes as a sick pilgrim and on 25 July 1923 his paralysed legs began thrashing about whilst he bathed in the baths of Lourdes. Later that day, during the Blessed Sacrament Procession, the Archbishop of Rheims blessed the sick pilgrims whilst carrying the Blessed Sacrament. Jack was able to bless himself with his right arm which had been paralysed since 1915. The Liverpoolian was miraculously cured and he returned to Lourdes many times after his cure to work with the sick as a *brancardier*. Back home in Liverpool, he started a coal delivery business which involved him carrying one hundredweight bags of coal. Despite his cure, though, he continued to receive a full pension from the Ministry of War Pension Board until he died in 1943 from an unrelated condition!

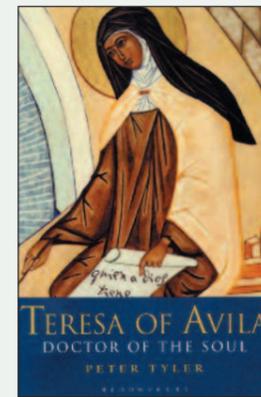
Discussing his passion for pilgrimages to Lourdes, Michael continued: "I felt passionately that I could assist people who wanted to visit Lourdes so I began giving talks on the shrine and St Bernadette to local groups and parishes on Merseyside. In our first year, Leisure Time Travel took twelve groups to Lourdes. Helen, who had office experience, handled all the administrative duties, while I acted as the tour guide in Lourdes itself. In its second year, Leisure Time took thirty groups and included destinations such as Rome and Knock. 'The rest', as they say 'is history'."

After 26 years of pilgrimage travel, Michael's company, which was started from a kitchen table in his family home and is a result of his own love for Lourdes, is now firmly established as one of the leading pilgrimage tour operators in the UK. And what about the statue of Our Lady of Lourdes? Well, next time you visit the shrine, make sure you check which of Our Lady's arms her Rosary is resting on!

Details of tours and pilgrimages operated by Leisure Time Travel are advertised on the inside front cover of Oremus.



A Doctor for our Wounded Age



Teresa of Avila: Doctor of the Soul

Peter Tyler

Bloomsbury Continuum, 2013

£18.99

240pp

Gill Ingham-Rowe

It is five hundred years since St Teresa was born in Avila, and the publication of this astute analysis has been timed to mark and celebrate this enduringly popular yet elusive saint. Dr Tyler divides his book, like Gaul and all the best homilies, into three parts: 'The Context', 'The Writings', and 'The Interpretation'.

The most recent translator of Teresa's writings describes the experience as 'working on puzzles'. Tyler begins his first section by grabbing this difficulty – what he describes as the 'shock and awe' in her writings – by the horns, so to speak, and comes to the conclusion that '...the people who have really understood her works...are those who have seen her task as that of someone who wants to show us *how to live* rather than *how we should think about life*.' To this distinctly non-academic approach he takes a clear, academic one – giving us an overview before each chapter and summarising the points he has made at its end – so that we can follow a distinct pathway through.

Analysis of Teresa's style is the subject of the first chapter of Part One, and we are given examples of her many digressions, losing of threads, multiple narrative voices, saying everything at once, avoiding the point, and so on. This deliberate development of a style which breaks down the usual structure of language is accounted for in several different ways, but for Tyler the overarching explanation is to be found in the nature of what she is writing about: mystical experience is uncontainable, inexpressible and several things at once, and she challenges the reader to share this through the way in which she writes. He demonstrates this very clearly by honing in on a few words which she uses constantly throughout her *opus*, in particular the verb *parecer*, it seems or appears.

Teresa is of course beloved of feminists, not least because she was the first woman to be declared a Doctor of the Church. Tyler shows us how she managed to allow her voice to be heard whilst appearing to accept the prejudice of the time in which she lived. In what he describes as the rhetoric of incompetence, she constantly refers to herself as *mujercita*, a weak woman, and a fool, whilst using this as license to write as the Lord has instructed her, and to teach in the prophetic way traditional and acceptable to the Church. This technique is of course common to many Medieval women mystics, not least Hildegard of Bingen;

and Tyler clearly traces a link with Teresa and this earlier tradition of female 'pastoral, practical theology.'

Tyler's account of the context in which Teresa worked is fascinating and, again, very clear – no mean feat when writing of such a complicated period! I was surprised to find out that her family were *conversi*, Christianised Jews, and as such she grew up in an atmosphere of having to tread on glass for fear of the Inquisition. In a few well-chosen passages, he shows that she is constantly very careful about what she says outwardly, whilst creating a sub-text which those who knew her would understand.

Other influences upon Teresa's spiritual development are well documented, in particular her reading of a spiritual treatise called the *Third Spiritual Alphabet* by Fray Francisco De Osuna (1492-1540), in which he writes of the prayer of Recollection or *Recogimiento*. This seems to have given her a vocabulary with which to articulate her desire for 'private' as well as communal prayer – a return to Medieval devotion and to the sort of radical completeness so characteristic of her.

This radical impulse sent her back to the origins of the Carmelites, to the inspiration of the Holy Mountain, the 'stir of the breeze from the desert', and Tyler shows it as the source of Teresa's zeal in reforming an order that had become 'moribund'. He details her success – surprising, given the increasing hysteria of the Inquisition – and in the process gives us a vivid picture of the other aspect of Teresa: the down-to-earth, sensible, gently sarcastic woman proclaiming 'The Lord walks among the pots and pans.'

In his second part, 'The Writings', Tyler continues his analysis of Teresa's use and misuse of language, and – in a study so fascinating and moving that one is driven back to the texts – extends this to include a consideration of the way in which she employs metaphor and image. This might sound impractical and airy-fairy, but Tyler is constantly at pains to emphasise that Teresa is above all a 'practical theologian', seeing both the aim and fruit of prayer and mystical experience as 'good works, good works, good works.'

