

Oremus

Westminster Cathedral Magazine



POLY CARPVVS.
I. TIMOTH: I.
VERISSIMVM ILIVD, SA-
CROSANCTVMQVE VER-
BYM EST: QVOD PECCA-
TORVM. SALVTIS CAUSA
IESVS CHRISTVS IN
MVNDVM VENERIT.

St Polycarp (martyred in AD 155) related how he conversed with John and many others who had seen Jesus Christ, the words he had heard from their mouths



At the service of FoRB

Independent Catholic News



Fiona Bruce MP

Fiona Bruce MP has been appointed as the Prime Minister's Special Envoy for Freedom of Religion or Belief. In a statement saying how she was honoured to be given the job, she explained: 'There is much to do, and my post will be placed at the service of some of the most vulnerable people across the world. People like young girls Leah Sharibu from Nigeria and Maira Shahbaz from Pakistan, both brutally abducted from their homes and whose plights I was able to highlight recently in the House of Commons.

My appointment comes in the light of continuing large scale horrors taking place - such as those against Uighur Muslims in China, Rohingya Muslims in Myanmar

and Yazidis in Iraq and at a time when, as the late Chief Rabbi, Lord Sacks, stated: "the persecution of Christians throughout much of the Middle East, sub-Saharan Africa and Asia, and elsewhere, is one of the crimes against humanity of our time". These are some of the most deeply concerning issues of our generation, on which it will be a privilege to engage as Special Envoy, both nationally and internationally, with others similarly concerned.'

Neville Kyrke-Smith of Aid to the Church in Need UK commented that in her 10 years as an MP, Mrs Bruce 'has proved herself time and again to be a doughty defender of religious freedom and she has been a trail blazer in speaking up in Parliament about persecuted Christians. In doing so, she has helped pave the way for the progress already made on FoRB. Few people in Parliament can boast a similar record to her in terms of consistent care and compassion for Christians and all those who suffer human rights violations because of the faith they profess. In our troubled world Fiona has both the skill-set and passion to make change happen for the good of those whose rights are trampled on because of their religious beliefs'.



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Oremus

Cathedral Clergy House
42 Francis Street
London SW1P 1QW

T 020 7798 9055
E oremus@westminstercathedral.org.uk
W www.westminstercathedral.org.uk

Oremus, the magazine of Westminster Cathedral, reflects the life of the Cathedral and the lives of those who make it a place of faith in central London. If you think that you would like to contribute an article or an item of news, please contact the Editor.

Patron
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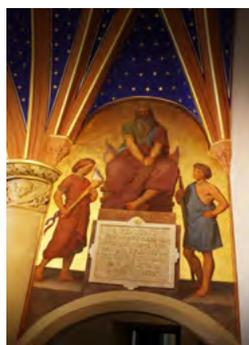
Editor
Fr John Scott

Oremus Team
Tony Banks – Distribution
Zoe Goodway – Marketing
Manel Silva – Subscriptions
Berenice Roetheli – Proofreading
Ellen Gomes – Archives

Design and Art Direction
Julian Game

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This fresco of St Polycarp, about to be martyred by being burnt to death, is in the Chapel of the Castle at Schwerin, the capital of the northeastern German state of Mecklenburg-Vorpommern.

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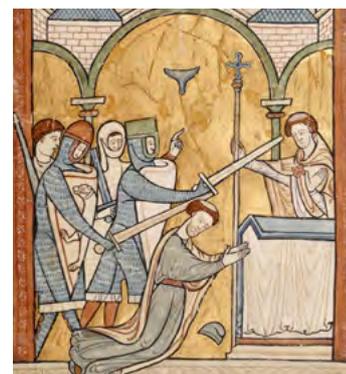
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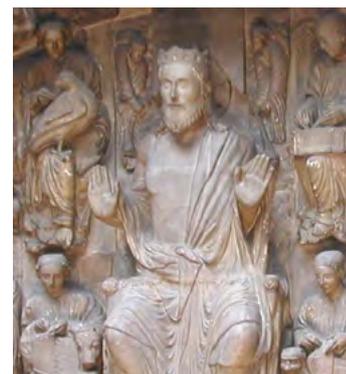
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The Companions of *Oremus* was established to recognise those who give generously to support us. Open exclusively to individuals, Companions' names are published in the magazine each month (see page 7). All members are invited to one or more social events during the year and Mass is offered for their intentions from time to time.

