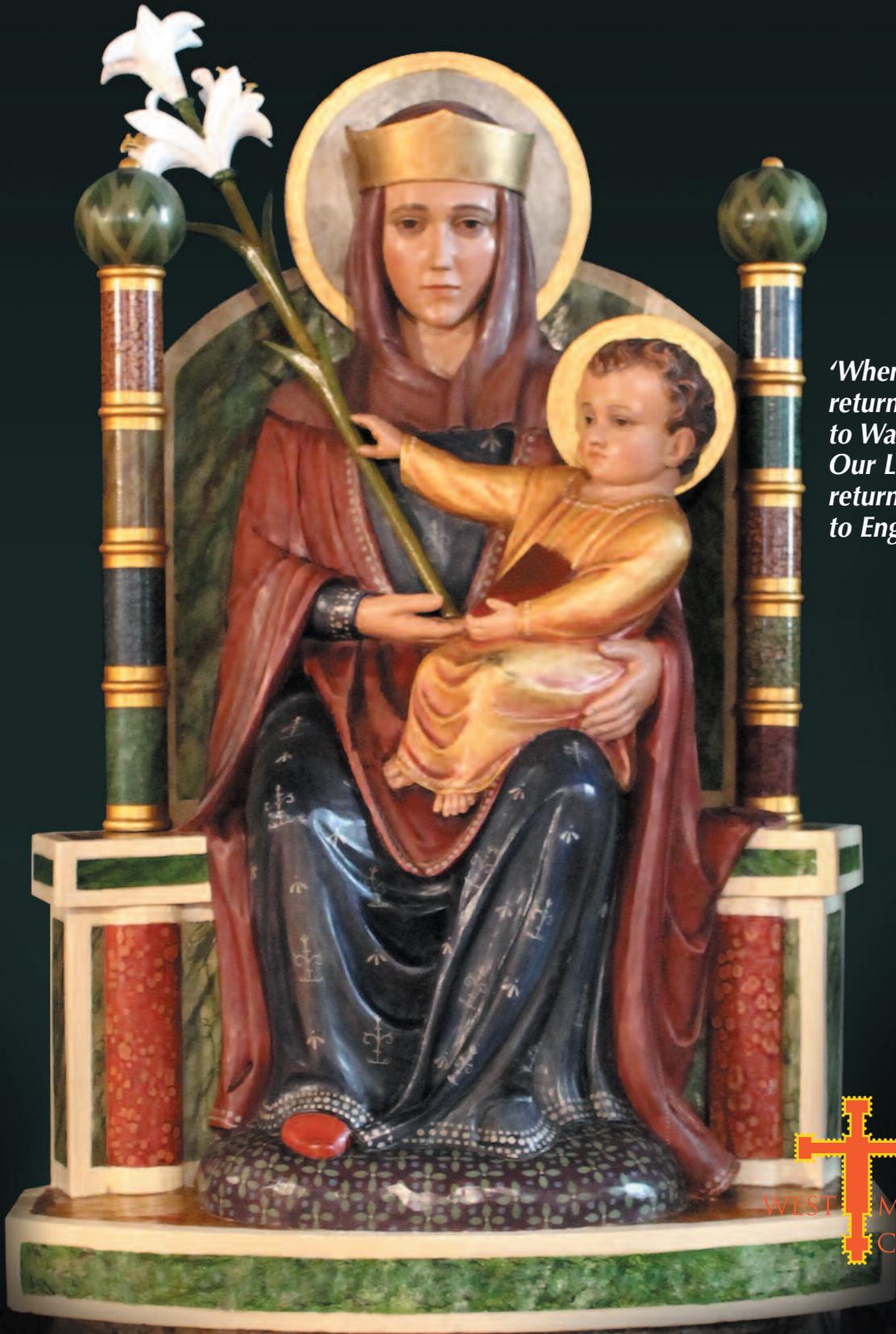


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Westminster Cathedral Magazine



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The Cathedral's statue of Our Lady of Walsingham
 Photo: © Oremus

From the Chairman

Many of the readers of *Oremus* will have been out of London for some time during the summer, and there have been some noticeable gaps in the Sunday congregation during this time. But we look forward to coming back together again in September, suitably refreshed and invigorated by holidays.

In July, I was privileged to lead a Pax Travel pilgrimage to Andalusia, where we visited the wonderful cathedrals in Granada, Cordoba and Seville, and were all overwhelmed by their beauty and by the wonderful intermingling of Christian and Moorish architecture. One of the highlights was a visit to Udeba, where we visited the Carmelite house in which St John of the Cross spent his last days. To have the privilege of celebrating Mass in the chapel where he died was a huge bonus. At the time of writing, I am preparing to leave for Alderney in the Channel Islands, where I am doing supply for two weekends, and am much looking forward to the promised peace and quiet. You can be sure that the next issue of *Oremus* will be full of aspects of Alderney.

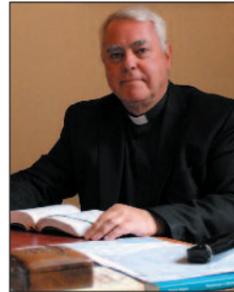
At the end of August, we will say goodbye to Fr Andrew Connick. He very quickly established himself as an active and approachable member of the College of Chaplains. Although we knew we would only have him here for a year, we are sad to see him go and wish him every blessing in his new posting in Hounslow.

In this edition of *Oremus*, Bishop John Sherrington reminds us of the awesome dignity of human life. There is also an article on the Cathedral's statue of Our Lady of Walsingham – her feast is on 24 September.

I hope you've all had a restful summer and wish you every blessing and peace as we enter the month of September.

With every good wish,

Canon Christopher Tuckwell



Killing is not Compassionate: Bishop Sherrington on the Assisted Dying Bill

On 11 September, a Bill to amend rules on assisted dying is set to have its second reading debate. With this issue having the potential to cause a crisis of conscience within the Catholic community, Tim Ruocco sat down with Bishop John Sherrington, an Auxiliary Bishop of Westminster who is also responsible for life issues on behalf of the Catholic Bishops' Conference of England and Wales.



Why does the Church see the issue of euthanasia as being so important?

Every human person is a gift from God and is created in God's image and likeness. Through the scriptures and the tradition of the Church, we recognise that we are to cherish this life and may not deliberately end it. Therefore, the prohibition against killing, 'thou shalt not kill,' is taken strongly in this situation.

Euthanasia means that another person, another agent, perhaps a doctor, can actually kill a person. In principle, the Church argues that every life is precious and is to be protected and that is very much the counter-argument for the promotion of this legislation.

Many people think euthanasia can be a compassionate solution, especially when dealing with the terminally ill. What do you think?

I don't see how killing somebody, or helping them to kill themselves, could ever be compassionate. It goes against justice and treating everybody in a just way. I think true compassion is about caring for a person, supporting them, nursing them and being present at the end of their life.

If Robert Marris' Bill follows Lord Falconer's previous Bill, it will demand that the person must have a prognosis of death in the period of six months before making a decision.

Firstly, it is very difficult to make a prognosis that is accurate because many people have lived much longer after a false prognosis. This is clearly problematic with regards to this Bill.

Secondly, I believe a person must have a firm and settled intent to end their life. Many people who go through illness become depressed, and it is the depression that must be treated as a matter of primary importance.

I think it's important to remember that suicide was decriminalised in 1961 so that people who attempted suicide were not prosecuted through the judicial system and sent to prison. Instead, they would get the opportunity to receive treatment and care.

How does the concept of 'Living Wills' complicate this situation?

A Catholic may write a living will, but it must contain the right principles about protecting life. However, it is recognised that there is no obligation to pursue medical treatment when it no longer has any effect. This also applies when the treatment harms the patient, or when the risks or burdens of the treatment outweigh the likely benefits.

Catholic doctrine says nothing about ending a treatment; on the contrary, we are saying that in appropriate circumstances, taking into account the whole person, you can end a treatment if it is futile.

What role can the laity have in defending human life?

It is important to recognise the wonderful work done by Catholic doctors, nurses and health care professionals. By the love and care that they bring to the patients in their charge, they actually defend the sanctity and value of human life. So, I first want to acknowledge all the health care professionals who are protecting the dignity of human life.

Secondly, on this particular issue, I encourage you to write to your MP, or pay them a visit at a surgery, and explain your concerns and the reasons why the laity would be opposed to this Bill.

Also, I would like to emphasise the importance of prayer. Everyone can pray for the protection of human life, which is very important.

Finally, I want to encourage discussions about death as part of life. There is a lot of fear surrounding death, and the concept of dying. And when we're afraid, we can be quiet. I want to encourage a conversation about death and the way we prepare for death, as well as the appropriate care in that situation.

You have been bishop here now for a number of years. Do you find it challenging? Do you still find time for study and prayer?

First of all, I want to say that prayer becomes more and more important for a bishop. There are so many situations, for which I want to thank God, as I visit parishes and schools within the Diocese. I see the wonderful Catholic life that is being lived in many places.

There is great generosity and dedication of people to their faith, to their church community, and the way in which they reach out to those who are poor. This comes by the way of food banks, looking after the elderly, and nurturing lots of activity with young people. I want to celebrate that and thank God for that in prayer. But also in prayer, I want to recognise the many situations where I don't have the answer.

Human relationships can become entangled and this is when I personally look to Our Lady the Untier of Knots, the lovely image that spoke to the Pope when he was in Augsburg in Germany many years ago. It shows Our Lady untying bands of cloth that had all got tangled up, helped by little angels. It reminds us of the words of St Irenaeus, who said that whilst Eve tangled things up, Our Lady helped to untangle them by being the bearer of Christ. So I ask the intercession of Our Lady the Untier of Knots for many of the complicated situations I face, and see people facing, as a bishop.

In this wonderfully diverse and large Diocese, I'm encouraged by the life of faith that is lived out in so many ways.

As for study, usually most of my study is focussed on delivering a sermon or giving a talk, so it's focussed on the task in hand. This is part of my life, and I enjoy it.

You were recently quoted as saying, 'There's an important dimension to being human and that is that we have to surrender at times.' Could you elaborate on this?

A lot of focus is placed on self-determination and autonomy, and yet surrender is part of life. The ending of a friendship, the death of a spouse, or the death of a child, are terrible tragedies, but there comes a point when the person must let go and try and entrust the situation to God. So, by surrender, I mean emotionally and physically, we have to let go of dimensions of life that we'll never be able to recreate.

Spiritually, we are also invited to trust in God and let go, in this way. The ultimate surrender is death. On the cross, Jesus prayed, 'Into your hands, Lord, I commend my spirit.' That was a final surrender to the Father's will and in the same way, I would suggest, that letting go and surrendering is a part of human life, and also is a pathway to the true love of God.

If the proposed Bill is successful, will life in this country get difficult for Catholics?

If that legislation is passed, there will be challenges to doctors who may be asked to prescribe the means by which a person ends their life. There will be a challenge possibly to the way we provide hospice care and palliative care. So in fact, there will be many challenges to both individuals and institutions, and it would be imperative to include a conscientious objection clause, so that a doctor would not be forced to go against what he or she believed is right medical practice.

Please write to your MP to voice your concerns about the Assisted Dying Bill. For more information and contact details visit: www.catholicnews.org.uk/assisted-dying-bill

Custodi Nos, Domine: The Cathedral Stewards



This image shows four of the many Cathedral stewards. It was taken following a recent Sunday Mass.

Among the many volunteer roles that are necessary for the good running and conduct of services and events in the Cathedral are those undertaken by the team of stewards, whose appointment and duties are coordinated on behalf of the Administrator by Patrick Somerville.

The role of the stewards differs from that of ushers and collectors, in that they are engaged to supplement the team of uniformed security officers who control and protect the Cathedral, the clergy, worshippers, visitors and other users during normal times. The stewards attend when there is a need for additional personnel to provide security, comply with fire regulations, manage large crowds and control seating arrangements. These occasions include major liturgical ceremonies, Christmas and Easter services, which attract large crowds, special occasions such as papal visits and ecumenical gatherings, and concerts and performances, held to celebrate musical anniversaries, new compositions or the work of great composers, under the guidance of the Master of Music and the Cathedral Choir School.

The job of the Cathedral Steward is therefore to be a welcoming presence, but identifiably there to advise, guide and maintain order, to be observant and respond to any untoward behaviour or incident. This may be a person who becomes ill, or one who is showing signs of mental illness or being disruptive, or simply inebriated or argumentative, or determined to cause disruption, lead a demonstration, or invade the sanctuary so as to disrupt services. There have been examples of all such incidents, fortunately not too frequent.

Therefore, our stewards must be people of adequate physical and mental capacity with some experience and ability of dealing with difficult people. They are required to be able to explain any restrictions on movement that are imposed, for example to stop people moving furniture to their liking and prevent the crossings being blocked by persons

standing in front of the seated congregation (that annoys them, of course!), and thereby obstructing the distribution of Holy Communion and infringing the fire prevention and evacuation rules. Stewards must essentially be able to remain calm in any emergency and follow the procedures to safely evacuate worshippers from the Cathedral if required.

Apart from major ceremonies and events there are on most Sundays large numbers of people attending Masses, and often many overseas visitors whose movements also need to be controlled to prevent disruption to services. Therefore, a few stewards are required to assist on a regular basis.

Comprehensive briefing instructions have been prepared and issued to stewards who are identified by wearing distinctive stewards' badges.