The good work which he sees Teresa performing in our own rather wounded times, is that of re-acquainting us with our spiritual selves; and in considering this in his last section, he draws parallels and contrasts with two major modern influences: the psychology of Yung, and the practice of 'mindfulness'. His analysis of Yung's thought is interesting, yet perhaps a little digressive when, after the previous chapters, one is still on Mount Carmel with Teresa. His thoughts on mindfulness as an aid to mental health and well-being I found to be rather confusing: he draws a direct parallel with Teresa's version of *Recogimiento*, yet concludes with a warning that healthcare and educational practitioners 'give some thought to what sort of mindfulness they are pursuing'.

Nevertheless, his final assertion that 'as we listen to her gentle voice we realise that the wounded and disorientated postmodern soul is being called back to the ancient realities of the pre-modern self' is demonstrated with admirable skill and perception in this fascinating book.

Haystacks, cocktails and bottles of Bass



Christina White

Over recent years the Friends have enjoyed a number of art tours with Paul Pickering. He has the enviable knack of saying just the right amount and picking out the very best pictures. Less is more with galleries. It's a mistake to try and view too much. Paul's skill is in showing even very familiar works of art in a new light and so it was that we met at the Courtauld Gallery for a 'highlights' tour that would include Manet's wonderful *Bar at the Folies-Bergeres*, Gauguin's *Les Meules* and some true medieval masterpieces.

The Courtauld charges an entrance fee but it's worth paying. The Medieval room on the ground floor has some exquisite images of the Annunciation and the Nativity and ivory carvings of such intricacy that it's hard to imagine how these works were produced by hand and, most probably, often by candle-light. The collection is eclectic – a real sweeping panorama of one man's tastes: Titian and blousy clouds; great Venetian wedding chests with their ponderous themes and bright, naïve majolica. We wandered through the galleries, steered by Paul. It was interesting to note how many times he 'acquired' some extra guests – tourists hanging back to catch his words. The Manet was a clear draw and a noticeable omission from the RA exhibition last year. Paul pointed out the bottles of British Bass beer on the counter with their distinctive red triangle logo. The British had started frequenting the bar and so the French obliged – stocking up familiar ales. We all had our

own theories on the girl's world-weary expression; she was clearly elsewhere, trapped in her mirrored world.

I was delighted to see Gauguin's *Les Meules* – I'm uncomfortable with the South Sea island pictures but his images of Brittany against the bright yellow of the harvest just make the heart glad. Even on such a busy afternoon the Courtauld reserved a table for us for tea – really impressive! Paul will be leading a group to the restored Kenwood House in the autumn.

This month we have our Mansfield Park day – a visit in truth to Cottesbrooke Hall and gardens, reputedly the inspiration for Jane Austen's novel. On a completely different tack we will visit the beautiful Anglo-Saxon church of All Saints, Brixworth in the morning. It is so close that it seemed a shame not to make the detour.

Earlier in the month, on 14 May, we will be hosting our 'Red Hat' party for the Cardinal. Tickets are just £10 available from the Friends' Office and from Clergy House Reception. The new Red Hat cocktail will be served. Canon Christopher and Professor Andrew Sanders helped to sample the Red Hat at the Goring Hotel (pictured above). It is delicious!

In June the Friends have a very special summer garden party at the Nunciature. Archbishop Mennini made us most welcome in 2012 and it will be lovely to return.

Forthcoming Events

14 May: Red Hat Party. Cathedral Hall 6.30pm £10.00

22 May: Trip to 'Mansfield Park', Cottesbrooke House and Gardens. In the morning we visit All Saints' church, Brixworth. Afternoon Tea included. Coach will depart from Clergy House at 8.30am £37.00

4 June: Friends' AGM. Westminster Cathedral Hall 6.30pm

25 June: Summer Party at the Nunciature. 6.00pm-7.30pm. £50.00. A coach will be leaving Clergy House at 5.00pm. If you wish to book for the coach please send an additional £12 per person.

3 July: Arundel Cathedral and Castle. Mass at Arundel Cathedral followed by free time in Arundel and a tour of Arundel Castle and tea. Coach will depart from Clergy House at 8.30am £45.00

16 July: Catherine of Aragon Day: Visiting Kimbolton School (Kimbolton Castle where Catherine lived and died) and Peterborough Cathedral where Canon Christopher will celebrate Mass. Ploughman's lunch and tea included. Coach will depart from Clergy House at 8.30am £43.00

How to contact us

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

Registered Charity number 272899

The Cathedral in Summer

A welcome oasis of calm and peace

Joanna Bogle, DSG

May sees the start of the summer tourist season. People visit Westminster Cathedral all year round, but the sun certainly brings more visitors to Britain, and as they come down Victoria Street from the station, the Cathedral is the first notable building they encounter.

You sometimes hear them talking in the piazza. The building is something of a surprise – its Byzantine style, its red-brick confidence, that tall tower, its sense of authority. And the piazza ... how many readers remember when Westminster Cathedral was in a backstreet, with shops crowding in front of it, and a general air of darkness and seclusion? The red-brick was lost – as in the case of so many London buildings in the first half of the twentieth century – under a thick layer of coal-induced blackness. The smog that brought coughs and ill-health to so many Londoners also brought thick dirt to coat London's buildings, and a general air of black/grey grime that seemed part of the very essence of the place.

Then came the 1960s and 70s, and the Clean Air Acts, and the banning of coal-fires and factory emissions in the capital. And then in the mid-70s Westminster City Council, or some genius within it, saw the Cathedral as a wonderful asset to an otherwise unimpressive corner of Victoria Street, and so the shops and offices were knocked down and the piazza created. And a clean-up began, with water-jets tackling the Cathedral's outer walls ... and today tourists and Londoners alike can exclaim with pleasure as they view this magnificent building.

