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Oremus

Westminster Cathedral Magazine

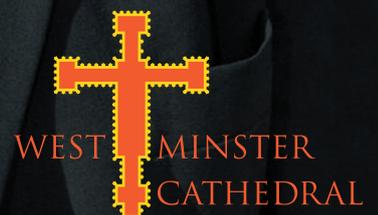
CONGRATULATIONS, CARDINAL-DESIGNATE!
Please pray for Archbishop Vincent as he prepares to serve the Pope as a Cardinal

THE HIDDEN LIFE OF THE CATHEDRAL SISTERS
The Story of the Franciscan Sisters of Our Lady of Victories

Fr Michael Durand's Retirement

Colin Mawby on George Malcolm

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Cardinal-designate Vincent Nichols on the terrace outside the Convent of the Franciscan Sisters of Our Lady of Victories. Image taken on Thursday 16 January 2014

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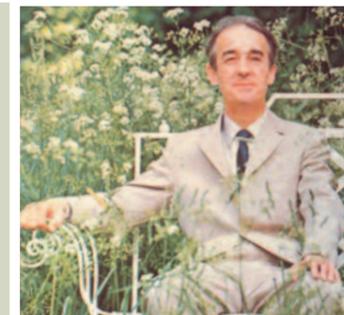
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From the Chairman

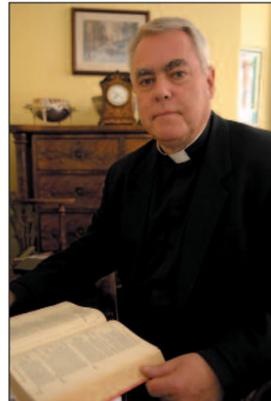
For several weeks now the newspapers have been full of pictures of the effect of flooding in various parts of the country, with Tewkesbury Abbey marooned on its island being a regular feature. I've experienced a variety of natural phenomena, including a volcanic eruption and the odd hurricane, but have never experienced having my home flooded. Talking to those who have it clearly is a dreadful time, given that the water is far from clean and includes a fair amount of sewage and other unpleasantness which stain and pollute carpets and furniture and leave a horrible stain and smell after the water has gone. Being flooded out is not a pleasant experience at all and our thoughts and prayers are with those who have been.

I'm glad to report that the celebration of Christmas and Epiphany went very happily and smoothly at the Cathedral and large numbers attended the various Masses. Many approving words have been made about the new Crib figures in St Joseph's Chapel and, thanks to your generosity, we can now purchase the Magi and some other figures to add to the Crib for next Christmas.

Others will be writing in this edition about the recent news that the Holy Father has appointed our Archbishop to be a Cardinal, and I'm sure I speak for all *Oremus* readers when I say that we rejoice in this good news and offer the Archbishop our prayerful congratulations.

With every blessing,

Canon Christopher Tuckwell



Congratulations, Cardinal-designate!



"Today, I am deeply moved by the honour conferred upon the Catholic Church in England and Wales and on the Diocese of Westminster in my appointment as Cardinal by His Holiness Pope Francis.

"The Catholic Church in our countries has always had a profound and loving loyalty to the Holy Father, the Successor of St Peter. This appointment enables me, on behalf of all, to serve the Pope in a direct and prolonged way.

"Personally, this is a humbling moment when I am asked to take a place in this service of the Holy See and in the line of much loved Cardinal Archbishops of Westminster. I seek the blessing of Almighty God for these new responsibilities and I ask for the prayers of all people of faith that I may fulfil them with energy and devotion."

Archbishop Nichols will be formally elevated at a rite in St Peter's Basilica on the Feast of the Chair of St Peter, 22 February. All the new cardinals will also join the Pope for Mass on the following Sunday, 23 February. Both these events will be broadcast live by Vatican Television and some other Catholic networks (such as EWTN).

After the Consistory and his formal induction into the College of Cardinals, the newly created Cardinal Nichols will return to Westminster Cathedral where a Solemn Mass of welcome will be celebrated on 28 February. It promises to be a spectacular and joyful event, the details of which are currently still being drawn up – please check the Cathedral's website and social media sites for updates. The new Cardinal will also celebrate the 10.30am Solemn Mass on Sunday 2 March.

How are Cardinals created?

Following Pope Francis' announcement that he plans to elevate Archbishop Nichols to the College of Cardinals, we thought it might be helpful to explain how cardinals are created.

Although the mind of the Holy Father is clear that those men he named on 12 January, including our Archbishop, are to be raised to the cardinalate, they will not become cardinals until the requirements of Canon Law are fulfilled. Canon 351 §2 of the *Code of Canon Law* (1983) states: "Cardinals are created by a decree of the Roman Pontiff, which in fact is published in the presence of the College of Cardinals. From the moment of publication, they are bound by the obligations and they enjoy these rights defined in the law." A cardinal is created, therefore, once the Holy Father publishes a formal proclamation of the names of those who are to be elevated to the College of Cardinals in the presence of the College itself – 'a Consistory.'

What will happen?

Since 28 June 1991, the Consistory Rite for the Creation of New Cardinals normally takes the following pattern. After a liturgical greeting, the Pope reads the formula of creation, and solemnly proclaims the names of the new cardinals – thus fulfilling the obligations of Canon Law (see above). This is the point when those chosen men are elevated to the College of Cardinals. From now on they are called 'Cardinal' and greeted as 'Your/His Eminence'.

After an address by one of the new cardinals, on behalf of the others, a Liturgy of the Word takes place. The Pope then preaches a homily and the Profession of Faith is made. Following this, each new cardinal takes a special oath before kneeling in front of the Holy Father to receive the cardinal's gold ring and red biretta. They are also assigned a Title (a titular Roman church) or Deaconry. As the Pope places the biretta on the cardinal's head, he says: "Receive the scarlet

biretta as a sign of the dignity of the cardinalate, signifying your readiness to act with courage, even to the shedding of your blood, for the increase of the Christian faith, for the peace and tranquility of the people of God and for the freedom and growth of the Holy Roman Catholic Church." When the Holy Father places the ring on the new cardinal's finger, he says: "Receive the ring from the hands of Peter and know that your love for the Church is strengthened by the love of the Prince of the Apostles."

Finally, the Holy Father hands over a Bull of the Creation of Cardinals to each man, assigns to them the Title or Deaconry and exchanges a kiss of peace with them, before the new cardinals exchange a sign of peace among themselves. The rite is concluded with the Prayer of the Faithful, the recitation of the Lord's Prayer and the final blessing.

Please Pray for the Archbishop

The Administrator of Westminster Cathedral, Canon Christopher Tuckwell, with the whole College of Chaplains and all who work at the Cathedral warmly congratulate the Archbishop on his nomination. We also invite all our readers to keep Cardinal-designate Nichols in their prayers as he prepares for the Consistory on 22 February.

Westminster Cathedral – Social Media

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What is a Cardinal?

The Development of the Cardinalate

Following the news that Archbishop Nichols will soon be elevated to the College of Cardinals, a regular Oremus contributor asks 'What exactly is a Cardinal?'



Stan Metheny

A Cardinal may have many functions within the Church. Some are heads of large (arch)dioceses or congregations of the Roman Curia. But perhaps the formal title, *Sanctae Romanae Ecclesiae cardinalis*, (cardinal of the Holy Roman Church) gets to the heart of it.

All members of the College of Cardinals, wherever they live in the world, are called to a wider service of the universal Church, assisting the pope in his task of governing. They provide advice and counsel to him either in meetings of the whole College, a consistory; or in meetings of the curial congregations to which they are assigned; or individually. Cardinal-designate Nichols, for example, also serves on the Congregation of Bishops, which recommends new bishops for appointment. Since 1059, cardinals have also had an additional responsibility when there is no pope (*sede vacante*) – to govern the Church and to elect a new Bishop of Rome.

The term cardinal comes from the Latin *cardo*, which literally means 'hinge' but more generally one holding a leadership role. It once applied to any priest permanently assigned or *incardinated* to a church or to the senior priest of an important church, particularly to the priests of the parishes of the Diocese of Rome. Since the twelfth century, clerics from outside Rome have been made cardinals. Each one is then assigned a church in Rome as a 'titular' church to provide a link with the Diocese of Rome. We will know which church has been assigned to Cardinal-designate Nichols after he is formally enrolled into the College of Cardinals on 22 February.

Pope Sixtus V limited the number of cardinals to 70. Pope John XXIII exceeded that limit, and in 1971 Pope Paul VI set an age limit of 80 for electors, and a limit of 120 eligible electors. There is no limit to the total number of cardinals. Cardinals are appointed solely at the personal discretion of the pope, who can change the number or rules of appointment at any time. Since Pope Paul VI, patriarchs of the Eastern Catholic Churches are also made cardinals.

Once it was possible for someone who was only in minor orders to become a cardinal. In the sixteenth century, Reginald Pole was a cardinal for 18 years before he was ordained a priest. The 1917 *Code of Canon Law* required all cardinals to be priests; and in 1962, Pope John XXIII set the norm that all cardinals be ordained as bishops, even if they are only priests at the time of appointment. Canon Law now requires that a cardinal be at least in the order of priesthood at his appointment, and that those who are not already bishops must receive episcopal consecration, unless they receive a dispensation from the rule.

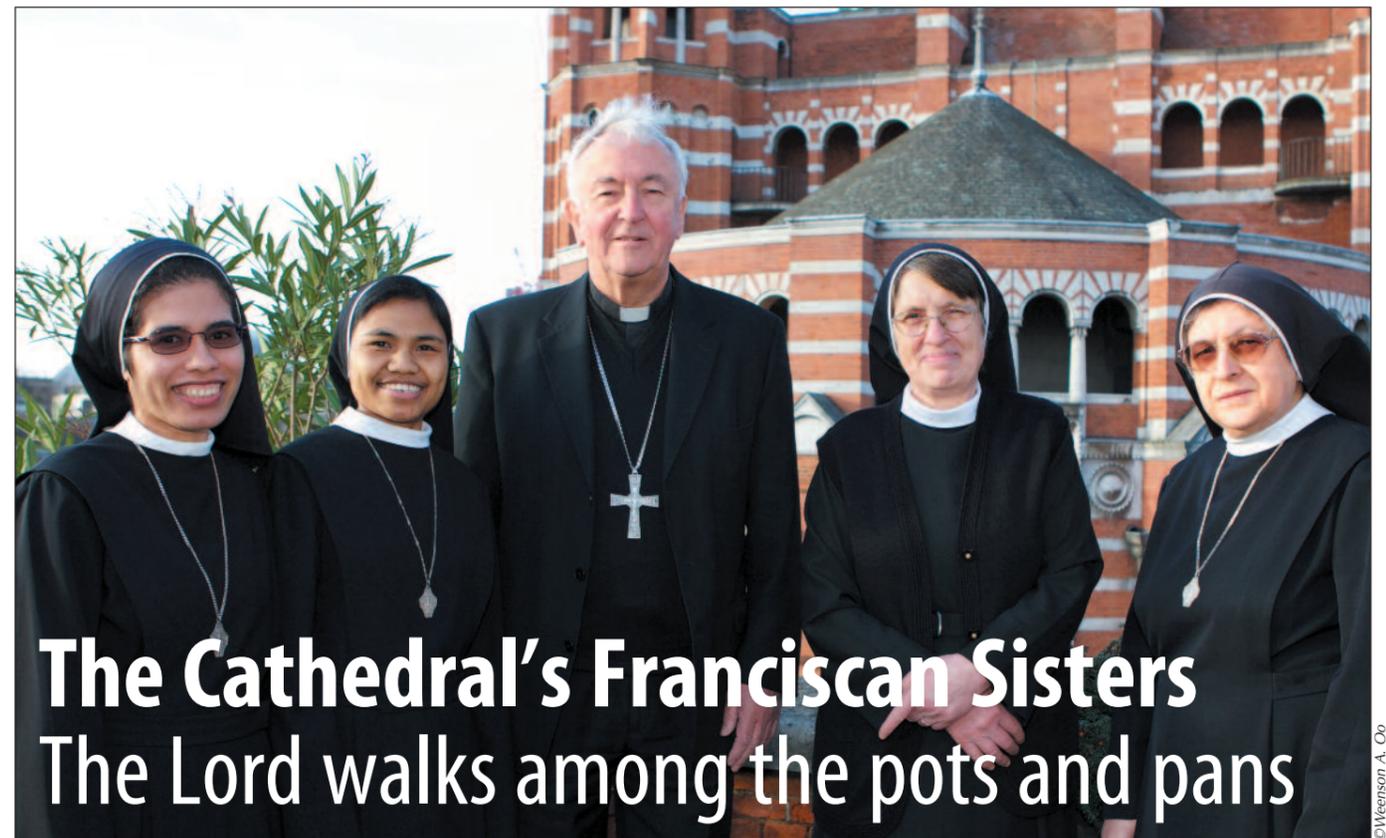
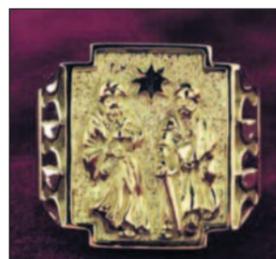
In the mid fifteenth century, cardinals began wearing the now familiar scarlet vestments instead of prelatial purple. The blood-like colour symbolizes a cardinal's willingness to die for the Faith, as some have. The bird known as the cardinal takes its name from this colour. The scarlet vestments include the cassock, mozzetta, and biretta over a scarlet zucchetto. The cardinal's biretta is also unusual as it does not have a pompon or tassel. His normal 'house' cassock is black but has scarlet piping and a scarlet fascia (sash). Occasionally, a cardinal wears a scarlet ferraiolo which is a cape worn over the shoulders, tied at the neck in a bow by narrow strips of cloth in the front, without any 'trim' or piping on it.