If you would like to support us by joining the Companions, please write to *Oremus*, Cathedral Clergy House, 42 Francis Street, London SW1P 1QW or email oremuscomps@rcdow.org.uk with your contact details, including postcode. Members are asked to give a minimum of £100 annually. Please mention how you would like your name to appear in our membership list and if you are eligible to Gift Aid your donation. Postal subscriptions to *Oremus* may be purchased by completing and sending to the office the coupon printed in the magazine. As the Cathedral Gift Shop is closed, its website has to be suspended and subscriptions cannot presently be entered by that means.

Thank you for your support.

Michael Sullivan 1941 – 2020 RIP

Paul Tobin

Michael was a member of the Guild of St Gregory in the 1970s and served at a number of memorable events at the Cathedral, including the funeral Mass of Cardinal Heenan in 1975 and the installation of his successor, Archbishop, later Cardinal, Hume in 1976.

Often, when serving at Masses celebrated by the Cardinal Archbishop, Michael would be chosen to be either Mitre or Crozier Bearer, as can be seen in the accompanying photograph, taken after the installation of Archbishop Hume, where he can be seen between the Archbishop and Bishop Gerald Mahon with the Cathedral Administrator at the time, Mgr Francis Bartlett, wearing his biretta in the background. Michael was an East-End through and through; in his professional life he worked as a

gardener at a number of well-known locations, including Buckingham Palace and the Tower of London. His gardening skills were appreciated very much by the College of Chaplains whose roof top garden he tended for a number of years.

Michael's direct but friendly manner did make him a number of friendships, including that of the redoubtable Mgr Bartlett. These two characters could not have been more different in so many ways. Michael's impersonation of him (and other priests) were accurate and funny, but never cruel.

After leaving the Cathedral, Michael could often be seen at the 11am Mass at Brompton Oratory on most Sundays, always sitting in the same seat in the back row. Not only was he amusing company, but I shall always remember

his kindness to me shortly after the death of my father, some 20 years ago, when he insisted on taking me to the Rembrandt Hotel for a coffee and cake after Mass there.

May he rest in peace.



Michael can be seen behind Archbishop Hume's right shoulder

© The Universe, 2 April 1976

Fr John writes



Dear Parishioners, Friends and Readers of Oremus

In a December burst of optimism I resolved that, having resorted to a short online-only edition for that month, I would give an encouraging start to the New Year with a proper print edition for January. However, the advent of the variant form of the virus led to the third lockdown, which has greatly reduced visits to the Cathedral and numbers able to come to Mass. I have nonetheless decided that you deserve a printed February *Oremus*, although please secure your copy early, as prudence forces me to reduce the print run to a number of which I am confident copies will all be taken.

There are also fewer pages. A whole range of Cathedral services and events on which I could report in former times are all suspended or cancelled, so there has been no chance for the camera to roam. At the time of writing all choral singing in the Cathedral has had to be abandoned, so there are only Sunday organ voluntaries to note in the Diary pages, and even these fall silent as we move into Lent. Many months ago, I remarked that it would be interesting to compare the coming Ash Wednesday with the experience of previous years, normally one of the Cathedral's busiest days. Now it looks as if it will be much the same as any other day; we await instructions from the Bishops as to how, exactly, we can celebrate the liturgy of the day. Certainly the themes of mortality and our total dependence on God must be before our eyes, with a resolve to persevere in prayer. The prophet Habbakuk wrote verses which we pray on Friday mornings: 'For even though the fig does not blossom, nor fruit grow on the vine, even though the olive crop fail and fields produce no harvest, even though flocks vanish from the folds and stalls stand empty of cattle, Yet I will rejoice in the Lord and exult in God my Saviour'. For me, they have attained a new resonance in these last months.

One cause of our thanksgiving, overshadowed by a deep sense of loss, comes through the memory of the ministry of Mgr Mark Langham here as Administrator from 2001 - 2008. His death from cancer at the untimely age of 60 on 15 January has been widely mourned. His love for the Cathedral and its life expressed itself in many ways and his blog *Solomon, I have surpassed thee* enabled others to enter into the joy which he himself found in this place. His Funeral Mass will be celebrated here and live streamed so that as many as possible can share in it. May he rest in peace.

