

Oremus

Westminster Cathedral Magazine



The Bishop St Martin of Tours, a former soldier, has become widely known and venerated for his pastoral care and mercy

Fr Witoń writes:



Nine years ago, I left Westminster Cathedral after six wonderful years here and was appointed Parish Priest to Our Lady of Mount Carmel and St George Parish in Enfield. I left with cherished memories, deeply engraved on my heart and my soul: the beauty and majesty of Westminster Cathedral, the love of the parishioners, the fraternity of the Cathedral Chaplains and the transcendent sound of choral music produced by the incredible Cathedral Choir.

Back then I was beginning a new chapter in my life as a Parish Priest, little did I know that I would be invited back to the Cathedral as Administrator. I never expected this, but you know what? *'God moves in mysterious ways, His wonders to perform!'* I can only but thank God for his faithfulness. From the

very moment he brought me into this world in my beloved native Poland, he has guided me from my earlier days and thereafter as I followed him on the path to priesthood.

My priestly formation began here in London 25 years ago in the *Redemptoris Mater* House of Formation, Marylebone. After a year of learning the 'foreign tongue,' I began reading Philosophy and Theology at Allen Hall, the Diocesan Seminary. At the end of my seminary formation I went to Kazakhstan and Siberia. There I shared the Gospel with people who had just regained their freedom of belief, after 70 years of oppression. What an amazing experience that was! On my return to London I spent a year at Holy Apostles Parish, Pimlico, and was ordained a deacon. I spent my diaconate year at St Scholastica's Parish, Clapton, a year which culminated with my ordination to the priesthood at Westminster Cathedral, the very place that would become my home for the next six years.

My return to the Cathedral is both exciting and daunting. Exciting, because I am back to a place I know and people that I love. Daunting, because I will be following in the steps of Canon Christopher Tuckwell, my friend and mentor, whose ministry at the Cathedral was so rich and

productive. However, I fully realise that time waits for no man. There have been changes at the Cathedral and there are challenges ahead, I have much to learn. The difficulties brought about by the pandemic have affected us all deeply and continue to do so.

I am really looking forward to renewing old friendships and meeting and getting to know so many new faces. I am so grateful to Cardinal Vincent for giving me this opportunity to minister to you, along with the College of Cathedral Chaplains, my brother priests. Please pray for me, so that I can be the priest that God wants me to be for you and with you. I assure you that I will keep you in my daily prayers as well.

As I begin my ministry in the Cathedral on the Solemnity of All Saints, I seek the intercession of all the Cathedral Saints: St Joseph, St Peter, St Augustine of Canterbury, all the saints of England, Wales and Scotland along with St Patrick and all the saints of Ireland. We must not forget, of course, our own St John Southworth, whose relics are enshrined in the Cathedral. But most of all I place my ministry under the protective mantle of Mary, Our Lady of Walsingham, Our Lady of Mount Carmel and Our Lady of Częstochowa, Mother of God and Mother of the Church.

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This image is the painting above the altar of St Martin's church, Niederlauch in the Rhineland-Palatinate, Western Germany. Whilst the bishop is depicted centrally in glory, in the bottom left hand corner he is depicted in the well-known act of cutting his cloak in half to clothe a naked beggar.

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Cathedral Life: Past & Present

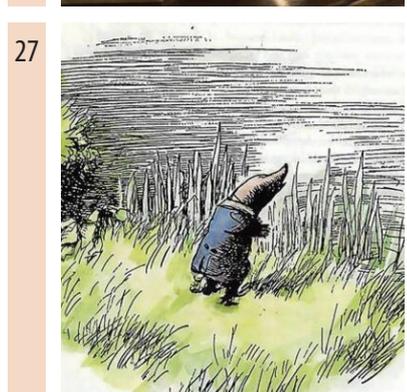
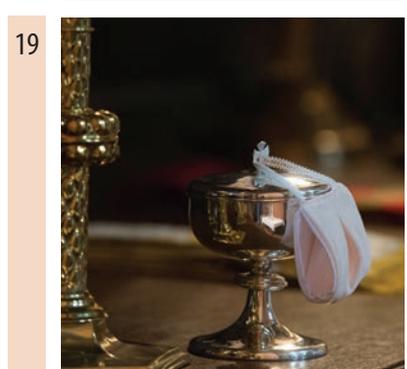
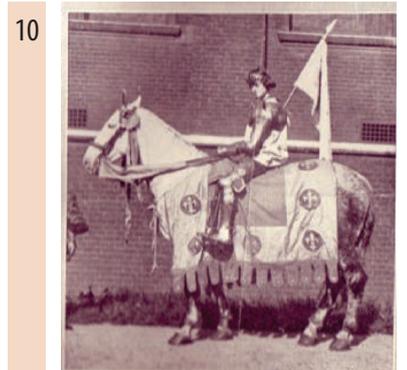
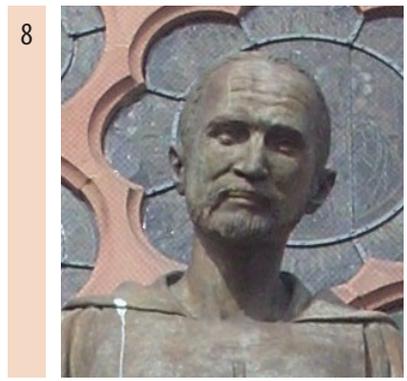
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Faith sprung from a Font in the Fulham Road

Carlo Acutis was beatified by Pope Francis on Saturday 10th October 2020 at the Basilica in Assisi. He lived most of his short 15 years in Milan, but what is less well-known is his connection with the church of Our Lady of Dolours on the Fulham Road.

Carlo was born in London on 3 May 1991 to Italian parents and was baptised at Our Lady of Dolours 15 days later on 18 May by Fr Nicholas Martin OSM, Parish Priest at the time. The family moved to Italy shortly afterwards, where Carlo was raised in the same active faith as his parents. Having made his First Holy Communion at the age of seven, he made the decision to attend Mass and pray the Rosary daily. He said: 'By standing before the Eucharistic Christ, we become holy'; he also had a routine of weekly confession. By the age of 11, he had become a catechist. 'He was a remarkable young man,

who had a great understanding of the sacraments and scripture', explained Fr Patrick Ryall OSM, current Parish Priest of Our Lady of Dolours.

Carlo learned about the known sites of Eucharistic miracles around the world and expressed a keen desire to go on pilgrimage to see these sites. Unfortunately, he developed leukaemia, which made this impossible. He offered his suffering for the Pope and the Universal Church and to help others learn to grow in devotion to the Eucharist, he used his digital media skills to develop a website to catalogue each of these miracles. One of the Eucharistic Miracles that Carlo highlights is that connected with St Juliana, Foundress of the Servite Sisters, on her death bed.

Carlo died in 2006 at the age of 15. His cause was opened in 2013 when he was declared a Servant of God. On



5 July 2018, Pope Francis declared him to be Venerable. Beatification is the final step before sainthood, and was helped forward when a young Brazilian

sought his intercession in healing from a serious pancreatic disease. In February this year, the Pope went on to approve a miracle attributed to him. Reflecting on the beatification, Fr Patrick added: 'We're grateful that Carlo and his family had that time with our parish. We are sure he will be a source of blessing for us'.

Watch an animation of Carlo's life with a reflection from Cardinal Vincent here: www.youtube.com/watch?v=PLFusUobk4

Fr John writes



November is the month of the Holy Souls, of course, and even though we cannot use the Holy Souls Chapel, there will still be the usual provision for the November Dead List, and the customary Masses will be celebrated. In *Oremus*, however, it seems that the saints have wanted to have plenty of attention this month. A short ride on the 211 bus will bring us to the Servite

church on Fulham Road where the new *Beatus*, Carlo Acutis, was baptised. As the most recently Beatified he stands in contrast to one who is patiently waiting for his canonisation – Bl Charles de Foucauld. The Covid-19 pandemic has caused several canonisations to be postponed in Rome until circumstances are more propitious. Meanwhile Bl Charles has much to teach our present confrontational generation about co-existence and respect, which he exemplified in his relations with the Muslims among whom he lived.

A century ago the canonisation of Joan of Arc took place, causing a great Catholic pageant to be organised in and around the Cathedral, with tens of thousands attending. Unfortunately the scrapbook recording the event prepared for Cardinal Bourne is too fragile to come out for general handling, but I have given an account of its contents in an attempt to convey something of the excitement and devotion of the day. Newspaper reporting of the event shows that some aspects of journalism have hardly changed in the intervening century.

It sometimes seems difficult now to remember aspects of Cathedral life that were parts of its fabric before lockdown – the Guilds of the Blessed Sacrament and St Anthony, the weekday evening and Saturday morning Rosary groups and many more. And then there were the outings and pilgrimages, also casualties of the restrictions. One of these was the summer's planned pilgrimage to East Anglia, so included this month is the article prepared for one of the stopping points, the site of the cell occupied by the 14th century mystic known to us as Julian of Norwich. She also lived through a time when epidemic and plague were rampant, so her teaching that 'All manner of thing shall be well' is a reminder that we have to place our trust in God's providence whatever the external circumstances may be.

Three Cathedral Chaplains are packing in readiness to leave as this *Oremus* goes to print, and thanks and prayers go to and with them all. Equally, we give thanks for the appointment of Fr Witoń as Administrator and offer him our prayers and support as he takes on his considerable responsibilities, among which, of course, is being Chairman of *Oremus* magazine – Welcome, Father.

Fr John Scott

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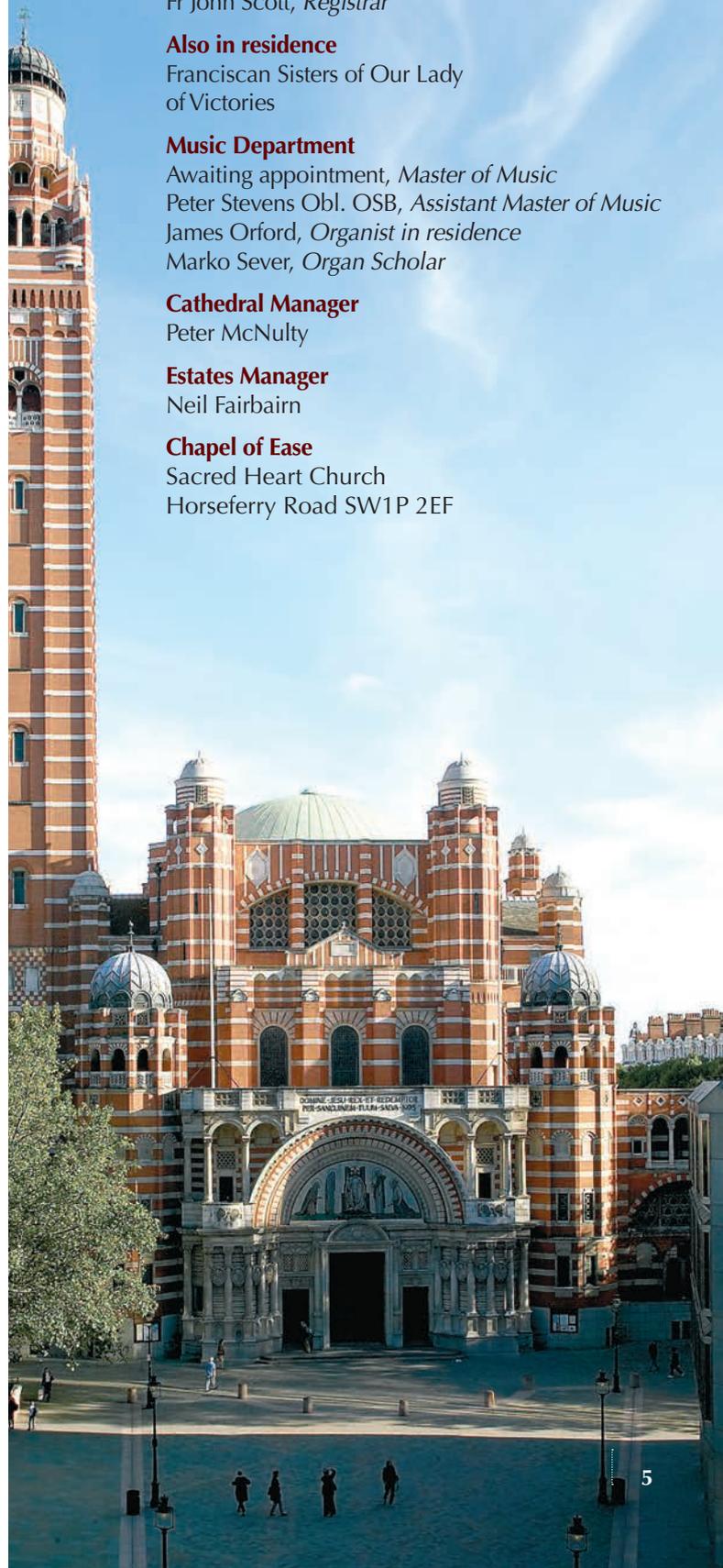
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John Francis Bentley, Architect of Westminster Cathedral, **Peter Howell; Historic England (Architectural History Series)** **and the Victorian Society, London 2020;**