Regular worshippers will be familiar with the stewards and it is one of the much appreciated aspects of attending the Cathedral that a system of control is in place that is in the main unobtrusive and effective. For example, stewards are schooled to be discreet and not to cross the Cathedral during services unless absolutely necessary, and preferably only when the congregation are standing, which reduces distraction. Similarly, the public are discouraged from doing so during services.

Service as a Cathedral Steward is demanding and it can sometimes be upsetting when people adopt self-righteous attitudes, such as claiming that, as Catholics, they can do whatever they like in church without restriction. It calls for firmness and a lot of patience, and being the subject of complaint on occasion. Nevertheless, we should take note of the advice given by Pope Francis when speaking to counterparts who serve in St Peter's Basilica:-

'Jesus calls us to bear witness in our lives to the humility, simplicity and spirit of service that He has taught us. In your daily work too, you have the opportunity to emulate these

characteristics of the Son of God, who "did not come to be served, but to serve." He went on: 'Your service consists in receiving and accompanying the different personalities who have their first contacts with this House (of God) and receive their first impressions. As stewards, useful for this purpose are gifts of courtesy and cordiality, useful in making people feel at ease. These human qualities find their most authentic root in a life animated by faith, which gives witness of evangelical coherence without staining it with a worldly attitude.'

These sentiments are translated into action by the team of stewards who obtain their instructions from Fr Alexander Master, the Cathedral Sub-Administrator and Precentor. He is responsible for preparing the 'Special Service Details' and specific requirements for all such events and ceremonies held in the Cathedral, consulting with the Coordinator of Stewards as to the numbers required, and receiving reports after the events.

Fr Alexander says, 'The Cathedral is very fortunate to enjoy the consistent and impressive support of the team of stewards. They make a critical contribution to the reputation of the Cathedral, especially for the high profile ceremonies and special events that happen here with increasing frequency. We receive many compliments to that effect and we warmly thank the stewards for their dedication and service.'

Obviously when papal visits, or the like, occur, the Stewards' Coordinator engages with other organisations for

support. In 2010, when Pope Benedict XVI visited Westminster Cathedral, a total of 65 stewards, including, Catenians, Knights of St Columba and the Catholic Police Guild, secured the Cathedral Estate and managed the crowd. Some stewards never saw anything of the ceremony due to their duties – that is the nature of the service. On many other lesser occasions the duty hours are extended to cover an hour or more before the event and sometimes afterwards. Perhaps I could just mention the photo-calls when Cardinal Nichols generously stays on the Piazza and has his photograph taken – a thousand times!

Patrick Somerville, who has coordinated the Cathedral Stewards for at least a decade, says, 'Serving as a Cathedral Steward is a great privilege and a demanding role. We have had a very dedicated team. However, as individuals get older their ability to sustain long sessions patrolling the Cathedral diminishes, and so we are in need of new people, younger men and women with the right skills and motivation, to join our team and share the load.'

When *Oremus* readers next visit the Cathedral, do not expect to see hordes of stewards: they are discreet, but they are likely to be there, and you may be assured that your security and enjoyment of a peaceful experience in God's House is in their care.

This article was written by a member of the Cathedral Stewards' Team. If you would like to volunteer as a Cathedral Steward, please contact Patrick Somerville via Cathedral Clergy House Reception.

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Nothing but the best for the Lord: New Altar Frontal and Tabernacle Veil

Richard Hawker



Those of you who are regulars at the Cathedral may have noticed, in the Blessed Sacrament Chapel, in this post-Easter season, that there hangs there a new green altar frontal and tabernacle veil.

Why is this? After white, green is the next most used liturgical colour. It can, therefore, with the wear and tear that comes of being changed regularly, start to look a little shabby and tired. The previous set had approximately four different damask patterns, with four different shades of green in it.

Some may wonder why all this is necessary in the first place: the tabernacle itself is stunningly beautiful and encased in silver gilt, and the altar is of fine stone, why can they not be exposed for the glory of the Lord, present in the sacrament of his love? The Church continues a tradition which pre-dates her by some millennia: the custom of the Jewish Temple was that the Holy of Holies had hanging before its doorway a veil which we hear was torn in two from top to bottom during the Lord's Passion, and a tabernacle veil usually bears a split which, on a practical level allows ease of access to the door beyond, but symbolically reflects this tearing, showing how close Christ is to us still.

The Old Testament is full of descriptions of the costly materials that were used to build the home for the Ark of the Covenant, when Israel was travelling in the desert. The tablets of the Ten Commandments were borne in a box of acacia wood, with angels on top. No mean achievement in the middle of the desert, and this use of the finest things continued with the building of the two temples: nothing but the best for the Lord. And this philosophy continues in our Cathedral: 'Solomon I have surpassed thee', Justinian said on completing the Hagia Sophia. Only the best we can give is good enough for God, and a kind donor, therefore, gave money to have a new veil and frontal made.

This is where I and the company I work for come in. I work for Watts & Co – a 141-year-old company of church furnishers, tucked away at the far end of Victoria Street, behind Westminster Abbey.

How does the process of creating an altar frontal and tabernacle veil work? It can be a very laborious job: there is no such thing as a standard shade of green, or purple, or red, or even of white. The light in a building, together with its atmosphere, and the tastes of those who decide on the fabrics and furnishings of a church all play a significant part. What is most important is that a harmony of style is maintained.

In the Cathedral, this is manifested in the house style, which has always been 'Roman' – what are often called fiddleback vestments, together with frontals which are generally made in the Roman style: a damask, with braid laid on to it, rather than excessive ornament: quite simple; the solemn and festal sets excepted. Why has this Italianate, Roman style been maintained? The English Church has always seen the importance of unity with St Peter, and this is expressed in many ways, even down to something so basic as the shape of vestments and hangings used in the mother church of English Catholics. Now, it is true that the Cathedral has always had Gothic shaped vestments as well, of the highest quality, and it is in both these traditions that the veil and frontal have been made. Despite its Roman shape, the pattern of the damask, known as Fairford, is an English pattern, drawn in the 1890s, and based on a fabric found in a portrait of Richard III from 1470, and therefore continues the tradition of fusing English and Roman styles.

The colour is a bright, spring-like green, providing a contrast to the white that is also used so often on that altar: ferial green lifts the chapel and gives colour and freshness to the chapel, and we hope by association, to prayer.

Richard Hawker works for Watts & Co and is also a Cathedral altar server.

When England returns to Walsingham: Our Lady will return to England

The Cathedral's statue of Our Lady of Walsingham has an interesting story surrounding it, which, were it not for a missing lily, might have remained lost in the mists of time...

Antonia Moffat



It seems that there were at least three statues of Our Lady of Walsingham sculpted between 1947 and 1954. Pius Dapre of Burns, Oates & Washbourne was the sculptor of all three. He was one of twin brothers who worked for the company, along with their father, Anton Dapre, who originated from the Austrian Tyrol and was head wood carver for over 40 years. Anton Dapre sculpted, in oak, one of the very first contemporary statues of Our Lady of Walsingham in 1937. He ensured that all the symbolic details were included as per the 1534 Walsingham Priory seal.

It is important to note that Cardinal Bourne declared Walsingham the National Shrine of Our Lady in England in 1934. Our Lady of Walsingham was crowned on the Pope's behalf by the Apostolic Delegate in the Priory grounds at Walsingham on 15 August 1954 – a Marian Year. On 29 May 1982, John Paul II honoured the statue on the altar at his own personal request during Mass at Wembley Stadium. The presence of the statue underlined the importance of Our Lady's Shrine in Walsingham for the life of the Church in England.

The statues of Pius Dapre

Martin Gillett, as a gift to Pius XII, commissioned the first statue in 1947. The gift followed conversations Gillett had with the Holy Father about Our Lady of Walsingham. The British Forces presented the statue to the Pope in 1947. The carving was in English Oak. The Holy Father promised to keep the statue of Our Lady of Walsingham on his desk as a reminder to pray for the conversion of England. At the base of the statue are the words: 'Our Lady of Walsingham, pray for England.' We might wonder where this statue is today?

The second statue was commissioned by Cardinal Griffin in 1954 – as previously mentioned, a Marian Year. It was also a Jubilee Year for the Shrine of St James in Compostela, Spain. It was to be given as a gift from the Church in England and Wales to the Cathedral of Compostela. It was Cardinal Griffin's desire that the people of Spain would pray for the conversion of England.

Cardinal Griffin blessed the statue on Thursday 25 March 1954 in Westminster Cathedral's Lady Chapel, just before the evening Mass of the Feast of the Annunciation – the patronal feast of the Shrine of Our Lady of Walsingham.

The statue remained in the Lady Chapel until July, when Archbishop Godfrey of Liverpool took it to Compostela during the National Catholic Pilgrimage. This national pilgrimage, to both Compostela and Fatima, was part of the Marian Year celebrations. The second statue of Our Lady of Walsingham was not immediately installed at Santiago, to the disappointment of the English pilgrims. An official had locked it away! One of the pilgrims, Bishop Craven, had to withdraw from the event, which continued on to Fatima. He remained in Compostela though, to officiate at the installation ceremony the following week. A beautiful ceremony was arranged and the statue carried in solemn procession. Cardinal de Arriba y Castro, Archbishop of Tarragona, presided over the installation. Today, if you go on pilgrimage to Santiago de Compostela, you will find this statue of Our Lady of Walsingham in the Chapel of St John.

I wonder if we in Westminster might one day resurrect this special relationship with the Shrine of St James in Santiago? I'm sure that many of today's pilgrims, both from the UK and further afield, have no idea why Our Lady of Walsingham sits so majestically there, or of the message she was asked to proclaim, 'Pray for England!'

The third statue

The most stunning of all the statues is our Westminster Cathedral one. Its beauty, majesty and presence are outstanding! Sadly, we have little information as to its origins and no record of when it came to the Cathedral, or when it was actually blessed. It is likely that it was commissioned after the previous two. On its base is written: 'LP Dapre BOW 1954' – indicating that the woodcarver was Pius Dapre. There is a small plaque on the back with 'Bartlett Ltd' inscribed on it, 'of 25 Ashley Place London SW1', who probably delivered it. Cardinal Griffin is quoted as saying, when this statue arrived, 'The Faith in England will flourish, when the Shrine of Our Lady of Walsingham is flourishing.'

It seems that the Westminster Cathedral statue was especially designed for the Cathedral, as the colouring is unique among other statues of Our Lady of Walsingham. This statue certainly fits most beautifully with the hallowed decor of what is England's mother church.

For many years, the statue has remained almost unknown in the Cathedral crypt. It has now been restored and a new lily sculpted to replace the original. Keith German, a woodcarver from Norfolk, carved the lily. The new Rector of the National Shrine, Mgr John Armitage, blessed it on 10 April 2015, during the Pilgrims' Mass at Our Lady's Shrine in Walsingham. The lily was placed for 24 hours in front of the tabernacle in the Slipper Chapel, before being taken to Westminster Cathedral. Structural engineer Jacek Korzeniowska attached the lily to the statue. This took two hours of precision design and care. The new lily looks as though it was always there. An ancient hymn spoke of Mary as: 'Hail Mary fairest flower, O Lily glistening white and stainless...'

Jacek Korzeniowska and Sharon Jennings then worked with great skill and delicacy, using their artistic and technical gifts to restore and renovate the statue. The artistic giftedness of the restorers ensured that the statue retains its semblance of antiquity. Mark Stella-Sawicki joined me in providing the organisational work and direction.

This statue of Our Lady of Walsingham has a particularly beautiful face, which radiates contemplative beauty, sorrow, strength, compassion and solace. Just to kneel before this statue is to experience the peace and fragrance of the Virgin.

The child Jesus sits in majesty and communion with his Mother. A sense of the future silent, suffering, interior martyrdom of the Blessed Virgin Mary pervades, indicative of the fertile soil which enabled Mary to stand with Jesus at Calvary, the moment when Jesus bestowed upon her, for all generations, her motherhood of us all.

Our Lady is the Seat of Wisdom and therefore Our Lady of Walsingham sits upon a throne. She is amidst two pillars which represent the Church as the gate of Heaven. The seven rings on these pillars signify the seven Sacraments and the seven gifts of the Holy Spirit. The arched back of the throne represents the rainbow, the sign of the Covenant between God and his people. Our Lady points to Jesus, the Word made Flesh, while the three fold lily symbolises virginity, purity, sovereignty, and is a sign of resplendent beauty – testifying that Our Lady remained a Virgin before, during and after the birth of the Saviour, Jesus Christ. A toadstone, symbolising evil, is beneath her feet – showing that she crushes Satan. And, finally, she wears a Saxon crown, representing her Queenship. For Mary is Queen of Heaven and, as Our Lady of Walsingham, a heavenly Queen of England. Her divine Son, Jesus, extends his arm in a double gesture of blessing and protection of his Mother. Jesus Christ, Saviour and Redeemer, the Word, holds the scriptures and wears a crown representing his Kingship and sovereignty. This statue, so rich in symbolism, speaks to

us at many levels, indicative of our English heritage and of the scriptural, historical, theological and mystical roots of our Catholic faith.