Eastern Catholic cardinals continue to wear the normal dress appropriate to their liturgical tradition, though some may line their cassocks with scarlet and wear scarlet fascias, or in some cases, wear Eastern-style cassocks entirely of scarlet.

From the thirteenth century until 1965, cardinals wore a distinctive wide-brimmed scarlet hat with long tassels called a galero, popularly known as the 'red hat.' It was bestowed on each one by the pope during the consistory when he became a cardinal. When St John Fisher was appointed cardinal, King Henry VIII famously remarked that he would see to it that John had no head on which to place it!

Since 1965, the investiture is done with the scarlet biretta. However, a galero is still displayed on the cardinal's coat of arms. Cardinals had the right to display the galero in their cathedral; and when a cardinal died, it would be suspended from the ceiling above his tomb. Some cardinals will still have a galero made in anticipation of their death, even though it is not officially part of their vestments. To symbolise their bond with the papacy and their obligation of faithful service, each newly appointed cardinal also receives a gold ring.



The Cathedral's Franciscan Sisters

The Lord walks among the pots and pans

To mark the World Day for Consecrated Life, which falls on the Feast of the Purification of the Lord (2 February), we present a glimpse of the life and work of the Franciscan Sisters of Our Lady of Victories (pictured above with Cardinal-designate Nichols), who live and work at Cathedral Clergy House.

Dylan Parry

St Teresa of Avila famously declared that 'the Lord walks among the pots and pans'. This statement rings especially true here at Westminster Cathedral, where the Clergy House kitchens are maintained and staffed by four Franciscan Sisters of Our Lady of Victories, who look after the day-to-day needs of the household, while also providing a hidden praying heart for the Cathedral.

Sister Angelina Arruda from Portugal heads the current community. Other members include Sister Angelina Moniz, also from Portugal, and Sisters Jacinta Eco and Noemia Freitas, who are both from East Timor. They provide the necessary cooking and practical care for the Chaplains at Clergy House, which is why they are often located in the kitchens, deep within the building's bowels. The Sisters also live a life of prayer and have their own chapel within an independent Convent inside the House.

The Franciscan Sisters of Our Lady of Victories were first invited to live and work at Clergy House by the late Bishop Victor Guazzelli and have been an important part of Cathedral life ever since. Over the years, most of the Sisters have hailed from Portugal, for the Congregation to which they belong was founded on the Portuguese island of Madeira. Yet, interestingly, their foundress was an Englishwoman, called Sister Mary Wilson (or Mary of St Francis, as she was known in religion). Last year, Pope Francis recognised this amazing woman's heroic virtues, and she is now known as The Venerable Mary of St Francis.



Mary Wilson was born on 3 October 1840 in India, where her father was serving as a Captain in the British Army. Both her parents were devout Anglicans and Mary was baptised into the Church of England soon after her birth. Sadly, though, Mary's mother died when she was only eight months old. Soon after, she was sent back to England, with her brother Charles, to be looked after by an aunt. Both children received an excellent education, but by the time Mary was eight and a half, her father, too, had died. She was orphaned.

Mary's education took her all over England and even to Switzerland and France. While living on the Continent as a young woman she came into contact with and was drawn to Catholicism. By the time she was in her early 30s, she felt that she needed to be in communion with Rome and resolved to become a Catholic. But she was assailed with a particular doubt that meant she could not be reconciled with the Church – she was unable to fully believe in the real presence of Jesus in the Eucharist.

While living in Boulogne-sur-Mer (France), Mary decided to ask Our Lady for help in obtaining the necessary grace so that she could fully assent to the doctrine of the real presence. She spent all night in prayer before an image of Our Lady of

Continued on page 20

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Catholic Poets: Richard Crashaw

Mgr Mark Langham



The poetry of Crashaw is frequently compared to that of George Herbert, and certainly the title of Crashaw's *Steps to the Temple* recalls Herbert's own *The Temple*. But Crashaw's poetry is more mystic, more passionate – perhaps owing to the influence of his beloved St Theresa. He wrote of her:

*Thus have I back again to thy bright name,
(Fair flood of holy fires !) transfus'd the flame
I took from reading thee!*

Crashaw's poetry is not without inconsistency, and he can get carried away in his search for surprise, or a clever use of imagery. But he is one of our most ravishing Catholic poets, combining a simplicity of language with a depth of religious passion, and seeing the divine aspect of ordinary events. Here is his poem *Two Went Up To The Temple to Pray*:

*Two went to pray? O rather say
One went to brag, th' other to pray:
One stands up close and treads on high,
Where th' other dares not send his eye.
One nearer to God's altar trod,
The other to the altar's God.*

He was a major influence on Francis Thompson (cf January's *Oremus*) and is surely a jewel of our English Catholic heritage.

Among the pantheon of English poets writing in the early seventeenth century, when our language was at its most supple and heavenly (this was the age of Shakespeare), there are familiar names to be found: George Herbert, John Donne, Andrew Marvell. They, and their companions, are often called 'metaphysical poets' – a term referring to the metaphysical (beyond natural) topics that they wrote of, such as love or religion. Among their number is the less known, but undoubtedly gifted, Richard Crashaw, who began his life as the son of a Puritan minister – a self-confessed scourge of Papists – and who ended it in exile in Loreto, where he is buried in the sacristy of the Basilica.

Born in London, in 1613, Crashaw went up to Cambridge, where he fell under the spell of the High-Church atmosphere at Peterhouse. Even more, he was profoundly affected by the mysticism of the recently canonised Theresa of Avila. That did not endear him to the Cromwellian victors of the civil war, and he was removed from the university. Crashaw headed to exile in France; it was either there, or shortly before leaving England, that he was received into the Catholic Church. In Paris he wrote his book of religious poems: *Carmen Deo Nostro*, but nevertheless was destitute. Through the good offices of Queen Henrietta Maria, our poet attained a post in Italy, in the household of Cardinal Palotta, Governor of Rome. Even though now a Catholic, Crashaw was not prepared for the luxuries and extravagances of Roman life, and so in 1649 the Cardinal obtained for him a quieter position at Loreto. Poor Crashaw only lasted there four weeks, dying, it is said, of fever contracted on his journey, and was buried in the great church of Bramante.

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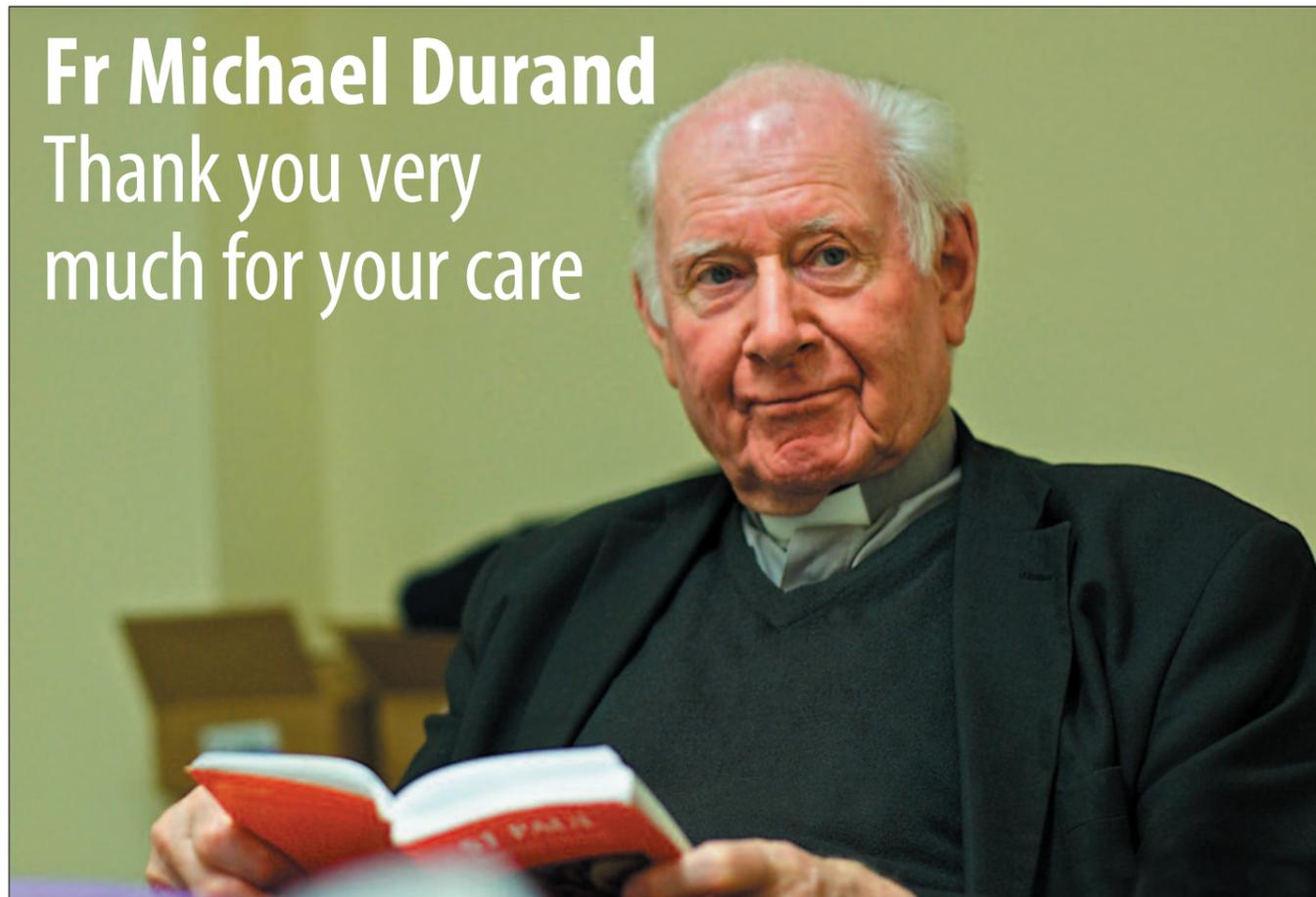
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Fr Michael Durand

Thank you very much for your care

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On 19 January, the very popular and hard-working Fr Michael Durand retired as a Chaplain at Westminster Cathedral. Fr Durand will be greatly missed here at the Cathedral, where he has served for many years, and where he is much loved. But his retirement to St Wilfred's Convent in Chelsea will not take him too far away, and we look forward to welcoming him back whenever he visits.

Dr Margaret McKerrow

Michael Durand was appointed chaplain at Westminster Cathedral for the first time in 1999. He brought a high standard of teaching ability, having spent many years as a teacher prior to his ordination. He also brought a wide knowledge of music and liturgy, having been cantor to the Eastern Rite Catholic Church in Rome whilst studying at the Beda. He had – and still has, as anyone who has ever attended a Mass he was celebrating will attest – a fine singing voice!

On his appointment he took over the weekly Bible Study Group from Mgr David Norris, and was appointed chaplain to the Guild of the Blessed Sacrament as well as to the Oblates of the Cathedral.

Over the years, Fr Durand has become a much valued and appreciated Confessor, as he worked to help penitents understand their problems and appreciate the sacrament.

In 2001, Fr Durand went into semi-retirement, and served as chaplain to the Little Sisters of the Poor in Stoke Newington. The bonus for him was the availability of a piano, which gave him great delight. But care of the elderly in the home was not easy and Fr Durand was reluctant to intrude upon their privacy. He missed that sense of community which is found in a thriving parish.

In 2002 – to his and our delight – he was reappointed to the Cathedral, and was thrilled to be singing Solemn Mass again. He resumed his leadership of the Bible Study Group, Guild of the Blessed Sacrament and the Oblates.

Besides music, another great source of joy for Fr Michael is the natural world. I recall his delight when, travelling in Spain, he climbed up to look over a stone wall, and exclaimed: 'There it is!' 'It' turned out to be beautiful specimen of a rare species of butterfly. His favoured haven in London on his day off is always Kew Gardens.

Now Fr Michael is retiring for a second time. He will have pianos available at St Wilfred's and is already hoping to establish some links with the Royal Hospital next door, where he will be able to reminisce about his war years in India and share the atmosphere of army life.

We shall all miss Fr Durand's gift of teaching, wide knowledge of Church history and theology, and his very real interest in 'explaining' people's difficulties and caring for all who are perplexed. Happily, he will NOT be far away from us – so we say: *ad multos annos!*

Father Durand, thank you very, very much for your care.

England's Nazareth

Where Mary Calls Christians to Build One Home

On 6 January, only a couple of weeks after his 98th birthday, Fr Augustine Hoey, a former Cathedral priest and great friend of Westminster Cathedral, left London and moved to Walsingham to live a life of prayer. In this article, Fr Hoey explains why he felt the need to move to the little Norfolk village, known as England's Nazareth.



Fr Augustine Hoey

How odd of God to chose Walsingham ... Equally odd to allow himself to be pushed round and born in a stable. Yet God is like that! He rarely works in 'straight lines' – much as we might wish he would.