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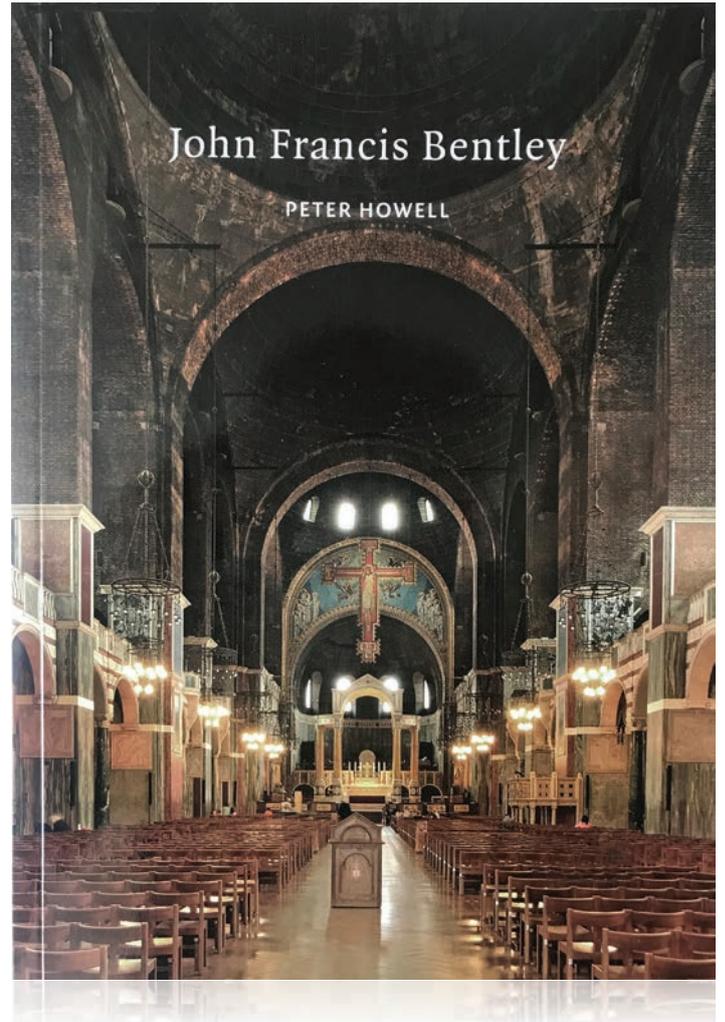
Roderick O'Donnell

Fra Angelico, Raphael and Michelangelo were in their lifetimes dubbed *beato*, *santo* and *divino* respectively. Fra was officially beatified only in 1982. But what of architects: must this necessarily practical art preclude sanctity? The 'cause' for Antonio Gaudi is well advanced, but he was the least practical of architects, as his *Sagrada Familia* in Barcelona shows. What of J F Bentley (1839-1902) the architect of Westminster Cathedral, on which he lavished the last seven years of his life? He and his wife – they had 11 children – were both converts. As such he was denied the *cursus* open to Protestant architects, and in fact built only one Anglican church.

For the Catholics, he built much less than the over-busy Hansoms or Pugins. Beginning with minor works, such as the font (1863) at St Francis, Pottery Lane, (in which he was re-baptised by Cardinal Wiseman), he had to wait 14 years for his first church commission, St Mary, Cadogan Street in Chelsea (1877-79). When in control of the decorative arts, such as metalwork, painting and stained-glass, as at the Perpetual Succour chapel at the Clapham Redemptorist church (1883-87), he achieved a dream-like consistency of colour and line, as seen supremely at his masterpiece, the church of the Holy Rood Watford (1889-1900). Bentley also achieved some striking secular work, such the austere Sacred Heart High School, Hammersmith (1876-88), the richly eclectic Jesuit prep school, St John's, Beaumont (1887-8), and the exquisite Venetian interiors (1874-9) of Carlton Towers, Yorkshire, now a seat of the Duke of Norfolk. He also designed over 70 organ cases.

The quite unexpected Cathedral commission came late in Bentley's life, direct from Cardinal Vaughan who wanted a church with a wide nave, and structure which could be decorated later, perhaps something basilican. (Newman in his sniping against Pugin's Gothic Revival had suggested just such a building type). Taking an Italian tour, Bentley worked out an eclectic style based on 'the earliest Christian architecture' - which we call Early Christian - the 'Greek,' the Lombardic, the Romanesque, with even teasing Renaissance details. The missing element is the Gothic, since Vaughan intended to 'gas-light' the nearby Westminster Abbey. With its ambitious liturgy and internationally famous choir, the Cathedral has set the highest standards for English Catholicism since its opening in 1903.

The Cathedral's red brick and Portland stone exterior was chosen to blend in with the surrounding mansion flat blocks.



But its interior – exposed brick piers, arches and vaults on the scale of Roman engineering – is something much more mysterious and symbolist. The architect W A Lethaby – author of a book on *Hagia Sophia* – defined it as: 'simply seen and directly constructed ... monumental ... the natural law of structure', that is, its construction rather than its style. That structure is of load-bearing brick arches and piers supporting domes, three in the nave and one more over the sanctuary, Byzantine forms indeed. But the plan of the church is not Byzantine, nor even basilican, but a Latin Cross, with lateral side chapels, transepts and an apsed east end over a crypt. Bentley's cathedral was not intended as genuflection to Byzantium – still less to the then Greek Church – but to the place of the Catholic church in England and Wales within

the timeless, universal Church. Vaughan meant to embody the claim of the Catholic hierarchy restored in 1850 to be the continuum of the Church established in 597 by St Augustine – and thus, as a hostile critic put it, the style is ‘pre-Heptartical, Babylonian, bizarre’. Usually spoken of as ‘Byzantine’ in style, it should really be re-defined as ‘Italo-Byzantine.’

Following Pugin, Bentley was concerned from the first design to the final crafting of the decoration and furnishing of his churches. The Cathedral has few of his designs executed before his death: the hanging rood (1902), the Cipolinno marble font (1903) and the Baldacchino (1905-6) over the high altar, both happily brought back into use by Cardinal Nichols. It is only in the Holy Souls Chapel (1902-4) that we can really understand the ethos of Bentley’s vision for the decoration of the Cathedral in marble, mosaic and *opus sectile*, which was to be ‘severe and very Greek in character’. Hundreds of his drawings survive.

Peter Howell has been a connoisseur of Bentley more than half a century. But any ambition to write a biography has been hampered by the existence of the architect’s daughter’s two volume *Westminster Cathedral and its Architect* (1919), to which he defers, in particular to her aesthetic judgements. The Cathedral has only one chapter in this 12-chapter book, and, curiously, it is omitted from the chronological List of Works. The superb coloured photography is by Geoff Brantwood, mixed with drawings and telling historic photographs, although none of the Cathedral. The plans reproduced from the 1919 book are, however, too small to read. *J F Bentley* is published by Historic England and the Victorian Society, and promised as the first in a series. Few buildings are truly ‘iconic’: Westminster Cathedral, like *Hagia Sophia* and the *Sagrada Familia*, is certainly one.



This portrait of John Francis Bentley hangs in Clergy House Common Room, next to one of his daughter and later biographer, Winifred, painted when she was 5 years-old.

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An Apostleship of Presence

Philip J Smyth

Blessed Charles has been approved for canonisation by Pope Francis, although all canonisation ceremonies are presently paused because of the Covid-19 pandemic.



Statue of Blessed Charles de Foucauld in front of the church of Saint-Pierre-le-jeune in Strasbourg

Blessed Charles de Foucauld lived and died in obscurity. For someone born into the French aristocracy, the manner of his death was surprising, to say the least. Bound like a slave, he was shot through the head and killed by a 16-year old youth, who had taken fright while robbing Charles' desert hermitage at Tamanrasset. According to an eyewitness, as he fell to the ground, the Blessed Sacrament, which had been exposed in a small monstrance, was thrown out and fell down beside his body.

The circumstances of his birth were a world away for this seemingly futile ending. Vicomte Charles Eugene de Foucauld was born in Strasbourg into a pious aristocratic French family – and promptly lost his faith at the age of 16. He had made his First Communion and been confirmed the previous year, and by all accounts had been filled with religious fervour. Then, in the course of a few months, it had all gone. Surrounded by scepticism, for it was the age of Renan, Taine, Anatole France, Nietzsche and Marx, the young adolescent willingly surrendered to the spirit of the time.

His childhood, despite the death of his parents before he was six, had been a happy one, for he was brought up by his maternal grandfather to whom he was devoted. He spent part of every holiday with one of his aunts, whose daughter Marie, though eight years his senior, was to be, and was to remain humanly, the great love of his life. But in 1874 she married Vicomte de Bondy, and her departure for the Gironde, at a time when the young Charles was vulnerable, left him with the feeling that everything she had made him love was gone from him. He later wrote: 'For 12 years I lived without any faith whatever: nothing seemed to me sufficiently proven ... my faith was quite dead'. His reaction was common enough, and very similar to the reaction of many men and women today, faced by a sceptical and secular society, and a spiritual emptiness in their personal lives. But the outcome for Charles was far from common. He was destined to be one of the most challenging explorers of his time, and a remarkably prophetic figure for our own troubled times.

The army officer

His last year at school was marked, he was to write later, by 'all egoism, all vanity, all ungodliness, all desire for evil. I was like a madman'. He was finally expelled for laziness and insubordination. However, he was so keen to go to St Cyr, the military academy, that he became 82nd

out of 412 candidates in the entrance examination, though while at the college he idled his time away, drinking and entertaining lavishly. At the age of 20 he wrote to a friend: 'You see ... after a good dinner, there's nothing like a good cigar; and to go home, a pleasant low-slung little carriage so that one does not have to make the effort of raising one's foot very high in order to get out of it'. One of his young cousins remembered him as one not to be imitated, because: 'we were always afraid of seeing Charles come to the children's table, for in a few seconds he invariably gulped down all the cakes that had been set aside for us'.

Such was the *bon viveur* whose behaviour was alarming his relatives and annoying his commanding officers. He formed a liaison with an adventuress called Mimi, whom he took with him to Algiers in 1880 as his wife, when his regiment was sent there. She played her part extremely well, and was received by all the French notables without question as Madame la Vicomtesse de Foucauld. However, when the Colonel of the regiment arrived some time later, the scandal broke, and Charles was compulsorily retired for disobedience and notorious misconduct. By the following year he and Mimi had parted company, and he was back on active service in Algeria, where the French were fighting to maintain a foothold in North Africa. Here, for the first time, Charles came into contact with Islam – and he was deeply impressed: 'Islam has disturbed me deeply. The sight of this faith, of these souls living in the continuous presence of God, has made me aware of something greater and more true than worldly pre-occupations'. At 16 he had lost his own faith, now at 24 he was filled with an almost jealous admiration at the sight of these Arab horsemen dismounting in the desert and interrupting all activity to worship God.

The explorer

In 1883 Charles left the army and went to Morocco on a scientific tour in order to make a topographical survey. A rabbi called Moredecai was his guide, and, as Europeans who travelled beyond Tangier were liable to be killed as spies, Charles travelled in disguise as a Russian Jew known as Rabbi Youssef Aleman, driven supposedly from his country by the latest pogroms. More than once during their journeys his disguise was penetrated, but they were never molested. For his work in Morocco, Charles was awarded a gold medal by the Geographical Society on his return to France in June 1884. He wrote a book on Morocco the following year, but somehow, in his subconscious, grace was at work. He later said, in a letter to his cousin Marie: 'You were so kind to me that I began to see and respect again the good which I had forgotten 10 years ago', and he told her that he had begun to re-read a book by Bossuet, *Elevation sur les Mystères*, which she had given to him for his First Communion in 1872: 'It was the first Christian book I read before my conversion, and it showed me that the Christian religion could perhaps be true'.

He read and re-read, he pondered on the lives of the Jews and Muslims whom he met on his travels, he quickly regained the mystical sense that he had had in childhood, and that had struck him among the Muslims, but still he hesitated. He did not yet clearly believe in God, still

less in Christ. But, as he later wrote, he was becoming increasingly attracted to chastity, not only as a virtue, but as a way of life; and he was: 'led back into that family of mine to whom I had been so passionately attached in my childhood years' and above all by the influence, support and example of his cousin Marie de Bondy whom he describes as: 'A marvellous helper who worked in silence, with gentleness, goodness and deep holiness'.

Charles gradually began to reason about the influence of religion in the life of his cousin, and to recover a desire to study it. One day he prayed: 'My God, if you exist, help me to know you!' and he would go into the parish church of Saint-Augustin in Paris and sit there. He said to Marie de Bondy: 'You are lucky to believe. I am looking for the light and I cannot find it'. Yet only a few days later, in October 1886, he went into the church in the early morning, sought out Père Huvelin, who was the parish priest, and made his confession.

Vocation

His religious vocation dates from that moment. He was 28. Charles gave away all his possessions and, in January 1890, entered the Cistercian monastery of *Notre Dame des Neiges*, and 6 months later transferred to the much poorer community of *Notre Dame de Sacré Coeur* in Syria, where he was professed in 1892. But he found life there not austere enough also! He felt called to seek the hidden life that Jesus had lived – hard work, obscurity, sharing the lot of the poorest. One incident crystallised for him his desire to follow Christ in more radical poverty. In April 1894 he was instructed to go and pray near to the remains of a Catholic Arab labourer who had just died. As Charles entered the deceased's abode – a shack and hovel – he was devastated by its poverty: 'What a difference between this house and our habitation! I long for Nazareth'.

He began to dream of a much more radical way of life than even that of the Trappists, lived in small fraternities, especially in countries of Muslims, where so few Christians are to be found, and eventually, instead of making his solemn profession in the Order, he left, and under the spiritual direction of Père Huvelin set off for Nazareth in March 1897. There, under the name of Brother Charles of Jesus, he worked for the Poor Clares as sacristan and errand boy, living in a wooden shed in their garden. His only luxury was letter-writing. Every week he wrote long letters to his sister, to Marie de Bondy and to Père Huvelin, describing his life of prayer, manual work (not always easy for a man of his upbringing) and isolation. Despite tepidity in prayer, he was very happy. The Abbess, however, strongly advised him to be ordained priest. He resisted, considering the dignity of the priesthood to be incompatible with his vocation to poverty and humility; but she persisted, encouraging him to seek the advice of his spiritual father, who agreed. Charles was ordained to the priesthood at *Notre Dame des Neiges* in June 1901. He was 42 years of age.

to be continued.