The presence of Our Lady of Walsingham in Westminster Cathedral invites us all to meditate on the missionary role of Our Lady of Walsingham – for the re-evangelisation and conversion of England. Our Lady's Shrine in Walsingham is at a pivotal moment in its history of restoration and revival. On the Feast of the Annunciation 2015, Mgr John Armitage was solemnly installed as the new Rector by Bishop Alan Hopes of East Anglia, on behalf of the Bishops of England and Wales. Your prayers, help and generosity are needed. We can expect a great return to the Faith of our Fathers. And with this in mind, we need to prepare. This will take great faith and trust in Our Lord Jesus Christ, and in the powerful intercession of our beloved Lady of Walsingham.

*'O Englonde, great cause thou haste glad for to be/
Compared to the londe of promys Syon/ Thou atteynest
my grace to stande in that degre/ Through this glorious
Ladies supportacyon/ To be called in every realme and
regyon/ The holy lande, Oure Ladies dowre/ Thus arte
thou named of olde antyquyte.'* Walsingham Ballad
published by Richard Pynson, printer to Henry VII.

The title of this article is taken from a 'prophecy' of Pope Leo XIII, when he signed the rescript for the restoration of Our Lady of Walsingham's Shrine in 1897.



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Laudato Si': Praise be to Thee, my Lord The Papal Encyclical and Climate Change

David Cotton

Pope Francis issued an encyclical concerned with environmental issues in June. An encyclical is an important letter circulated by the Pope to Catholic churches worldwide. It is sent directly from Rome to Catholics everywhere, and is often addressed to all people of good will, including non-Catholics. Pope Francis' Encyclical *Laudato Si' – Care For Our Common Home* is addressed to everyone on the planet. Its significance cannot be overrated, as it provides a moral as well as a scientific perspective.

All papal encyclicals analyse issues relevant to the faithful in the light of the Gospels and the Tradition of the Church. Many recent encyclicals have been issued in response to social problems rather than theological questions. These have included the struggles of workers following the Industrial Revolution (Leo XIII, 1891) or the need for peace during the Cold War (John XXIII, 1963). Such encyclicals have become part of Catholic Social Teaching.

All publicity is good publicity

Prior to the publication of *Laudato Si'* there was much speculation about what it would contain. When it was published on 18 June it received much publicity worldwide. Many people were enthusiastic about its content, but others criticised the Pope for getting involved in secular and scientific issues. I was particularly interested in what it had to say on issues environmental, as I had just published my book on climate change (*Climate Change: A wake up call*). As far as I am concerned any publicity given to this vitally important subject is good publicity.

Pope Francis has a fundamental moral commitment to the environment and to the poor. He chose his own name, as a guide and inspiration, from St Francis of Assisi. He regards St Francis as the example *par excellence* of care for the vulnerable and of an integral ecology lived out joyfully and authentically. The title for his encyclical is from the opening lines of the *Canticum of the Creatures* by St Francis. The first paragraph of the encyclical includes this translation of the *Canticum* – 'Praise be to you my Lord, through our Sister, Mother Earth, who sustains and governs us.' He also emphasises the need to 'hear both the cry of the Earth and the cry of the Poor' – a major theme in the encyclical.

Not the first Pope to share these concerns

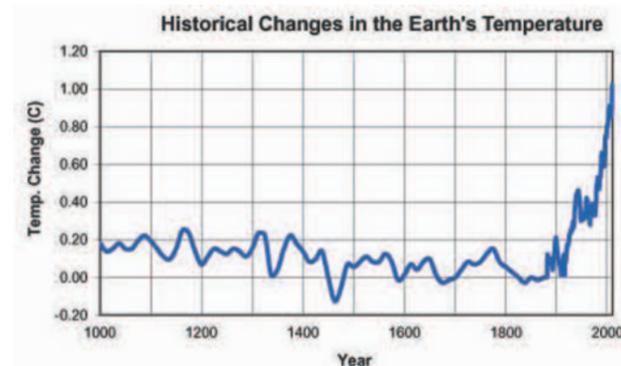
Francis, however, is not the first Pope to have had such concerns. In the introduction to the encyclical, Francis quotes Blessed Pope Paul VI (1963-78), who referred to ecological concern as: 'A tragic consequence of unchecked human activity. Due to ill-considered exploitation of nature, humanity runs the risk of destroying it and becoming in turn a victim of this degradation.' Francis also quotes Pope

St John Paul II (1978-2005), who became increasingly concerned about the issue and in his first encyclical he warned that human beings frequently seem 'to see no other meaning in their natural environment than what serves for immediate use and consumption.'

So we need a world where resources are shared more equally within and between countries, and where we are not consuming resources faster than they can be generated. At the same time, we must eliminate rapidly accelerating climate change, which could become disastrous for all the world.

Is the science reliable?

There has been much debate about the reality of climate change but the overwhelming consensus among scientists is that it really is happening and that human beings are largely responsible. The chart shows how the earth's temperature has changed over the last 1000 years. It was fairly steady until 1800, but as the Industrial Revolution developed, it rose at an accelerating rate. It is this rise in temperature which causes climate change. The rise is due to the 'greenhouse gases' (GHGs) we are putting into the



atmosphere. The principal GHG, carbon dioxide, comes from the burning of fossil fuels – that is from coal, oil or natural gas.

The only viable way of preventing continuing climate change is to replace fossil fuels with renewable, carbon neutral sources of energy. These include hydro-electricity, solar energy, wind, wave and tidal power, geothermal energy, biomass and nuclear power – none of which increase carbon dioxide levels.

Increasing temperature leads to more extreme weather, which manifests itself as storms and hurricanes, as well as droughts. The more the temperature rises the more serious the impact will be. Already there have been disasters of which you have probably heard. These include Hurricane

Katrina, which hit New Orleans in 2005; Hurricane Sandy, which hit New York in 2012; in 2015 cyclone Pam hit Vanuatu, and Storm Amang struck the Philippines; in August typhoon Soudelor slammed into Taiwan and Eastern China.

Consequences for the poor

Consequences may not be bad for us in the UK, but they are disastrous for others, often in the poorest countries. The picture below shows the consequences of floods in Pakistan resulting from heavier monsoons than usual. These people need immediate help in the face of disaster but we also need to take steps to prevent incidents such as this happening more frequently in the future. The only long term solution is to burn smaller quantities of fossil fuels and eventually to eliminate their use altogether.



Melting ice causes the sea level to rise. It has risen by about 20 cm since 1870, but it could rise by one metre or more in the next 100 years if we do nothing about global warming. Examples of the consequences include: flooding of the homes of 10 million people in Bangladesh and 25 million in China; flooding a strip of land an average of 10 km wide along the East Coast of the USA from Maine to Florida; and serious flooding in the Maldives, where the highest point is currently only 2.3 m above sea level.

The first chapter of *Laudato Si'* is entitled 'What is Happening to our Common Home?' This stresses the importance of protecting the environment, which is there to be shared by the entire global population. One group of people has no right to exploit the environment for their own good at the expense of the less fortunate. We have a duty towards God as well as a moral responsibility to protect our environment. The opening section defines the most important action we can take – it is to minimise climate change.

Carbon Footprint

The higher our 'carbon footprint' the greater our impact on climate change. A carbon footprint is the amount of carbon dioxide released by an individual, a group of individuals, a particular activity, a country or indeed the whole world. There are many ways we can reduce our

individual footprint by walking more, for example, driving less, installing double glazing or by turning off unneeded lights. Other steps, however, have to be taken at a national level, by installation of wind farms or solar panels, for example, or closing down coal fired power stations. But one country making changes will have only a small impact overall. If we are to control climate change significantly we need international cooperation on a major scale.

Reducing our carbon footprint will have a serious impact on coal or oil companies and the power generation industry. It may also increase the current cost of energy. It involves investment which will generate savings in the future, but often we are reluctant to accept this. Many people are aware of the need to reduce our carbon footprint and recognise its importance, but they are not necessarily prepared to vote for such changes because of the short-term costs. This factor combined with vested interests makes it difficult to implement the necessary steps.

China has seen rapid economic growth since 2000 and during that time its carbon footprint has grown by a factor of four. If this continues, and is followed by other developing countries, the consequences will be disastrous. But there are some signs of hope. The Chinese government recognises its responsibility for climate change, and has set a target of stabilising its footprint by 2030. Although this is not enough, it is a step in the right direction – but will they meet their target? President Obama recently announced a target for reducing the footprint of the electricity industry by 32% in the next 15 years. But this modest step, which only reduces the total US footprint by about 10%, has received vitriolic objections from many of his political opponents as well as from the coal industry. Again, it is a step in the right direction, but it may not be passed by Congress. On the other hand our own government, here in the UK, has just cancelled subsidies for wind farms.

A crucial encyclical

In December this year there will be an important climate change conference in Paris. This is the 21st 'Conference of the Parties', the objective of which is to set global targets for limiting GHG emissions in the future. If the results are to be meaningful, all countries will have to commit themselves to the necessary steps and we all have to accept there will be some medium term costs involved. If we do not act appropriately, then there will be much greater long term costs as the climate changes disastrously in the future.

Publicity concerning climate change is important and this is why Pope Francis' encyclical is crucial. It emphasises our moral responsibility to protect the environment for the good of all in the long run, even if it involves sacrifices in the short term, particularly for those of us in the richer countries.

Dr David Cotton holds a DPhil (Oxford) for his research into the thermal decomposition of hydrocarbons and has worked for Shell International and Metra Martech. His first book on climate change, Climate Change: What you need to know, was published in 2010. He has recently published an updated version, called Climate Change: A wake up call. This book is available online and at the St Pauls bookshop.

The Church is Catholic: Eastern Churches in Communion with Rome

Peter Pidjarkowskyj Bykar



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A Festival of Eastern Catholic Churches was held at the Ukrainian Catholic Cathedral, London, on Saturday 1 August. It was organised by the Society of St John Chrysostom, a Catholic society founded in 1926, following a Pontifical Divine Liturgy celebrated at Westminster Cathedral. The Society supports and promotes Eastern Catholic Churches and works for the reunion of the Catholic and Orthodox Churches. The first for decades, the Festival brought together well over 70 people from various Catholic Churches of both East and West, which are all in full communion with Rome.

After a warm welcome to his Cathedral from Bishop Hlib Lonchyna, the Bishop in the United Kingdom of the Ukrainian Catholic Church, which is the largest of the Eastern Catholic Churches (Byzantine Rite in common with the Orthodox Churches), there followed the celebration of the Holy *Qurbana* in English. This is the Eucharist of the Syro-Malabar Catholic Church, and it was offered by three priests of that Church – the second largest of the Eastern Catholic Churches (East Syrian Rite, in common with the Chaldean Catholic Church). The Syro-Malabar Church's direct origins are the apostolic Church founded by St Thomas the Apostle. It is now spread across the world. A beautiful Syro-Malabar choir sang and played instruments throughout the Mass, to a new setting in English devised by the eminent linguist and musicologist, Fr Joseph Palackal, who presided.

The Syro-Malabar Catholic Church is one of two Eastern Catholic Churches in India, the other being the Syro-Malankara Catholic Church (Western Syrian Rite in common with the Syriac Catholic and Orthodox Churches).

After the *Qurbana*, Dr Palackal presented two informative films. The first, on the origins, history and culture of the Churches of St Thomas, called *Kerala, the Cradle of Christianity in South Asia: A Cultural Interface of Religion and Music*. With the second, *Aramaic, Jesus and India: A Connection through Language and Music*, Dr Palackal showed how the Christians of India still use the language of Christ brought to them in the first century, along with the Syriac music tradition from the Holy Land and Persia, as well India's own languages and music.

Fr Mark Woodruff, Vice Chairman of the Society, said: 'Father Joseph has shown us that just as the Latin Roman Catholic Church has spread throughout the world in history, now the Eastern Churches likewise are found everywhere: the global south, north America and Western Europe. This shows not only the diversity of Catholic communion, but also that the Eastern Churches are integral to the Catholic Church's life here, its faith and increasingly its identity. As they grow, too, they are part of a richer presentation to wider society of Christ's Kingdom. Uniting the patrimony in art, language, liturgy and music from an historic Church with English for the future in a new environment, is vital and teaches us much about how to be the Church in the world.'

In the afternoon, Dr John Newton spoke on Aid to the Church in Need's presence in the Middle East, helping local Christians to survive and care for those in need and destitution following the atrocities in Syria, Iraq and Lebanon. The day concluded with Byzantine Vespers of Sunday in English, served by Father Mark. In total, the Festival raised £1,500 for Aid to the Church in Need.

The Society of St John Chrysostom works to promote greater appreciation of the spiritual, theological and liturgical traditions of Eastern Christendom, the support of Eastern Catholic Churches and the union of the Catholic and Orthodox Churches.

Every second Saturday of the month a Divine Liturgy is celebrated in English at the Ukrainian Catholic Cathedral (Duke Street, W1) at 4.00pm. This fulfils the Sunday Obligation. All are welcome to attend this Liturgy and every properly disposed Catholic may receive Communion at it. Afterwards, the blessed, but unconsecrated bread (antidoron), is offered to all.

For more information about the Society of St John Chrysostom and Eastern Catholic Churches in the United Kingdom, please visit: www.orientalelumen.org.uk



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A mosaic inspired by our Cathedral?

Anne Marie Micallef

My husband and I were lucky enough to visit the Philippines in July. While travelling in Iloilo we came across the church of San Juan de Sahagún in Tigbauan. The church was damaged by an earthquake in 1948, restored in 1994, and rededicated on 3 February 1997.