It is almost a thousand years ago since he sent Mary to Walsingham – a small Norfolk village only four miles from what was then the thriving port of Wells. Mary spoke to the Lady of the Manor of Walsingham, who was called Richeldis de Faverches, and asked her to build a replica of the house in which she (Mary) had lived with her parents before marrying Joseph. She gave exact instructions as to its size. She had never forgotten it. How could she?

It was there that through the lips of the Archangel Gabriel, God had asked her if she would be the mother of his Son. In that house, heaven and earth met and embraced each other. Such a thing had never happened before. God thought it would be a great blessing and joy for the English people to have a replica of Mary's home built for them in Walsingham. It would be more accessible than the long, dangerous eleventh century journey to the Holy Land. English and European pilgrims could visit the 'house'. It was a vivid reminder of God's great love that with the co-operation of Mary he could come and live among us.

The pilgrims to this 'holy house' grew vast in number and the village of Walsingham became famous throughout Europe. The devil was not pleased. He bided his time until King Henry VIII played into his hands. The king, eager for funds to replenish the royal purse, destroyed the Walsingham shrine and pocketed its accumulated treasures for himself. The destruction became cloaked with Protestant religious jargon to justify the driving from her home of Our Lady of Walsingham.

The desolation is well described in the ancient lament:

*Owls do shriek where the sweetest hymns lately were sung,
Toads and serpents hold their dens where the pilgrims did throng.*

*Weep, weep O Walsingham whose days are night,
Blessings turned to blasphemies, hold deeds to despites.
Sin is where Our Lady sat, heaven is turned to hell,
Satan sits where Our Lord did sway. Walsingham, oh farewell!*

However, Christ cannot remain dead and buried. 'On the third day he rose again.' In the twentieth century, Anglicans rebuilt the 'holy house' according to its former measurements, and Catholics restored the Slipper Chapel which stands in welcome at the entrance to the village. Other Christians too have claimed a space for themselves.

Mary is in tears She only needs one home

Mary feels the sword of division in her heart. Her tears flow because she has no permanent home. She is pushed backwards and forwards between four flats! Catholic, Anglican, Orthodox and Methodist. Voices rise to her from each Christian 'space'. Sometimes they open their doors to each other but the walls remain.

Do we respond with tears too?

Yes, we do pray for the unity of all Christians. The words are familiar and slip easily off the tongue, but we cannot bear the infinite disturbance it will cause if we are to let them bear fruit. Moreover our prayers are often clothed in our own prejudices. Nevertheless, Christians will only move into reunion through long and sustained prayer.

We must remember and believe that prayer can penetrate the hearts of those we cannot open and shield those we cannot guard and teach where we cannot speak and comfort where our hearts have no power to soothe. Prayer with its unseen hand can enter where we may not. Did the Christ Child speak to you from his manger? Did he say: 'I am swaddled with the painful, stressful ropes of division. When are going to free me?'

Long connection to Walsingham

It is seventy eight years since I first visited Walsingham. I was with an Oxford tutor and we took two days to cycle there. The Anglicans (in those days I was an Anglican) had just completed building a replica of the original Holy House. I spent some time in it, before the image of Our Lady. I was given an overwhelming experience of what God wanted me to do with my life. Since then I have struggled to obey this vocation and now that the sands of my life are running low I have a spiritual order to return to Walsingham and end my days in the work of prayer. There is so much to be done, especially in the work of reconciliation among the Christian pilgrims. It is significant that the large building alongside the Catholic shrine at the Slipper Chapel is named The Church of Reconciliation.

What kind of reconciliation is Our Lady looking for?

The Presentation of the Lord

Probably by Andrei Rublev, 1408



Sharon Jennings

The scene depicted in this icon took place forty days after the birth of Christ, and is therefore celebrated on 2 February (15 February in the eastern tradition), and known to us as Candlemas. All the characters mentioned in the account in St Luke's Gospel – our only source – are shown: Joseph and Mary; the holy man Simeon, traditionally called a priest; the prophetess Anna, and – in the centre – the child Jesus.

The setting is of course the Temple at Jerusalem, where devout Jews took their male children to be dedicated to the Lord according to the instructions recorded in the Torah. Thus Joseph shows himself to be righteous and law-abiding, standing in an attitude of humility and balancing on his hands two delicate little turtledoves for sacrifice. Jewish law stated that the mother of the child should bring a lamb and a turtle dove; two turtledoves were the sacrifice of the poor, and we are reminded of Jesus' humble upbringing. We also note that Joseph is carrying the birds for his wife, showing us – if we have read the Icon of the Nativity – that Joseph's doubts have now been overcome with faith and obedience.

The posture of Mary also denotes humility, but the expression on her face – with her eyes fixed upon her child – is one of rapture. The reason must be what Simeon is saying as he holds the child in his hands: 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples.' As he speaks, Simeon stands bowed in an attitude of worship; he holds Christ as one would a golden treasure, examining his face in wonder; and we are reminded that the old man had been waiting long years to see the Saviour, assured by the Holy Spirit that he would do so before his death. Behind him, Anna – a scroll of prophecy held in her left hand – is also looking at the child, and (a rare thing in icons!) is smiling broadly. In most other icons of this scene, Christ is depicted as a toddler; but Rublev shows him minute against the stooping man, his eyes fixed upon him, his face intent upon understanding the words he speaks. This contrast of size, age, and understanding is a vital part of the truth which the icon is showing us.

Solomon's Temple is dominated by the four-pillared dome known as a ciborium or baldacchino – a permanent tabernacle built to cover the Holy of Holies, the altar upon which was placed the tablets of the Ten Commandments and the manna from heaven. This marked the place where God was present. But such a structure will be very familiar to frequenters of Christian churches; a permanent canopy built over the altar became a common feature of ecclesiastical buildings, particularly those in the Byzantine style. The sight of it reminds us of our own cathedral, in which the towering baldacchino of yellow Veronese monoliths was modelled upon that in the church of Sant' Ambrogio in Milan.

Indeed, the interior opened to us in the icon has no flavour of Solomon's Temple at all. The altar dominates the scene, but it is empty. The tablets of the Law and the manna which fed the children of Israel through the desert are not there. Instead, held directly over it, is the frail and helpless body of Christ. In many other icons of this subject, this transformation of Temple to Church is emphasised through the introduction of a book of the Gospels placed on the altar, and overt Christian symbols on the cloth. But Rublev likes his readers to do more of the work! The red cloth, symbolising sacrifice, shows us that this scene marks the moment when the Mosaic Law is both fulfilled and superseded. Simeon, holding in his hands the infant who is 'glory to thy people Israel', and soon to die, sums this up.

For the entire ancient ceremony has been turned on its head. Jesus, sinless and given to the world by his Father, has no need of either purification or dedication. He has come to lead us all to purification and dedication, a 'revelation to the Gentiles'. Animal sacrifice has been replaced by the life-giving Lamb of God. And the heavenly manna is now the Body of Christ offered in the priest-like hands of Simeon.

'The law was given through Moses; grace and truth came through Jesus Christ' we read at the beginning of St John's Gospel. That is what we also read in this icon.

The Amazing Story of Sister Chatelain Foundress of the SVP Primary School

Jack O'Neill

On 6 February, St Vincent de Paul RC Primary School celebrates our Founder's Day. The school was founded by Sister Marie Chatelain back in 1859. She died on 6 February 1898 aged 74 years old and so we celebrate our Founder's Day on the school day closest to the anniversary of her death.

Sister Marie Chatelain was born in Paris on 23 December 1823 and was baptised with the name Henrietta. While she was still a child her father died and so Henrietta, her brother, two sisters and her mother moved to Grenoble for a time to live with Henrietta's grandmother, but after her grandmother's death the family moved to Geneva. Henrietta took the name Marie as her confirmation name, after which, she stopped using the name Henrietta and was known to all as Marie.



As she grew up Marie came to know the Daughters of Charity, with their characteristic white wimples, who followed the example of St Vincent de Paul. When she was old enough she asked to join the order. She entered the order as a novice at the motherhouse in the

Rue de Bac in Paris, where fifteen years earlier, in 1830, another novice called Catherine Labouré had received a vision of Our Lady who showed her the Miraculous Medal. Sister Marie spent twelve years in the motherhouse as secretary and although she suffered from many illnesses and almost died of consumption, she was known for her deep spirituality and life of austerity and abstinence.

During the Crimean War a number of nuns were sent to look after the wounded soldiers there, among them Sister Marie. She arrived in Scutari and under the guidance of Florence Nightingale, Sister Marie and her companions tended the wounded and dying.

Before the end of the war Sister Marie Chatelain was recalled to France to look after an orphanage for children orphaned by the Crimean War, but her qualities were soon spotted by others and with the blessing of Cardinal Wiseman, Sister Marie and a group of companions were invited to Victoria in London to set up a convent. The Sisters initially moved into some rooms above a laundry in York Street (not far

from where the Passport Office is now situated) but were beset by problems, which included infestations of rats and suffering anti-Catholic abuse in the streets. However, when soldiers from the local barracks discovered the treatment that the Sisters were receiving, having known their dedication in the Crimea, they decided to become their guardians and escorted them to and from the local church.

On St Vincent's feast day, 19 July 1859, Cardinal Wiseman said Mass for the Sisters in their little attic-chapel to bless the work that they were about to embark upon. The Sisters opened a crèche, orphanage and school as well as a night school for men and boys. The news of their care and charity spread and they became a vital support for the poor and needy of the area. Eventually a group of wealthy local women decided to support their work and raised the money to buy land in Carlisle Place, which, at the time, was surrounded by rubble from the demolition of the old prison, as the Cathedral had not then been built. The Sisters were able to move into the new premises in Carlisle Place in 1863. Under the leadership of Sister Marie Chatelain, the Sisters of Charity, as they are now known continued to develop their work to help and support those in need in the area and the school grew along with a soup kitchen to feed the homeless.

In 1880, Sister Marie Chatelaine was called back to Paris for other duties. She quietly and obediently left but when the people in the area discovered she had been called away, crowds of children and families went to the Archbishop and begged that she should be allowed to return to them. Their request was granted and on the day she returned the crowds and cheering was so great that the horse pulling the carriage reared up in fright and had to be calmed.

Sister Marie Chatelain spent the rest of her life caring for those in this parish and continually expanding the work of the Sisters of Charity in Carlisle Place. At the end of her life she became seriously ill and was told that she would die. On the day of her death she asked the doctor, 'Is it today that I shall go?' The doctor, admiring her strength of character said, 'I think it will be tonight, Sister.' Sister Marie heard the distant sounds of the trains from Victoria Station through the convent window and sighed 'Oh well, I shall go to heaven on the last train!' She passed away peacefully, as the doctor said, in the early hours of 6 February 1898 and is buried at the Convent of The Sisters of Charity in Mill Hill.

The children at St Vincent de Paul continue to remember Sister Marie Chatelain, who founded the school so many years ago, and continue to wear the reverse of the Miraculous Medal as the school badge. There is a memorial to her in the school main entrance, and the school song recalls the work of the Sisters here in the Cathedral parish.

Jack O'Neill, STB MA, is the Headteacher of the Cathedral parish's St Vincent de Paul RC Primary School.

Cathedral marbles – Identification

Patrick Rogers



Winefride de l'Hôpital's book *Westminster Cathedral and its Architect*, which was published in 1919, sixteen years after the Cathedral was opened, listed some fifty marbles which had been installed by that time – not far short of the sixty or more that her father, J F Bentley, the architect of the Cathedral, had planned to use, before his premature death in 1902.

The next person to study the Cathedral marbles was Francis Bartlett, Sub-Administrator at the Cathedral from 1954-64 and Administrator from 1967-77. But he freely admitted that 'Nothing systematic has ever been done about the Cathedral marbles, when I was there I was

Examples of Devonshire marble from Plymouth, Chudleigh and Totnes in the gallery of the Oxford University Museum of Natural History.

always too busy to devote time to it.' Then there are the progress reports on decoration contained in the Cathedral periodicals – particularly the *Westminster Cathedral Record* (1896-1902) and the *Westminster Cathedral Chronicle* (1907-1967) which contain invaluable contemporary information. In the Cathedral archives there are the architectural plans and drawings of the building, sometimes annotated by Bentley and his successors with the names of marbles. And finally there are those who still remembered what happened – such as Aelred Bartlett (artist brother of Francis) who supervised the marble cladding of the nave, narthex and entrance porches from 1956-64.

There are also the books written by specialists, together with trade catalogues and brochures. The most comprehensive early source is John Watson's *British and Foreign Marbles and other Ornamental Stones* of 1916, as it refers on numerous occasions to the marbles in the Cathedral. Other useful books are those by Blagrove (1888), Renwick (1909), and Davies (1939). The great advantage of Watson's book is that he describes the extensive collection of marble samples held in the Sedgwick Museum of Geology at Cambridge. Thus a colour photograph of an unidentified Cathedral marble can be compared both with Watson's description and with the sample at Cambridge. This was also done using some of the thousands of marble samples held by the Natural History Museum in London, at the Oxford University Museum of Natural History, and at Dublin's Trinity College Museum and the old Economic Geology Museum at 51 St Stephen's Green in Dublin.