Cardinal Bourne's Scrapbook

Fr John Scott

The spread of the Covid-19 pandemic and consequent reduction of Oremus magazine to a half-length online-only production for the months of May and June unfortunately prevented this piece from being published to mark the centenary of St Joan of Arc's canonisation. However, another century cannot be left to pass before the record of the great Canonisation Pageant is looked at again.

On 16 May 1920 a great pageant took place in and around the Cathedral to celebrate the Canonisation of St Joan of Arc. This was widely reported and the Catholic Women's League worked hard to gather as many images and newspaper reports of the event as they could, finally binding them all into a scrapbook which they presented to the Cardinal: 'As a remembrance and a record and with [their] affectionate homage .. and a desire to carry out their Cardinal's wishes, and with the help of the Cathedral Clergy to honour St Joan on the day of her Canonisation'.

It is no exaggeration to say that interest was nationwide, indeed if not also noted overseas. The names of a number of the papers are still familiar today – The Times, the Daily Telegraph, the Daily Mirror, Daily Mail and the Daily Express – whilst the Daily Sketch, Daily Chronicle and Morning Post have passed into oblivion. The Tablet and The Universe among religious papers are well represented in the scrapbook. In the rest of the country we find the Leeds Mercury, the Manchester Dispatch, the Sheffield Telegraph and the Birmingham Gazette, the Liverpool Courier and the Yorkshire Post. Across the Irish Sea, the Irish Independent reported, whilst north of the border the Glasgow Evening Times. Over the Channel we hear from *L'Argus Soissonnais* and *La Justice, Havre* and, from further afield, the Rand Daily Mail in Johannesburg.



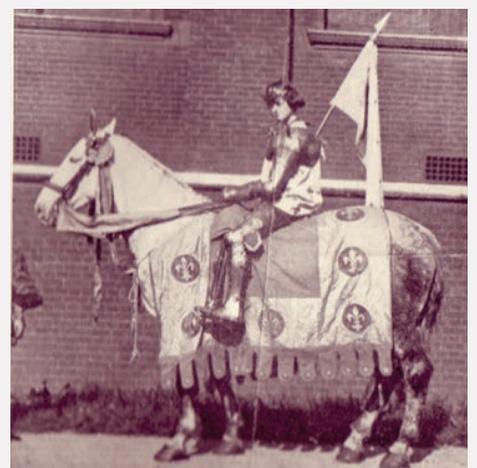
The mosaic shrine, decorated for the occasion

The report of the Morning Post informs us that:

'To mark yesterday's canonisation of Joan of Arc as a saint of the Catholic Church, a solemn religious pageant in her honour was arranged by the Catholic Women's League. It was a striking procession, and was witnessed by huge crowds in the immediate precincts of Westminster Cathedral. There was all the wealth of colour associated with celebrations of the kind, and those who participated in it displayed a religious fervour which vastly impressed the thousands of onlookers. Following contingents of Boy Scouts and Girl Guides there came many children from various schools. Nearly all the girls wore picturesque veils, as did their elder sisters who formed the contingents

from numerous guilds. A figure representing the martyr's triumph and the representation of St Joan of Arc on horseback, with attendant pages, were the outstanding features of the procession; but there was much interest in the French peasant children in dress of the period, in the French Embassy representatives, in the members of the French Red Cross, in the Brothers of the Little Oratory, the Ladies of Charity, the Catholic Suffrage Society, the Catholic nurses, several of them wearing the Mons medal, and the Catholic Police Guild, who brought up the rear.

Along the greater part of the route hymns were sung by the processionists. The Band of the Irish Guards, stationed outside the Cathedral, played whilst the procession was forming. On returning to the Cathedral there was a service at which Mgr Brown, Fr Smith and Fr Moore officiated, but so great was the crowd that an overflow service was held in the open-air, this being conducted by



St Joan of Arc, prepared for the procession

Mgr Howlett, Fr White and Fr Nartus. The temporary altar was crowned with laurel and draped with the English and French flags. Solemn Benediction concluded both services. The day's celebrations were inaugurated by High Mass sung by Bishop Butt.'

Rather more excitedly, the Daily Express's headline reads:

'Mystery Maid in Armour. Who was the St Joan of Yesterday?

Twenty thousand people followed the beautiful Maid of Orleans who rode in the canonisation procession yesterday through the streets surrounding Westminster Cathedral – and none knew who she was who took the honoured place. More than 40,000 watched the maid, clad in armour on a white charger, go by, and all of them asked that question eagerly of each other. Mystery enwraps the young girl, not more than 17 years of age, who carried the actual sword and shield borne by St Joan in battle and rusted with the blood of former English foes. It was whispered that the figure in shining armour, with the cropped hair and steadfast eyes of Joan of Domremy, was a descendant of a martyr who died for his faith on Tyburn Tree.'

In calmer mood the Daily Telegraph reported that:

'St Joan was impersonated by a beautiful girl of 17, a member of a well-known [but not to readers of the Daily Express – Ed.] Catholic family, the head of which is prominent in the legal world. She rode a grey horse, and wore a suit of armour lent by Mrs H B Irving. She carried a standard specially sent from France.' The Daily Mail, however, felt it necessary to comment further: 'With the late afternoon sun playing on her short, dark brown hair and glinting on her armour, she attracted all eyes', whilst the National News noted that the standard carried was the gift of the Comtesse de Montholon.

The Daily Chronicle's account goes into some detail about the suit of armour, the horse's caparison and St Joan's six pages: 'the two most striking were a shapely youth in a brilliant orange-coloured puffed jacket, and

another in a dark green velvet cloak'. But it then goes on to quote from one of the hymns sung in the procession, in which the recent slaughter of the Great War raises its head. Under the heading *Amende Honorable* these verses are printed:

'Though our fathers once reviled thee,
Wreaked on thee a bitter spite,
Lo! their children live to hail thee
Saint and Virgin, Heaven's Knight!

See the land thou loved'st so dearly
Scattered with our country's dead;
We have paid the debt we owed thee,
In thy cause our youth has bled.

For they left their hills and valleys,
Left the gladder things of life,
Toiled and fought from Rheims to Rouen,
Held them nobly in the strife.'

The Universe reported that:

'Hawkers sold, at profiteering prices, unauthorised and incomplete programmes. The official programme sellers were inadequately stocked and not sufficiently numerous, but the size of the phenomenal crowd could hardly have been anticipated. When all was ready for the coming of the procession, men of the Blessed Sacrament Guild came along with indicators bearing such legends as "All Sing" and "Singing to Cease". They took up positions at various points. Some of them were afterwards seen in company with conflicting banners. Confusion resulted. The singing was not, on the whole, the

most brilliant feature of the event. At one point stationary bands within earshot of each other were at variance. It was a pity that the specially-written hymns were not sung with more unison.' However, there is no doubt as to the success of the pageant. The Universe's headline reads: 'Scenes at Westminster Reminiscent of the Historic Congress' and the report comments that: 'The crowd exercised wonderful restraint in its reception of the devotional representation. There was no cheering, though the emotional tension was very great'.

The last word must be left with Fr Bampton SJ, who preached at the outdoor service. He claimed that time had brought its revenge. The crime was not alone that of the English nation and its accomplices. The Church was implicated in it through the action of time-serving prelates like the Bishop of Winchester and the Bishop of Beauvais. But Catholics were not concerned to defend them; they claimed no immunity in such circumstances for the Church's ministers. The Church owed it to herself to reverse the verdict, and the Canonisation of the Maid was a triumphant reversal: her character was henceforth transfigured with a halo of sanctity. 'We Catholics, descendants of those men who soiled the name of Catholicity by this foul crime, are assembled here to repudiate it and to thank God that this injustice has been undone.'



The procession passes along Ambrosden Avenue – note the men all wearing hats

The 'Laudian Vestments' of St John's College Part 2

Fr John Scott

St John's holds some precious survivals from its foundation in the form of 15th and 16th-century ecclesiastical fabrics, many of them plausibly provided for the use of the new College's chapel. These have become known as the 'Laudian vestments', named after William Laud, Archbishop of Canterbury (1633 – 1645), who had been President of the College for 10 years from 1611.

How did these vestments survive? The College muniments have an inventory of 14 April 1602 which lists: 'such old superstitious church ornaments as weare given and delyvered unto me Raphe Huchenson, President ... by Mrs Amy Leech, wydowe, our good founder's sister's daughter, to be converted to the benefit and better use for the sayd Colledge, to which (as is supposed) it sometime did appertayne'. The Founder's niece had apparently kept the vestments at his manor house of Fyfield from 1573 onwards, when the President's Lodgings were enlarged by appropriating the vestry in which the 'oold stuff' was kept. Since its return to the College in 1602, the collection has remained largely intact, despite subsequent Puritan attempts at confiscation and the conversion of some items into altar cloths, frontal, pulpit-cloths and cushion covers for the Chapel. In 1646, for instance, it was noted that two pulpit cloths were taken from the Chapel: 'upon an order from ye lords to inquire after and demande from ye Governours of ye colleges in Oxon, alle reliques of superstition and poperie'. Some of the items must have formed part of the original equipment of the Chapel in 1557, when it was furnished by Sir Thomas White, as Founder, with 'divers utensils, ornaments, vestments, copes, crucifixes etc.'. Some may also have belonged to Archbishop Laud and been given by him to the College.



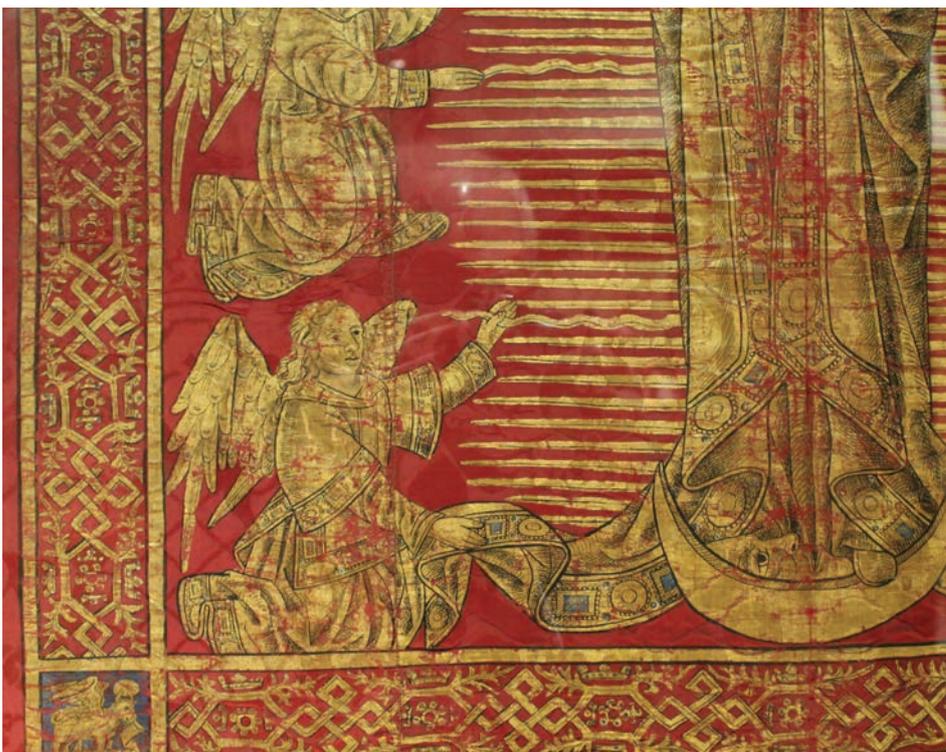
This heavily embroidered fabric, now a cushion, shows the Magi worshipping the Infant Christ, who is seated on the lap of the Virgin. To the left a shepherd leans on his crook, whilst his sheep have distinctly individual faces. There is lively depiction of trees and flowers with St Joseph (bearded) to the rear beneath a shelter.



It appears that a cope has here been cut down into a rectangular shape. The decoration of two-headed eagles, fleurs-de-lys and angels surrounds Our Lady assumed and crowned, supported by angels. The whole collection is a reminder of how central Marian piety was to medieval England, acknowledged and offered as her Dowry.



Surprising survivals are two banners. To the left (damaged) is that of St John the Baptist, the College's patron, who is nonetheless recognisable by his draped camel skin. The banner of Our Lady assumed and crowned is in significantly better condition. The three pendants at the bottom depict (left) the figure of the Baptist, (centre) the Five Wounds of Christ, an image that was to become central in popular reaction against the Protestant Reformation and (right) the arms of the Merchant Taylors, to whom Sir Thomas White, the College's founder, belonged. At the top, just below the decorative border, an inscription records the donation of the banner.



A detail of the banner of Our Lady, showing the angels vested in dalmatic, a symbol of the Evangelists in the corner and Our Lady standing upon the moon. Although gold predominates against the red background, blue elements also appear on Our Lady's mantle and in the corner panel.

Whilst the vestments are admirably conserved in temperature-controlled conditions under glass, this, combined with low lighting, rendered photography rather frustrating; the reader's indulgence is requested!

Leaving Kensington High Street

Sr Angela Grant FSP

Our Congregation of the Daughters of St Paul throughout the world has been suffering the harsh effects of the Covid-19 pandemic on our lives, on our apostolate and on our financial resources. Here in Great Britain, for the past 12 months we have been undergoing a redesigning process with the support of our leadership in Rome and professional advisors who are sensitive to the Pauline mission. The pandemic has forced the Trustees and leadership team inevitably to make some major decisions. Sadly, this has led us to authorise the closure of the Pauline Books & Media Centre in Kensington on Saturday 24 October this year.

Prior to the arrival of the coronavirus, high streets in Britain were already being hit hard by the decline in footfall, by competition from retail giants and by increased on-line buying, particularly

through Amazon. The commitment to our mission is the reason we have stayed on in Kensington for so long, as our Pauline Centre is a visible sign of our Catholic faith and our helping to promote Christian values amidst a consumerist society.