The building is very different to Westminster Cathedral as the side walls of the church are, in effect, non-existent – they have been replaced with metallic grates, which give the church an open and very bright feeling. Yet some of the brick work above the grates is very similar to the Cathedral

Like our Cathedral, San Juan's church contains many mosaics. For example, it has the Stations of the Cross in mosaic, several beautiful mosaics of Our Lady, and a scene of Adam and Eve being banished from the Garden of Eden. The mosaics were, we believe, completed by a local unnamed artist under the direction of the then parish priest, Father Eleuterio Rojo Carton, during the 1980s and early '90s.



San Juan's church, Tigbauan

© Carmel Micallef

The chapel to the right of the main altar contains a statue of San Juan de Sahagún, the patron saint of the parish. What draws the eye most is the central mosaic of Christ presiding over a gathering of all the Saints. It reminded us of our Cathedral mosaic of Christ with the Evangelists and saints situated behind the Great Rood. We asked our local guide what was the inspiration for this mosaic. His answer was: 'A church in London called Westminster Cathedral.' The poor gentleman could not understand why we laughed. We cannot verify this, but it seems as though the influence of our Cathedral stretches further than we had ever imagined.

Anne Marie Micallef is the Coordinator of the Cathedral's Guild of St John Southworth.

A Cantata for Katholikentag



Colin Mawby has just finished composing an hour long cantata for orchestra and choir commissioned by Katholikentag ('Catholic Day') as part of its centenary celebrations. These will be held in Leipzig in May 2016, and will be attended over five

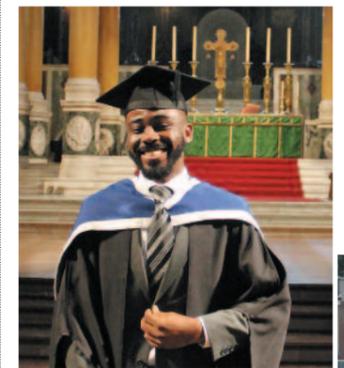
days by upwards of 100,000 people. Katholikentag is a German lay organisation, and Colin's cantata will be a central part of its celebrations.

The cantata will be performed in the *Nikolaikirche*, Leipzig, the famous church in which, in 1989, the candles and prayers of many thousands led to the fall of the Berlin Wall and the collapse of the communist regime. The work is dedicated to the memory of Christian Führer, the Lutheran minister, who was the pastor of the church during the peaceful candlelight protests.

Katholikentag has commissioned much music and the last composer who was asked to compose for it was Krzysztof Penderecki. Colin, who is a regular contributor to *Oremus* and who was Master of Music at the Cathedral in the 1960s and '70s, finds himself in distinguished company and it is appropriate that the first performance will coincide with his eightieth birthday.

Photo: Contemporary Music Centre Ireland/Eugene Langan

Graduation Ceremonies



Throughout 20 and 21 July, graduation ceremonies for St Mary's University, Twickenham, took place here at the Cathedral. We congratulate all the new graduates, and wish them well in their future careers.



© Oremus

The Apse Mosaic: Gone, but not forgotten

Patrick Rogers

In January 1928, Cardinal Francis Bourne, fourth Archbishop of Westminster, announced that he was considering setting up a workshop and school of mosaics since 'in all probability the mosaic decoration of the Cathedral will occupy a century or more, and when the work is finished it will, as is the case in Venice, constantly call for renewal and repair, so that mosaic workers will be a necessary part of the establishment of the Cathedral for all time.'

The School of Mosaics

In 1930, the workshop was established on the third floor of the Cathedral tower with Basil Carey-Elwes and Thomas Josey, both of whom had worked on the mosaics of St Andrew's Chapel 15 years before, as the first mosaicists, and boys from Canon Craven's Crusade of Rescue (subsequently renamed the Catholic Children's Society) as apprentices. Several million glass mosaic *tesserae* (*smalti*) of many different colours were bought from Venice, and Gilbert Pownall, a Catholic artist who had painted Cardinal Bourne's portrait in 1923, was chosen by the Cardinal as the designer.

The first mosaics to be installed, in early 1930, were the portrayals of the penitent St Peter and St Mary Magdalen above one of the confessionals in the south transept, using the direct method of installation. This was followed by a start on the Lady Chapel which was to occupy the mosaics from 1930-35. By this time the team had grown to three with the arrival of Carlo di Spirt (previously apprenticed to Zanelli) in 1930, and then to five with the arrival of Filippo Mariutto and Gian-Battista Maddalena in 1931. Both had been working for the German firm Diespeker on the decoration of Selfridges.

While the first three mosaicists, assisted by the boy apprentices, were working on the Lady Chapel, Mariutto and Maddalena started on the blue sanctuary arch mosaic of Christ in Glory surrounded by the four Evangelists, with the Twelve Apostles on either side and a background



Just a few of the mosaic tesserae (*smalti*) obtained from Venice for the school of mosaics.

consisting of perhaps a thousand little faces – the Host of Heaven. After 18 months, this was finished and in 1933, the two Italians started on St Peter's Crypt, with scenes of St Peter enthroned, attempting to walk on the water, and being presented by Christ with the keys of the Kingdom of Heaven – mosaic designs generally considered to be Pownall's best.

The Apse Mosaic

St Peter's Crypt was finished by the autumn of 1934 and Mariutto and Maddalena then began work on the apse mosaic above the Cathedral choir. In July, a three foot wide, coloured cardboard model of Pownall's design for the apse had been put on public display in the Cathedral crypt, with a request for comments, one of which, from a 16-year-old Aelred Bartlett (whose elder brother later became the Cathedral Administrator), caused Cardinal Bourne to tell his father that he needed his bottom smacked! The centre of the design consisted of a circle of angels, while an outer ring was made up of the Apostles. In rectangular panels below were biblical scenes including the Sacrifice of Isaac, the Presentation in the Temple, the Agony in the Garden, the Crucifixion (centre), the Scourging at the Pillar, the Crowning with Thorns, Cain and Abel, Moses in the Bulrushes, the Burning Bush, Pharaoh in the Red Sea, the Tables of the Law and Moses drawing water from the Rock.



Mosaic materials used by the school of mosaics in 1930-35.



A winged ox, traditional symbol of St Luke, produced by Mariutto and Maddalena for the Cathedral sanctuary arch mosaic.

Edward Hutton and the Petition

But on 7 December 1933, *The Daily Telegraph* published a letter from Edward Hutton, introducing him as a critic of Italian and Byzantine art. Hutton described the Lady Chapel mosaics as 'meaningless, weak and incoherent', and the

sanctuary arch mosaic as displaying empty puerility, weakness and clumsiness in drawing, and ugliness and crudeness in colour, 'seeming to involve the whole great church in little less than ruin.' When Pownall's model of the Cathedral apse mosaic was put on display in July 1934, Hutton returned to the attack in a letter to *The Daily Telegraph* of 6 August, describing it as 'very feeble, ugly and confused in design, without dignity or beauty', consisting of subjects having little connection with each other and little relevance to the main subject, and with an amazing circle of winged creatures 'easily mistaken for a beauty chorus because of their obtrusive bare legs.' But Cardinal Bourne was undeterred. Preparations for the Cathedral apse mosaic went ahead, and the scaffolding was erected by the end of 1934. However, Cardinal Bourne died in January 1935.

Hutton was not to be put off. He prepared a petition and wrote to the new Archbishop of Westminster, Arthur Hinsley, urging him to stop work on Gilbert Pownall's designs and form an art committee to advise him. This letter was ignored by Hinsley, but was followed in August 1935 by the petition signed by the Presidents of the Royal Academy and the Royal Institute of British Architects, the Directors of the National Gallery and Victoria and Albert Museum, and many more dignitaries of the world of art. Reluctantly, on 30 November 1935, in the mistaken belief that the contract with Pownall was merely verbal and from year to year, Cardinal Hinsley gave in and work on the apse mosaic, by then only 25 percent complete, was suspended. Pownall was initially given £100 in compensation, but produced a contract with Cardinal Bourne for another three years and threatened to sue for breach of it. To avoid this, and the unfavourable publicity which would have accompanied it, he was given £2,000 in July 1936. The proportion of the mosaic which had been installed by that time (1,096 square feet of the total 4,004 square feet) was taken down in 1936-37 and the school of mosaics was disbanded.



Gilbert Pownall's model for the Cathedral apse mosaic.



Oremus Party

The annual *Oremus* summer party was held in the Cathedral Clergy House courtyard garden on Friday 19 June. This popular event is held to thank the magazine's advertisers, sponsors and volunteers for their much appreciated support and hard work. Among those who addressed the guests were Cardinal Vincent Nichols, the Patron of *Oremus*, and Canon Christopher Tuckwell, *Oremus* Chairman.



A British première

The British première of a recently discovered setting of the Mass was performed at an historic charity gala concert in the presence of Cardinal Vincent Nichols at Westminster Cathedral Hall on Saturday 27 June. Written in 1867, and dedicated to the King of Portugal, the Mass 'in F' was composed by Prince Józef Poniatowski, a celebrated Polish composer and the great-nephew of the last King of Poland. The Cardinal is pictured here with Dr Mark Stella-Sawicki, who helped organise the event.



Mass for Deacons

Cardinal Vincent Nichols celebrated a Mass for all the permanent deacons of the Diocese on Saturday 18 July. During the Mass, members of the diaconate publicly renewed their ordination promises at the invitation of the Cardinal, and in the presence of their families.



Ordinations to the Priesthood

Congratulations to those men who were ordained to the priesthood here at Westminster Cathedral on Saturday 27 June. They were ordained by the Cardinal. Please keep them in your prayers; they are: Revv Frs Dave Burke, Bill Bowder, Cyril Chiaha, Daniel Humphreys and David Lucuy. *Ad multos annos!*



Fr Michael Durand's Silver Jubilee

Fr Michael Durand celebrated his Silver Jubilee of ordination to the priesthood at the Cathedral on Tuesday 30 June. Until his retirement, Fr Michael was a chaplain at Westminster Cathedral for many years. Earlier this year, he celebrated his 90th birthday. He is pictured here with the Cardinal. *Ad multos annos!*



LMS Pontifical High Mass

On Saturday 11 July, the Latin Mass Society held their Annual General Meeting in the Cathedral Hall. The guest speaker at this event was Professor Roberto de Mattei, a historian based in Rome. In the afternoon, Bishop Mark Jabalé OSB celebrated a Pontifical High Mass for members of the Society. The Deacon was Revd James Mawdsley FSSP (left) and the Sub-deacon was Revd Fr Patrick Hayward (right). Prior to entering the seminary, Deacon Mawdsley was well known globally for his work as a human rights activist, and was imprisoned for advocating democracy in Burma.



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

Blessed Franz Jägerstätter: A Voice in the Wilderness

In this, the first article in a short series on the Martyrs of the Second World War, we reflect on the life and death of Blessed Franz Jägerstätter.

Sharon Jennings



In December 1984, Franz Jägerstätter was officially declared a national hero of his native Austria and, in response to a nationwide petition, given the Award of Honour. Twenty-three years later, in a packed Linz Cathedral, he was declared 'blessed' by the Church. No-one would have been more astonished than himself. In life, he was largely dismissed by his own community as a fanatic and a social deviant; he died an enemy of the state. But what would have surprised him more than this turnaround in his reputation, was the fact that he was remembered at all.

For Jägerstätter was an unimportant peasant from a tiny and remote village – St Radegund – in Upper Austria. He had no reason, or indeed desire, to think that the stand he took against the Nazi invasion of Austria in March 1938 – euphemistically called the *Anschluss* ('merger') – would be noticed by anyone outside his immediate circle.

His opposition to National Socialist ideology – much debated in the houses and inns of Radegund as events over the border gathered into a menacing storm – was firm, well known, and moreover endorsed by the judgement of the Austrian bishops, who pronounced it to be 'abhorrent heathenism.' Yet news from Germany spoke only of the infectious popularity of Hitler and his party.

The wonderful train to Hell

One night in January 1938, having just read an article reporting that 150,000 young people had joined the Hitler Youth, Jägerstätter had a dream in which he saw 'a wonderful train' coming round a mountain, its carriages and engine gleaming so temptingly that many children 'flowed to the train and were not held back.' Then a voice said to him, 'This train is going to Hell.' He took the dream as a warning from God, and spoke of it often.

Austrian reaction to the *Anschluss* is difficult to assess. The Eighth Army of the German Wehrmacht was undoubtedly assisted by the local Nazi party as it dismantled the border posts. Hitler, who had been born only 30 kilometres from Radegund in Braunau-am-Inn, described his reception in a haze of quasi-romantic verbiage. 'I have in the course of my political struggle won much love from my people,' he announced, 'but when I crossed the former frontier with Austria there met me such a stream of love as I have never experienced.'

Jägerstätter used the same image to describe his growing alarm: 'A great stream has engulfed us,' he wrote, 'now all of us German-speaking Catholics have to swim and struggle in the stream regardless of whether we jumped into it on our own or whether others pulled us in.' In the following National Plebiscite, Franz was alone in his village to vote 'nein!', his uncompromising dedication to telling the truth unfazed by the advice of the Catholic hierarchy to endorse the *Anschluss* in order to prevent further persecution. Indeed, Franz himself saw this as a probable outcome. He wrote, 'Austria would no longer have many good priests in freedom or in their ministry if its Catholic clergy had stalwartly voted no in the plebiscite of 10 April.' Yet he regarded such a situation as preferable to sliding into a series of compromises. The passage continues, 'Things would be no worse today for genuine Christian faith in our land if the churches were no longer open and if thousands of Christians had poured out their blood and their lives for Christ and their faith.' The strategy of the Third Reich, of course, was far more subtle than that. Franz's gesture, for instance, remained unknown: the national result of the plebiscite showed 99.65% in favour, with St Radegund recorded as 100%.