Identification is much more reliable when columns or large slabs of marble are available for comparison, rather than museum samples which are often only six inches square. Being naturally formed, no one piece of marble is completely identical to another. Examples may vary widely in colour and appearance and a single small sample can be misleading. This is another reason why the columns and slabs at Oxford and Dublin are so useful and the books by Watson and Renwick so valuable as these books also give examples of buildings using particular marbles for decoration – as they were intended. Many of these buildings have since gone – the marble-filled Holborn Restaurant in London, for example. But great slabs of Rouge Jaspé, Griotte de Sost and Vert des Alpes, together with columns of Campan Vert, can be studied in the foyer of the Hotel Russell in London's Russell Square; and many other marbles can be found in quantity in particular buildings – the National Gallery, the Victoria and Albert Museum, the Natural History Museum, the old booking hall at St Pancras Station, the Old Bailey, Drapers Hall, the Metropole Hotel (now government offices), the Norwich Union Headquarters in Norwich, Birmingham and Brompton Oratories, etc – and so used for purposes of comparison.



Examples of marble in the Sedgwick Museum of Geology, in Cambridge.



A column of Cipollino Dorato from Valdieri in Piedmont, standing in an alcove overlooking the Cathedral Choir

written to County Hall enclosing photographs of the columns leaving for England in 1925. The opportunity was taken to send photographs of the Cathedral columns to her and she referred these to a Professor of Engineering at the Mining Department of the University of Turin who confirmed that they were indeed Cipollino Dorato from Valdieri.

But written descriptions and photographs can only go so far in identifying marbles, and once these are exhausted it is time to turn to experienced marble merchants and other experts. Fortunately Gerald Culliford, Chairman of Gerald Culliford Ltd, and Ian Macdonald, Managing Director of McMarmilloyd Ltd, were willing to help. So was Monica Price, assistant curator at the Oxford University Museum of Natural History and author of the book *Decorative Stone* which draws many of its examples and photographs from the Cathedral. It was with their help that the remaining Cathedral marbles and granites came to be identified.

It was Monica Price who identified the sand-like disks which decorate the archiepiscopal throne as Breccia di Arbe from Arbe in what used to be Yugoslavia but is now Croatia, and it was Gerald Culliford and Ian Macdonald who finally resolved the problem of the eight beige and white columns below the windows in St Joseph's Chapel. These had been listed in the *Westminster Cathedral Chronicle* in 1933 as Hiberian Agate and, after installation in 1935, as Ibex Agate by the Cathedral architect-in-charge, Lawrence Shattock. But when Sub-Administrator of the Cathedral in 1954-56, Francis Bartlett had described them as Algerian Onyx. Fortunately the two marble merchants were able to identify the columns with certainty as Breccia Oniciata from the Nuvolento area of Lombardy in northern Italy.

Another problem with misidentification occurred with the twin red granite columns just inside the main entrance to the Cathedral, and the six red granite columns in St Peter's Crypt. In a supplement to *The Tablet* of 29 December 1900, Bentley had referred to the crypt columns as Norwegian red granite but had been less specific about the pair in the nave. However, in the first Cathedral guidebook, produced in 1902, they were described as 'red polished Norwegian granite', and Winefride de l'Hôpital described both those in the nave and those in the crypt as

But often a definite match may be more complicated. To give just one example (and there are many more), the paired black and yellow columns in the apse alcoves above the choir in the Cathedral had never been identified. A visit to County Hall (the old Greater London Council (GLC) building by the Thames) revealed large columns and pilasters of an apparently identical marble in the then disused and abandoned Council Chamber. These were on record there as Cipollino Dorato marble from a little quarry near Valdieri in the province of Cuneo in Italy. In 1996 an Italian lady, Mrs Pia Bruno Allasio from the town of Mondovi nearby, had

Norwegian red granite in her book of 1919. It was Gerald Culliford and Ian Macdonald who first challenged this, and photographs of the columns were sent to Norway's Geological Survey in Trondheim for identification. There Tom Heldal confirmed that Norway did not produce red granite (other than for German blockhouses during the 1939-45 War). The nave columns were identified by Gerald Culliford as Swedish Imperial Red from near Oskarshamn in Kalmar (a granite commonly employed in England in late Victorian times), while those in the crypt were of three types – Dark Shap from Cumbria, Carmen Red from near Kotka Koivuniene in Finland and, again, Swedish Imperial Red.

The process of identifying the Westminster Cathedral marbles lasted from 1995 until 2008 and resulted in the book *The Beauty of Stone: The Westminster Cathedral Marbles* (available from the Cathedral Gift Shop). The study revealed that the Cathedral was decorated with 126 different varieties of marble and granite. If the three new Italian and Spanish varieties installed above the altarpiece in St George's Chapel in 2013 are included, the total becomes 129, from twenty-five countries on five continents: Afghanistan, Algeria, Belgium, Brazil, Canada, Chile, Egypt, England, Finland, France, Greece, Ireland, Italy, Morocco, Norway, Portugal, Scotland, South Africa, Spain, Sweden, Switzerland, Tunisia, Turkey, USA and Yugoslavia (now Croatia). An additional three marbles have not yet been positively identified – a black and grey breccia, somewhat resembling Africano, high on the west wall of the narthex (described by Aelred Bartlett as 'that awful Algerian conglomerate'), a dark green, cream and black vertical panel in the aisle outside St George's Chapel (possibly an unusual form of Verde Antico) and a light grey marble on the floor below the altar of the Lady Chapel which Winefride de l'Hôpital listed simply as grey Greek marble.



One of eight columns of Breccia Oniciata from Lombardy, standing below the windows in St Joseph's Chapel.

Christmas Bring and Buy

The Friends of Westminster Cathedral organised a Christmas Bring and Buy sale which was held in the Cathedral Hall on Sunday 15 December. This photo shows Christina White (centre) and some of her many helpers on the day.



Cathedral Carol Service

On Sunday 22 December, Canon Christopher Tuckwell led the Cathedral parish's Christmas Carol Service, during which the Christmas trees were blessed.



A Bird's Nest in a Christmas Tree

On the morning of 6 January, the Cathedral's Maintenance Team removed the Christmas Tree that had been decorating Clergy House Common Room. While removing the tree, a large bird's nest was discovered among the branches!



Afterwards, one of the Sacristans bought the nest to the Oremus office to be photographed up close. It is assumed that the bird(s) that had once occupied the nest lived in it before the tree had been cut down!

Mass for the New Year

A special Mass was celebrated by Canon Christopher Tuckwell in Westminster Cathedral at 11.30pm on Tuesday 31 December 2013. It finished at 12.30am on Wednesday 1 January 2014. It was a Mass of the Solemnity of Mary, Mother of God (1 January), and was offered in thanksgiving to God for the blessings of the previous year and to ask His blessing on the year to come.

During his homily, Canon Tuckwell reflected on the past year, and thanked God for the ministry of Benedict XVI and for his courage and humility in resigning the papacy. He also thanked God for our new Pope Francis and all the blessings that have already been showered on the Church since his election. He also asked all present to pray for God's blessing during 2014 on the Church, on Pope Francis as well as on our own Archbishop.



Cathedral Convent Crib

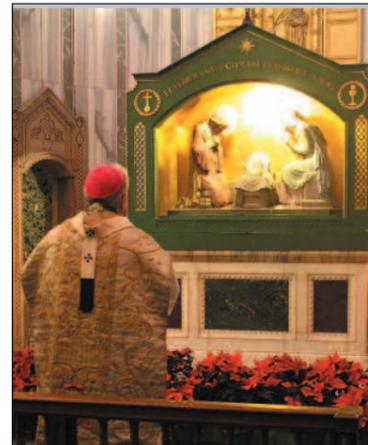
This photo shows the beautiful Crib in the Convent of the Franciscan Sisters of Our Lady of Victories, which is housed within Clergy House (see page 7). It was taken by an Oremus photographer early in the New Year.



First Vespers of Christmas and Midnight Mass

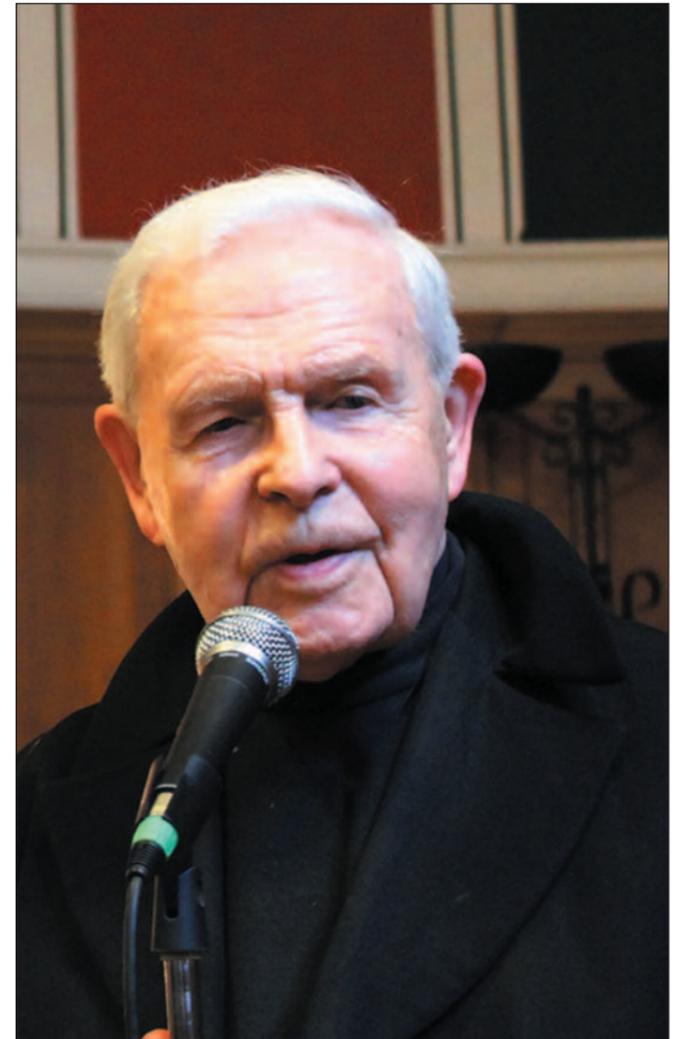
The Archbishop presided over the main Christmas celebrations at Westminster Cathedral, including Solemn First Vespers of Christmas and Midnight Mass.

These photos show scenes from Vespers and Midnight Mass as well as images of the new Crib as well as the other Crib. The new Crib, featuring carved figures from Germany was blessed at the 6.00pm Vigil Mass, while the 'main' Crib was blessed by the Archbishop at the Midnight Mass.



Farewell to Fr Hoey

A Farewell Party for Fr Augustine Hoey was held after the 10.30am Mass on Sunday 5 January. Fr Hoey, who recently reached the age of 98, left London on the following day to begin a new chapter in his life in Walsingham. (See his article on page 11). Fr Hoey was once on the Cathedral staff as a priest and continued to concelebrate Mass here on a regular basis.



George Malcolm

A Troubled but Generous Genius

Colin Mawby, KSG



Westminster Cathedral has been most fortunate in its Masters of Music. George Malcolm was an outstanding holder of the office and his work revolutionised the English concept of boys' singing. His achievements as a harpsichordist and conductor have tended to overshadow his choral work: it is time to change this unbalanced perception.

I first met George at his interview for the position of Master of Music in 1946. I was a Cathedral chorister and we were greatly excited at the prospect of singing at the auditions. There were four candidates of whom I remember three: George Malcolm, Henry Washington and Fernon Laloux, all eminent musicians. We choristers had no doubt as to who was the best candidate, our vote soundly reflected this, and George was offered the position. At the same time he was asked to accept a position as an assistant conductor at Covent Garden. He waited for some weeks to hear the outcome of the Cathedral auditions and Covent Garden began to get impatient. Eventually he went to Archbishop's House, asked to see Cardinal Griffin and explained the position to him. The Cardinal told him that the job was his. Apparently, the delay was caused by the fact that nobody knew how to tell the Cathedral's formidable Administrator, Mgr Howlett, that an appointment had been decided upon!

George was born in 1917, educated at Wimbledon College, Balliol College, Oxford, and the Royal College of Music. He was Choirmaster at St Mary's, Clapham, and during World War II was conductor of the Bomber Command Band.

George's interest in choirs and boys' voices was stimulated and developed at Wimbledon by the extraordinary Jesuit, Father John Driscoll, who had a superb choir (it sang with the Cathedral Choir at the first liturgical performance of Vaughan-Williams's Mass). He even opened a Choir School attached to the Sacred Heart, Wimbledon which unfortunately did not survive World War II. George often attended Father Driscoll's rehearsals. Ernest Newman,

the famous *Sunday Times* music critic, spent Holy Week at Wimbledon in the 1920s and described Driscoll's choir as the finest he had ever heard. This commendation was underlined by the tenor Gervase Elwes who said that nobody knew more about the human voice than 'that Jesuit'. Driscoll was deeply embarrassed by the *Sunday Times* critique and sincerely wished that he hadn't been discovered.