Since arriving in Great Britain in 1955, our Sisters have lived in London and, with great commitment, have been a beacon of light on the High Street through interaction with our customers, supplying various books and resources, and providing talks, animation and other events. We have enjoyed collaborating with the neighbouring parishes, bishops, priests, religious and many committed lay people in Westminster diocese, as well as other dioceses and people from around the world, Kensington being a favourite stop-off point for many people.

I thank all the people who over 55 years have supported us but, most importantly, who have believed in and supported the mission of the Centre, not only as a place where they could purchase something but where, in the words of our founder, Blessed Alberione: 'the truth and love of Jesus Christ are found and shared'. We hold special memories of you all. It is with great sadness that we withdraw our missionary presence from Kensington, although we hope to be able to maintain a small community presence of three or four sisters in the London area. In the meantime, we are redesigning our website: www.pauline-uk.org and introducing a new telephone order line on **017535 77629**. We will be grateful for your continued support and we will do our best to serve you.



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A Memorial to Canon Christopher – An Appeal to You

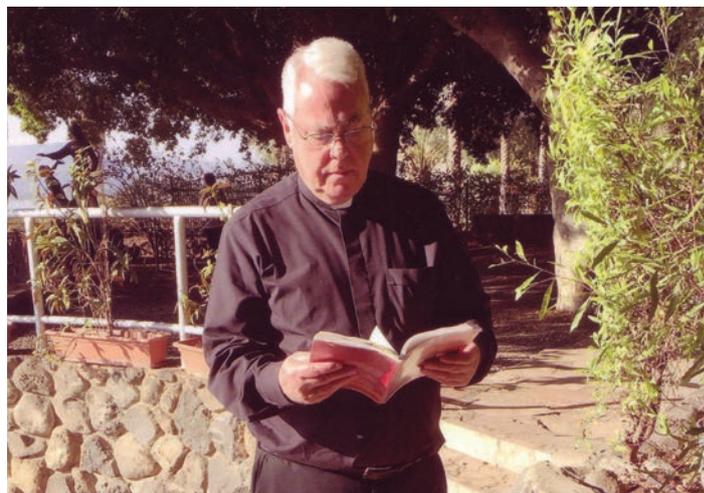
Linda McHugh

For many of us, the worst event in what has been a very difficult year was the death on 26 June of Canon Christopher Tuckwell, who had been Cathedral Administrator since 2008. The widespread sense of grief and personal loss was exacerbated by the fact that only very few people were allowed to attend his funeral. Many watched the Requiem Mass on the live stream and over 100 of us stood outside the Cathedral throughout the service.

His death resulted in many tributes, including a long feature in the September edition of *Oremus* and the 'In Memoriam' booklet produced by the Friends, but there has been a strong groundswell of opinion that his exemplary service here should be commemorated by something more lasting. For that reason, the Friends have launched the Canon Christopher Tuckwell Memorial Appeal, to fund a series of projects that we are confident would have won his wholehearted approval. Initially launched among members of the Friends, this has now been extended to everyone who would like to honour the memory of this very special man. To date over 80 donations have been received and the number grows daily.

So how will the money be used? We are considering commissioning a portrait as a lasting memorial and other suggestions have included a memorial plaque or a piece of statuary; we will be happy to hear from you with any other ideas that you may have. However, we are all very clear about two things: we must be mindful of the Cathedral's very difficult financial situation – as he always was – and we must spend the money raised on an aspect of the Cathedral that was close to his heart. For him, prayer always came first but, after that, it was not the mosaics or the music that he cared about most, it was the people: the Cathedral family.

Our plan is to spend the bulk of the money on Cathedral Communications. The Covid-19 lockdown has highlighted our limitations in this regard. The Cathedral website is outdated with no interactive capability. The live stream is, at best, adequate, but it certainly does not do justice to our beautiful Cathedral and its matchless musical tradition. We do not have a database with parishioners' contact details and are constrained from communicating with the people who most need help - this was evident at the height of the pandemic. The key to all this will be the new Cathedral website which will facilitate proactive engagement, enabling us to help the lonely and the isolated and making it much easier for people to seek help from parish charities. We envisage online community events and meetings for groups such as the Filipino Club or the Grandparents' Association.



I am delighted to be able to tell you that a design has been agreed; the company who will build the website has been appointed and work on creating the content is already underway. Moreover, we have already secured funding for a substantial upgrade to our live stream. When completed, the platform will enable people to participate in Cathedral services anywhere in the world. Some may live close by but be unable to get to Mass because of age or infirmity. For those without the equipment to access the live stream, our plan is to provide this, supplying it free for those in financial hardship.

I would encourage everyone who has not done so already to make a donation to the Memorial appeal. Subject to their agreement, donors' names will be published in future editions of the Friends' Newsletter and they will be invited to a special event next year. For those who are not members of The Friends, they will also receive a copy of the 'In Memoriam' booklet. Donations may be made by cheque payable to 'The Friends of Westminster Cathedral', marked on the back with the words 'Memorial Appeal', or you may make an online donation via the Friends' Virgin Money Giving account. Please log on to Virgin Money Giving at uk.virginmoneygiving.com and type in 'Society of Friends of Westminster Cathedral' as the chosen charity, then click on the red donate button. If you prefer to pay by debit or credit card, or bank transfer, please contact the Friends' office on 020 7798 9059 for details and/or to arrange payment.

We are enthusiastic about this project and are confident that Canon Christopher would have given it his wholehearted support. We hope that you, too, will appreciate the benefits that it will bring to the Cathedral and that you will see it as a fitting legacy for a beloved priest and leader.

The Stations and the Apse

Patrick Rogers

Quite a number of visitors to the Cathedral know that the Stations of the Cross here were produced by Eric Gill. Some also know that he carved the altarpiece in St George's Chapel. But very few indeed know of the other work he did for the Cathedral.

The Stations of the Cross

Eric Gill was 31 and had been a sculptor for just three years when, in August 1913, he was approached by John Marshall, the architect-in-charge at the Cathedral. By this time the donors of the Stations of the Cross (who had paid for them in 1909) and Cardinal Bourne were getting increasingly impatient at their non-appearance, 10 years after the opening of the Cathedral. In April 1914 Gill produced a 9-inch square design (now in the British Museum) for the Stations which was approved by Bourne in May. The 14 panels, each 5ft 8in square, were to be carved in low relief in Hopton Wood limestone for the very low price of £765.

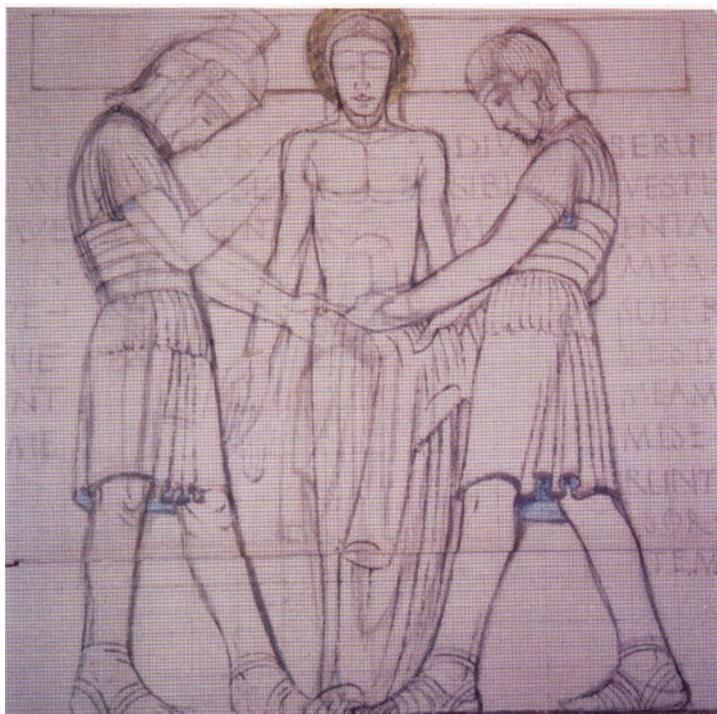
At this time Gill was almost unknown as a sculptor and extremely anxious to get such an important commission – hence the price. Even before his designs were accepted he had produced at his own expense a sample 4ft 6in version of the Fifth Station (Christ with Simon of Cyrene) and put it up in the Cathedral. Once commissioned he set to work at once, producing the Tenth Station (Christ is stripped of his garments), for which he used himself as a model, and the Second (Christ receives the Cross) by November 1914. Then followed the Thirteenth (Christ is taken down from the Cross) and the First (Christ is condemned to death) by June 1915, the panels being carved in the studio with the final touches being added by Gill in the Cathedral.

First reactions were unfavourable. Gill himself was unhappy with the Tenth Station and Marshall's response to it was that it showed Gill's style was 'neither suitable for the peculiar light of the Cathedral nor the Catholic

public' – to which Gill's advice was to cover it with a sheet and wait. By June 1915 the first four Stations were on view and then the letters started, first to *The Universe* and then to *The Observer*. On the one hand the Stations were variously described as 'grotesque and undevotional', as 'cold as the mind that produced them', as hideous, primitive and pagan. On the other they were seen as 'dignified in conception, superb in outline and restrained in feeling' and as showing 'admirable breadth and simplicity of design'.

In his autobiography Gill writes: 'there were sufficient people to tell him (Cardinal Bourne) the things were good to outweigh those who said they were bad – especially when you take into account the infernal business of taking all the panels down again' – a pretty broad hint that Bourne himself was not over-keen on them. So he continued to carve. The first four were followed by the Fifth, Fourth, Third and Sixth by the end of 1916, then the Seventh and Eighth in 1917 and finally the Ninth, Twelfth, Fourteenth and Eleventh (the last being recarved at Marshall's request) by Good Friday 1918, when they were dedicated. As shown by his sketches in the Victoria and Albert Museum, Gill continued to use himself as a model – for the left-hand soldier in the Second and Christ's hands in the Third, while Our Lady's hands in the Fourth are those of his wife, Ethel Mary.

Gill's retrospective view of the Stations is characteristic. He wrote: 'I really was the boy for the job, because I not only had a proper Christian enthusiasm, but I had sufficient, if only just sufficient, technical ability combined with a complete and genuine ignorance of art-school anatomy and traditional academic style'. He had become a Catholic just six months before he was approached about the Stations – indeed, this was one of the reasons he got the job. For him they



Gill's sketch for the Tenth Station, Jesus is stripped of his garments (1914)

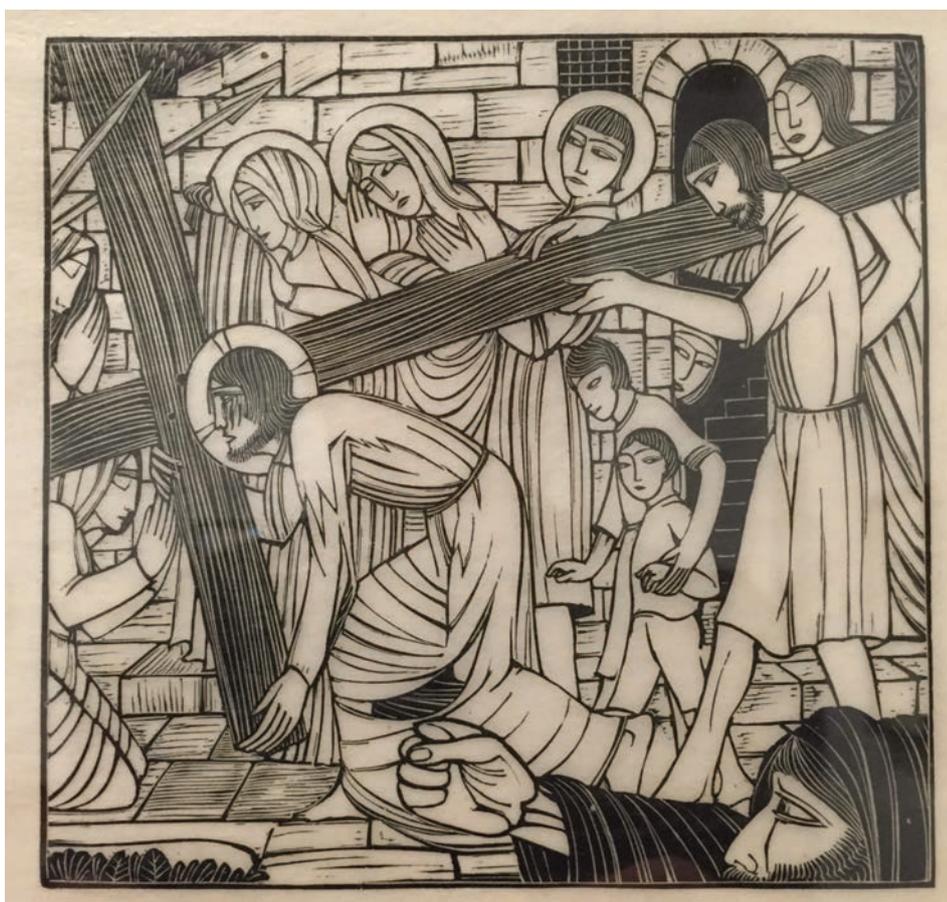
were both a statement of personal belief and church furniture produced for his fellow Catholic as a focus for prayer – ‘a statement without adjectives’. The figures are impassive and are meant to be so, for the emotion must come from us.