'Is it a mosque?' I have heard people ask (I've put them right – no it's a Catholic cathedral. Come in and enjoy it!). Can anyone go in? (Yes, certainly – and it's wonderful inside. Come in and see!) 'Is there an entrance fee?' (No, just walk in).

Every season of the year brings its own special 'feel' to the Cathedral. Evergreens and a beautiful Nativity scene at Christmas, purple vestments and an absence of flowers in Lent, St Peter dressed up for the feast of SS Peter and Paul on 29 June, St John Southworth brought into the centre aisle for veneration on his feast-day on 27 June, wreaths of poppies for Remembrance Sunday in November. Some things are a constant – the queues of people waiting for Confession, the silent coming-and-going for prayer in the chapel of the Blessed Sacrament, candles glowing in front of the statue of St Anthony.

Visitors – including, I hope, those reading this – need to know that they are welcome. They don't want eager chat and the proffering of brochures. Generally, they seem to like to wander at will, silently amid the silence, enjoying the peace. On hot summer days, the Cathedral is gloriously cool. In a noisy city, it is beautifully calm. Cathedral

regulars can help visitors chiefly by showing what the Cathedral is for: prayer, and being with God. And a friendly smile, and a pleasant answer to questions, and a general air of emphasising that this is God's house, so no one 'owns' it.

There is a sort of mystery about a great Cathedral – and people like that, too. There is a sense that there is always more to explore – and, of course, there is. Why are those people kneeling in a line by the Confessional? Why do people go down on one knee as they enter that Chapel to the left of the main Altar? What are those scenes depicted in the Lady Chapel, and how do you actually use a Rosary? A great cathedral is also a form of evangelisation. Taking people a step further by being able to explain the Church's faith and teachings is the job of every Catholic. The Second Vatican Council, and the recent call for a New Evangelisation, emphasise this. I like the idea that, as a Catholic Londoner, the Cathedral represents a sense of rock-solid stability and security – but is also a place for asking questions, and is open to everyone. As the summer visitors arrive in the piazza, God's house is both a stopping-place that is welcoming and beautiful, and a starting-place for deep thoughts and refreshing questions.

*If you are a tourist reading this: welcome!
This is your Cathedral, as well as everyone else's.*



A Little Bit of Rome that is Forever English

Introducing the Friends of the Venerabile

Louise Sage



The Friends of the Venerabile was founded in 1985 following a nationwide appeal to raise much needed funds for the Venerabile English College in Rome. It was then decided to form the Friends to continue to support the work of the College through prayer, friendship and funds. Since its foundation, we have been involved in various projects, big and small, to support the students and the College. Over the years we have contributed just under £300,000.00 for gym equipment, furniture, refurbishment of rooms, vestments, books, computers, minibus and cars amongst other items.

The Friends: aims, membership and benefits

Our aims are: to support the students of the College with our prayers, encouragement and financial help and to foster knowledge of the history of the College and its martyrs. Membership, currently 500 worldwide, is invited from: past and present members of the College and their families; participants on pilgrimage and visitors to the College and Palazzola; and all those who wish to be associated spiritually and culturally with the College. Membership subscription is £25 for an individual and £40 for a family.

The benefits of membership of the Friends of the Venerabile include: invitations to attend the Annual General Meeting with speakers from the College; a free copy of the College Journal, The Venerabile; a regular newsletter with latest information from the College and Palazzola; visits to Rome and to places of interest in England and Wales; and Villa Palazzola Reward Points.

Each year our Annual General Meeting takes place, usually in September, at various venues throughout the country. Our meetings have been held at Westminster, Nottingham, Birmingham, Wakefield, Oxford, Liverpool, Cambridge, Leeds and Southwark amongst others. This enables our Members to have a fair chance of attending at least some of the Meetings.

We also gather for trips to places of interest such as Chichester, Canterbury Cathedral, Arundel Castle, Syon House, Lambeth Palace, Stonor, The Tower of London, to name but a few, and thirty of us spent a weekend in York in 2010. There are also, of course, opportunities to visit the College in Rome and a good number of us were there to help the College, staff and seminarians celebrate its 650th Anniversary in January 2012.

The Venerabile

An English pilgrim visiting the College on the *Via di Monserrato*, Rome, is part of a long tradition. The first recorded English pilgrim to Rome was St Wilfred in 653. By the time of the second 'Holy Year' in 1350, the number of pilgrims from all over Western Christendom had increased: the English Hospice in the *Via di Monserrato* was one of a number of national hospices for pilgrims that sprang up at this time. It was actually founded on 27 January 1362 at the initiative of a 'guild of the English in Rome' who bought a house on this site from John Shepherd and his wife, Alice, who were rosary sellers. They offered to run it as a hospice for the welfare of English pilgrims and visitors to Rome, for the use of 'the poor, sick, needy and distressed people coming from England to the Eternal City.'

The following year a church dedicated to St Thomas of Canterbury was raised on the site which it still occupies, making this Hospice the oldest British Institution in Europe. The Hospice became the spiritual centre of the English in the city and extensive rebuilding began in 1450.

By the end of the fifteenth century the hospice had become a focus for other visitors alongside the pilgrims honouring SS Peter and Paul. Many eminent English scholars visited, such as Thomas Linacre, and John Colet, who were associates of SS John Fisher and Thomas More. Royal ambassadors and envoys representing the English kings at the Papal Court also visited and the Hospice, under Henry VII, was known as 'The King's Hospice' and became an informal Embassy in Rome. However, these close relations between the Tudor monarchy and the English Hospice in Rome made the breach between Henry VIII and the papacy particularly shocking.