He built up a huge music library, mostly copied in his own hand. Apparently this was done when he was hearing confessions: studying his scores one occasionally comes across a page of complete chaos – it is assumed that these coincide with the appearance of a penitent with interesting sins! This is the background to George's interest in choirs and it resulted in his ambition to develop a fine boys' choir and equal the achievements of Driscoll. It is interesting to note that George used one of Driscoll's emendations in his iconic recording of Victoria's *Tenebrae Responsories*. (Driscoll rearranged the *Responsories* to make them more dramatic!)

Establishing his mark

George quickly established his mark on the Cathedral choir and completely changed its sound. He often remarked that one heard the natural sound of boys' voices when they were in the playground. He disciplined this sound and turned it into an instrument of great and expressive beauty. George made the scathing remark about the notorious Cathedral hoot: 'Now it is the voice that is castrated, not the boy!' – he hated the sound and was never a diplomat! His work was controversial and the boys' singing was described as the Westminster croak in some quarters. It is now accepted as the correct way to develop boys' voices.

George Malcolm was a fine musician and his performances had a rare passion and intensity. He also composed some excellent liturgical music. His *Missa ad Praesepe* – which was used as the setting for Midnight Mass last year – and *Veritas mea* are pieces of outstanding beauty. His interpretations were deeply personal, based upon the way in which he understood the text. His conducting was never boring and it occasionally reached unequalled heights of expression. The power of his personality shaped his work. It was also much inspired by the rhythms of Greek and Latin poetry – he had been classics scholar at Balliol. He had a unique way with boys and we found him deeply inspiring. His practices were always exciting and occasionally, instead of singing, he would give us a piano recital on the fine instrument in the Song School. His playing was sensational – a joy to hear.

A reserved man

George was a very reserved man with little small talk. He had a rare ability to enter the boys' world but this was tempered by an irascible streak which could be extremely painful. He had no time for amateur singers and there

would always be one chorister who left a rehearsal in tears. On one occasion a woman went up to his formidable mother and announced that her son was the rudest man she had ever met. Mrs Malcolm replied: 'It's not that he's rude, he just can't suffer fools gladly'. This sums him up; but alongside this was a man of extreme generosity. He would help anyone and even paid the college fees of an ex-choirboy who has now become a most notable figure in liturgical music. George was an alcoholic, but he overcame it and managed to live for fifty years without drinking. The struggle caused him much suffering and marked his character. He regularly attended AA meetings and developed a self-discipline of extraordinary proportions. He continued to smoke extra strong cigarettes right up to his death.

Benjamin Britten

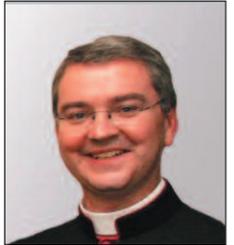
In 1958 George invited Benjamin Britten to a Cathedral performance of his *Ceremony of Carols*. He was deeply impressed by the boys' singing. Interestingly, the boys sang the Solesmes version of the opening chant *Hodie Christus Natus est*. Britten said that if he had known of it he would have used it rather than the version which now prefaces the work. Britten offered to write something for the choir and George asked for a Mass for boys' voices which would be suitable on Ferias and Minor Feasts, as the repertoire was rather deficient. However, George offered his resignation at the beginning of June 1959, a decision typically made on the upper deck of a bus in the middle of a London traffic jam, and when he heard the news Britten asked how this would affect the Mass he was writing. George, ever blunt, told Ben that he was leaving at the end of July and it would need to be written well before the boys left for their summer holidays. George was then invited to stay with Britten for a few days during which he explained the theology and liturgy of the Mass. The score arrived a few days later: a work of genius and a great addition to the repertoire. It was given two performances before the boys went home. They sang from the West End Organ Gallery, George played, and the men performed the chant from the Apse, which I accompanied. The first performance was attended by many eminent musicians including the composer and his companion, Peter Pears. (Decca published a single record of the event, an amalgam of both performances.)

George left the Cathedral in September 1959 and pursued a highly successful career as a harpsichordist and conductor. His playing was unique and untouched by modern ideas of authenticity. As he lay dying in 1997 he asked the Wimbledon Jesuits for the last Sacraments. Father Kevin Donovan, the Jesuit musician, ministered to him. He was very nervous because of George's reputation for irascibility. However he asked if he would like English or Latin and George replied Latin. George then said: 'I have one request.' Not knowing what to expect, Kevin became even more nervous but asked what it was. George replied: 'Do you mind if I smoke during Confession?'

George was buried from the Sacred Heart, Wimbledon, the church whose choir had made such an impression on him as a boy. He was a great and wonderful human being whose contribution to liturgical music cannot be overestimated. I am sure that by now he has totally changed the sound of the Angelic Choirs and given them the edge that he gave to the Cathedral Choir all those years ago. *Requiescat in pace.*

Congratulations, Bishop Mark O'Toole

Pope Francis recently appointed a Westminster priest, Mgr Mark O'Toole, as the ninth Bishop of Plymouth. At the time of writing, Bishop-elect O'Toole's episcopal ordination was due to take place on 28 January at the Cathedral Church of St Mary and St Boniface in Plymouth. A farewell Mass was celebrated for the new Bishop by Archbishop Nichols at Westminster Cathedral on 22 January.



On his appointment, Bishop-elect O'Toole, who was formerly the Rector of Allen Hall Seminary in Chelsea, said: 'Recognising that I am a sinner who experiences the love and mercy of the Lord Jesus, I embrace with my whole self this deeper call to service in his Church. I know that the example and witness of Pope Francis will continue to inspire and shape my ministry as Shepherd to all in the Diocese, especially to serve the poor, the weak, and those who feel alienated from God, as I work alongside fellow-Christians'. He added, 'My own priestly heart has been formed in the Diocese of Westminster and ... I am deeply grateful for the friendship and love of so many in the Diocese and I ask for their continued prayer.'

Before the episcopal ordination, Archbishop Vincent Nichols said: 'Mgr Mark has fulfilled many roles in our Diocese, best known as Rector of our seminary, Allen Hall, and as secretary to Cardinal Cormac for six years. He is a dedicated, gifted and experienced priest who will become an excellent Bishop of Plymouth and a valued member of the Bishops' Conference of England and Wales. We shall miss him but always hold him in our prayers ... He will go to Plymouth fully supported by the love and esteem of everyone in the Diocese.'

During his many years within the Diocese of Westminster, Bishop O'Toole would often be seen at the Cathedral. All of us at Westminster Cathedral and *Oremus* congratulate the new Bishop and wish him well in his episcopal ministry in Plymouth. *Ad multos annos!*

ADVANCE NOTICE EIGHT BRIDGES WALK

If you would like a leisurely walk, in good and friendly company, across some of bridges over the Thames, and at the same time support the Bambang Sunshine Project, please do join us on **Saturday 8 March**. We start off at 10.30am from Westminster Cathedral Piazza. Participants are encouraged to find as many sponsors as possible – either before or after the event – and official sponsorship forms are available. The Project brings hope and help to Filipino children with disabilities from Bambang, Nueva Vizcaya, in the Philippines. This year's walk – the sixth – will be made in memory of dear Patrick Francis 'Eric' Considine, who passed away last April. Eric spearheaded the walk, and was a loyal, committed and outstanding supporter of the Project – and indeed, many others! For further information, please contact the founder of the Project, Florencia Kingscote on **07875867739**

Continued from page 7

Victories on 30 April 1873, asking for the grace to accept all that the Church teaches and believes. By daybreak she felt herself relieved and enlightened and, for the first time, she firmly believed in the mystery of the Eucharistic presence. She was then finally received (by conditional baptism) into the Church on 11 May.

During the following years, Mary Wilson decided to deepen her faith and as a result undertook several pilgrimages and engaged in many works of charity. She also avidly read theological and spiritual books, and became an able exponent of the Faith. She developed a strong attachment to the life and spirituality of St Francis and became a Franciscan Tertiary on 19 March 1875. Soon after this, Mary studied to become a nurse, eventually finding work in the London Hospital.

Following her conversion to the Catholic Church, Mary Wilson felt great resentment from her family, who were unhappy at her decision. In the end, she decided to leave England once more, so that she could settle in a Catholic country. This is how she found herself on the island of Madeira, where she arrived in 1881 as a carer to a wealthy, but infirm, Englishwoman. She immediately fell in love with the island and its people, and desired to tend to the spiritual and material needs of Madeira's poor – of which, at the time, there were many.

Nurse Wilson soon became a popular and much loved presence on the island. She cared for the sick and the disadvantaged, and even arranged catechism classes for local Catholics – many of whom were spiritually abandoned, even by their priests. Within a matter of some short years, Mary Wilson had opened a pharmacy for the poor, an orphanage, and a school. One of her earliest helpers was Amelia Amaro de Sa – with whom she founded the Congregation of the Franciscan Sisters of Our Lady of Victories on 15 January 1884. The secular powers that governed the island of Madeira at the time were opposed to the founding of new religious institutions. Despite this, Mary's Congregation grew and expanded – establishing schools and missions all over the island.



After the Republican Revolution in October 1910, the Portuguese government suppressed all religious institutes. The Sisters were dispersed and the Foundress, then aged 70, was arrested as an unwanted expatriate and expelled to England. A year later she managed to return and bring together some of the Sisters who had been dispersed. They renewed their vows in secret and lived a clandestine existence. But in May 1916 the local Bishop approved their way of life and asked Mother Wilson to open a pre-seminary school for the Diocese. Within a few months, though, the heroic Englishwoman fell ill and died. She was called from this life on 18 October of the same year.

During her life, the people of Madeira often called Mary Wilson 'the Good Mother'. She cared for them with a maternal love, informed by that perfect Divine Love which seeks the good of all men and women. It is the same love that her daughters, who live in Clergy House, in the land of their Foundress, have brought with them to Westminster Cathedral.

Mary Immaculate

Mary said to Bernadette, *"I am the Immaculate Conception"*

Prayer:

*Immaculate Mary, Mother of God,
You have given your son Jesus – the Son of God
As a light to the world.
You said 'Yes' to God
Help us to say 'Yes' to God in our lives.
Show us Jesus.
Lead us to him.
Teach us to know and love him,
So that we can show we are his followers
In the world today
Amen.*

*Mary Immaculate, pray for us.
Our Lady of Lourdes, pray for us.
St Bernadette, pray for us.*



Reflection on the Immaculate Conception

Daniel Morton (aged 11)

During the month of February, our Prayer Focus in school is Mary Immaculate. We think about Mary Immaculate in February because of the feast of Our Lady of Lourdes on 11 February.



On Thursday 11 February 1859, Bernadette Soubirous was given the job of gathering firewood for her family. She went down to the bank of the river Gave by the town rubbish dump. All of a sudden she started hearing a rustling noise, she turned

around and only saw trees, but then she gazed up at the rock face by the rubbish dump and saw a lady with a beautiful white dress in a cave. Bernadette thought she was seeing things so she rubbed her eyes, but the lady was still there. Bernadette placed her hands on her own rosary in the folds of her dress and began to pray. The Lady also held a rosary and as Bernadette prayed the lady's fingers also moved on the Lady's rosary beads. The mystery Lady vanished after Bernadette finished praying.

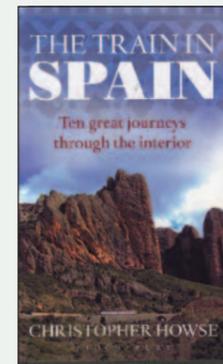
The beautiful Lady was God's Mother, the Blessed Virgin Mary. She appeared to Bernadette 18 times, telling her to pray for sinners and do penance. One day the lady told Bernadette to dig a hole and look for a spring of water, she found just a small spring but as the days went on it grew bigger and bigger. People did not believe Bernadette at first but miracles happened when people began to use the water and gradually people started to believe.

Bernadette asked the Lady who she was and the Lady said she was the Immaculate Conception. Immaculate means clean or without stain and the stain in this case is sin. So the Lady, Mary, God's mother, was conceived and born without sin.

In February we pray for the sick, remembering that people visit Lourdes to the special place at the spring hoping to be healed.

It is a time to reflect upon the deep faith of Bernadette and to pray to and trust in Mary Immaculate, the Mother of God.

A Rare Gift for Telling a Story Journeys Through Spain with Christopher Howse



The Train in Spain: Ten great journeys through the interior

Christopher Howse
Continuum
£16.99. 244 pp

Robert O'Brien

'Spain is the strangest place with which Westerners can easily identify', wrote Christopher Howse at the beginning of his first book on Spain, *A Pilgrim in Spain*, published in 2011. Now he has quickly added a second volume, *The Train in Spain*, and that search for identification continues to be the key to his work. For the Englishman travelling in Spain, the English Catholic in particular, the country provokes feelings of familiarity and strangeness, and meditation on the curious twists and turns of history.

The source of the English identification with Spain comes from its common Roman heritage and the later shared culture of Christendom, though the intervening struggles faced by both nations differed greatly. England faced invasion from barbarian tribes from northern Europe, and later Viking raids, but eventually these enemies were converted and assimilated. Spain, by contrast, was conquered by the Moors who, as Belloc observed, were of all people the most impervious to the Gospel. Only in 1492, under Ferdinand of Aragon and Isabella of Castile, was the Reconquista completed. These periods, Roman and Arab, of Spanish history have left their mark in the lexicon; I would never have guessed that Zaragoza derives from 'caesaraugusta'.