Jägerstätter's 'Nein'

Franz however, continued with his unheard 'nein'. He would insist on replying to the new statutory greeting 'Heil Hitler!' (which replaced 'Go with God') with 'Pfiu Hitler!' ('Pooh Hitler!') This was a small act of civil disobedience which was overlooked by the surprisingly tolerant Nazi mayor who had been put in place. More seriously, he refused both to claim any of the grants and subsidies subsequently on offer to farmers, parents and the needy, as well as to contribute to the red collecting boxes for various National Socialist causes. As a result his growing family were cripplingly poor – something for which he was criticised in the village.

Jägerstätter's 'Nein' took on greater significance in March 1943, when he was ordered to report to the nearby town of Enns for induction into the German army. A previous period of training had been enough to convince him that he could not fight. His reasons were very clear, 'I do not believe that Christ said we must obey a state when it commands us to do bad things.' The war, which he saw more as a revolution, was unjust; and to his mind, Christian teaching on the duty of obedience to secular leaders, did not apply to it. He attended the induction, refused to take the military oath – notorious in that it required soldiers to pledge obedience to the person of Hitler rather than to the state – and was taken to prison, expecting to be given the death penalty.

This was not an unexamined or easy refusal. He had sought the advice of many priests, including the Bishop of Linz, before coming to his decision. All came up with differing reasons that he should say yes: his state of life as husband and father should be paramount; it was not his place to question the actions of the secular state; risking his life was tantamount to suicide; all other Catholics, including seminarians, had found fighting compatible with their faith; and so on. He heard nothing to settle his conscience.

Church, State and Conscience

'An ordinary person would surely like to cry out at times!' he wrote. 'When one reflects even a little on these matters, one wonders whether those who are the most upright in the land are making a mistake.' The tone of disappointment in his prison writings is palpable. Having been brought up in an age when deference and the social pecking order, not least in the Church, had kept things ticking over, he found himself unable to accept what he was being told.

The Church *politic* having let him down, as he saw it, Jägerstätter's prison writings focus on the responsibility of the individual for his or her own soul. 'What good does it do to refuse?' must have been a question often asked him – indeed, a question he might also have asked himself. 'For each individual,' he wrote in reply, 'a no would have value in itself because it would free the individual's soul... Neither God nor the Germans have taken away our free will. We still have it today.'

God's power cannot be overcome

Jägerstätter's extraordinary stand seems constantly to be set against a backdrop of the ordinary. Since he was held by the military authorities rather than the far more brutal Gestapo, his treatment in prison was fairly benign. It is a witness to the extreme likeability of the man that all who came into contact with him desperately tried to persuade him to give up his stance. This included his attorney, various visiting chaplains, and even the judge himself – who at his trial almost pleaded with him to accept a personal guarantee that he would not be

required to bear arms. This must have been tempting; the joys of life in Radegund with his beloved wife Franziska and their three little girls was not to be given up lightly. Yet a non-combatant role in the war would still have involved taking the oath, and participating in an unjust war of aggression against innocent people. He could not do it.

When sentence was pronounced upon him, Franz Jägerstätter was not aware of any other man who had refused the draft as he was doing. He also had no idea that anyone would remark or remember his action. With the clear eye of the prophet, he saw what he believed to be the truth and followed it. The courage and single-mindedness required of him, the battles he must have fought against self-doubt and fear, are astounding to contemplate – particularly since he was not by nature a solitary. The last priest who visited him, however, brought some happy news: he had ministered to a French priest but a year earlier in the same prison. He too had refused to take the oath and fight.

Awaiting his execution on 9 August 1943, Franz Jägerstätter wrote: 'Now I'll write a few words as they come to me from my heart. Although I am writing them with my hands in chains, this is still much better than if my will were in chains... God sometimes shows his power, which he wishes to give to human beings, to those who love him and do not place earthly matters ahead of eternal ones. Not prison, not chains, and not even death are capable of separating people from the love of God, of robbing them of their faith and free will. God's power can not be overcome.'

Sharon Jennings is currently writing a play, called Memorial, on the life of Franz Jägerstätter.

Cathedral Quiz Nights

Julie Hansen



Westminster Cathedral's Quiz Nights with fish 'n' chips supper are on Tuesdays every three or four months. Tickets (which include the fish 'n' chips and soft drinks – wine is available for purchase) cost £15 per person, and are sold by the Friends, Mary Maxwell, or at Clergy House Reception.

The Cathedral Hall is set up by volunteers in preparation for the Quiz Night, by Mary Maxwell, who organises the evenings, and her team of volunteers. Thanks to them, the Hall is always ready and waiting to host the Cathedral's Quiz Night.

Participants listen to the questions, which are also projected on to the screen, and write their answers of the answer sheets provided. You can invite your friends/family to make up your own table, or sit in with any of us. Mid-way through the Quiz, the fish 'n' chips arrive and we all tuck in.

At the end of the Quiz, there is a raffle draw. The proceeds of the last quiz, which took place on Tuesday 14 July, went to support a seminarian via MISSIO.

Do come and join us at our next Quiz Night in October (details on the Cathedral website.) It is for a good cause and a great opportunity to meet new people and enjoy a fun evening with other members of the Cathedral parish community.

How can we support... Christians in the Holy Land?



John Scanlan

John Scanlan

The Friends of the Holy Land is an ecumenical charity seeking to assist Christians in the Holy Land, where there is considerable unemployment, no state financial assistance at any meaningful level, a serious housing shortage and many Christian families unable to pay school or university fees for their children.

I want to thank those of you who have so generously donated to our charity over the last two years, despite the financial austerity in the UK, and all of you who have either prayed for, or gone on pilgrimage to, the Holy Land. You might be aware that our Cardinal leads our annual Diocesan Pilgrimage to the Holy Land, and our Cathedral Pilgrimage takes place every two years.

Our financial year that ended on 31 March showed funds raised for that period of nearly £600,000, maintaining our annual growth rate of 35% since our charity's foundation some five years ago. Both Cardinal Nichols and Archbishop Welby continue to give us their full support as patrons.

What do we do with the funds?

Among the things we do: we equip the Arab Medical Centre for Diabetes and Cardiovascular Disease in Ramallah, fund medical fees for some 200 needy Christians, make grants to Christian families in the West Bank and Gaza for a wide range of projects covering our key areas of support (namely, healing, housing, employment and education), and fund university fees for able students. We have also embarked on a small housing project to provide much needed accommodation for young families and also fund St Martin's House Day Centre for elderly ladies.

Our aim is to persuade Christian families to remain in the Holy Land, despite the difficulties, given that as a reason for emigration. They now represent less than 2% of the

current population, when previously they were some 22% of the population. It is essential that we continue our support if a Christian presence is to be maintained in the Holy Land.

Recently I paid a visit to Jordan, with the Knights of the Holy Sepulchre. While in the capital, Amman, we visited Christian parishes and schools. After Sunday Mass in a packed church in Amman, we were taken to the church hall. We met some 60 refugees there, whose only possessions were the clothes that they were wearing. Among them were infants, young married couples, and the elderly, who were given sanctuary by the Catholic church. The church hall only had one washroom and two thirds of the hall was divided up into sleeping quarters for each family. All we could do at the time was to show the refugees that we cared for them. Although we raised some funds for them immediately, we felt totally inadequate in our response to these poor people who were utterly bewildered by the circumstances in which they found themselves.



Peter Rand, FHL Vice Chairman, and Cardinal Nichols, handing a donation to Fr Jorge Hernandez in Gaza

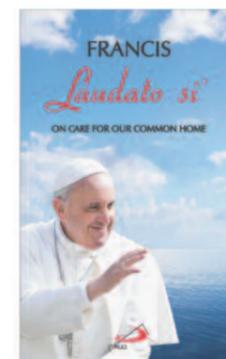
What can we do about this? If we all try to do something, however small, we shall be doing God's work. To pray for our Christian brothers and sisters and spread the news of their plight among others costs nothing. If we can contribute financially, preferably by Gift Aid, or visit the Holy Land on pilgrimage with our Diocese or Cathedral parish, please do so.

I wonder what we would all do, if on returning home after Mass, we found our homes destroyed and our sources of income terminated? How devastating that would be!

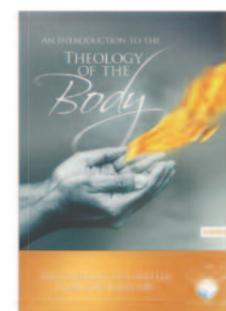
This is an edited version of a talk recently given by John Scanlan after Sunday Masses at the Cathedral. The talk was given on behalf of the Friends of the Holy Land. For more information, or to make a donation, please visit www.friendsoftheholylan.org.uk

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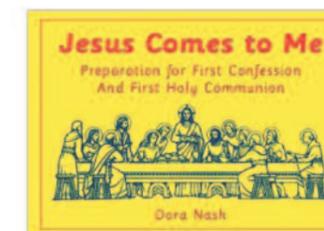
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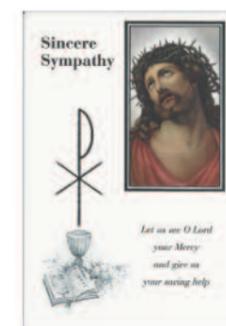
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The Saint who kept on trying: Joseph of Cupertino

Daniel Ghazi aged 10



St Joseph of Cupertino was born in the town of Cupertino, in the Diocese of Naples, on 17 June 1603. Joseph did not really have a very happy childhood as his mother was not very fond of him at all. She treated him very harshly, and often considered him a nuisance. This was because Joseph was a slow thinker, clumsy and absent-minded, often wandering around with his mouth open. The

other children seeing him stare and daydream, with his mouth wide open, called him 'Bocca Aperta' which means 'open mouth' in Italian and they made fun of him. Joseph had such an unhappy childhood that he often became upset and angry and had a bad temper, so no one really liked him very much at all when he was young.

As he grew he was sent to be an apprentice to a shoemaker but he didn't manage to keep the job for very long and never learnt how to make a shoe! One day he saw some Franciscan friars begging for bread in the street and he thought that even if he was not clever then he could at least beg for bread so he asked to become a Franciscan, but they would not accept him. He tried to join many monasteries but with no joy.

Eventually, one monastery accepted him as a lay brother. However, eight months later they sent him away because he couldn't seem to do anything right. Joseph's mother was not happy to have him back home so she got him accepted as a servant at another Franciscan monastery. He was given manual jobs to do and put a lot of effort into taking care of the horses in the stables. During this time Joseph started to change. He became more careful, more aware and very humble, he also started to succeed more and he prayed more. It looked as if he could become a genuine member of the order and start studying for the priesthood. However, that was a problem – he still found study difficult.

His superiors sent him away to study, hoping that Joseph might actually do well enough to be ordained, but they didn't think it likely. The only text that seemed to make sense to him was a text from St Luke 'Beatus venter qui te portavit', which means, 'Blessed is the womb that bore you.'

Beatus venter...

After much unsuccessful study, where Joseph could not seem to remember anything, he had to be examined to see if he could be ordained deacon and then priest. The Bishop started to test the monks and when it came to Joseph's turn, the Bishop opened the Bible at random, pointed to a text and told Joseph to preach. The text was 'Beatus venter qui

te portavit' – the only text that Joseph could preach about! It was a sign from God and so Joseph was ordained!

When Joseph became a priest, he lived a life of humility and prayerfulness, constantly drawn towards God and all things holy. Every time he saw or thought of anything that was in any way related to holiness, he was brought to a state of prayer and peace with God. His prayerful ecstasy was so overwhelming that many times, particularly during Mass and Divine Service, Joseph was seen levitating into the air.



These levitations caused such a sensation that for 35 years Joseph was not allowed to attend choir or say Mass in public.

I think that St Joseph of Cupertino is an incredibly important saint because he is such an inspiration. In his life he was laughed at and humiliated just because he was not clever and intelligent. But St Joseph's life has a special message for us all – God reaches out to

touch each of us. St Joseph has become an inspiration and a friend to students sitting examinations all over the world for hundreds of years.

In school we say this special prayer to St Joseph before our examinations:-

*O Great St Joseph of Cupertino
who while on earth
did obtain from God the grace to be asked
at your examination
only the questions you knew,
obtain for me a like favour
in the examinations for which I am now preparing.
In return I promise to make you known
and cause you to be invoked.
Through Christ our Lord. Amen*

St Joseph of Cupertino, pray for us

For all those who laughed at him in his life, I am sure that St Joseph of Cupertino now chuckles in Heaven, since the man who could not pass examinations is the patron saint of students. I am sure he would find it funny to know he is also the patron saint of travellers and pilots!

This article was written by a pupil of the St Vincent de Paul Primary School, which is within the Cathedral parish.

Per aspera ad astra: Joewell's Employment Success



The Cardinal Hume Centre supported Joewell when she was homeless and out of work. Over a period of seven years they nurtured her confidence and helped her prepare for working life and search for work. The help and support Joewell received has allowed her to fulfil her ambitions of working for an airline.