By 1538 Henry VIII had no further interest in, or use for, ambassadors in Rome and abandoned the hospice to its fate. Pope Paul II then appointed the exiled Reginald Pole as Warden of the hospice. Pole and his household maintained an English presence in the hospice during the mid-sixteenth century and it became less a haven for willing pilgrims and more a refuge for exiles. He returned to England as Papal Legate and Archbishop of Canterbury in the 1550s under Mary Tudor.

The accession of Elizabeth I in 1558 and the rejection of her by the surviving Catholic recusants who maintained loyalty to the Pope, and her excommunication in 1570, ensured that there was no way back for the recusants and, in order to survive, it became vital for English Catholics to secure a succession of priests to serve the minority of Catholics in England.

The English Hospice in Rome then became The Venerabile English College in 1579 and was one of the 'Seminary Colleges' founded at the birth of the Counter Reformation by Pope Gregory XIII and Cardinal William Allen established to educate and train young men from England and Wales to return to their own countries as missionaries and martyrs. In

1581, St Ralph Sherwin became the proto-martyr priest of the new college – the first of forty-four.

The training of English and Welsh men for the priesthood continues to this day and on 27 January 2012 the College celebrated its 650th anniversary.

In 1920, Cardinal Hinsley, whilst Rector of the College, purchased Villa Palazzola – 18 miles south of Rome in the Alban Hills – for use by the seminarians as an escape from the searing heat of Rome in the summer months. It continues to be used by the seminarians but it is also open to families, parish and school groups and individuals for a week or two of peace and quiet. Do check it out on www.palazzola.it.

Of particular interest to Cathedral Parishioners is that a number of well-known priests are associated with the Venerabile. Within living memory we have Cardinal Archbishops Arthur Hinsley and William Godfrey who were



Mgr Whitmore and a student with a car bought by the Friends of the Venerabile

Rectors at the Venerabile from 1917-1929 and 1929-1939 respectively. Cardinal Archbishop Emeritus Cormac Murphy-O'Connor was a seminarian and later Rector at the Venerabile from 1971-1978. Mgr Mark Langham, previous Administrator and

Fr Gerard Skinner, previous Sub-Administrator of the Cathedral, both well-known to the parish, were also seminarians. Our present Cardinal Archbishop Vincent Nichols was also a seminarian at the College. And the present Rector, Mgr Philip Whitmore, who took over in mid-August 2013 from Mgr Nicholas Hudson, is also a priest of the Westminster Diocese. And, of course, the now Bishop-elect Hudson himself will be ordained to the episcopacy as auxiliary Bishop for Westminster at Westminster Cathedral on 4 June. There are also currently a number of seminarians from the Westminster Diocese at the Venerabile, including Deacon Stefan Kaminski who is due to be ordained priest on 18 July this year at Our Lady of Victories in Kensington.

If, after reading this article, you would like to join us in praying for and supporting the seminarians, please contact our chairman: Mike Lang, 22 Kingsley Avenue, Royal Wootton Bassett, Wiltshire SN4 8LF or on malang@ntlworld.com for a membership form. Alternatively, please visit our website www.friendsofenglishcollegerome.org.uk – Your chance to be part of the little bit of Rome that is forever English!

Louise Sage is a Friends of the Venerabile committee member. She is also a Cathedral parishioner.

Queen of the May

Every month in the St Vincent de Paul School we have a prayer focus reflection. In May, our theme for the prayer focus is Our Lady.

May's prayer:

*Mary Mother of Jesus,
I want to live and love like you.
I want to say 'yes' to God the Father,
I want to say 'yes' to God like you.
Mother of Jesus, blessed are you.
Mother of Jesus and my mother too.
Help me to live like Jesus
And help me to live like you.
Amen.*



*God you love me and created me.
Help me to say 'yes' to you each day.
In my life show me what you want me to do.
Amen.*

A Reflection on May as Mary's Month

Emily Moreschi, aged 11

During May the Prayer Focus in our school is Our Lady. We dedicate the month to Mary, Our Lady. The tradition of May being the month of Mary is a tradition which started around the 1880s, just after our school was founded, when Pope Leo XIII wrote about the Rosary. The poet priest Fr Gerard Manley Hopkins wrote a poem about May being the month of Mary:

*MAY is Mary's month, and I
Muse at that and wonder why:
Her feasts follow reason,
Dated due to season—*

*Candlemas, Lady Day;
But the Lady Month, May,
Why fasten that upon her,
With a feasting in her honour?*

*Is it only its being brighter
Than the most are must delight her?
Is it opportunist
And flowers finds soonest?*

May reminds us of Mary, when nature is blooming with flowers. At school we celebrate Our Lady by our May Procession, where we carry her statue around the playground, scattering rose petals and we crown her statue with flowers. In school, we think about when Our Lady gave birth to Jesus because she said 'yes' to God.

We are taught to carry our Rosary with us at all times, so that, especially in May, we can pray to Mary, thanking her for giving birth to Jesus, the only perfect living example on earth, and in praying the Rosary we remember Jesus' life, death and resurrection.

I know I must try to do my best to emulate Jesus and the Rosary helps me. I like to say the Rosary in the Lady Chapel in the Cathedral where there are beautiful mosaics of the Mysteries of the Rosary. It is a special place for me as it is also where my parents got married.