The Apse Mosaics

A stonemason, wood-engraver, typographer and writer, Gill had no experience of mosaics. It is therefore surprising that his mosaic designs for the Cathedral sanctuary arch and dome behind it were very nearly adopted. After finishing the Stations of the Cross in 1918, Gill was given no more commissions by Cardinal Bourne, who was less than happy with the Stations. When Arthur Hinsley succeeded Bourne as Archbishop of Westminster in early 1935, Gill was persuaded to sign a memorandum from leaders of the art world criticising the recent mosaic decoration of the Cathedral – of the Lady Chapel, sanctuary arch and dome above the choir – all commissioned by Bourne and designed by Gilbert Pownall. As a result, Hinsley set up a Cathedral Art Committee to advise him.

Initially Gill's relations with Hinsley were inauspicious. The latter had found the memorandum an embarrassment, particularly when it was released to the press in December 1935. Gill's open support for Communist front organisations such as the Left Review and Artists International was an added embarrassment in view of Pope Pius XII's directive to avoid association with such bodies and Gill's position as a prominent Catholic. There followed a private correspondence between Hinsley and Gill which resulted in the latter agreeing to be more discreet.

So it was that by the late 1930s Gill was on good terms both with the Cardinal and the members of the Art Committee who, like Gill, had either signed or tacitly supported the 1935 memorandum. The partially completed mosaic in the dome above the choir had been taken down on the advice of the Committee at the end of 1936, and it was then intended to remove the sanctuary arch mosaic. But the Cardinal was loath to do this, and incur the probable accusation of wasting money, until the dome mosaic had been replaced. So the Committee sought the advice of Gill.



Eric Gill also produced images carved in wood of Christ carrying his cross, as in this example from Christchurch Art Gallery

© Andrewabbott

His first ideas for new mosaic were put to the Art Committee in October 1938. He envisaged a plain gold background for both the arch and the dome, interrupted only by a simple inscription around the rim. Both the Committee and Hinsley were impressed and Gill was asked to provide detailed proposals – which he did November with a 1/16 scale model. But by now, in response to a suggestion within the Committee, he had changed the design. While the dome was still to be decorated with a sheet of gold mosaic with just *Redemisti Nos in Sanguine Tuo* (You have redeemed us by your blood) around the edge, the arch would show the Palm Sunday procession with Jesus seated on an ass on the left, an angel bearing a chalice in the centre and Jesus carrying the cross on the right.

Gill explained that the scenes should be inconspicuous line drawings on a gold background – more like an inscription or arabesque than a painted picture, and should represent the two great humiliation scenes before the Crucifixion – itself represented by the

great crucifix already hanging before the sanctuary in front of the proposed chalice. For: ‘these things are the essence of Christian teaching: He humbled himself. He rode an ass. He carried his own cross. He shed his own blood. It is a great big Church, in the midst of a great big Babylon. But it is not as a victor and as a swaggering Lord that we should appear’.

But this was too radical for the Committee and Cardinal. In March 1939 Gill's thought-provoking design for the sanctuary arch was turned down – a decision greeted with relief by Gill himself – and that for the dome was left undecided while alternatives were sought. Three other artists, Eric Newton, Thomas Derrick and Colin Gill provided decorated models, but none was accepted. By this time, the Spring of 1940, Eric Gill was increasingly unwell – he died of cancer in November that year – and his model had been inexplicably lost. In June, with the war situation worsening, Cardinal Hinsley suspended all work on the Cathedral decoration.



Concelebrating the Ordination Mass



Deacons William Johnstone and Tim Mangatal are ordained

New Deacons and Priests

Does it seem unreasonable to have to wait an extra couple of months for ordination after six years of training? Well, when the focus of one's life is on priesthood and as the hope and expectation builds, it has been hard for those due for ordination in June to wait for a new date to be fixed. Finally, however, the day came, albeit not without mishap, as one of the candidates for the diaconate damaged his leg playing football and has had to drop out until he has recovered. However, the diocese now has its three new priests, Frs Alexander Balzanella, David Knight and Axel Soriano. In the first image readers may recognise Fr David (left), who was formerly a Lay Clerk in the Choir, whilst Fr Alex (right) has spent many hours taking photos in the Cathedral from his time working in the Communications Office in Archbishop's House, when he was a colleague of the present Editor of *Oremus*.

The custom is for Ordinations of Deacons and Priests to take place separately, so the Cardinal referred to this Ordination being the first such combined event for many years. As the Ordination of Priests is normally at the end of June, it coincides with the week or so when St John Southworth's relics are moved to the centre of the Cathedral nave for his feast. The candidates for priesthood then lie prostrate for the Litany of Saints on the floor of the nave in line with St John. Social distancing, not least, meant that the prostration during the Litany at this Ordination had to be on the sanctuary, but we hope that the new priests and deacons will have received the help of St John's prayers nonetheless.

Smart Casual?

It is the gentleman on the right who provides the clue. At the beginning of October the lawyers observe the beginning of the Legal Year, with their attendance at the Red Mass, bringing to it a variety of colour and their own particular shades of red. The pandemic did not prevent the Mass from happening, although it meant the cancellation of the customary reception in the Throne Room of Archbishop's House. It also meant that it was distinctly a dress down, although certainly smart, occasion.





© Phil Goodson, Simply Photography Ltd.

Receiving the Spirit

St Luke, at the beginning of the Acts of the Apostles, recounts that Jesus told the disciples ‘not to leave Jerusalem, but to wait there for what the Father had promised’ (Acts 1:4). A somewhat similar waiting has been the lot of our Parish candidates who had been preparing for the gift of the Holy Spirit in Confirmation. Over two Saturdays in October we were finally able to celebrate the Sacrament at special Masses for them. The group shown here was confirmed at the second Mass, alongside six candidates who have been prepared at Westminster School and belong to parishes both in Westminster diocese and Southwark archdiocese.



© Marcin Mazur

A Sign of the Times

Ever since the lockdown began, things have been ordered rather differently in the sacristy. Vestments are assigned to each Chaplain and those coming to Mass will likely have observed us bringing in our own trays with wine and water cruets. Each of us also has his own ciborium, as pictured. Sometimes these will be on the altar containing hosts for consecration and sometimes we bring them over empty to the Blessed Sacrament well, filling them as necessary from the large ciborium kept in the tabernacle of the Blessed Sacrament Chapel. That large ciborium, by the way, has an inscription around its base recording it as a gift of the Fitzgerald Kennedy family. The ciborium lid, as caught by Marcin Mazur who takes photographs for the Cardinal and the Bishops’ Conference, can also act as a reminder to have a face mask ready at all times.

For the Love of Queuing

This image was shot on a particularly unpleasant Sunday morning and highlights a difficult situation for us. Please do not catch pneumonia queuing outside the Cathedral! We are only too aware that the restrictions imposed on the number of people who can be in the building means that on Sundays people are anxious to be able to get in. We give thanks for this and for your commitment to being at Mass. Experience hitherto tells us that there is room for everyone who comes at the 8am, 4pm and 6pm Masses. Some people – not many - have not been able to let in at the 10.30 am and 12.30pm Masses (the latter is the busiest). However, that does not mean that you have to queue for a long time before the Cathedral opens, half an hour before Mass begins (15 minutes before the 4pm Mass). Some people also choose to come to more than one Sunday Mass; if this is you, please remember that your presence at the 10.30am or 12.30pm Mass may well be depriving another parishioner of coming to Mass at all. Thank you for your understanding.



© Marcin Mazur

Now is the Time to say Goodbye



It has been three years already and it is time to say farewell. I go, carrying with me many memories and experiences. One of them is that I arrived just a few days before the Funeral Mass of His Eminence Cardinal Cormac; and I am now leaving just a few months after the sudden loss our well-beloved Canon Christopher Tuckwell, former Administrator of the Cathedral.

These years have been a humbling experience of growing into the mystery of celebrating the Mass for and with the People of God who live and make life in this memorable Cathedral, which is the Mother Church for England and Wales. I will also treasure the hours of countless confessions I heard in the confessional box! Among the many memories are those moments of joy and sorrows experienced in our parish primary school, St Vincent de Paul. It was through this school, and particularly last year, through the First Holy Communion programme that I had the opportunity to minister to many of the families. How can I forget also the young people who I have had the privilege to accompany in preparation for their Confirmation?

As I leave I am very grateful for having been given the opportunity of serving this parish and of working alongside a very supportive team in Clergy House, where I have experienced once more the graces of communion, care and patience, despite all our diverse backgrounds. I am also grateful for everyone who has made my experience here less burdensome, from all those who work on these premises as paid staff to our countless volunteers ... of course, with special mention of the Franciscan Sisters, who help us with the housekeeping!

Finally, I will take with me especially a community of prayer ... trusting that they will accompany me in my new role as Assistant Priest at Sudbury.

Fr Julio Albornoz

.....

'You too must stand ready', says Jesus to his disciples (Luke 12:40). This is certainly good advice for any diocesan priest, who must be ready to move on at any time. I am looking forward to taking on the duties of Parish Priest at Our Lady of Mount Carmel and St George, Enfield, but I am also a little sad to be leaving the Cathedral.

The two years I have spent here cannot be said to have been without incident. Chiefly I remember, and would like to pay special tribute to, Canon Christopher Tuckwell. He welcomed me here so warmly in September 2018, and trusted me to get on with the duties. Despite his ill health and terminal diagnosis, he remained a constant source of strength, wit and wisdom to the end. He has gone to be with the Lord, and as we pray for his soul we do well to recall the words of St Augustine of Hippo in *The City of God*:

'There we shall rest and we shall see; we shall see and we shall love; we shall love and we shall praise. Behold, what shall be in the end and shall not end.'



I think of Canon Christopher and a smile is never far away. To me, this says something not only about him, but about Westminster Cathedral, which was his spiritual home. Now, don't misunderstand me – it can be a difficult place in which to live and work, let alone to pray in. Truthfully, though, it is a blessed place – a real *porta coeli*, a place where God is always to be found, in the Sacraments and the

Scriptures, of course, but also in the genuine relationships and encounters which typify and season each day spent here. You never know what is going to happen when you set foot out of the Sacristy doorway. This brings an immediacy and vibrancy to life which I have rather enjoyed. I am truly grateful for having had the opportunity to spend a little part of my life here.

With my prayers, and grateful thanks.

Fr Daniel Humphreys

.....

Some four months into lockdown, I finally managed to escape Clergy House for a three-day break to Walsingham. I was staying with some friends, visiting my godchildren. The first morning of my break, perfectly timed, was an email from the Vicar General. 'Surely, I'm not being moved?!' I wouldn't be able to find out what it was about for another five days. It was a good time (and place) to leave everything in Our Lady's hands, as my friend reminded me. My immediate panic, though, is testimony to how much I've enjoyed being at Westminster Cathedral; what a privilege it has been to serve here.

The Cathedral was always special for me. On first coming to London, I used to regularly travel across the city for the Saturday Solemn Mass. I would sit here, soaked in this atmosphere of prayer and feeling overawed by the beauty of the liturgy. When I was told that I was being sent to the Cathedral on ordination, notwithstanding the great privilege of celebrating Mass in this holy place, I was far from enthusiastic. Like most seminarians, after six years of institutional living, I was longing to be part of a parish community. I was full of ideas for ministry, which I couldn't wait to unleash on the unsuspecting faithful. The Cathedral, as much as I admired it from outside, seemed like a bigger institution and the death-knell of my plans. God, as I realise yet again, knew better. With the Sub-Administrator, Precentor and Registrar bearing the bulk of administration, it left me mostly to pastoral work (a dream for any priest). It was love of the Word of God that drew me to the priesthood, and a lot of my work was teaching and preaching. Though lacking the immediate contact with people one would have in a parish, the fascinating variety of people one met every day, meant that no two days were ever alike. The ministries I was involved in led to some wonderful communities of their own, not to mention the community at Clergy House. Any regulars



will have noticed that we are an eclectic bunch of Chaplains at the Cathedral. Be that as it may, it was a real gift to live with such wonderful priests. There's a lot of trust, friendship and laughter at Clergy House, itself a gift from God. Each of them has modelled in their very different way what it means to live the priesthood of Christ, lessons which will last me for life. And as a new priest, they were always

there to support me and help fix my (many) rookie mistakes. It's slightly sad not being able to bid farewell properly to all the wonderful people I have met here. I leave, however, with very fond memories of these last two years, trusting in the Providence of God and Our Lady's prayers.

Fr Rajiv Michael

Giving Envelopes – The Outside and the Inside

The small white Regular Donor Envelopes, which can be found on top of the Cathedral donation boxes, will already be familiar to parishioners. Unlike the pre-printed boxed sets of envelopes, they can be used at any time by anyone who has registered their contact details with the Cathedral.

Many parishioners donate regularly, in several different ways; by standing order, using weekly envelopes, the plate or a combination of these. To ensure that our planned giving envelopes work for all parishioners, from next Spring we will switch to using the more versatile Regular Donor Envelopes for everyone. So the pre-printed envelopes, which resulted in a considerable number of wasted ones each year, will be phased out. Wastage is especially high this year, given the difficulties in attending Mass, due to the lockdown, shielding and travel risks.

We ask for the patience of parishioners who have been faithfully using pre-printed envelopes as these changes are brought in. And please remember to write your donor number (envelope number) & name in the spaces provided on the Regular Donor Envelope – otherwise we will not know it has come from you. This is vital for those who have signed a Gift Aid declaration, as the Government requires us to be able to prove who has made any donation. There is no need to change to the new envelopes immediately because your pre-printed envelopes can be used until you have finished your box.

- If you have signed up for Gift Aid, please use a Regular Donor Envelope for every donation you make in the Cathedral, no matter how small and even if it's going in a collecting box – or bucket!
- If you give by standing order, Regular Donor envelopes can be used for cash donations when you attend Mass, so you can be sure that Gift Aid will be applied to your gift.



The designer envelope box

Those who have used boxed envelopes for some years will be accustomed to keeping their box of envelopes at home and bringing one to Mass each week. To enable that good practice to continue, we have produced a special Cathedral-themed box in which to store your Regular Donor Envelopes. Please replenish your box from the supplies in the Cathedral so that you always have some at home ready to bring to Mass.