With best wishes and prayers

Fr John Scott

Westminster Cathedral

Cathedral Clergy House
42 Francis Street
London SW1P 1QW

Telephone 020 7798 9055
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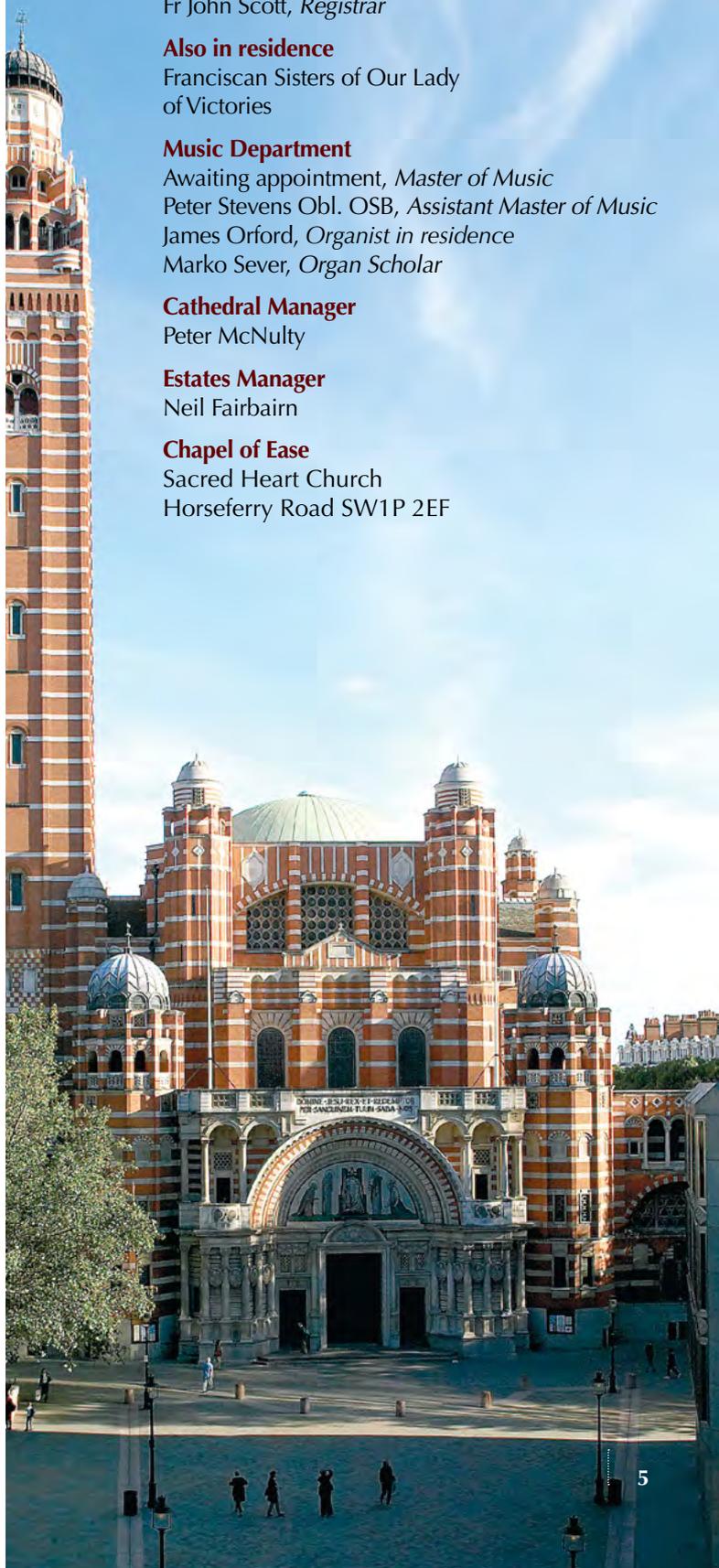
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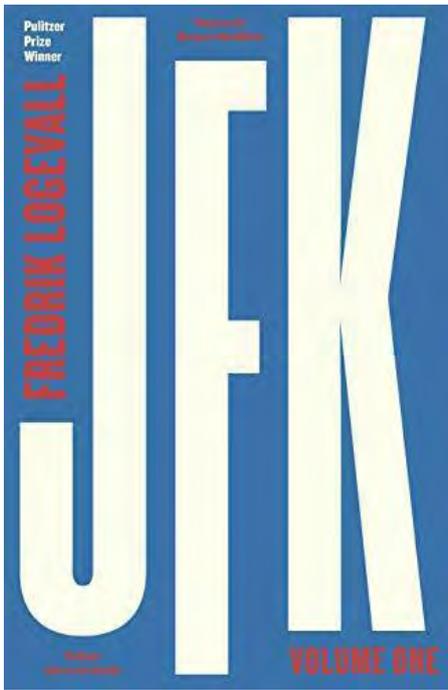
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JFK Volume One 1917-1956