A Crozier depicting the Lamb of God



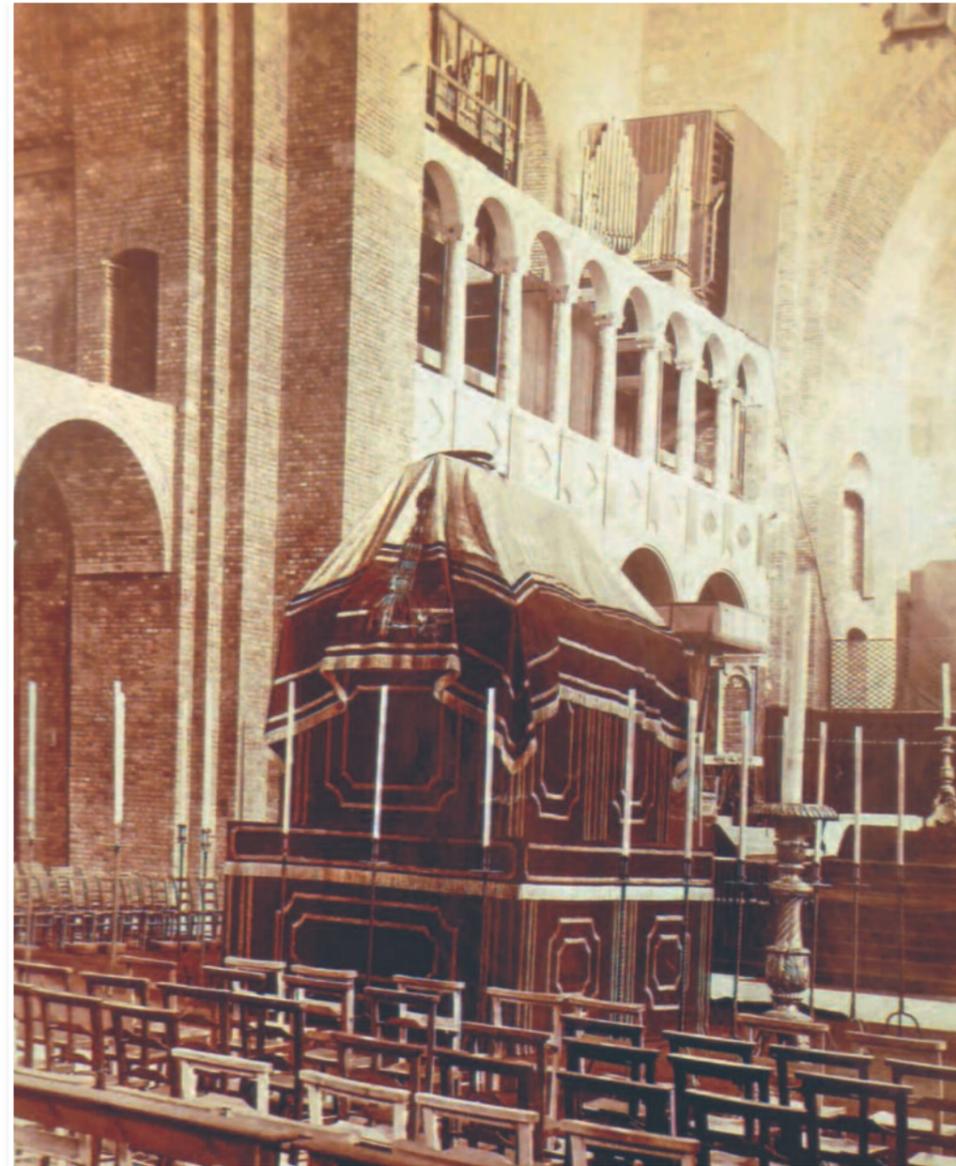
This month's treasure is this beautifully adorned crozier which depicts the essence of the Easter story. Made from brass, and encircled by cherubs, it depicts the Lamb of God sitting on the Book of the Gospels, reminding us that Our Lord is the risen Word of God, who has conquered death by his sacrifice on Calvary. It is occasionally used by visiting bishops.

Photos – Oremus

Cathedral History

A Photographic Record

Cardinal Vaughan's Catafalque – June 1903



The photograph shows the black-draped catafalque for Cardinal Vaughan's coffin in June 1903. Cardinal Herbert Vaughan, third Archbishop of Westminster and founder of Westminster Cathedral, died on Friday, 19 June 1903 at St Joseph's Missionary College, which he had founded at Mill Hill. On Sunday night his coffin was brought to the Cathedral to lie in state at the junction of the nave and transepts.

Above the catafalque, in the Sanctuary tribune, can be seen the Norman & Beard organ which was used from 1902 until 1907. Interestingly, the end of the great hanging rood, or cross, can also be seen at the top right of the photograph. Since the rood was not finally completed and raised into position until 16 December 1903, it must have been installed there temporarily for Cardinal Vaughan's funeral, which took place on Thursday, 25 June 1903. The following day his coffin was taken back to Mill Hill where it was buried in the College grounds, as he had wished. On 14 March 2005 it returned to the Cathedral to lie in the Vaughan Chantry, when St Joseph's College faced closure. *PR*

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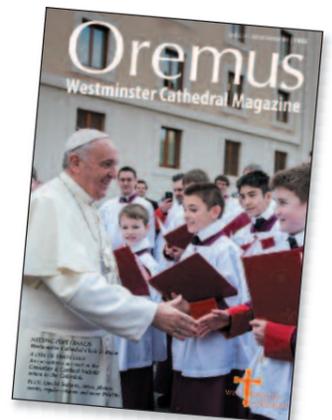
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The Month of May

Goddess of Spring for the Greeks and Romans, Maia was the most beautiful and graceful of the seven Pleiades, not in your face glamorous like Juno, but shy and delicate, dressing herself in pastel shades and hiding in the blossoming woodland. Something of this feeling about Spring comes over from the old Germanic name for the month, *wonne-mond*, blissfulness month. The Anglo-Saxons, on the other hand, remain gloomy even about the call of the cuckoo: 'The cuckoo calls in his care-laden voice, scout of summer, sings of new griefs...' says The Seafarer, called to voyage over the waters of the soul to the 'far bourne ... where we may find a home ... where all life is in the Lord's love.'