All those signed up for Gift Aid have been assigned a Cathedral donor number. If you don't know your donor number, please ask the Cathedral's Finance Manager, Agnes Dabrowska agnesdabrowska@rcdow.org.uk, who also has supplies of the new envelope boxes.

The feast of the Presentation of the Blessed Virgin Mary (21 November) dates back to the 6th century in the East and the 15th century in the West. It is based on an ancient tradition that says Mary was taken to the temple in Jerusalem by Ss Joachim and Anne when she was 3-years-old and dedicated to God. It therefore prefigures her response to the angel Gabriel at the Annunciation when she declares her willingness to become the Mother of the Saviour. Thus she is honoured as the Mother of God and because she was the first to say yes to the Messiah, the Church has declared her to be the Mother of the Church.

The Presentation of the Blessed Virgin Mary, San Geremia, Venice



© Dieter Descouens

The Month of November

The Holy Father's Prayer Intention

Universal: Artificial Intelligence

We pray that the progress of robotics and artificial intelligence may always serve humankind.

Sunday 1 November

ALL SAINTS

10.30am Solemn Mass (Full Choir)
Mozart – Missa brevis in B flat (K.275)
Viadana – Exultate iusti
Organ: *Tournemire* – Choral (L'Orgue mystique XLVIII)
3pm Solemn Vespers and Benediction (Full Choir)
Andreas – Magnificat sexti toni
Victoria – O quam gloriosum
Organ: *Bairstow* – Maestoso (Sonata in E flat)
4.30pm Deaf Service Mass in Cathedral Hall

Monday 2 November

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED (ALL SOULS' DAY)
5.30pm Sung Requiem Mass

Tuesday 3 November

Ps Week 3
Feria
(St Martin de Porres, Religious
St Winifride, Virgin)

Wednesday 4 November

St Charles Borromeo, Bishop



St Charles Borromeo ministers to plague victims, Sint-Jacobskerk in Antwerp

The Cathedral opens 30 minutes before each Mass and closes for cleaning after each Mass.

Service times, Monday to Saturday:
8am Mass, **10.30am** Mass (Latin, Monday to Saturday), **12.30pm** Mass, **5.30pm** Mass (streamed), Confessions: **12-12.30pm, 5-5.30pm**

The Cathedral is open for prayer **2-4.30pm** Monday to Friday

Service times on Sundays:
Saturday **5.30pm** Vigil Mass (Organ, streamed), 8am Mass, **10.30am** Solemn Mass (Choir, streamed), **12.30pm** Mass (Organ), 3pm Solemn Vespers & Benediction (Choir, streamed only), **4pm** Mass, 6pm Mass (Organ, streamed), Confessions: **12-12.30pm, 5.30-6pm**

Thursday 5 November

Feria
2pm Combined Irish Regiments Service (St Patrick's Chapel)

Friday 6 November

Friday abstinence
Feria

Saturday 7 November

Blessed Virgin Mary on Saturday (St Willibrord, Bishop)
2.30pm Extraordinary Form Requiem Mass (Latin Mass Society)

Sunday 8 November

Ps Week 4
32nd SUNDAY IN ORDINARY TIME (REMEMBRANCE SUNDAY)
10.30am Solemn Requiem Mass for the Fallen (Full choir)
G. Anerio – Missa pro defunctis
G. Anerio – Domine Iesu Christe
G. Anerio – Lux aeterna
Organ: *Franck* – Choral No 2 in B minor
3pm Solemn Vespers and Benediction
Lassus – Magnificat primi toni
Stanford – Iustorum animæ
Organ: *Vierne* – Grave (Symphonie V)

Monday 9 November

THE DEDICATION OF THE LATERAN BASILICA

Tuesday 10 November

St Leo the Great, Pope & Doctor
5.30pm Society of St Augustine attends Mass

Wednesday 11 November

St Martin of Tours, Bishop
5.30pm Sung Requiem Mass for Deceased Clergy (Cardinal Nichols)

Thursday 12 November

St Josaphat, Bishop & Martyr

Friday 13 November *Friday abstinence*
Feria

Saturday 14 November

Blessed Virgin Mary on Saturday
3pm Mothers' Prayers Anniversary Mass (Cardinal Nichols)

Sunday 15 November

Ps Week 1
* World Day of the Poor

33rd SUNDAY IN ORDINARY TIME

10.30am Solemn Mass (Full choir)
Palestrina – Missa brevis
Croce – Cantate Domino
Organ: *Lübeck* – Praeludium in E major
3pm Solemn Vespers and Benediction
Bevan – Magnificat quarti toni
Elgar – Intende voci orationis meæ
Organ: *Franck* – Prière

Monday 16 November

St Edmund of Abingdon, Bishop

Tuesday 17 November

Feria
(St Hilda, Abbess
St Hugh of Lincoln, Bishop
St Elizabeth of Hungary, Religious)



Icon of the Crucifixion in the church of St Hugh of Lincoln, Letchworth Garden City

© Jack 1956

Wednesday 18 November

Feria
(Dedication of the Basilicas of Ss Peter and Paul, Apostles)

Thursday 19 November

Feria
5.30pm Catholic Union attends Mass

Friday 20 November *Friday abstinence*

Feria

Saturday 21 November

The Presentation of the Blessed Virgin Mary

Sunday 22 November

OUR LORD JESUS CHRIST, King of the Universe

10.30am Solemn Mass (Full choir)

Mozart – Spatzenmesse (K.220)

Handel – Hallelujah

Organ: *Tournemire* – Fantaisie sur le Te Deum et Guirlandes Alleluatiques (L'Orgue Mystique LI)

3pm Solemn Vespers and Benediction

Bevan – Magnificat octavi toni

Tye – Omnes gentes plaudite manibus

Organ: *Lemmens* – Marche Triomphale

Monday 23 November *Ps Week 2*

Feria
(St Clement I, Pope & Martyr
St Columban, Abbot)

Tuesday 24 November

St Andrew Dung-Lac, Priest, and
Companions, Martyrs

Wednesday 25 November

Feria
(St Catherine of Alexandria)



The Virgin Martyr St Catherine of Alexandria, by Cesare Dandini

Thursday 26 November

Feria

Friday 27 November *Friday abstinence*

Feria

Saturday 28 November

Blessed Virgin Mary on Saturday

Sunday 29 November *Ps Week 1*

1st SUNDAY OF ADVENT

10.30am Solemn Mass (Full choir)

Byrd – Mass for four voices

Guerrero – Canite tuba

Organ: *Mendelssohn* – Overture to St Paul (arr. Best)

3pm Solemn Vespers and Benediction

Lassus – Magnificat octavi toni

Byrd – Rorate caeli

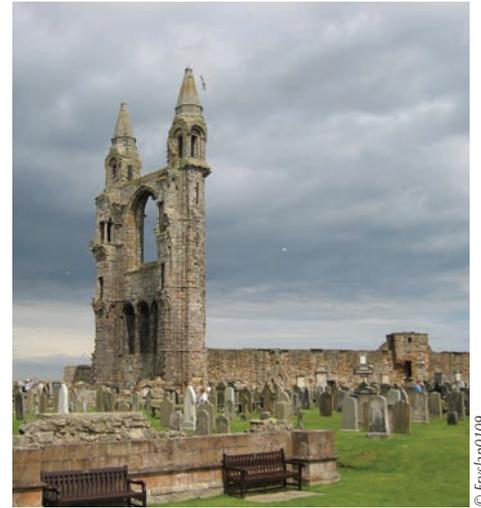
Organ: *J. S. Bach* – Nun komm der Heiden Heiland BWV 661

Monday 30 November

ST ANDREW, Apostle, Patron of Scotland



The Crucifixion of St Andrew, by Mattia Preti



The ruins of St Andrews Cathedral, Scotland

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

What Happens and When

The Opening Hours of the Cathedral, the closures for cleaning and the times of public liturgy are published here in *Oremus*, on the Cathedral website and via Social Media. Please be assured that all booked Mass intentions continue to be fulfilled by the Chaplains.

Throughout the Year

At the time of going to press it remains unclear when and where it will be possible for the various groups attached to the Cathedral to meet. As soon as information becomes known, it will be published in the weekly Newsletter and on the News pages of the Cathedral website. Thank you for your patience.

Finding and Being Found

A New Catholic

I was 23 when I first fell on my knees and prayed. January 2018: black and cold. A Syrian Muslim refugee from Rotterdam told me to try prayer, in my distress. God is real, he said, and had protected him as he crossed deserts and borders – tens of thousands of miles – to escape the massacre back home. At that time, I was alone in London, my parents far away, long divorced. I had exhausted the solace of all my friends too busy with their lives to save me. Organisations like The Samaritans and The Listening Place helped, but couldn't stop the pain. I hated myself in relation to things that I had done and hated the terrible things done to me.

I'm sorry. Please. Help me, God. (If there is a God?)

I did not expect anything in return. Days later, the Lord began calling me. I listened with no recognition. In my effort to evade meaninglessness, I devoured literature and podcasts, mainly from BBC Radio 4. Leo Tolstoy's *A Confession*, made me see that everything of this world is mere vanity, and life's meaning comes from God. Simone Weil convinced me that while we may not all may be gifted, anyone can ascertain the Truth – by paying attention. Mary Karr, an atheist turned Catholic, who prayed in a dirty toilet cubicle, taught me that even our most pathetic prayers will be answered by our ever-loving Father. Her faith, recounted in *Lit: A Memoir*, saved her from dying an alcoholic. I knew something was right in what they said. I followed God's clues, cautiously – to the rhythm of a quiet presence coming from within.

Over the next two years, I traced the surprising places where God had been in my life. His invisible grace gave me courage to end an abusive relationship with a man who had groomed me online as a teenager, and continued to control me as I remained vulnerable to him, aged 23. The peace I felt straight after I typed Goodbye into the chat box and deleted him from my life – that was a miracle. Time stopped. The air was glowing. I was free. I realised that six years of boarding school – by no coincidence, called St Mary's – had shielded me from further deterioration. My mother and I could have ended up on the streets, but we survived, thanks to the charity of countless organisations and individuals. Where could such generosity come from, but God?

For healing from my troubled upbringing, I sought help in counselling and anti-depressants. Working hard and excelling academically were ways of (over)compensating for my wounds, a distraction from the pain. Inside, I was still broken. While pieces of my adult life were coming together, I was struggling to climb out of depression. Nothing worldly could help me believe I was worth enough. I knew there had to be something – someone – greater, who held everything in place, watching the hearts of all from beyond. Someone who

would bring justice. My search led to St Teresa of Avila and St Thomas Aquinas. I found God's hidden presence in virtuous relationships with good people whose morals aligned with Divine Law, and in moments unexpected. There was the silver crucifix necklace my mother gifted me years ago, but I'd never worn. As I put it on, to my astonishment, the air started to glow again. Was I going mad? I took the necklace off, and (what I perceived to be) evil spirits encircled me. The world spiralled out of control. When I put the necklace back on, the chaos dissipated and all was still. I felt protected.



A group of the newly-baptised and confirmed

Soon after, I bought a Bible and began devouring the Word. I listened to evangelical preaching on YouTube and attended services at a high Anglican church, drawing soft conclusions from these experiences. My heart started to find repose in the Lord. Eventually, I stopped my anti-depressants as an act of faith. The threads leading to him were undeniable. God is real, And there is nothing new under the sun (Eccl 1:9). In November 2019, after attending Morning Prayer and Masses at Westminster Cathedral for only a week, I wrote in asking to become Catholic. There, in our Mother Church, I found a holy family which I desired to join, though couldn't quite verbalise why. Fr Rajiv agreed to enrol me, late, on the RCIA, and I was baptised in August 2020, taking the name Mary. My decision to become Catholic was grounded in my personal experience of suffering. It was informed by my reading and observations, with the catechesis I received. Faith is an intellectual act whose object is truth, the substance of things hoped for, the evidence of things not seen (Heb 11:1). I sought the Truth; the Truth led me to Victoria. Life is now fully aglow. I can rest, safe in the Lord's hands.

CATHEDRAL HISTORY – A PICTORIAL RECORD

Friday 14 November 1975 – The Funeral Mass for John Carmel Cardinal Heenan, Eighth Archbishop of Westminster (1963-1975)

Paul Tobin

The death of Cardinal Heenan in the former Westminster Hospital at the age of 70 did not come as a surprise, as he had not been in good health for a number of years, which led to his offering his resignation to Pope (now St) Paul VI just a couple of months before his death. At his bedside were Mgr Frederick (Fred) Miles, Private Secretary, and Fr Denis Murphy, Chaplain to the Hospital.

Seven days after the Cardinal's death, his Funeral Mass was held on a cold, foggy day which prevented, among others, the Cardinal Archbishops of Paris (Marty) and Mechelen-Brussel (Suenens) from flying to Heathrow. The Queen was represented and the Prime Minister, Harold Wilson, who was also MP for the Huyton Constituency in the Liverpool Archdiocese where the Cardinal had been archbishop prior to his translation to Westminster in 1963, attended with his wife Mary.

In image 1 readers will note a large number of clergy wearing cassocks and cottas in the nave with relatively few concelebrants on the Sanctuary. This was at the time before Masses were concelebrated by all priests present and before the era of diocesan vestments; hence the different styles of chasuble being worn on the sanctuary. Mgr Wilfred Purney, a former Precentor of the choir, did on this occasion conduct the assembled clergy in singing the alternate verses of the *Kyrie*, with the choir singing the setting by Victoria. They also sang the first verse of *Dies Irae* as a refrain to the Responsorial Psalm 'Out of the Depths', the music being composed by Colin Mawby as a personal tribute to the late Cardinal. The forward-facing altar at the time was made to the same dimensions as the High Altar, hence the two tone purple frontal that was always used on special occasions.