Joewell first sought help from the Centre's employment team in 2008. She was unemployed and living in a homeless hostel nearby. She had aspirations of working for an airline on their check-in desks, but limited work experience meant that she didn't have the skills the employers were looking for.

Richard Breedt is the Employment Support Officer who worked one-to-one with Joewell. 'She was one of my very first clients,' he says, 'and the odds were really stacked against her. She had very limited work experience, with no long-term roles on her CV and her literacy and numeracy skills weren't strong.' As a result, Joewell's self-esteem was really low, her lack of confidence led to knock-back after knock-back, which in turn harmed her self-belief.

She recalls how difficult that time was: 'I didn't want to be on Job Seeker's Allowance and Income Support, I wanted to earn my own money. It was very stressful, but Richard helped me through it all.'

In 2014, things started looking up for Joewell when she was offered a role with the local bookie. She rose to the challenge and adapted to the role well. Dealing with difficult customers helped her confidence to grow. She worked hard in her role, but she still had aspirations of working for an airline. She kept an eye out for opportunities and when the chance to attend an open day at Gatwick Airport came up she decided to go along to see what they had to offer.

Joewell got talking to a company called Airline Services, who got her to fill in an application form while she was there and they offered her an interview on the spot. Joewell was really taken aback. 'I was really worried,' she says, 'because I wasn't dressed for an interview. But they told me, "we don't care about how you're dressed, it's about your personality." So I went in there and I gave them my best.'

The company was really impressed by Joewell's experience of dealing with difficult customers and told her they would be in touch. Two months later she got a call from a private number when she was getting ready to go to work. It was Airline Services and they wanted to offer Joewell a job working on the Monarch check-in desks at Gatwick airport. Joewell couldn't wait to tell Richard the good news, and handed in her notice at the bookies that same day.

Joewell started her job with Monarch in March and Richard is extremely proud of how far she has come. 'Working for the bookies was a real turning point for Joewell,' he says. 'She was given a lot of responsibility and she had to put up with some really nasty individuals. It was character building for her. She has really blossomed; her confidence has sky-rocketed. She's become the person she wanted to become. We've supported her but she's carried herself through it all. Joewell is a great example of perseverance, even though she had the odds stacked against her.'

Having a foot in the door with the airline industry means she's now in a great position to develop a career she will be proud of. Richard's help over the years gave Joewell the chance to discover her strengths:

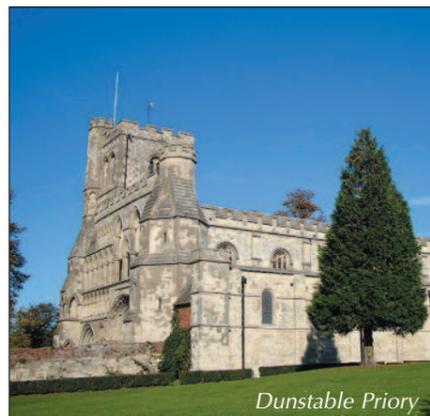
'Richard helped me so much,' said Joewell. 'I give him all my thanks. He made me feel strong when I was weak, he was there for me. He said, "Joewell you're going to get your dream job", but I didn't believe him. He was so happy when I got the job with Monarch. He's like a best friend, I can talk to him when I'm down and he understands me. The staff at the Cardinal Hume Centre really understand young people. They understand that it's stressful when you have no money and no job, and they go out of their way to help you.'

The Centre's employment team work one-to-one with all people in need who come to them for help. They not only provide help with searching for jobs, writing CVs and preparing for interviews, but they build people's confidence and go that extra mile for those who have nowhere else to turn.

Your support can help more young people like Joewell, and give them a chance to realise their full potential. If you would like to donate to the Cardinal Hume Centre call 020 7222 1602, or make a donation online via www.cardinalhumecentre.org.uk. Your donation could make a difference in someone's life which will never be forgotten.

Please make any cheques payable to 'Cardinal Hume Centre' and post them to Cardinal Hume Centre, 3-7 Arneway Street, Horseferry Road, London, SW1P 2BG.

From Summer to the Second Spring



Dunstable Priory

Christina White

The summer seems a long way away now, but back in July we ended our season with a delightful evening at the Friary in Francis Street, generously hosted by Peter Sheppard and Keith Day. Paul Pickering gave a talk on the art and history of Andalusia, a nice tie-in with a summer pilgrimage to Spain that Canon Christopher was leading in the summer.

Paul's knowledge is vast – he covered relics and history, princes and Moorish leaders, art and ambience. The accomplished guitarist Laura Snowden played some Spanish guitar classics and afterwards guests enjoyed a glass of chilled Spanish cava and some homemade tapas and Manchego cheese. It was a gentle way to end the summer.

I returned from holiday to see Antonio Pappano's series *Classical Voices* on BBC4. The first programme on the Soprano featured the boy choristers of Westminster Cathedral: a lovely plug for the music and majesty of this beautiful building. At the time of writing, the series is still available on iPlayer and is strongly recommended.

Tickets are selling out for the Friends' trip to St Albans and Dunstable Priory on the 25 September. Do please try and book soon; we have a limited number of places available. A tour of St Albans Cathedral will be

followed by Mass in the Cathedral and then on to Dunstable Priory for a guided tour, ending with tea at the Priory tearooms. Also coming up we have a Newman evening on Thursday 8 October. Newman's feast day is on 9 October, and this year marks the fifth anniversary of the celebrated English Cardinal's elevation to the altars. Fr Nicholas Schofield from Uxbridge will be placing Newman in context, speaking about the process of his conversion and the impact that this had on English Catholicism. This will be followed by a recitation of John Henry Newman's Second Spring Sermon by the actor Michael Wade. The event will again be held at the Friary with drinks to follow.

Another reminder that the Friends will be running the Christmas Fair on 13 December, so please, if you are planning a clear out this autumn, think of us. We are looking for DVDs, CDs, bric-a-brac and all manner of items. We have a team on hand to sort through boxes, and items that we cannot sell will be distributed to either the SVP book sale or to the Cardinal Hume Centre charity shop. Items should be delivered to Clergy House, clearly marked 'FRIENDS' CHRISTMAS SALE'. If you cannot attend the sale we will also have items that are 'post-able'. For a number of years now the Friends have commissioned lovely handmade lavender bags and these will again be on sale at the Fair and also through Clergy House.

The Friends' autumn newsletter will be going out to members this month with a full programme for the autumn and winter 2015. If you would like to get involved, please contact the office for a membership form or pick one up from the Friends' noticeboard in the Cathedral.

Our Tower Appeal is going well. The lift has now been completely refurbished, a shiny new plaque acknowledges the Friends' contribution, and we are gearing up for stage two with the improvement of

the Viewing Gallery. New information boards, generously sponsored by Land Securities, are now in place, which highlight the various landmarks that may be seen from the Tower's viewing balconies. For a donation of £1,000 you can have your name inscribed on a plaque in the Viewing Gallery. We are also selling a limited edition solid silver eagle pendant through the Cathedral shop with all profits going to the appeal. For details of all Friends' fundraising projects and forthcoming events please call the office or pop in and see us in Clergy House.

Forthcoming Events

Friday 25 September: A trip to St Albans and Dunstable Priory. Coach will depart from Clergy House at 9.00am. We will have a tour of St Albans Cathedral followed by Mass in the Lady Chapel. Please bring a packed lunch or there is a very good café at the Cathedral. There will then be free time in St Albans for those who want to visit the Roman remains. The coach will then take us the 30 minute journey to Dunstable to see the Priory where Thomas Cromwell announced the divorce of King Henry VIII from Queen Katherine of Aragon. Tour of the Priory and monastic buildings. Tea in the Priory tea room. Tickets: £40.00

Thursday 8 October: 'Newman: The Second Spring.' Talk by Fr Nicholas Schofield on Newman's road to conversion. The actor Michael Wade will recite the Second Spring sermon. The Friary, 47 Francis Street. Doors open at 7.00pm and the talk will commence at 7.30pm. Refreshments available. Tickets: £10

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



True Religion Purifies Reason

Joanna Bogle

This September marks the fifth anniversary of that magnificent visit to Britain by Pope Benedict XVI. On Saturday 3 October, a great Procession of the Blessed Sacrament will weave its way through London, crossing the Thames at Lambeth Bridge, to commemorate the event. The Procession was held for the first time in 2011, to mark the first anniversary of the Papal Visit, so this is its fourth year. Come and join us! It starts at 1.30pm at Westminster Cathedral, and finishes at about 3.00pm at St George's Cathedral, Southwark.

We all have special memories of that 2010 Papal Visit. As the Holy Father was arriving in Scotland, I was in London, trying to have a discussion about him on a BBC radio programme, but not doing very well because an angry lady was indignant that he was coming at all, because she disagreed with the Church on a number of issues. As I came down the stairs, feeling annoyed with myself for not having done better, a crowd was gathering in the front foyer, around a giant plasma TV screen... and the whole mood changed. Down the steps of the aircraft came dear smiling Papa Benedict, arms outstretched in greeting. And then came a warm and friendly meeting with the Queen – and then a splendid parade through the streets of Edinburgh, with the Holy Father wearing the tartan scarf that had been specially woven for him, with a strand of colour from every diocese in Scotland. It began to look as though the whole visit would be something really wonderful.

And it was. In London, a beautiful Mass here at Westminster Cathedral – and then that grand meeting with all the young people in the packed Piazza. And then, still in this city but at the other end of Victoria Street – the Westminster event of pure drama... A Pope walking into the Great Hall of Parliament, greeted by trumpeters – eight of them, standing in the niches of the stunning stained glass window with the light pouring through on to the whole scene – to address a gathering of MPs and representatives of civic and community life from across Britain. I remember the glorious pealing of the Abbey bells, the sight of the Archbishops of Canterbury and Westminster walking together, the line-up of leading figures including former prime ministers.

Pope Benedict paid tribute to Britain's great parliamentary tradition, and to 'the national instinct for moderation, to the desire to achieve a genuine balance between the legitimate claims of government and the rights of those subject to it.'

'In the process,' he continued, 'Britain has emerged as a pluralist democracy which places great value on freedom of speech, freedom of political affiliation and respect for the rule of law, with a strong sense of the individual's rights and duties, and of the equality of all citizens before the law.'

All of this means that something great has been achieved. But how can a good system of government be nurtured and sustained? Simply asserting that what matters is the will of the majority is no sure foundation.

The key, he emphasised, is an authentic understanding of the relationship between faith and reason:

'The central question at issue, then, is this: where is the ethical foundation for political choices to be found? The Catholic tradition maintains that the objective norms governing right action are accessible to reason, prescinding from the content of revelation.'



©Mazur/Papalvisit.org.uk

'According to this understanding, the role of religion in political debate is not so much to supply these norms... but rather to help purify and shed light upon the application of reason to the discovery of objective moral principles.

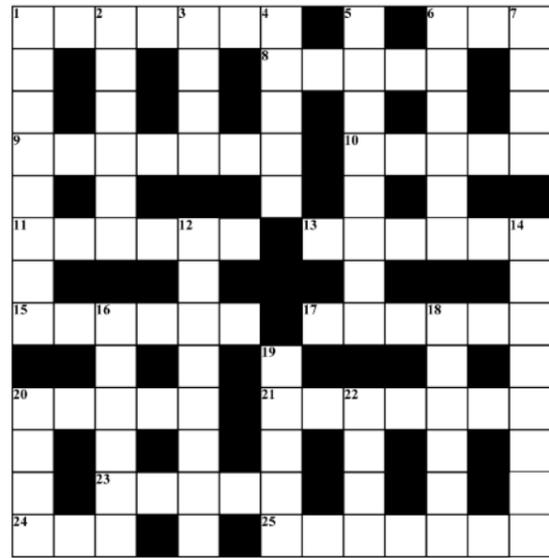
'This "corrective" role of religion vis-a-vis reason is not always welcomed, though, partly because distorted forms of religion, such as sectarianism and fundamentalism, can be seen to create serious social problems themselves.

'And in their turn, these distortions of religion arise when insufficient attention is given to the purifying and structuring role of reason within religion. It is a two-way process.'

This was an enriching and powerful address – made the more poignant by the Holy Father's reference to St Thomas More, and, as he walked through the hall at the end, pausing to pray at the plaque commemorating More's trial four centuries earlier.

Joanna Bogle is a Catholic writer, broadcaster and journalist.