THURSDAY 1 MAY

St Joseph the Worker
The 7.00am, 8.00am, and 10.30am
Masses will take place in St Joseph's Chapel

FRIDAY 2 MAY

Friday abstinence
St Athanasius, Bishop & Doctor

SATURDAY 3 MAY

SS PHILIP and JAMES, Apostles
6.00pm: Visiting Choir – The Cardinal
Vaughan Memorial School Schola

SUNDAY 4 MAY

THIRD SUNDAY OF EASTER

10.30am: Solemn Mass (Full Choir)
Missa Papae Marcelli *Palestrina*
Iubilante Deo *Gabrieli*
Organ: Fête *Langlais*
3.30pm: Solemn Vespers and Benediction
(Full Choir)
Magnificat octavi toni *Bevan*
Dic nobis Maria *Bassano*
Organ: Joie et clarté des corps
glorieux *Messiaen*
4.45pm: Organ recital Rachel Mahon
(Truro Cathedral)
5.30pm: Adult Confirmations conferred by
Bishop Sherrington

MONDAY 5 MAY

Bank Holiday
10.30am: Mass for Migrants
This annual Mass to mark the enormous
contribution of migrant workers to our
communities, will be celebrated by Bishop
Pat Lynch, Auxiliary Bishop for Southwark.
Because of this Mass and the bank holiday,
Confessions will be heard from 11.00am-
1.00pm only, and evening Mass celebrated
at 5.00pm.

"The grace of the feast [of Easter] is not restricted to one occasion. Its rays of glory never set. It is always at hand to enlighten the mind of those who desire it. Its power is always there for those whose minds have been enlightened and who meditate day and night on the holy Scriptures."

St Athanasius; Feast: 2 May



FRIDAY 9 MAY

Friday abstinence

SATURDAY 10 MAY

4.30pm: Monthly LMS Low Mass in the
Lady Chapel

SUNDAY 11 MAY

FOURTH SUNDAY OF EASTER

9.00am: Family Mass
10.30am: Solemn Mass (Full Choir)
Missa Christe Iesu pastor bone
Taverner
Surrexit pastor bonus *Victoria*
Organ: Fantaisie sur le Te Deum et
Guirlandes Alleluiatiques (L'Orgue
Mystique Office 51) *Tournemire*
3.30pm: Solemn Vespers and Benediction
(Full Choir)
Magnificat octavi toni *Incertus*
A new song *MacMillan*
Organ: Christ ist erstanden BWV 627
J S Bach
4.45pm: Organ recital Paul Bowen
(Bradford Cathedral)

MONDAY 12 MAY

Easter feria or
SS Nereus and Achilleus, Martyrs or
St Pancras, Martyr

TUESDAY 13 MAY

Our Lady of Fatima

WEDNESDAY 14 MAY

ST MATTHIAS, Apostle

FRIDAY 16 MAY

Friday abstinence

SATURDAY 17 MAY

2.00pm: Deanery Confirmations
administered by the Cardinal
6.00pm: Visiting choir – Argingly College

SUNDAY 18 MAY

FIFTH SUNDAY OF EASTER

10.30am: Solemn Mass (Full Choir)
Messa a 4 voci capella (1651)
Monteverdi
Angelus Domini *Casciolini*
Ardens est cor meum *Dering*
Organ: Te Deum *Reger*
3.30pm: Solemn Vespers and Benediction
(Full Choir)
Magnificat sexti toni *Incertus*
Surge Propera *Guerrero*
Organ: Offertoire sur les Grands Jeux
(Messe pour les Paroisses) *Couperin*
4.45pm: Organ recital Raymond
O'Donnell (Galway)

TUESDAY 20 MAY

Easter feria or
St Bernadine of Siena, Priest
5.30pm: Mass attended by Cathedral
volunteers

WEDNESDAY 21 MAY

Anniversary of the Installation of Cardinal
Nichols as the Eleventh Archbishop of
Westminster.
Easter feria or
St Christopher Magallanes, Priest and
Comps, Martyrs

THURSDAY 22 MAY

Easter feria or
St Rita of Cascia, Religious

FRIDAY 23 MAY

Friday abstinence
5.00pm: Vespers sung jointly with the
choir of Westminster Abbey. Because of
this, the following Mass will take place at
6.00pm and will be said not sung.

SATURDAY 24 MAY

**2.30pm: Mass in Thanksgiving for Fr Tony
Bunning's Golden Jubilee of Priesthood.**
Our congratulations and our very best
wishes to him, with our thanks for his
years of devoted service. Please see his
article on pages 10 & 11.

SUNDAY 25 MAY

SIXTH SUNDAY OF EASTER

10.30am: Solemn Mass (Full Choir)
Missa Congratulamini mihi *Lassus*
Surrexit pastor bonus *Victoria*
If ye love me *Tallis*
Organ: Te Deum *Langlais*
3.30pm: Solemn Vespers and Benediction
(Full Choir)
Magnificat quinti toni *Guerrero*
Christ rising again *Byrd*
Organ: Con moto maestoso
(Sonata III Op. 65) *Mendelssohn*
4.45pm: Organ recital Ben Scott
(Canterbury)

MONDAY 26 MAY

Bank Holiday
St Philip Neri, Priest
Confessions will be heard from 11.00am-
1.00pm only.
Mass will be celebrated at 10.30am,
12.30am, and 5.00pm only.

TUESDAY 27 MAY

ST AUGUSTINE of CANTERBURY, Bishop

FRIDAY 30 MAY

Friday abstinence

SATURDAY 31 MAY

THE VISITATION OF THE BLESSED
VIRGIN MARY
12.30pm: First Holy Communion Mass
6.00pm: Mass for new Catholics
celebrated by the Cardinal

Registered Nurses and Care
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nursing home in Pimlico.