In image 2 Archbishop George Patrick Dwyer of Birmingham (1965-1981) standing at the ambo is seen delivering the eulogy. The Cardinal had left brief instructions that, rather than a traditional funeral oration, all he wanted was a few words and a prayer for the repose of his

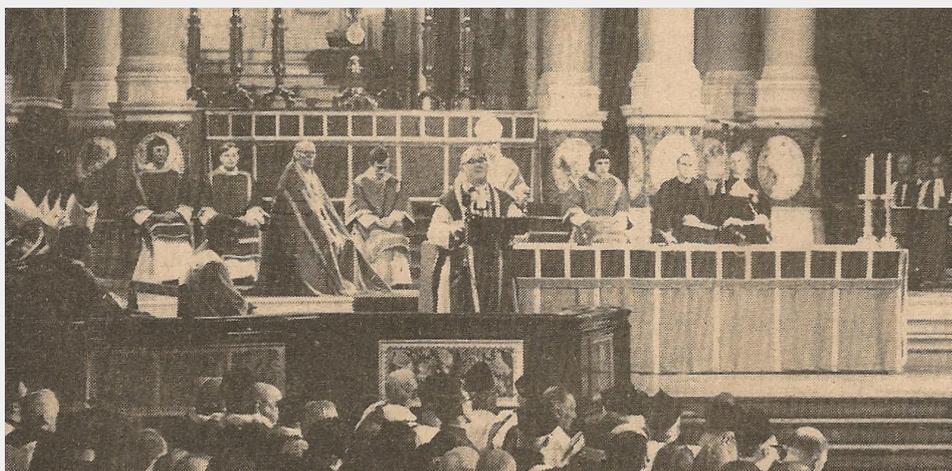


© The Universe 21/11/1975

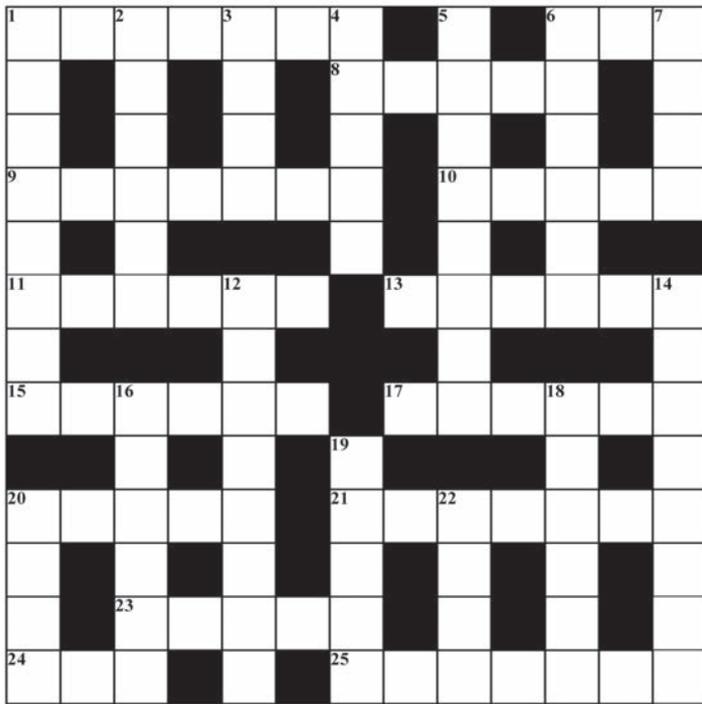
soul. This was revealed at the start of the Mass by the Principal Celebrant, Bishop Patrick Casey, Bishop of Brentwood 1969-1979 and formerly Auxiliary Bishop in Westminster. He is the mitred figure immediately to the right of Archbishop Dwyer. The figure in cope to the left is the Cathedral Administrator at the time, Mgr Francis Bartlett, acting as Assistant Priest, a role that only formally exists in the Extraordinary Form at a Pontifical High Mass, along with two Assistant Deacons

here seated either side of the Bishop. The two Mass Deacons can be seen in darker Dalmatics to the left of Mgr Bartlett, whose brother Anthony as *Gentiluomo* to the Cardinal is seen to the right of the picture alongside Mgr Miles, who as Private Secretary is wearing the *ferraiolo* (cloak) over his cassock.

In the apse, between two candles on the High Altar, can be seen the seated figure of the Master of Music, Colin Mawby (1936-2019).



© Catholic Herald 21/11/1975



Alan Frost October 2020 – No. 82

Clues Across

- 1 Professional with children working next door to Cathedral (7)
- 6 Snake legend has it that did for Cleopatra (3)
- 8 He ordered the beheading of St John the Baptist (5)
- 9 Abbey, popular ruins of outstanding Cistercian monastic community by the River Wye (7)
- 10 Old London prison (with museum on site) that became a keyword for incarceration (5)
- 11 Relating to the region of Italy that includes Assisi (6)
- 13 & 24 **Across:** Mother (Bl.) of the founder of the Order of Preachers (4,2,3)
- 15 Fruit announced by the bells of St Clement's in the London nursery rhyme (6)
- 17 Be ambitious for church feature? (6)
- 20 The Prime Minister familiarly (5)
- 21 Passage from the Bible or a book (7)
- 23 Those who have been left property or perhaps a title (5)
- 24 See 13 **Across**
- 25 Young Shunammite woman who served King David in his old age (7)

Clues Down

- 1 Abstaining from drinking alcohol (8)
- 2 Makes up for sin or crime (6)
- 3 & 7 **Down:** Where in the north-east corner the Tyburn Tree stood (4,4)
- 4 Major European river on which Avignon stands (5)
- 5 The Cathedral is dedicated to 'The Most ----- Blood of Our Lord Jesus Christ' (8)
- 6 Pope ---- IV, the only English pontiff (3)
- 7 See 3 **Down**
- 12 One without religious association, arguing existence of God cannot be known (8)
- 14 Brief glimpse of London river? (8)
- 16 Sister of Lazarus whom Jesus raised from the dead (6)
- 18 Book of the OT, much used in Handel's Messiah (6)
- 19 ---- Christi, Church in Nazareth on the spot where the Resurrected Lord cooked fish (5)
- 20 Welsh shrine town, whose church was first outside Portugal dedicated to Our Lady of Fatima (4)
- 22 *Gloria ---- Domine*, 'Glory be to Thee O Lord', Byrd hymn and traditional carol (4)

ANSWERS

Across: 1 Teacher 6 Asp 8 Herod 9 Tintern 10 Clink 11 Tuscan
 13 Joan Of 15 Lemons 17 Aspire 20 Boris 21 Extract 23 Heirs
 24 Aza 25 Abishag Down: 1 Teetotal 2 Atones 3 Hyde 4 Rhone
 5 Precious 6 Adrian 7 Park 12 Agnostic 14 Fleetling 16 Martha
 18 Isaiah 19 Mensa 20 Bala 22 Tibi

Everything touches

Roger McGough

Everything touches, life interweaves
 Starlight and wood-smoke, ashes and leaves
 Birdsong and thunder, acid and rain
 Everything touches, unbroken chain

Rainstorm and rainbow, warrior and priest
 Stingray and dolphin, beauty and beast
 Heartbeat and high tide, ebb tide and flow
 The universe in a crystal of snow

Snowdrop and death-cap, hangman and clown
 Walls that divide come tumbling down
 Seen through the night, the glimmer of day
 Life is but darkness worn away

Blackness and whiteness, sunset and dawn
 Those gone before, yet to be born
 Past and future, distance and time
 Atom to atom, water to wine

Look all around and what do you see?
 Everything touches, you're touching me
 Look all around and what do you see?
 Everything touches, you're touching me.

October's annual Week of Prayer for Prisoners and their Families had a special resonance this year in view of the continuing severe lockdown in Prisons' cells. Andy Keen-Downs of the Prison Advice and Care Trust belongs to the same parish as Roger, who agreed to make a recording of his poem with a musical background for broadcast on National Prison Radio. It can be heard here:

<https://www.prisonadvice.org.uk/news/roger-mcough-poem-prisoners-sunday>

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

Poetry, Papal Soldiers and a Big Give



Christina White

Like Mole in *Wind in the Willows* I feel that this month, finally, we have come out blinking into the light. It was a venture into the unknown to put events online, but via our new Zoom account we have held a quiz and two talks and we can be confident moving forward that the technology is working.

Professor Martin Dubois of Durham tested the water with his brilliant talk on Gerard Manley Hopkins SJ. I had decided that everyone should be muted on 'entry' and, of course, people wanted to chat and to make themselves known. Apologies if this is bringing you out into a cold sweat – you are not alone, as there is a member of Council who groans audibly at the prospect of a Zoom meeting – but with further restrictions imposed, there seemed no other way and since lockdown in March we felt it was incumbent upon the Friends to be a place of contact, especially when the Cathedral is closed.

Professor Dubois came armed with a power-point presentation. I think I speak for all when I say that the highlight was hearing him speak Hopkins' text aloud; the stanzas and rhythms and meaning, sometimes unintelligible to my teenage self, made sense. It occurred to me that Hopkins is very like Shakespeare; that

the verse is meant to be declaimed and the process of speaking frees the words from the page. We followed our online talk with the familiar territory of a Zoom quiz with Fr Daniel in the hot seat as quiz master; and my thanks must go to Barbara Smith, who set the questions. The White house was victorious; a rather fortuitous poetry round for me – I quoted John Clare back in the November Oremus – and elder scion knew the title of the forthcoming Bond film. We donated our prize to the quiz master.

Fr Nicholas Schofield delivered his online talk from, as he described it, his 'man cave in Uxbridge or priest hole, if you would prefer'. We are distracted at home by Jon Snow's bookcase when he presents the Channel 4 News, but there wasn't time to be distracted by Fr Nicholas' tomes as he launched into a fascinating account of the Papal Zouaves, with extensive pictures and quotations. It was incredibly moving to hear of the young men urged into action in the 19th century to defend the Papal States; Fr Nicholas began his lecture with a picture of a memorial to a teenage 'martyr' to the Papal cause.

The thought that there would be a call to arms for the Pope in the 1860s and 1870s seems unthinkable to us now, comfortable with the confines of the Vatican City, its elegant gardens and arbours. I reflected at the weekend that I was walking past Victorian terraces built at that period. Garibaldi, architect with Cavour of Italian unification, is known to us for the eponymous biscuit if nothing else, but I wonder why the Zouaves have been so hidden from history? There was one famous victory, but many died. Fr Nicholas had followed the story of one Irish Zouave who, emboldened by military service, went to the Americas and signed up with General Custer. We were also joined for the evening by a descendent of a Zouave who was genuinely pleased to find others

interested in their service. Fr Nicholas is writing a book on these 'Papal knights' and if you have any connections or photographs I am sure he would be delighted to hear from you.

A reminder, now, that next month we have our Big Give online matched giving campaign in aid of Cathedral Communications. Please do support us and give a donation which will be doubled. We are also launching a Zoom tea and coffee event after the 10.30 Sunday Mass; please see the Newsletter for details.

Forthcoming Events

Wednesday 4 November: Zoom talk by Professor John Harvey on his fictional novel Pax, looking at the complicated life of the painter Peter Paul Rubens. 7pm. £5

Thursday 19 November: An online private tour of the Cathedral sacristy with Head Sacristan Richard Hawker in conversation with Professor Andrew Sanders. 7pm. £10

Thursday 26 November: Titian and Philip II of Spain: The masterpiece paintings. Zoom talk by Paul Pickering. 7pm. £5

Tuesday 1 December – 12pm Tuesday 8 December: The Big Give Matched Funding Campaign for 'Communications for Westminster Cathedral'. All donations will be classed as 'in memory' of Canon Christopher Tuckwell RIP.

Tuesday 8 December: Art history Zoom talk with Paul Pickering: The Paintings of the Nativity. 7pm. £5

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

All Manner of things shall be Well

Louise Sage

I think most of us have heard of Julian of Norwich and I am sure most of us have heard of the famous saying attributed to her: ‘All will be well and all shall be well and all manner of things shall be well’. However, as an historical figure, little is known of her, although we do know that Mother Julian was born towards the end of 1342. The date of her death is unknown, though she probably lived well into her 70s, being made the beneficiary of a will dated 1416.

In her youth it is said that she asked for three gifts from God: 1) to understand his Passion; 2) to suffer physically while still a young woman; and 3) to have as God’s gift three wounds. It is thought that she lived with her mother until the age of 30, when she suffered a very serious illness and, indeed, received the Last Rites of the Church. On her recovery, she declared that she had been given 16 revelations on 8 May 1373 and eventually wrote her remarkable book, *The Revelations of Divine Love*, both an account of them and also the fruit of 20 years’ reflection on these visions which revealed to her the depths of God’s unconditional love for us in Jesus Christ. These revelations were thought to be a series of showings of Christ in his agony and death on the cross, and the pleasure that the Blessed Trinity had in the Passion of Christ. They also showed the Devil conquered through Christ’s Passion, the high and spiritual revelation of his Blessed Mother and declarations that the will of God is that we should greatly value all his works. Incidentally, Mother Julian is thought to have been the first woman to have written a book in English which has survived, the original being kept in the British Museum.

At which stage in her life she became an anchoress is not clear, but she was certainly a ‘recluse atte Norwyche’ by 1400, being supported in a cell by the church of St Julian and St Edward at Conisford (which was itself attached to



This statue of Mother Julian is on the west front of the Anglican cathedral in Norwich

© rockerjohn

the Benedictine Community at Carrow). Her fame as a spiritual counsellor was widespread, and though she described herself as ‘a simple creature unlettyrde’ she was clearly a woman of keen intellect, learning and integrity. The word ‘unlettyrde’ seems not to have been a reference to her not being able to read or write, but refers instead to her having no skill in church Latin.