Oremus Crossword



©Alan Frost August 2015

Clues Across

- 1 Early Saint from North Africa, Feast Day 16 Sept. (7)
- 6 'To ... is human' (3)
- 8 Goodbye, especially in theatrical context (5)
- 9 One of the Seven Deadly Sins (7)
- 10 Girl's name: that of an award winning pop singer and writer (5)
- 11 Most senior member of group (6)
- 13 Saint, the husband of Mary (6)
- 15 Showing reverence or skill on the violin! (6)
- 17 St Vincent, Feast Day 27 Sept. (2,4)
- 20 '..... Angelicus', bread of angels hymn put to music by Cesar Franck (5)
- 21 London District where Bp Challoner (tomb in Cathedral side chapel) lived and worked for fifty years (7)
- 23 'I am the Alpha and the', Our Lord in Revelation 21:6 (5)
- 24 Long-lived tree common in churchyards (3)
- 25 Set pair anagram for low value coin in Middle East and Africa (7)

Clues Down

- 1 Place of burial for early Christians in Rome (8)
- 2 Native country of St Faustina and St Maximilian Kolbe (6)
- 3 Initials of the Latin reference to Jesus of Nazareth often depicted on images of the Crucifix (1.1.1.1.)
- 4 'Who told you that you were' God to Adam (Gen. 3:11) (5)
- 5 'HMS', Gilbert & Sullivan operetta first performed at the Savoy Theatre in London (8)
- 6 Name taken by four Popes, the last of whom died in 1431 (on panel in cathedral aisle) (6)
- 7 & 16 Down: Spectacular source of light in gothic cathedral as at Notre Dame in Paris (4,6)
- 12 The left-hand side, especially in Scripture, as opposed to the right (8)
- 14 'The', reference to Jesus to which the month of January is dedicated (4,4)
- 16 See 7 Down (6)
- 18 Bless with holy oil (6)
- 19 Inexpensive side located in the City! (5)
- 20 'Labore est orare', to work is to (4)
- 22 South American city associated with 7 Saint (4)

Answers

Across: 1 Cyprian 6 Err 8 Adieu 9 Avarice 10 Adele 11 Oldest 13 Joseph 15 Bowling 17 De Paul 20 Pants 21 Holborn 23 Omega 24 Yew 25 Plastre
Down: 1 Catacomb 2 Poland 3 INRI 4 Naked 5 Pinafore 6 Eugene 7 Rose 12 Sinitser 14 Holy Name 16 Window 18 Anoint 19 Cheap 20 Pray 22 Lima

Behind the Scenes: The Apse Walkway

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



One of the most wonderful places in the Cathedral, which is usually unseen by our many visitors and worshippers, is the walkway behind the apse.



It provides a stunning view of London looking towards Vauxhall, and also shows a glimpse of life in Clergy House and Archbishop's House, as well as the Convent garden, which is also visible. Originally designed as a possible silent and meditative walkway for the Benedictine monks who were going to lead the liturgical life of the Cathedral, the apse walkway also provides a more practical role – outside access along the roof, from one side to the other. This

simple pathway has the capacity to take us back in time, and adds to the Cathedral's mysterious atmosphere. It also allows the mind to wonder what other hidden gems the Cathedral holds within its walls. *Tim Ruocco*



Photo ©Oremus

Cathedral History

A Photographic Record

Episcopal Consecration – 2 February 1966



This photo was taken during the episcopal ordination of Bishop Patrick Casey in 1966. He was nominated an Auxiliary Bishop of Westminster by Blessed Paul VI in December 1965, and was therefore one of the first bishops to have been created following the Second Vatican Council. Occurring at a time when the Church's liturgy was being reformed, Bishop Casey's consecration – which was in the vernacular – elicited much comment. One such comment in the *Westminster Cathedral Chronicle* read: 'The ceremony was in English. People were therefore relaxed. There was a manifest spirit of joy... Nothing could be more full of meaning for the people of God than that consecration so self-explanatory.'

Patrick Joseph Casey was born in London on 20 November 1913 and ordained priest in 1939. He was the much-loved curate of St James', Spanish Place, from 1939-61, and the parish priest of Hendon from 1961-63. From 1963-64, he was the Vicar General of the Diocese of Westminster, and was then appointed a Domestic Prelate and Canon of Westminster Cathedral in 1964. He was appointed an Auxiliary Bishop of Westminster and Titular Bishop of *Sufar* in 1965, and received episcopal orders at the hands of Cardinal Heenan on 2 February (Candlemas Day) 1966. He was installed as the Bishop of Brentwood in 1969, where he remained until 1980. Upon his episcopal retirement, he became the parish priest of Our Most Holy Redeemer and St Thomas More, Chelsea. He retired from active ministry in 1989 and died in Leigh-on-Sea, Essex, on 26 January 1999. *RIP.*

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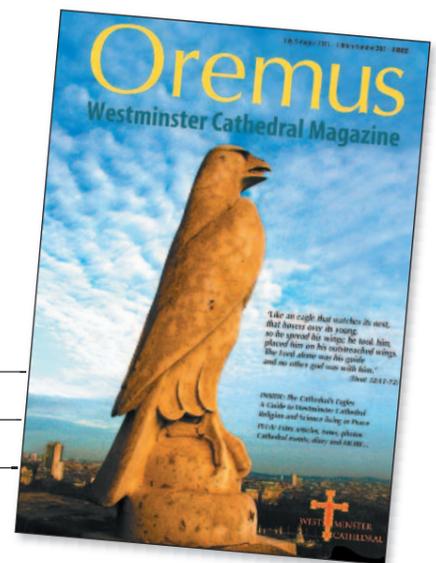
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'Perhaps it is not so difficult for a man to part with his possessions, but it is certainly most difficult for him to part with himself. To renounce what one has is a minor thing; but to renounce what one is, asks a lot.'

Pope St Gregory the Great
Feast Day: 3 September



The Month of September

The month of September is traditionally dedicated to Our Lady of Sorrows, whose memorial is celebrated on 15 September. The Seven Sorrows of Mary, Mother of God, are: the Prophecy of Simeon, the Flight into Egypt, the loss of Jesus in the Temple, Mary meeting Jesus carrying the Cross, the Crucifixion of her Son, Mary receiving the dead body of her Son, and the burial of Jesus and closing of the tomb. It is sometimes traditional to recite the Lord's Prayer and seven Hail Marys while contemplating each Sorrow.

The Holy Father's intentions for the month of September are: that opportunities for education and employment may increase for all young people, and that catechists may give witness by living in a way consistent with the faith they proclaim.

Wednesday 2 September

(Choir returns from the summer holiday)

2.30pm Guild of St John Southworth: Service of Thanksgiving in the Holy Souls' Chapel

7.30pm Grand Organ Festival Recital

Thursday 3 September

ST GREGORY THE GREAT, Pope & Doctor

Friday 4 September *(Friday abstinence)*

Feria or

St Cuthbert, Bishop

Saturday 5 September

Feria or

Blessed Virgin Mary on Saturday

12.30pm Monthly Mass for Vocations

Sunday 6 September

TWENTY-THIRD SUNDAY IN

ORDINARY TIME *(Psalter Week 3)*

10.30am Solemn Mass *(Men's voices)*

Missa sine titulo *Palestrina*

Laudate Dominum omnes gentes

Victoria

Organ: Contrapunctus XI (Art of

Fugue) J S Bach

3.30pm Solemn Vespers & Benediction

(Men's voices)

Magnificat octavi toni *Suriano*

Diliges Dominum *Byrd*

Organ: Præludium in D major

(BuxWV 139) Buxtehude

Tuesday 8 September

THE NATIVITY OF

THE BLESSED VIRGIN MARY

Feria or

St Peter Claver, Priest

5.30pm Mass for Cathedral Volunteers

Friday 11 September *(Friday abstinence)*

Saturday 12 September

Feria or

The Most Holy Name of Mary or

Blessed Virgin Mary on Saturday

2.30pm Annual Malta Day Mass and

Procession

4.30pm Latin Mass Society Low Mass in

the Lady Chapel

Sunday 13 September

TWENTY-FOURTH SUNDAY IN

ORDINARY TIME *(Psalter Week 4)*

Racial Justice Day

9.00am Family Mass

10.30am Solemn Mass *(Full Choir)*

Missa brevis *Palestrina*

Ego sum qui sum *Gabrieli*

Organ: Moderato (Symphonie VII)

Widor

3.30pm Solemn Vespers & Benediction

(Full Choir)

Magnificat primi toni *Bevan*

O salutaris hostia *Rossini*

Organ: Fugue sur le Carillon de

Soissons Duruflé

Monday 14 September

THE EXALTATION OF THE HOLY CROSS

Veneration of the Relic of the True Cross

after all Masses

Tuesday 15 September

Our Lady of Sorrows

Wednesday 16 September

Sts Cornelius, Pope, and Cyprian, Bishop,

Martyrs

Thursday 17 September

Feria, or

St Robert Bellarmine, Bishop & Doctor

Friday 18 September

(Friday abstinence)

2.15pm Cardinal Vaughan Memorial

School Foundation Day Mass

Saturday 19 September

Feria or

St Januarius, Bishop & Martyr or

Blessed Virgin Mary on Saturday

12.30pm Mass offered by Archbishop

Joseph Augustine Di Noia OP, Adjunct

Secretary to the Congregation of the

Doctrine of the Faith – possibly in the

Ordinariate Use of the Roman Rite (TBC)

in the presence of visiting members,

clergy and lay, of the Personal Ordinariate

of Our Lady of Walsingham.

6.00pm Visiting Choir: Llandaff Cathedral

Girls' Choir

Sunday 20 September

TWENTY-FIFTH SUNDAY IN ORDINARY

TIME *(Psalter Week 1)*

Home Mission Day

10.30am Solemn Mass *(Full Choir)*

Missa brevis in F (K.192) *Mozart*

lubilate Deo omnis terra *Gabrieli*

Organ: Concerto in C major (BWV

594) J S Bach

3.30pm Solemn Vespers & Benediction

(Full Choir – New choristers' induction)

Magnificat octavi toni *Lassus*

O salutaris hostia *Dupré*

Organ: Carillon-Sortie Mulet

Monday 21 September

ST MATTHEW, Apostle & Evangelist

Wednesday 23 September

St Pius of Pietrelcina, Priest

7.30pm Grand Organ Festival Recital

Thursday 24 September

Our Lady of Walsingham

(Pease see article on pp 10-11)

10.30am Mass celebrated by Bishop

Nicholas Hudson and attended by

members of the Diocesan Education

Service.

5.30pm Solemn Mass followed by a

Birthday Party for Canon Christopher

Tuckwell. To celebrate Canon

Christopher's 70th birthday, a birthday

party will be held in the Cathedral Hall

following the 5.30pm Mass. Everyone is

welcome to both the Mass and the party.

Some refreshments will be provided but

any offerings of food or drink prior to the

event would be much appreciated –

contact the Cathedral Social Committee

via Clergy House Reception.

Friday 25 September

(Friday abstinence)

7.00pm Mass for Travelling People

celebrated by the Cardinal

Saturday 26 September

Feria or

Sts Cosmas and Damian, Martyrs or

Blessed Virgin Mary on Saturday

Divine Mercy Day of Prayer of

Intercession

10.00am-4.30pm (Mass at 10.30am)

Invoking the powerful intercession of Our

Lady of Walsingham for the needs of the

Church, the world. With special solidarity

and union of prayer with the persecuted

and suffering Christians and peoples of

Syria, Iraq, the Middle East, and parts of

Africa and Asia. Time of intercession for

the Synod on the Family. Led by Mgr

Keith Bartrop, Fr Shafiq Abouzayd

(Melkite Chaplain) & visiting speaker

Fr Paul Sigl of the Family of Mary, who

will speak on 'God wants to give peace

to the world through Mary.' For more

details, please contact Antonia Moffat at

antonia4161@gmail.com

Sunday 27 September

TWENTY-SIXTH SUNDAY IN ORDINARY

TIME *(Psalter Week 2)*

10.30am Solemn Mass *(Full Choir)*

Mass for five voices *Byrd*

Sing joyfully *Byrd*

O sacrum convivium *Guerrero*

Organ: Introduction & Passacaglia in

D minor Reger

3.30pm Solemn Vespers & Benediction

(Full Choir)

Magnificat primi toni *Palestrina*

Surge propra *Guerrero*

Organ: Allegro, Sonata in G major

(BWV 530) J S Bach

5.30pm Ethnic Chaplaincies Mass

celebrated by the Cardinal

Monday 28 September

Feria or

St Wenceslaus, Martyr or

St Lawrence Ruiz and Comps, Martyrs

Tuesday 29 September

STS MICHAEL, GABRIEL and RAPHAEL,

Archangels

Friday 30 September

(Friday abstinence)

St Jerome, Priest & Doctor

5.00pm Vespers attended by members of

the ecumenical conferences of the

Dioceses of Nottingham (Catholic),

Brugge (Catholic), Lincoln (Church of

England), and Härnösand (Lutheran)

5.30pm Mass celebrated by Archbishop

Julián Barrio Barrio of Santiago de

Compostela

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

From the Registers

Baptisms

Zashka Mogendorff

Kayla Kyereme Twumasiwaa

Thomas Nicholls

Olivia-Marie Nagy

Maria Macadangang

Madeleine Macadangang

Rainer Boki-Peres

Audrey Boki-Peres

Marlone Sweeney

Alexei Owen

Rory Wade

Caragh Hennessy-Hennelly

Poppy-Anne Riley

Evan Prescott

George-Luke Aguilar

Harvey Kinsell

Lucas Nuqui

Francesca Marchesi

Charles Mander

Anna Friesenegger

Zoe Friesenegger

Sophie Proctor

Francine Ramos

Marriages

Thomas Hamblin and Ludmilla Bahia

Wesley Pereira and Stephanie Sima

Funerals

Rita Walker

Elizabeth McAteer

Antony Sayers

.....
The Rosary is prayed each weekend 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.

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

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

The Virtues of Sport

‘Atheletes must compete according to the rules’ (cf 2 Tim 2:5)

Mgr Vladimir Felzmann



Three years after the 2012 London Games, the John Paul II Foundation for Sport (known as ‘jp2f4s’) keeps on growing.