Please call **0207 821 9001** to
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for **Caroline** or **Yvonne**.

A.U.S.S.I.

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

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

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

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

From the Registers

Baptisms

Athena Casey
Margaux Mendoza
Roxana Rowell
Keeley Davies
Angelo Marchesan
Kendra Ekule
Emily Mulligan
Ciara Aitken
Mason Capuyan

Confirmations

Didier Mambu
Andrew Martin
Stefano Morelli
Luz Angela Alvarez Vasquez
Natalia Barton Casado
Laura Buonfino
Georgina Cabeza Ramon
April Foley
Emma Kiely
Mary Maha
Bianca Martin
Silvia Salcedo Artigot

What Happens and When

Public Services

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

Monday to Friday

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

Saturday

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

Sunday

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

Holidays of Obligation

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

Public Holidays

Masses: 10.30am, 12.30pm, 5.00pm.

Exposition of the Blessed Sacrament

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

Sacraments

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

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

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

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

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.

Westminster Cathedral

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42 Francis Street
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Telephone 020 7798 9055
Service times 020 7798 9097
www.westminstercathedral.org.uk

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

Sub-Administrator's Intern

Richard Webster

Also in residence

Franciscan Sisters of Our Lady
of Victories

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

Cathedral Commercial Manager

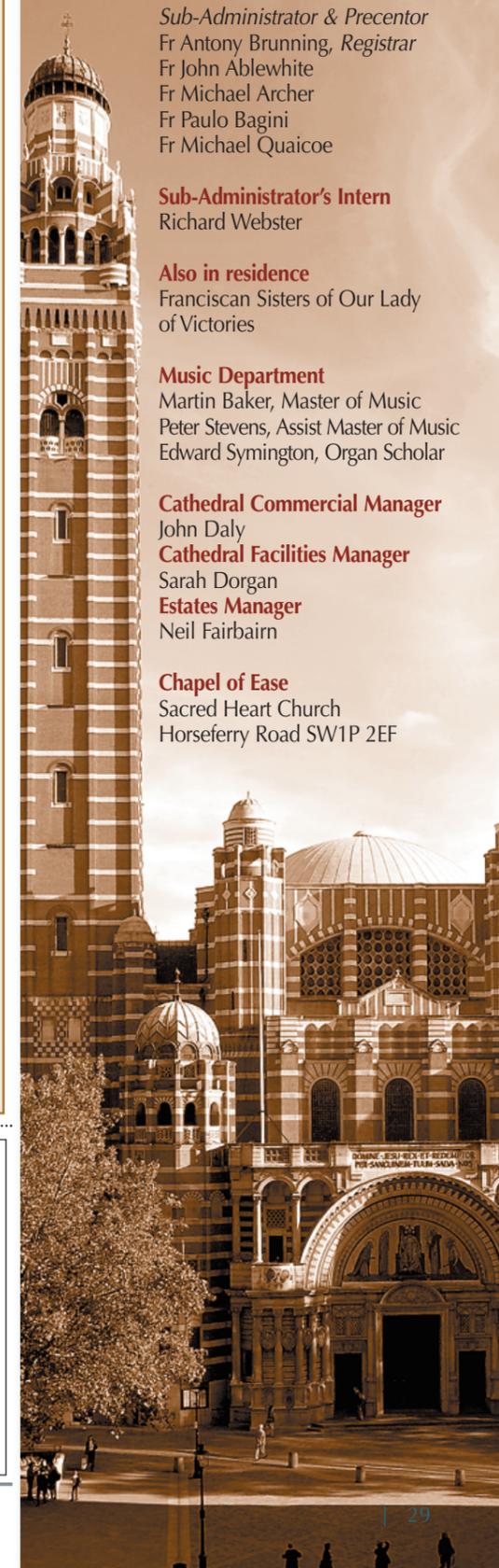
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Cathedral Facilities Manager

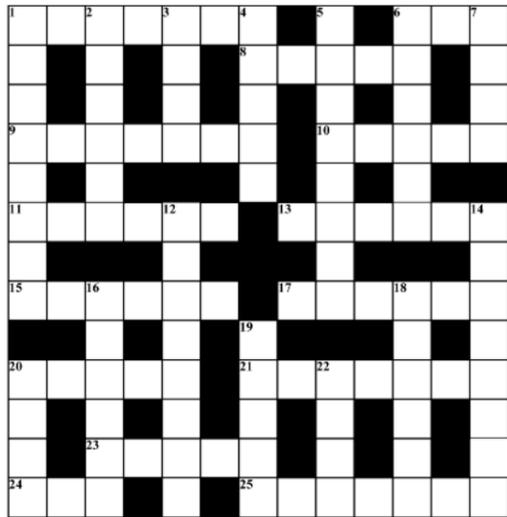
Sarah Dorgan
Estates Manager
Neil Fairbairn