After the Reconquista, Spain became, in the sixteenth century, the most Catholic country in Europe, alongside England. Henry VII of course saw the value of a Spanish alliance against France, and married Arthur, and then, fatefully, Henry, to Catherine of Aragon. Had things gone better perhaps the association with Spain would be far closer today. Nevertheless, the author very subtly finds strands connecting the two countries, such as two curious links to Winchester.

As readers of the author's weekly *Daily Telegraph* articles will expect – and this is a sort of 'Sacred Mysteries on holiday' – Christopher Howse has a rare gift for telling the story beneath the dust of medieval masonry. Minutiae abounds as in Jaca, a walled city on the other side of the Pyrenees from Lourdes, where we observe ironwork from the same hand as the south isle gates of Winchester Cathedral and the Dome of the Rock (in Christian hands during the Crusades, until its recapture by Saladin in 1187): 'One Norman blacksmith made his mark on three martial kingdoms.'

Winchester comes into the story again, in a connection dating from some centuries later. Under the title 'suspected body-snatching at Zafrá' we meet Juana Suárez de Figueroa, Duquesa de Feria, who exercised considerable political power during her husband's life and then lived as a wealthy widow for four decades after his death. There follows an amusing tale of an attempt by nuns from the convent of the Poor Clares to steal her body from the coffin in the night. But what makes this yet more captivating is that the duchess was an English lady, Jane Dormer. She had married Philip II's favourite courtier after Philip's wedding to Mary Tudor in Winchester. With what followed, Jane Dormer chose a good time to emigrate.

To my shame I also found myself learning for the first time about St John of God (1485-1550), the eccentric saint of Granada who was a shepherd and soldier, servant to a Portuguese knight, wall-builder and later bookseller before, hearing a sermon from Juan of Avila, he was converted and became a highly colourful saint. John dedicated himself to serving the sick and the poor, and not without enduring suffering himself, including beatings and homelessness. Eventually John was able to find a position in which he could relieve the suffering of others, working in a hospital founded by Ferdinand and Isabella. He knew enough of human psychology to persuade people to give alms as a favour to themselves, for is it not better to give than to receive? Juan of Avila had taught him that it was the poor and the mocked who were to be envied.

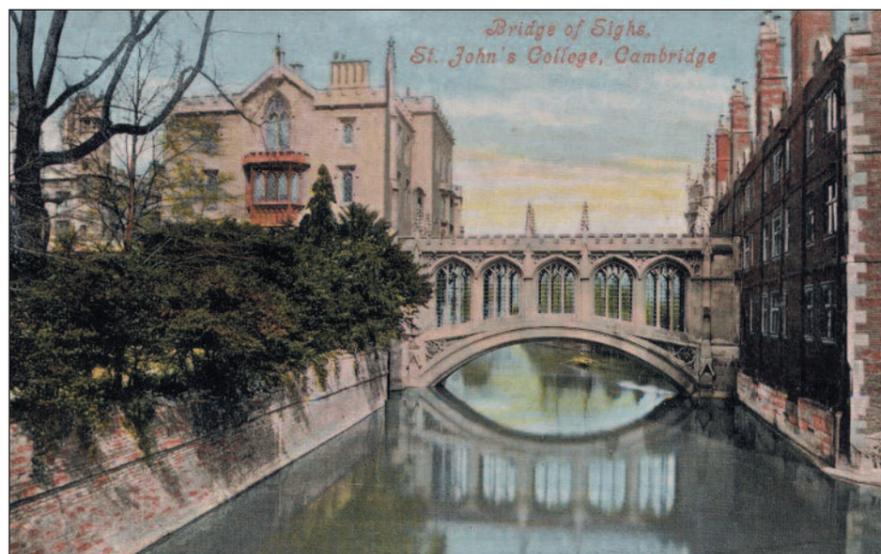
The author does not only find ossified remains of this shared culture, for it is still, though battered by history, alive in Spain. He finds 'at noon the pavements near the church of St John crowded with men in strange uniforms, with riding boots and frogged tunics, some with round patent leather hats peaked at the back.' The explanation is that it is the feast of the Guardian Angels, and this is the policemen's feast day. This is an example of the social unity that can only come from a shared religious faith (as the historian Christopher Dawson argued), and the author finds several living as well as countless historical examples.

Indeed, it is the only way to understand the churches that Howse explores, such as the chapel of the Holy Spirit in Tudela, where the monstrance above the tabernacle was 'the social as well as the visual focus of the chapel, for this place formed the home of a guild that embodied the life of the whole town, the Confraternity of the Most Blessed Sacrament.'

Reading *The Train in Spain* brings to mind Hilaire Belloc's masterpiece, *The Path to Rome*. Like Belloc, the author looks at the world with an artist's eye, though Howse paints with a finer brush, and always with England half in mind. 'The vegetation along the boulder-edged Aragon was like that of a Surrey lane but lusher: hazel and box, bramble and clumps of clover, but with rock roses, too, and Mediterranean lavender.' Like Belloc's excursions in Catholic Europe, this book is about a love of Spain, a country with which an English Catholic can identify but never – like Jane Dormer – feel quite at home.

Robert O'Brien is Deputy Head and Head of Boarding at Westminster Cathedral Choir School.

The white of windy Cambridge



'The white of windy Cambridge courts, the cobbles brown and dry, The gold of plaster Gothic with ivy overgrown...'

Christina White

The Friends Spring season kicks off with a visit to Cambridge on 11 March, at the kind invitation of Mgr Mark Langham who has recently returned to Blighty from Rome. Mgr Mark was Administrator here at the Cathedral for a number of years and has maintained close links with Westminster. He wrote a letter from Rome for the Friends for a number of years – we are yet to persuade him to write from the banks of the Cam.

Our day will start with a tour of Fisher House which is home to the University Catholic Chaplaincy. This year, Fisher House celebrates its 90th anniversary; the Catholic Chaplaincy moved there in 1924. Fisher House was formerly the Black Swan pub and comprises a cluster of buildings that date from the early sixteenth and seventeenth centuries. After Mass we will adjourn to a local hostelry for lunch and then on for a tour of one of the great colleges before Evensong at King's. Cambridge operates a 'park and ride'

system so it is likely that we will be dropped off at a location outside the town before bussing into the centre. This will involve a degree of walking so regrettably the tour may not suit all-comers.

Education at both Oxford and Cambridge was denied to Catholics, post-Reformation, until 1871 when the Test Acts were repealed. It is interesting to note that Cardinal Manning was implacably opposed to Catholics attending both universities – fearing that their faith would be corrupted – and it was only in 1896, four years after his death, that the ban on Catholics attending both universities was lifted on condition that a Catholic chaplaincy was established.

12 Years a Slave is dominating press headlines at the moment for its brutal depiction of the true story of a man kidnapped and sold into slavery. The film has highlighted again the actions of those, in this country, who fought for the abolition of slavery. Prominent among them was the

Whig Charles James Fox who is also noted for his passionate defence of the rights of Catholics and other non-conformists. Fox was instrumental in the passing of the Catholic Relief Act of 1791 and decreed that government had no right to intervene in a 'person's principles'. We will be organising a talk on Fox and others for later in the year.

A reminder to quiz fiends that the first quiz of the year is on 25 February and, date for your diaries, the follow-up will be on 29 April. The Friends newsletter will be posted to all members in early March.

Our congratulations go to Cardinal-designate Nichols. The Friends will be organising a party to celebrate the 'red hat' – please see the newsletter, Twitter and the Cathedral Facebook and website pages for all updates.

Forthcoming Events

25 February 2014: Quiz and Fish and Chip Supper. Westminster Cathedral Hall, 6.45pm. Tickets £15.00

Keep the Date:

14 May: A visit to Stratfield Saye – The Duke of Wellington's Country Estate.

15 September: A visit to the Sandham Memorial Chapel

Please note coach trip prices have risen dramatically this year because of increased prices from the coach companies.

- 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

Thy Kingdom Come

Teaching our Children How to Pray

Joanna Bogle, DSG

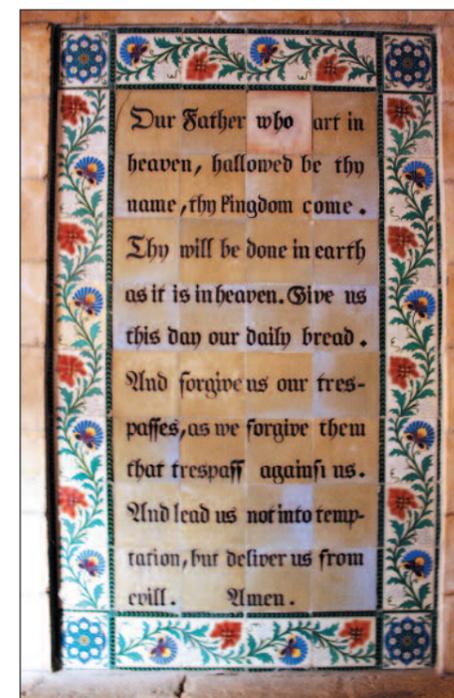
It is grim fact – but one that we need to notice and not try to avoid discussing – that most children in Britain do not know anything much about Jesus Christ, and do not know how to pray the 'Our Father'. And before you say 'Oh well...that's just modern life – get used to it!', please consider an alternative response.

It is not necessary to accept ignorance of Christ as normal among Britain's schoolchildren. It is possible to do something to change the situation. And some of us are doing just that, and with some success. A group based in South London is running a project this year, in which children at London primary schools will be invited to study the Lord's Prayer, to copy it out and illustrate and decorate their work, and to answer some simple questions showing their understanding of it. This follows a successful pilot project last year in which children studied some of the Psalms, producing some beautiful work. And these projects have been given some modest financial support from a Christian charity which brings together Christians from different denominations and which has helped to organise a number of school-based ventures over recent years.

The 'Our Father' project will involve its organisers in a considerable amount of work, but it will be enjoyable and satisfying. The London group running the project is centred on a women's group that is part of the Ordinariate of Our Lady of Walsingham. The Ordinariate was established by Pope Benedict XVI for Anglicans wishing to come into full communion with the Catholic Church, bringing their Anglican heritage of liturgy, music, and traditions with them. London has two Ordinariate churches, at Warwick Street – the Church of the Assumption and St Gregory, just off Piccadilly Circus – and at London Bridge, the Church of the Most Precious Blood in the Archdiocese of Southwark. The Ladies Ordinariate Group also includes members from the Croydon Ordinariate, which meets at the Catholic church in West Croydon.

Pope Francis has urged us all to be evangelistic, to tell people the Good News about Christ. There are a great many ways of doing this – and Westminster Cathedral does an excellent job of evangelisation, partly through its glorious music and by welcoming the many visitors who come in to look around, to sit and soak up the atmosphere, to pray, to reconnect with God.

What other ways are open to us for evangelisation? Prayer is at the core of it all, of course. And then there is the example



of our lives – living as kindly, joyful and decent people who show Christianity in everyday life. There can also be specific forms of evangelising. The Catholic Truth Society has leaflets that explain aspects of the Faith. There are books and pamphlets that can be distributed and shared. And we can support mission initiatives in local parishes.

The 'Our Father' project will, we hope, involve a good number of children at the primary schools in Greater London. Say a prayer for its success. For hundreds and hundreds of years, every generation in our country has known how to pray the Lord's Prayer. In this twenty-first century, for the first time in all our long history, there are great numbers of children in our capital city who do not know how to pray "Our Father, who art in heaven, hallowed be thy name..." Pray that the project opened up by members of the Ordinariate of Our Lady of Walsingham and their supporters will change that.

If you would like to know more about the 'Our Father Project', an email to me via *Oremus* would be a way to start.

THE 'NORTHERN LIGHTS' OVER ENGLAND

*To see what you know that you
Never have seen in the
Whole of your life before
To walk like a child in a
Chamber of lights that belong
To a cold distant land to marvel
To be spellbound where you stand
Disbelief or cloud reflection
Come to mind upon first glance
Then you northwards stare in wonder
It's no urban light no chance
Reflection in a headlamp
Lasers dancing, aircraft beams
No witches' lips, apocalypse
It truly is the stuff of dreams
Above is a curtain of
Candy-floss corals spun
From a fanlight of fairy-tale greens
Rinsed blue on a backcloth of
Eiderdown midnight now
Streaming in arcs like a ribcage of grace
Stunning mysterious and somehow divine.*

Alan Frost

This poem was written when the author unexpectedly saw the Northern Lights and is dedicated to wonder of God's Creation especially as seen in the recent BBC series *Stargazing*.

Mgr Ralph Brown (RIP)

He Had a Love Affair with the Cathedral

On Monday 6 January, Mgr Ralph Brown died peacefully at the Westminster and Chelsea Hospital. Mgr Brown was a well known and much loved member of the Cathedral community for several years and his funeral Mass was celebrated here by the Archbishop on Tuesday 21 January. The homily was preached by Archbishop George Stack of Cardiff, and we reproduce it here with kind permission. We also publish an obituary by Mgr Martin Hayes, Vicar General of the Diocese.

Archbishop George Stack

*"Do not go gentle into that good night,
Old age should burn and rave at the close of day;
Rage, rage against the dying of the light."*

I sometimes thought that those words of the Welsh poet Dylan Thomas would describe Ralph Brown as he came to terms with old age, struggled with physical infirmity and finally faced death. The fact that he died peacefully, surrounded by his faithful friends, and fortified by the Rites of Holy Mother Church were all reflections of the happiness and fulfillment he found in a home dedicated to the Holy Cross.