With its strap-line ‘Education through Sport’, it has produced educational materials, inspired and enabled new parish clubs, is linking up with the brand new Catholic University of St Mary’s in Strawberry Hill. As its CEO, I attended a sport and spirituality conference organised by the Vatican at Villa Aurelia in Rome.

Having identified 12 virtues, which St John Paul II associated with sport at its best, we have produced a ‘12 virtues booklet’ to be used in schools – the first of these for Years Six and Seven.

The qualities and virtues of ambition, application, care for others, curiosity, gratitude, grit, moral courage, resilience, self-control, self-direction, sense of humour and zest are set out, each with a biblical quote, a quote from a sportsman, a photograph of that person, and a series of questions the pupils can, at home with their parents, tackle one at a time.

Some schools choose to concentrate on each virtue for two weeks in their assemblies and PHSE periods. These booklets are currently being road-tested in primary and secondary schools in Cheshire, London and Yorkshire.

By the time this magazine is out in September we shall have collated feedback on the booklets and will have an improved version ready to be rolled out around the country.

Currently, we are working on booklets for Years Eight and Nine as well as for Years Ten and Eleven.

St Mary’s University College – also known as SMUC – is the newest Catholic university in the UK. Its Chancellor is Cardinal Vincent and the Vice-Chancellor is Francis Campbell. The University is linking up with jp2f4s to make sure that future PE staff and head teachers can benefit from the jp2f4s ethos and educational programmes.

Having come into contact with an imam, the Muslim chaplain to a youth offender institution, as well as the Governor of a youth offender institution in Woolwich, we are researching programmes which would enable young offenders to acquire sport-training qualifications so as to be

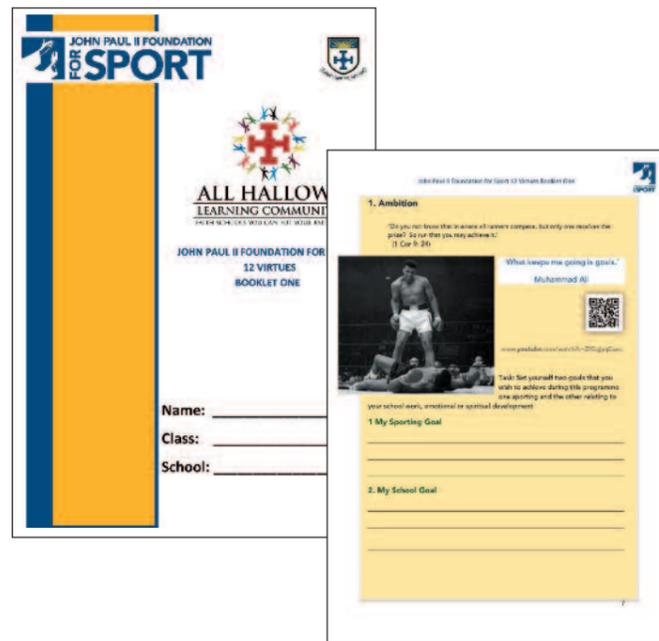
able to work with our clubs, become personal trainers and thus, finding their home in a club rather than a gang, cease re-offending and play a creative role in society.

The parish of Our Lady of Fatima, White City, is coming on board after I celebrated a Sunday Mass there and 10 parishioners came forward, volunteering to help run their jp2f4s parish club.

Having raised some funds, we now have a couple of part-time staff working to help us grow.

If you have any monies left in your charity budget please consider jp2f4s and help young people find a rounded education thanks to sport. This would help develop their character so they can serve the Church and help God make this world a somewhat better place.

Just search for ‘jp2f4s’ on your favourite internet browser to find out more, or visit www.johnpaul2foundation4sport.org. Doing this might also help you to pray for us and our work.



The Revd Mgr Dr Vladimir Felzmann (known to all as Fr Vlad) is the Chief Executive of jp2f4s. He is also the diocesan Chaplain for Sport and a former Cathedral Sub-Administrator.

Westminster Cathedral – Social Media
Westminster Cathedral is now on the social media sites Facebook and Twitter. To keep up to date with all the most recent news, photos, events and timetable changes, please follow us on **Twitter** (@westminstercath) or ‘like’ our page on **Facebook** (www.facebook.com/westminstercath).

Praying for Peace at the Cathedral

The Pax Christi ‘ICON of Peace’

Pat Gaffney

On a quiet Monday morning in August, my colleagues and I shared a simple prayer and Psalm to ‘welcome’ the Pax Christi ‘ICON of Peace’ to Westminster Cathedral. We prayed that the grace of the Holy Spirit would be on the Icon and that those who would spend time with it would be touched and informed by the images sketched upon it. This formality of welcoming an icon is, I believe, traditional within the Eastern Christian tradition, and this Icon is special in bringing together images and stories from both Eastern and Western traditions.

I was in Jerusalem in the summer of 1999 when this stunning piece of work was gifted to Pax Christi. We had just finished our International Council, bringing together Pax Christi members from around the world. We had just elected Patriarch Michel Sabbah as our International President and had just re-committed our movement to work more urgently to build peace and justice in Israel and Palestine, Iraq and Afghanistan – parts of the Middle East brutally torn apart by years of war. And in our midst, this stunning Icon of Peace, offering through its images both challenge and hope.

You will see from the photograph that at the heart of the Icon are the brothers Esau and Jacob, hands stretched to embrace one another, standing on the sword, a symbol of the anger and brokenness that had defined their lives for so long. They had journeyed a long way and the one who was hurt offers reconciliation to the other. Immediately above and below them, images of Christ. Christ, the source of our reconciliation, liberation and peace. Christ, rising above the Heavenly Jerusalem – the city of peace – and teaching the Our Father.

In all, 12 images are presented. Western saints, Francis and Clare, known for their commitment to the poor, to equality and nonviolence. Below them, the brothers Boris and Gleb who as Christians refused to take up weapons to defend themselves, and then Sophia and her daughters Hope, Love and Faith, who were martyred for their faith – both examples from the Eastern traditions. In the lower part, images and stories of women in the Old and New Testaments: Sarah and Isaac, Hagar and Ishmael, then Jesus with the Samaritan and

Syrophoenician women – illustrating Jesus crossing the boundaries of society, being open to the ‘other’, listening, healing the differences between people.

As a symbol of peace, this Icon is well travelled. While its home is in the Pax Christi International office in Brussels, it has been with us in England and Wales for several years and we

have made it available to schools, parishes, Cathedrals, centres of prayer and even in prisons. In one workshop we ran with children from primary school, we focused on the story of Esau and Jacob – with the children acting out the story – being ‘frozen’ in the story from time to time as we stopped to discuss how different choices and decisions might be made to help them think about the process of making peace. On another occasion, the Icon was in the chapel of a prison just outside London. The residents who took part in services were able to spend time with the Icon and were all given its associated prayer card. Asked for their comments on the experience, one wrote, ‘I have to get home to my family and not be in trouble again. I am sorry for what I have done before and I pray for peace in my life and others.’ We were so pleased that even for a short while these residents had an opportunity to be with this beautiful work and be touched by its power.

Making peace is no easy thing! It is a process – to do with listening, standing in the shoes of another, being prepared to take risks, take the first step, being open to change, being prepared to sacrifice something of oneself. The stories offered in the Icon express all of these. When words fail or

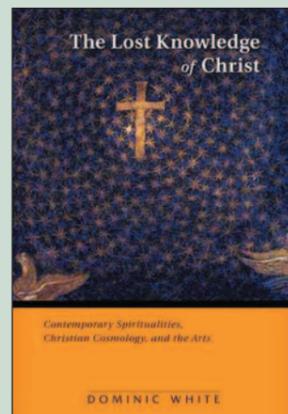
are inadequate, spending time with the Icon may help each one of us deepen our own actions for peace.

The Icon can be borrowed from Pax Christi for use in parishes or schools. We also have a full resource/reflection pack to accompany it. Contact the Pax Christi office if you are interested.

Pat Gaffney is General Secretary of Pax Christi. To find out more about the icon, please visit the Pax Christi website: www.paxchristi.org.uk. To borrow the Icon, please telephone Pax Christi on 020 8203 4884 or email orders@paxchristi.org.uk. The icon was at Westminster Cathedral during August.



Nothing new under the sun?



The Lost Knowledge of Christ

Dominic White OP

**Michael Glazier/
Liturgical Press**

£18.99

Gill Ingham-Row

The premise of this fascinating and extremely readable book, is that 'contemporary spirituality is at root a very ancient tradition which has surfaced at different times in history'. Fr White begins by discussing some of these 'surfacing': the New Age of the '60s, which echoed radical thinkers like Rudolph Laban and Helena Blavatsky of the late nineteenth century, who in their turn were echoing the 'Hermetic' philosophers of the Renaissance. What such periods have in common, of course, is the disappearance of familiar certainties, whether economic, environmental or religious. What the various movements he discusses have in common is a resort to ancient lore from different traditions, often involving astrology, magic and occultism, regarding it as an 'original' body of knowledge revealed to mankind by the Deity.

Fr White discusses Gnosticism at some length, and very knowledgably too, arguing that it arose as a reaction to early Christianity. In a quote which is undated, it was very interesting to read the following from Pope St John Paul II: 'We cannot delude ourselves that this [The New Age] will lead toward a renewal of religion. It is only a new way of practising Gnosticism – that attitude of the spirit that, in the name of a profound knowledge of God, results in distorting his word and replacing it with purely human words.'

He shows the real differences between the varied sorts of spirituality so very evident today and religious belief in a handy word chart: 'belief' is set against 'dogma', for instance, 'community' against 'authority', 'love' against 'charity', and 'esoteric knowledge' against 'revealed truth.' As can be seen from these examples, the 'Religious' column represents a very conservative version of religion, and although Fr White freely admits this, it is a view of contemporary Christian observance and belief which underlies the whole premise of the book.

He goes on to argue that the various practices and tenets of Gnosticism, rather than being plucked out of the air, in fact had their root in Early Christianity. This is the 'Lost Knowledge' to which the title refers. He searches through five sources for this 'lost' knowledge: Scripture – both Old and New Testaments; Apocryphal texts; the Church Fathers; the Liturgy; and the arts. Generally speaking, what he regards as having

been lost is the *cosmological* aspect of Christianity, evident in the Jewish Wisdom tradition – for example 'when he established the heavens... when he drew a circle on the face of the deep... Wisdom rejoiced before him' (Proverbs 8). Many of the letters of St Paul, who often seems to be quoting fragments of liturgy or prayers now lost to us, also hint at early belief in multiple, layered heavens – for example: 'He who descended is the same one who also ascended, so that he might fill all things.' (Ephesians 4:10).

Fr White's research into the Early Church Fathers – particularly Irenaeus and Clement of Alexandria, both of whom were arguing directly against the Gnostics – is remarkable, since he uncovers a firm belief that Christ handed on orally much secret wisdom to the Apostles Peter, James and John – the 'inner circle' of the Disciples – which they in turn passed on orally to initiates when they were ready. He argues from this that Gnosticism, with all its secret knowledge and mysterious rituals, rather than being an alternative to Christianity, was in fact a distortion of a body of mainstream Christian belief now lost.

Fr White goes on to try and find this lost knowledge from the same sources, discussing the 'Cosmic' cross, early baptismal rites, and liturgical music and dance. He describes the excavation of the oldest known Christian building in the world in Dar-Europos in Syria, from which it is possible to reconstruct the experience of early Catechumens during Baptism: being plunged three times into a tomb-like font of ice-cold water, then coming out to see gold twelve-pointed stars around them, two tree-like decorated pillars beside them, and above, a huge eight-pointed star mirroring the octagonal font. He finds in all these details precise significance of the knowledge the new Christians had begun to learn and would go on learning. One of his points in this section of the book is that the experience came first, and the comprehension of it took place gradually as the 'heavenly journey' went on.

Liturgical music is one of Fr White's main preoccupations. Another is dance; he is the composer and founder of the Cosmos dance project, and patron of the Eliot Smith Dance Company. The inclusion of movement and music in the liturgy is something he argues passionately for, as a way of restoring mystery and spirituality into what he feels is often a lifeless and rigid observance. This belief is one of the main drivers of the book.

The Lost Knowledge of Christ certainly raises many interesting and challenging matters. There are no pictures physically within it, but a very useful internet link provides many fascinating images to illuminate the text.

I have to say that I find his premise of the 'lost' knowledge not totally convincing.

There is much mainstream evidence from across the ages, to support the view that Christianity has not lost its apprehension of its cosmic nature. It is certainly very evident in much mainstream Medieval art, writing and liturgy; it has been witnessed by mystics across the millennia; and for the everyday Christian, the Psalms – read daily by many of us – sing it out.

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Poetry Corner

We are delighted to publish another poem by Andrew Parker. If you have poems or articles you would like us to consider for publication, please send them to oremus42@gmail.com or, by post, to Oremus, Westminster Cathedral, 42 Francis St, London SW1P 1QW.

Reciprocal Love?

(A soul speaking with God)

As one being to another, I said to thee,

*If I love you,
Will you love me?*

And you replied, most courteously,

*For sure,
If your love truly be,
My love for you
In fullness be.*

But, I said,

*If all love first pours forth from thee,
Is not my loving you,
Thee-self-loving-thee?*

*Ah yes, for this my Glory Be.
But my loving you is true,
For in my love,
You share my Glory.*

See?

1st October 2013

Feast of St Therese of Lisieux

(Composed on a walk in the park, contemplating being, love and knowledge)



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