Chapel of Ease

Sacred Heart Church
Horseferry Road SW1P 2EF



Crossword



Alan Frost: March 2014

Clues Across

- 1 James, writer of London Journal, biographer of Samuel Johnson and an eponymous companion (7)
- 6 A tune or melody (3)
- 8 A good Archangel in apocryphal writings, but removed from list for veneration (745) by Pope Zacharias (5)
- 9 Italian composer of much religious music and opera, contemporary and rival of Mozart (7)
- 10 Italian cathedral and medieval city associated with Saint whose Feast Day is 20 May (5)
- 11 'Nihil -----', phrase in beginning of books indicating nothing contrary to faith or morals (6)
- 13 'Pater -----', the Lord's Prayer and a famous Row in the City! (6)
- 15 Evergreen tree, usually a Christmas feature in Trafalgar Square (6)
- 17 ----- Wallace, inventor of the WW2 'Bouncing Bomb' and a town along the Thames (6)
- 20 Christopher, designer of recent cathedral mosaics (2001-6) including St Alban, the Holy Family and Becket (5)
- 21 'Per Christum ----- nostrum. Amen' ['Through Our Lord Jesus Christ. Amen'] said just before the Consecration (7)
- 23 Saints and martyrs are often said to die in 'the ----- of sanctity' (5)
- 24 'The King's ----' regiment of the British Army from 1680 until amalgamation in 1959 (3)
- 25 Church of ordained followers of Saint Philip Neri (Feast 26 May) such as the London (Brompton) one (7)

Clues Down

- 1 'O Mary we crown thee with ----- today, Queen of the Angels and Queen of the May' (8)
- 2 Measuring instrument seen atop the Old Bailey (6)
- 3 & 20 Down: Words (Latin) of Pilate as he presented Christ to the crowd in His crown of thorns and robe (4,4)
- 4 One of the children to whom Our Lady appeared for the first time on 13 May 1917 in Fatima (5)
- 5 A term for the dispersed Jews outside of their homeland throughout history (8)
- 6 'Great' Saint and scientist tutor to St Thomas Aquinas and a London Hall (6)
- 7 Patron Saint of lost causes whose Feast Day is 22 May (4)
- 12 Person some time back in one's genealogy (8)
- 14 Herbal plant of mystical and nominal address of Our Lady! (8)
- 16 Strip of fine material for decoration or tying hair (6)
- 18 A papal ambassador to a particular country, in the UK he is Archbishop Mennini (6)
- 19 '----- Te Devote', sublime eucharistic hymn by St Thomas Aquinas (5)
- 20 See 3 Down
- 22 Girl's name and the Episcopal see of St Nicholas in Asia Minor (4)

Answers

Across: 1 Boswell 6 Air 8 Uriel 9 Salieri 10 Siena 11 Obstat 13 Noster 15 Spruce 17 Barnes 21 Dominum 23 Odour 24 Own 25 Cratory
 Down: 1 Blossoms 2 Scales 3 Ecce 4 Lucia 5 Diaspora 6 Albert 7 Rita 12 Ancestor 14 Rosemary 16 Ribbon 18 Nunzio 19 Adoro 20 Homo 22 Myra

Ursuline Past Pupils

Thérèse Havery



For several years members from AUSSI – Association of Ursuline Past Pupils – have met at Westminster Cathedral three times annually – January, June and November – for the Saturday 12.30pm Mass. They may then go for an optional meal together. Indeed for over 20 years the intention at our January Mass has been for vocations. Prayers are also offered for members, the Ursuline Order and intentions resulting from world events. Each October we then hold an Annual General Meeting in the Hinsley Room. Recently other linked events have taken place such as a successful Summer boat trip down the Thames. Full details of our programme of events for 2014 are available, with much more information, on www.aussigb.com.

AUSSI has an official base at the Generalate of the Order of the Ursulines of the Roman Union in Rome. Its aims are: to develop and cement friendly relationships, mutual support and inter-aid among the past pupils of the Ursulines in Europe; to stimulate and coordinate action on a cultural, humanitarian and spiritual plane; and to represent past pupils in relations with international organisations.

The Association is not for profit and has unlimited duration. We take as our motto 'Serviam', with which all pupils are familiar since the time they joined an Ursuline school.

The Association of Ursuline Past Pupils was originally founded in 1960 in Venray, Holland. All past pupils automatically are members and there are no subscriptions. The official languages are English and French.

The Roman Union of the Order of Saint Ursula is just one branch of a very large family of religious who all have their roots in the Company of Saint Ursula founded by Saint Angela Merici in the mid-sixteenth century. In Britain, the Ursulines have houses in Lancaster, Shotton and Wythenshawe and schools with convents in Forest Gate, Ilford, Greenwich, Wimbledon in London and Westgate in Kent.

As President of AUSSI GB since 1993, I have tried to maintain membership across all age groups. Since 1967, AUSSI has concentrated on Europe but members from further afield and outside the Roman Union may apply for membership.

Our British Association is only part of the organisation, comprising of 10 active member countries: France, Holland, Austria, Poland, Czech Republic, Slovakia, Romania, Hungary and Greece. These all have their own organisation and the whole are covered by the Statutes and Regulations agreed by the Ursuline Generalate in Rome.

A European Assembly is held every three years and in 2012 Britain was elected to head AUSSI Europe until 2015, when the Presidents and Sister Counsellors will come to Britain to report on their Associations.

The President of AUSSI Europe heads the planning of this meeting and keeps the member countries informed of events by means of newsletters at least annually. My well-remembered predecessor, Jean Airey, gave talks to the schools' 6th Forms and I am revising this, especially now that the Old Girls Associations of Ilford, Wimbledon and Westgate no longer meet.

I present to Year 13s the history, aims and news of AUSSI, so that maybe in years to come they will want to take their place in it. Last year in May, I spoke to Wimbledon Ursuline High school girls before their 'A' Levels and this year I am planning to visit Ilford Ursuline Academy for the same reason.

We are open to change always, as Saint Angela said 'Risk new things!' We, as older members, actively support Ursuline projects around the world and also have been in contact with 'Ursuline Links' which are Ursuline student volunteer projects in the UK and abroad. However, on a lighter note, at our meetings we are, as my husband Anthony (who is our Treasurer in Britain) jokingly says: 'Ursuline Catholic Action at rest'!

To find out more about AUSSI and our meetings please visit <http://www.aussigb.com> or see the advert on page 29.

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.

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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