He could have raged against the indignity of the amputation of his leg and all that signified in terms of restricted mobility, dependence on others and the physical and psychological challenges which it brought.

Rejecting the struggles of a prosthetic leg, and feeling secure with the community at St Wilfred's, Ralph announced he was entering a new phase of his life. Self pity was not to be allowed. Life in a wheelchair was to be another challenge. With the precision and noise, the regime of his carers became yet more opportunities for friendship as he drew them into his larger than life view of the world.

This intelligent and gifted man would have made a success of whichever career he pursued. His army experience in Korea and with his beloved Middlesex Regiment marked him out as a leader of men. His dabbling with a career in the city was cut short when Mgr Derek Worlock presented him to Cardinal Griffin. His ordination to the priesthood began a love affair with Westminster Cathedral where he lived for most of his priestly life. He liked priests. He was a valued member of Clergy House. His Presidency of the Old Brotherhood of the English Clergy was something very close to his heart. In all this time he was successfully pioneering the work of the Westminster Tribunal and developing a worldwide, deepening understanding of the healing remedy of the nullity of marriage. He certainly knew every jot of the Canon Law of Marriage. But it was his passion and compassion for justice and truth and the healing of broken lives which were the hallmark of everything he did.

"The life and death of each of us has its influence on others. If we live, we live for the Lord. If we die, we die for the Lord, so that alive or dead we belong to the Lord." (Romans 14:7)

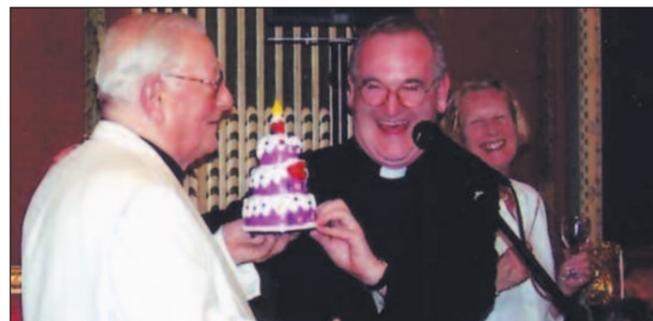
All of us here today are a testament to the effect of Ralph's life on others. His gift of friendship, his ability to link people together and maintain contact with each other. We call it communion. The birthday cards and anniversary greetings. The letters of congratulation or the words of support in a bereavement. All done with military precision on the one hand, but with a sincere and loving heart on the other. His family and friends were an enormous support to him and were

a source of great pride and joy. His coordination of the Pope's visit in 1982 resulted in 'The Friends of the Holy Father'. They, and the Knights of the Holy Sepulchre, testify to the energy, efficiency and enthusiasm he brought to the work of these organizations. The Polish community honoured him, too, with the Order of Merit because of his work for them. Many of us never learned the distinction between the word 'pilgrimage' and 'holiday' in the journeys he led with these organizations and the adventures they shared.

But now I must obey the request, or was it the order, which he gave me in the instructions attached to his will. I quote: "... it would obviously be appropriate to mention purgatory in the homily. Please read this passage from *To be a Pilgrim* by Cardinal Hume."

"Judgment is whispering into the ear of a merciful and compassionate God the story of my life which I have never been able to tell. Many of us have a story, or part of one at any rate, about which we have never been able to speak to anyone. Fear of being misunderstood. Inability to understand ourselves. Ignorance of the darker side of our hidden lives, or just shame, make it very difficult for many people. The true story of our life is not told, or only half of it is. What a relief it will be to be able to whisper freely and fully into that merciful and compassionate ear. After all, that is what he has always wanted. He receives us, His prodigal children, now contrite and humble, with an embrace. In that embrace we start to tell him our story and He begins that process of healing and preparation which we call Purgatory". (*To be a Pilgrim* by Basil Hume pp 228-229)

Thank you, Ralph, for the gift of yourself. Thank you for sharing so much of your journey of faith, your passion for justice, your gift of friendship, your example of priestly life, your embrace of the cross and your joy of living. Bishop John Crowley's words at the funeral of Cardinal Hume in this Cathedral are appropriate today too. "If such is the gift, what must God the Giver of that gift, be like?"



The then Bishop George Stack with Mgr Brown at the latter's 75th Birthday Celebration

His Company Was Always Enjoyable

Mgr Ralph Brown (1931-2014)

Mgr Martin Hayes



A man who loved people and enjoyed their company, Mgr Ralph Brown put his sharp mind and warm heart at the service of family, friends, colleagues and the Church. He was truly 'a son of the Church'.

Kind, generous and hospitable, his company was always enjoyable, and his infectious laugh fondly remembered. He embraced life and gave and received much love. His family will remember gatherings at Christmas over the years, when Ralph would bring his roulette wheel and act as banker once lunch was over and a period of rest observed. Winnings were donated at his request to the charity 'Crisis at Christmas'. He is also remembered for his ability to make a good cocktail, favouring Margharitas. He was also interested in history, latterly focusing on the Plantagenets, while maintaining an interest in all things military.

The third child of John and Josephine Brown, Ralph was born on 30 June 1931 in Warsenaar in the Netherlands. Schooling took place at St Aidan's, Grahamstown in South Africa and from 1946-49 at Highgate School. In December 1949 he was called to national service and joined the Middlesex Regiment. In 1950, he was sent to Korea, where he was wounded and hospitalised.

He entered Allen Hall, the seminary of the Diocese of Westminster in Ware, Hertfordshire, in 1953 to study for the priesthood. His gregariousness, good humour and sheer energy became evident. He was ordained to the priesthood on 23 May 1959 in

Westminster Cathedral by Cardinal Godfrey. After ordination he was sent to Rome to study for a doctorate in Canon Law. In 1963, he returned to the Diocese to take up his appointment as curate in Bushey. After a relatively short period of pastoral ministry he was to spend the rest of his ministry in administration and teaching, mostly in the Westminster Metropolitan Tribunal where he began a very fruitful partnership with his great friend, the late Mgr Edward Dunderdale. From 1964-1971, Mgr Ralph served as Vice Chancellor and Vice Officialis of the Diocese of Westminster, then as Officialis 1971-77. On his appointment as Archbishop of Westminster, Basil Hume appointed Mgr Ralph Vicar General. He served in this post until 2001. He continued to serve as Judicial Vicar until his retirement on 30 June 2006.

The 1960s and 70s had seen important developments in the field of matrimonial jurisprudence which opened up the possibility of people in broken or irregular marriages bringing petitions for annulment before diocesan tribunals. He was very much at the cutting edge of these advances and the Westminster Tribunal helped to train canonists from abroad. His book *Marriage Annulments in the Catholic Church* was to be an important reference work for many canonists. He also gave some time as lecturer in Canon Law at Allen Hall.

He was prominent in the work of the Canon Law Society of Great Britain and Ireland which was to play an important role in the revision of the *Code of Canon Law* when it advised the Bishops' Conference then considering their responses to the various schemata sent from Rome. He took a major part in the translation into English of the new Code in 1983 and was pivotal in the preparation and publication by the Society of a *Commentary on the Code of Canon Law*. He became Secretary then President of the Society, in which capacity he travelled the world extensively. Since 2006, he served as the Judicial Vicar of the Oslo Tribunal. He also served as the canonical consultant

to the Polish Catholic Mission to England and Wales. For outstanding service Mgr Ralph was awarded the honour of Commander of the Order of Merit of Poland in 2008. Until shortly before his death he was still editing the Canon Law Society of Great Britain and Ireland's Newsletter.

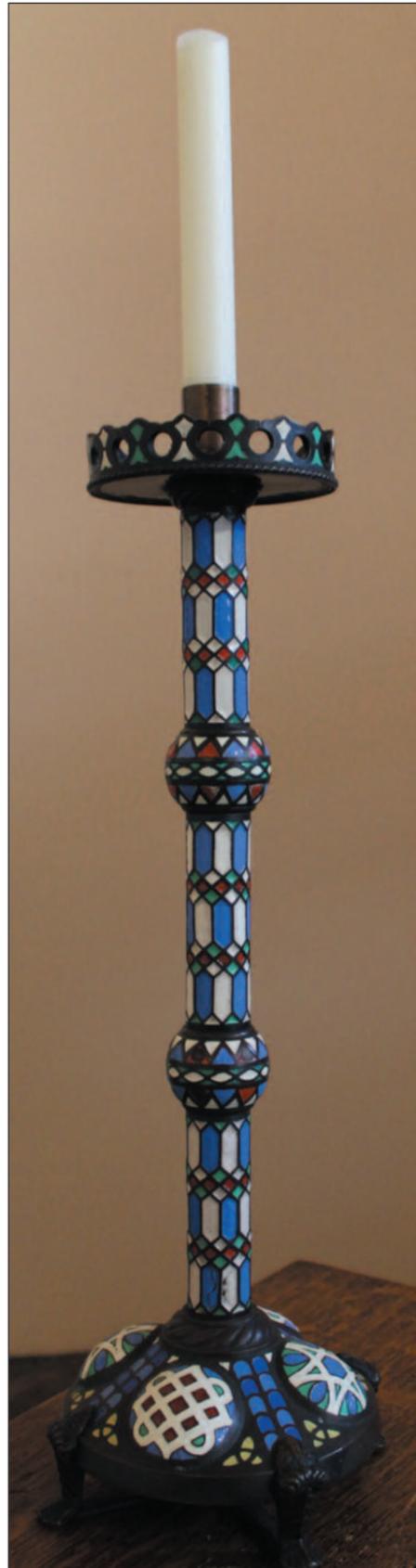
He was appointed national coordinator for the Papal Visit of Pope John Paul II to our countries in 1982. Mgr Ralph worked with numerous people, mainly volunteers, inspiring them with his energy, enthusiasm and attention to detail.

In 1984, Mgr Ralph celebrated the Silver Jubilee of his ordination with four generations of the Brown family, including his mother (then nearly 90), his father (88) and his brother Norman and sister Lydia (now deceased) and their children and grandchildren. His Golden Jubilee was celebrated in 2009.

In the course of all his appointments Mgr Ralph proceeded through the three ranks of Monsignor (Chaplain to His Holiness, Prelate of Honour, then in 1999 Protonotary Apostolic) and he was also honoured with election to the Old Brotherhood of the Secular Clergy in 1987 and went on to become Secretary then President. Other honours and distinctions came his way from international and learned bodies in recognition of his work.

Mgr Ralph was an active member of the Knights of the Holy Sepulchre, having joined in 1984 and becoming a Commander in 1991. He was also a member of the Friends of the Holy Father. He generously gave of his time to individuals and organisations seeking his advice, and at heart he remained a faithful and devoted priest. He was an indefatigable worker and he did not rest until he had accomplished work in hand. He did not allow problems leading to, and following, major surgery to dampen his spirit, and did not want the spirits of friends affected either. He remained cheerful and busy. He will be mourned by his many lay and clerical friends, and his focus, energy, enthusiasm and compassion will be missed too. May he rest in peace.

The Candlesticks of St Andrew's Chapel



The Chapel of St Andrew and the Saints of Scotland was unveiled on the Feast of St Andrew, 30 November, 1915. The donor was the fourth Marquis of Bute, a wealthy and influential Scottish Catholic nobleman who paid £10,000 for the complete decoration of the chapel and employed his own architect, Robert Weir Schultz – known as Robert Schultz Weir after the outbreak of the 1914-18 War. As a designer, Schultz was a pioneer in Byzantine studies and a leader of the Arts and Crafts Movement, and the design of the Chapel reflects these two influences.

The six altar candlesticks are of bronze decorated in a Harlequin style with coloured enamel. They are all different and were made by Harold Stabler at a cost of £189-7-0d. Close inspection reveals that the feet are in the shape of little fish, reflecting the 'sea' theme of the marble pavement of the Chapel with its 29 inlaid sea creatures, reminding us of St Andrew's occupation as a fisherman. Harold Stabler also made the bronze reliquary for the relic of St Andrew, which is set into a niche at the base of the large beaten copper cross above the altar. *PR*

Photos – Oremus

Cathedral History

A Photographic Record

The Lady Chapel – 1903



This photograph shows the Cathedral Lady Chapel in 1903. As the great Cathedral which he had founded neared completion, Cardinal Herbert Vaughan became apprehensive that it would fail to attract a sufficient congregation, bearing in mind its size and the limited number of Catholics living in the immediate area. He therefore envisaged closing neighbouring Catholic churches and transferring their congregations to the Cathedral.

In this he was only successful with the mission chapel of St Mary's, Horseferry Road. Against the wishes of its congregation and parish priest, the last Mass was held there on 15 March 1903, and the Lady Chapel of the Cathedral was partitioned and curtained off from the rest of the building (which was still in the hands of the builders) to receive the parish of St Mary's. As shown in the photograph, they brought with them their Stations of the Cross, mission crucifix, pulpit, confessionals, statues and seating. The first Mass was held for St Mary's in the Cathedral Lady Chapel on the feast of St Joseph, 19 March 1903. *PR*

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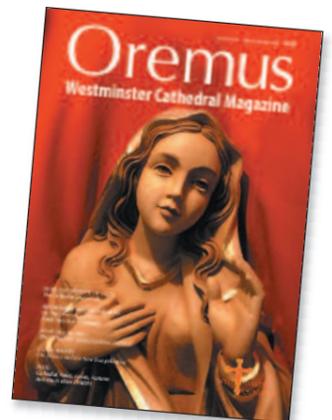
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February

2014

"Do not be depressed. Do not let your weakness make you impatient. Instead, let the serenity of your spirit shine through your face. Let the joy of your mind burst forth. Let words of thanks break from your lips."