Her contemporary, another mystic named Margery Kempe, visited her in her cell in 1413 and showed her to be a sympathetic, shrewd and learned person with her feet very much on the ground. Margery was the daughter of the Mayor of Lynn and an extraordinary woman in her own right. She had 14 children, travelled widely and found time to write a book on her life and

mystical experiences which she dictated to three scribes in 1436. The manuscript was only discovered in a cupboard of a country house in 1934 during a game of table tennis!

At this point I would like to say a little about the procedure of becoming an anchoress. At this time - the 14th century - there was no shortage of people wishing to become hermits or anchoresses and indeed this period was known as the 'Golden Age of the English Recluse'. When anyone believed themselves to have been called to this life, the normal procedure was to have their claim investigated by an officer appointed by the bishop of the diocese. In addition, they had to show that they were able to sustain themselves one way or another during the confinement. If they were able to satisfy the examiners on both these counts, they would then be enclosed in a cell, never to leave it again. The service of enclosure was spectacular and grim. Though it varied from diocese to diocese, in essentials it would be the same. In the setting of the Mass - more often, that of the Dead, though sometimes of the Holy Spirit - the profession of the candidate was made, and their 'clothing' performed. At the conclusion, a procession was made from the church to the cell, while psalms or litanies were being sung. The cell was blessed and the new occupant sprinkled with holy water and censed, then invited to enter. This was to be the 'tomb', where from henceforth the solitary must be considered as 'dead unto the world and alive unto God'. Here various ceremonies of the Burial Office seem to have been enacted. Incense and holy water, the prostration of the recluse upon a bier, the scattering of earth - nothing was left to the imagination; and at the end of it all, with the safe emergence of the bishop, would come the order to 'let them block up the entrance to the house'.

However, it would be wrong to imagine that the cell would be the tiny uncomfortable room of popular belief, similar to a small bed-sit. Rather, it would have been a suite of several rooms, or even the medieval equivalent of a bungalow surrounded by its own fenced garden. There really was no standard pattern. There is frequent mention of 'servants' in various records, and it is almost certain that few recluses would have experienced utter



A view of St Julian's church, damaged in the Second World War, but restored

© Charles Hutchins

physical solitude all the time. From the evidence of contemporary wills, it is known that Mother Julian had had at least two servants in her time, named Sara and Alice. They would do the necessary shopping and preserve the outside contacts without which no one can live. It was also not unknown for these solitaries to have their own cattle, giving some freedom of movement and outlook granted by medieval society to these anchorites. In England at the time, there was no obligation to embrace holy poverty by renouncing all property or by refusing gifts. Rules regarding clothing and food were sensible without being lavish. If all this is felt to reflect a certain laxity of the Church before it was reformed, one must remember that the underlying facts remained unaltered: it was a life of prayer and self-denial and, with the rarest exception, the anchorite was cell-bound until death. It is known that some ran away and some went mad, although the majority were faithful unto death. There were also those who survived conditions that were austere by any standard although they seemed to have been the exception, with sound common sense prevailing.

What did these anchorites do? Fundamentally, they prayed: if they were in vows, according to community rule; if they were seculars, according to the regulations laid down by their bishop; if they were priests, they would say Mass; if they were lay folk, they would assist at the Mass. The *Ancrene Rule* provides a fairly tight schedule of prayers to be said at different times of the day, and this Rule had wide influence. Mother

Julian would not have been unique in the quality of the prayer life she lived; others found that they were in fact alone with God, and raised to great heights of prayer.

But though prayer was their primary function they did much else, depending on the skill and penchant of the individual. Embroidery, needlework and teaching little girls were usual among women; writing, illustrating and craftwork generally were done by the men. Both men and women acted as spiritual directors or advisers, as Margery Kempe's visit to Mother Julian suggests. This, and the fact that they could always be approached through their world-wide window, meant that gossip was an ever-present temptation, and frequent warnings against this particular form of sin can be found.

Although Mother Julian's cell has disappeared, there is a chapel adjacent to St Julian's church and also a shrine dedicated to her in Rouen Road, Norwich adjacent to the Chapel. This shrine, run by the Julian Centre, is visited by pilgrims from all over the world and houses a library and shop. Norwich, of course, is full of churches, some of them now used for secular purposes, but a visit to St Julian's can bring us into close contact with a remarkable woman mystic whose understanding of God's love speaks with an immediacy which crosses all the intervening generations.

Sources:

Revelations of Divine Love, translated and introduced by Clifton Wolters

The Julian Centre

In retrospect: from the *Cathedral Chronicle*

Varia

During the past month two new churches have been opened and Mass started in a new district in the Archdiocese. The two churches are indeed temporary ones, but at the prevailing high cost of such work they gain added importance, as they are not likely to be replaced for many long years in their respective districts. One has been erected at Cricklewood, because the existing church was too small to accommodate the increasing congregation, and the proposed permanent new church too far from becoming a reality. The other temporary church, of similar neat design, capable of holding about 350 people, is in Kelross Road, Highbury, N.5. It has the distinction of being the first church in England to have St Joan of Arc as its Patron Saint. Already it has attracted a good congregation. Another parish opened up last month is that of Hampton Hill, just beyond Twickenham, Middlesex. A house (the former vicarage) has been acquired in Wellington Road, and named 'St Margarets'; the chapel (capable of accommodating about 150 people) being dedicated to St Margaret Mary.

Our two Cardinals, Cardinal Gasquet and the Archbishop, were present at the imposing function at Downside Abbey in the first week of October, in connection with the translation of the Relics of Blessed Oliver Plunkett, recently beatified ... Like his Divine Master, Blessed Oliver was ultimately the victim of traitors. They were unfrocked and degraded priests who swore away his life. On the absurdest evidence he was convicted of treason and hanged, drawn and quartered at Tyburn in 1681, the last to suffer death in England for his Faith. He wrote in his own hand: 'Neither will I deny to have exercised in Ireland ye functions of a Catholick Prelate, as long as there was any connivance or Toleration; and by Preaching and Teaching, and statutes, to have endeavoured to bring the Clergy (of which I had a care) to a due comportment, according to their calling, and tho' thereby I did but my duty, yet some who would not amend had a prejudice for me, and especially my Accusers, to whom I did endeavour to do good ... but you see Lord I am requited, and how by false oaths they brought me to my untimely death; which wicked act being a defect of persons, ought not to reflect upon the Order of St Francis, or upon ye Roman Catholick Clergy ... I do heartily forgive them, and also ye Judges who (by denying me sufficient time to bring my Records and witnesses from Ireland) did expose my life to evident danger. I do also forgive all those who had a hand in bringing me from Ireland to be tryed here, where it was morally impossible for me to have a fair Triall'.

Owing to the inability of their parents to pay the cost of the long ecclesiastical training, many boys and young men who manifest signs of a vocation to the Priesthood would be debarred from entering a seminary, were not the Bishop of the diocese able to draw upon some fund for this purpose. It is for this Ecclesiastical Education Fund that appeal will be made in the Archdiocese on the first Sunday of Advent, 28 November. Last year the total amount received for this Fund was £946 9s. 2d. At the present cost of living this is sufficient to defray the annual cost of about nine students only.

from the November 1920 Westminster Cathedral Chronicle

.....

M. ANDRÉ LOUIS SIMON

Canon Ronald Pilkington writes:

Up till three years ago a figure that was unfailingly present every day at an early Mass was that of André Louis Simon, honorary O.B.E, founder and President of the Wine and Food Society. He followed the Mass in his missal and communicated every day. He was a prolific writer of nearly a hundred books on his own subject, which he treated in what might be called a truly reverent way. The speech which he made at the dinner party given at the Dorchester Hotel, in honour of his Diamond Wedding Day, was almost a sermon. He had five children: one became a priest in the Society of Jesus, one a Carmelite nun and another a religious of the Society of the Sacred Heart. His own father had been a papal zouave under Pius IX.

When he retired at the age of 90, he went to live with his married son and daughter in East Grinstead. Latterly he became blind, but could still use his typewriter; he always ended his letters with the words 'Dieu vous garde'. On the 19th of this month a Requiem Mass will be celebrated for the repose of his soul in the Cathedral. It is announced that on this occasion a glass of champagne will be offered to his friends present at it.

from the November 1970 Westminster Cathedral News Sheet

Black History in St Vincent De Paul

Calum (Year 6)

Throughout the month of October, many of us will have been praying the Rosary. During October, Black History Month is also internationally celebrated. We take an in-depth look at the contributions and achievements that black people have made to the world and celebrate them. It is very important that black people, past and present, are recognised. On 1 November (All Saints Day funnily enough!), the month dedicated to the black people of our world will officially end, but that does not mean black people will be forgotten about. We will still continue to learn about and celebrate the contributions that black people have made to the world for many more generations.



Mr Kenny (our R.E. lead) has set each Key Stage 2 class some work on a black saint. In Year 6, our saint was St Josephine Bakhita, a woman who lived around 150 years ago. Josephine was born in a village called Olgossa, near Darfur, in the country of Sudan in 1869. When she was only seven years old, she was kidnapped by slave traders. After attempting to escape

and spending many years being treated cruelly and enslaved, she finally won her freedom! The determined woman became a Sister in an Italian convent, and made her vows on 8th December, 1896. During the 42 years she spent there, Josephine took on many roles, such as cook, sewer and embroiderer. The former slave who became a Sister died on 8th December 1947. Her last words were 'Our Lady, Our Lady'. She was beatified on 17 May 1992 and canonized on 1 October 2000, with both these ceremonies being performed by Pope John Paul II. Josephine was known as 'Little Brown Sister', or 'Black Mother'. Josephine found herself able to forgive those who enslaved and treated her badly and is known for her faith and forgiveness.

Some classes have been learning about the Empire Windrush and other ships that carried people (mainly from the Caribbean) to England for a new job and life. However, when the black people arrived, they were turned down jobs and homes! Some classes have touched

on the subject briefly, while others have explored it in further detail. Year 4 have been reading a book called Tar Beach, in which a girl's father cannot get a job just because of the colour of his skin. Year 5 have been reading Hidden Figures, which explains the lives of four innovative black females who worked for NASA and NACA. They have also been learning about Harriet Tubman, a black slave who led others like herself to freedom. Year 5 will have St Monica as their saint, Year 4 will have St Katherine Drexel and Year 3 will have St Augustine of Hippo (Monica's son).

At St Vincent De Paul, we are taught that we are all God's children. No one of any race or religion should be subject to any form of discrimination or prejudice. Our school mission statement is 'Love one Another as I have Loved you', and as a school we try to live those words out in our daily lives. If the world tried to do just that: respect all people, celebrate all our achievements and contributions and learn to forgive like St Josephine Bakhita, I'm sure our planet would be a much better place. What do you think?



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Catholic Education Imperilled



This story concerns the provisions for Religious Education in Wales, not England, but what happens there will be closely watched here. Our Bishops' Conference, of course, covers both countries and so we have a duty to support our fellow Catholics in Wales, and not least Archbishop George Stack of Cardiff, former Cathedral Administrator and Auxiliary Bishop of Westminster.

The Catholic Education Service has made it clear to the Welsh Government that they risk 'losing the trust of the Catholic community' in Wales if they continue with their planned changes to Religious Education in Catholic schools. Angela Keller, CES Wales Adviser, made these comments while giving evidence to the Senedd's Children, Young People and Education Committee as it scrutinises the Curriculum and Assessment (Wales) Bill.

The Bill has caused alarm among Catholic educators because it penalises Catholic schools, placing additional and unreasonable legal requirements on them that no other schools have to satisfy, specifically forcing them to teach an additional (and secular) RE curriculum. The proposed legislation seeks to change the name of RE to 'Religion Values and Ethics', something that all those on the evidence panel (which included representatives from the Church in Wales, the RE teaching profession and local government) strongly disagreed with.

In their evidence, the CES highlighted a 'lack of trust' between the Welsh Government and Catholic schools, with the Bill giving the distinct impression to the Catholic community that these changes were needed because something was wrong with Catholic RE in the first place. The CES also echoed the concerns of all 84 Catholic headteachers in Wales, who wrote a joint letter to the First Minister highlighting the damaging impact that these proposals would have on Catholic schools. The evidence session provided the opportunity for the CES to make the case for parents as the primary educators of their children (a concept frequently and forcefully propounded by Pope St John Paul II) and to insist that the Catholic community would resist the Bill's proposals to remove parents' right of withdrawal from both RE and Relationship and Sex Education. The extreme unfairness of the new proposals, that would allow a non-Catholic parent the right to demand secular RE for their child in a Catholic school, but would not allow a Catholic parent the right to ask for Catholic RE to be given to their child in a secular school, were also pointed out.

After the evidence session (which took place on Thursday 15 October) CES Wales Adviser Angela Keller commented: 'Everyone giving evidence represented either a State partner or a member of the RE profession, and each one of us said the Welsh Government was going in the wrong direction. It's hurtful that the Welsh Government appears to see Catholic schools as the problem because we teach Catholic RE. It needs to start trusting Catholic schools and the professionals who work extremely hard in them'.

The Catholic Church in Wales comprises of three dioceses; Wrexham, Menevia and the Archdiocese of Cardiff. Collectively they have an estimated Catholic population of over 200,000 people. There are 84 Catholic schools in Wales, all of which are Voluntary Aided, educating almost 28,000 pupils and employing more than 1,500 teachers. 54% of pupils in these schools are Catholic.

On 5 May 2020, the Welsh Government opened its 'Curriculum for Wales: Religion, values and ethics' consultation. Many teachers and leaders in Catholic schools across Wales responded in opposition to the changes, viewing them as an assault on parental rights and on the academic rigour of Religious Education in Catholic schools. According to the Welsh Government's own consultation analysis, opposition to its proposals came from across the whole sector. Despite fervent opposition the Welsh Government has moved to introduce these changes to rename Religious Education to 'Religion, Values and Ethics' in the new curriculum.



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