St Peter Damian



The Month of February

Although the Latin root of *Februarius* means 'purification', celebrations of the festival apparently became rather wild in late antiquity. Bede tells us that in this month – *sol monath* – our pagan ancestors offered cakes to their gods. Both traditions of course reflect the yearning for new life and light after the winter months. For us, the Feast of the Presentation of the Lord – upon which all candles to be used in the forthcoming Church year were blessed – has the same hopefulness.

3.30pm Solemn Vespers and Benediction *Full Choir*
Magnificat secundi toni *Malcolm*
Intende voci orationis meae *Elgar*
Organ: Pièce Héroïque
(*Trois pieces*) *Franck*

4.45pm Organ Recital
Peter Holder *Westminster Abbey*

10.00am-2.00pm Cathedral Bazaar (Cathedral Hall) An opportunity to donate unwanted Christmas gifts and buy for this year from the many different stalls selling good quality items. There will be a tombola, and lots to eat and drink. Raffle tickets are still available. Anyone with goods to donate or who is willing to make jam or bake or run a stall, please contact Mary Maxwell on 020 7798 9181 or email marym@rcdow.org.uk

MONDAY 10 FEBRUARY
St Scholastica, Virgin

TUESDAY 11 FEBRUARY
Our Lady of Lourdes
World Day of Prayer for the Sick

FRIDAY 14 FEBRUARY
(*Friday abstinence*)

Ss CYRIL, Monk, and METHODIUS, Bishop, Patrons of Europe

SATURDAY 15 FEBRUARY
Feria or

Saturday of the BVM
6.00pm Visiting choir: Amici Coro.

SUNDAY 16 FEBRUARY
SIXTH SUNDAY IN ORDINARY TIME

10.30am Solemn Mass *Men's voices*
Missa super Dixit Joseph *Lassus*
Benedictus es Domine *Palestrina*
Organ: Prelude No. 1 in C minor
(Op. 37) *Mendelssohn*

3.30pm Solemn Vespers and Benediction *Men's voices*
Magnificat primi toni *Guerrero*
Laudate Dominum *Victoria*
Organ: Fugue No. 1 in C minor
(Op. 37) *Mendelssohn*

4.45pm Organ Recital
Jonathan Lilley *Waltham Abbey*

MONDAY 17 FEBRUARY
Feria or
Seven Holy Founders of the Servite Order

FRIDAY 21 FEBRUARY
(*Friday abstinence*)

Feria or
St Peter Damian, Bishop & Doctor

SATURDAY 22 FEBRUARY
THE CHAIR OF ST PETER
Today, the Archbishop will be formally elevated to the College of Cardinals during a special ceremony in Rome (see pages 4, 5 & 6). Details of the events surrounding the Consistory will be made public closer to the time. Both the ceremony today and also the Mass celebrated by Pope Francis and the new cardinals tomorrow (23 February) will

be broadcast live on Vatican Television (http://www.vatican.va/news_services/television/). Please continue to keep the Archbishop in your prayers as he prepares to dedicate his life to even greater service of the Holy Father and the universal Church.

SUNDAY 23 FEBRUARY
SEVENTH SUNDAY IN ORDINARY TIME

10.30am Solemn Mass *Full Choir*
Messa a 4 voci da capella (1651)
Monteverdi
Cantate Domino *Monteverdi*
Verba mea *Shütz*
Organ: Præludium in G minor
(BuxWV 149) *Buxtehude*

3.30pm Solemn Vespers and Benediction *Full Choir*
Magnificat tertii toni *Victoria*
O sacrum convivium *Guerrero*
Organ: Organ Solo (Glagolitic Mass) *Janáček*

4.45pm Organ Recital
Peter Stevens *Westminster Cathedral*

FRIDAY 28 FEBRUARY
(*Friday abstinence*)

5.30pm Mass of Welcome for Cardinal Nichols More details will be available closer to the time, but at the 5.30pm Solemn Mass today we will welcome back to the Cathedral our new Cardinal! Also, the Cardinal will celebrate a Mass of Thanksgiving at the Cathedral on Sunday 2 March at 10.30am.

A NEW PLAY! The King Must Lie
WEDNESDAY 26 FEBRUARY and
FRIDAY 28 FEBRUARY

The final resting place of Richard III is the subject of Fentiman's new play THE KING MUST LIE. Come along and find out if he was a villain or an angel, where he would like to be buried, and what really happened to the Princes in the Tower. All the disruption has disturbed him and he walks the earth again! Performances will take place in the Cathedral Crypt, beginning at 7.30pm. Tickets costing £8 will be available on the door.

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.

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.

From the Registers

Baptisms

Byron Bell
Frean Dalope
Leonardo Davies
Oliver Neves
Hector Arias Thornton

Confirmations

Pedro Diaz Ferran
Alejandro Martinez
Juan Montoya Ramirez
Gerald O'Sullivan
Davide Quagliola
Nicholas Wyatt

Grace Ayodele
Marie Camberfort
Maria Forero Becerra
Diana Hamoud
Benedicta Iseghohimen
Mutsuki Maw
Giorgia Polizzi
Susan Rodrigues
Katherine Sheehy
Maria Tomsky
Amy Wright
Gemma Wright

Funerals
Patrick Flood

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.

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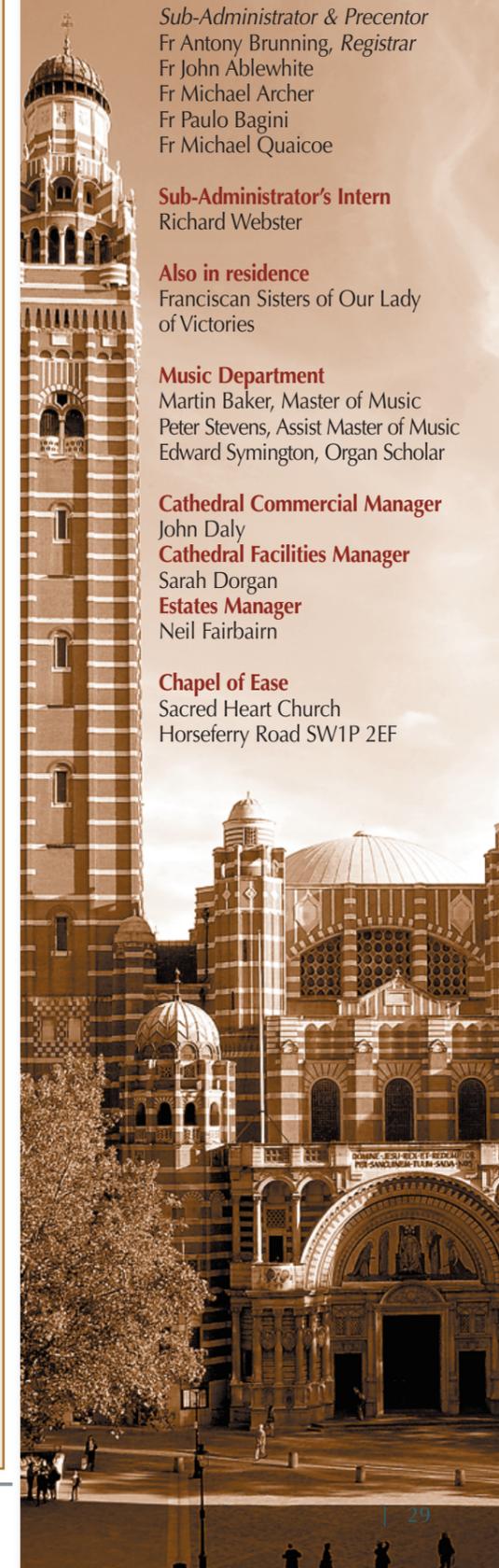
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Rievaulx Abbey: A Jewel of the North

Noel Cahill



If you are ever travelling over the Hambleton Hills in North Yorkshire on the B1257 out of the market town of Helmsley, watch for a signpost to Rievaulx Abbey. It will be well worth your while to take time out to go and visit this beautiful and tranquil place.

Rievaulx Abbey sits in a valley at the bottom of the Hambleton Hills beside the River Rye. The remains of Rievaulx Abbey are some of the most spectacular monastic ruins in England. Just to sit down for a while and absorb the peace and tranquillity of this place is so infectious; it is something to take home with you.

Rievaulx was the first Cistercian monastery in the north of England and was established by twelve monks who were sent from Clairvaux in Northern France in 1131. A large tract of land in Yorkshire had been donated to the order by Walter Espec, a wealthy landowner. The Cistercians already had a monastery in Waverly in Surrey not far from Guildford. They believed in working the land by themselves, which was mainly sheep farming; but success was such that they soon found they needed help, so they established the first lay brothers' community.

Lay brothers (or 'conversi') were usually illiterate and they were forbidden education, but they had to make a vow of obedience to the abbot and lived by the rules of the order. They were unpaid but their reward was being part of the monastic life.

The Cistercians lived a very austere life and were known as the white monks because they wore rough undyed garments and no underclothes except when travelling. It can get very cold in Yorkshire!

They expanded very quickly across Yorkshire and set up what they called Granges, which were out-farms. These were supposed to be no more than a day's travel from the Abbey but even that had to be revised and extended. Because of their success it is estimated that in their heyday there were as many as a hundred and forty monks and about five hundred lay brothers in Rievaulx.

Economic downturn is nothing new and Rievaulx like many other monasteries had borrowed heavily against future income to build and buy more land. However, a serious illness among sheep destroyed the wool trade and they found themselves with bills they could not pay. By the fourteenth century they were in financial trouble and by 1532 there were only about twenty monks left.

The Abbey was dissolved in 1538. Now all that is left is the shell of what was once a very large and proud Abbey.

The east end of the church was rebuilt in 1225 in Gothic style. The seven bays of the north and south transepts which are Romanesque in style, together with the stepped lancet windows in the east wall behind the high altar and the arch over the crossing, all stand to full height.

The nave is now just a ruin, and a door by the crossing will take you into the cloister. Here you will find the ruins of the library and next to that the chapter house where the Abbot and his monks would meet to discuss spiritual matters. They would be disciplined for neglecting their duties.

From the south transept above the chapter house ran a passage between the chapel and the monks' dormitory, which was above the day room. The day room was the only room where the monks could meet and talk freely without breaking their vow of silence. This passage allowed the monks access to the church for the first service of the day, which was at 2.30am.

After a period of readings and prayer they returned to bed for a short while but were woken again at sunrise for more prayers. They then attended Mass, after which they had breakfast in the refectory. It consisted mainly of bread and ale. Following breakfast, the monks would have the daily chapter meeting. They then had a period of study or work, followed by more prayers at midday and dinner in the refectory. The rest of the day was given over to work in the fields. At 6.00pm it was more prayers, readings and bedtime was at 9.00pm.

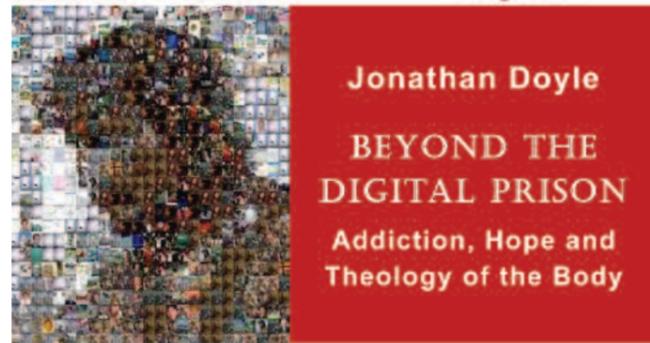
They also had their own tannery at Rievaulx. Monks would normally divert a nearby river to run through the Abbey grounds. It would run by the kitchen, the washhouse, the monks quarters and the latrines; everything was washed back into the River Rye. So the next time you sit down to a nice fat salmon for lunch it might be wise to enquire where it came from.

Women initially were not allowed inside the gates of the Abbey, in case they tempted the monks to sin against chastity. Sometimes, monks were reminded that no man since Adam could ever resist the temptation of a woman!

Rievaulx Abbey is now in the hands of English Heritage.

Noel Cahill LRPS is a Cathedral volunteer and a keen photographer. His wife, Ellen, is also a long serving volunteer at Westminster Cathedral.

10th Annual Theology of the Body Lecture



Tuesday 4 March 2014 at 7pm

Vaughan House, 46 Francis Street, SW1P 1QN

Jonathan Doyle offers hope to all who are concerned about the rising tide of internet pornography. Explaining the science and psychology of addiction, he argues that, in the midst of shame and despair, the human heart still longs for intimacy, love and deep connection. Applying insights from theology of the body, he reveals what we can do to create a counter-culture of life and love.



Registration Essential

Contact Catherine MacGillivray

cathmacgillivray@rcdow.org.uk 020 7931 6064

£5 entry fee will be collected on the door

Diocese of Westminster

fentiman presents:

THE KING MUST LIE

by Sharon Jennings



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tickets £8.00 otd

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