Rebecca Tinsley

JFK Volume One 1917-1956, Fredrik Logevall; Penguin Viking, 2020; hardback ISBN: 978 02411 8589; pp 816.



Those of a certain generation – ‘Where were you when JFK was shot?’ – may feel well-acquainted with the life of President John F Kennedy. However, a new biography adds a wealth of information, thanks to recently released letters and documents. The young man emerging from Volume One (650 pages, without the end notes) is more intellectual, well-travelled, thoughtful, talented and braver than previous biographies reflect. But he is also a user of people (not just women), who is careless with his friends and his possessions, confident his wealth can easily replace the expensive watches or dedicated cronies he casually loses along the way.

Fredrik Logevall portrays an intolerant and snobbish Boston, where JFK’s family were never accepted because of their Catholicism. The book covers the Kennedy and Fitzgerald clans from their arrival in the USA until the moment that JFK and his fearsome father, Joe, decide he will run for president. Joe vowed to make a million dollars before he turned 35, a goal he easily achieved, thanks to insider trading and disreputable stock swindles. He raised his children to always win, even if that meant cheating. ‘Yet he was dissatisfied,’ Logevall writes. ‘Almost on a daily basis, he received reminders that he and his family would never be fully accepted among “proper Bostonians” – even if in material terms he had long since left his patrician

Harvard friends in his wake. He saw it in the treatment his boys received at school, in the barriers that would keep his daughters from being invited to the right debutante parties when they came of age.’ Joe exclaimed: ‘I was born here. My children were born here. What the hell do I have to do to be an American?’

His sons’ private school was happy to take Joe’s donations, despite considering him a ‘Catholic climber’ who didn’t know his place. Joe was also shut out of the honorary Harvard degree he craved. Yet, his closeness to the Church had compensations. When he went to Rome, Ambassador Kennedy (Roosevelt’s representative in London in the 1930s) had a front row seat for the coronation of Pope Pius XII. Kennedy assumed, without permission, that he could bring his ten-strong family, taking the seats of the Italian Foreign Minister, Count Ciano, and other dignitaries.

Joe’s conservative and pious wife, Rose, has been caricatured as a saintly creature, silently enduring her husband’s constant philandering. But here, she is an intelligent woman who is a far more capable political organiser than Joe. Throughout her youth, Rose accompanied her politician father, Honey Fitz, to Boston events, and understood how the Democratic machine worked. Later in life, she rallied her daughters to provide an impressive support team during JFK’s campaigns. John Kennedy’s faith was held against him from the moment he entered the political fray, even in Boston, where so many Irish Catholic immigrants had settled. At each stage of his career, his advisors commissioned research to gauge what percentage of voters would resist supporting a Catholic candidate. JFK had doubts, particularly when he was prevented from marrying a Protestant girlfriend: ‘The black and white world of his mother he could never recognise: he saw too many shades of gray.’ Yet, ‘Jack did not abandon his Christian faith or his Catholicism ... he continued to attend Mass faithfully, and even in the White House he got on his knees to pray before bed,’ Logevall writes.

Some previous biographies of Kennedy have suggested that his heroism during the Second World War has been overblown. Yet, this is not supported by the facts. When his patrol boat was sunk by the Japanese in the Pacific, he saved lives and provided extraordinary leadership and courage. When his first book, *Why England Slept* was published, and for years after, his opponents said it had been ghost written. Logevall has seen the original notes, and Kennedy’s dreadful spelling and grammar convinced the biographer that it was all JFK’s own work.

If there is a fault, it is the writer’s naivety about the extent to which Joe Kennedy’s millions ensured that his ambitious children were untroubled by quotidian



An official White House photo of John F. Kennedy

problems. JFK was a lazy student and made little effort as a Representative and then a Senator. He was sloppy, knowing his staff could pick up the pieces he left in his wake. He spent a great deal of time vacationing in luxury, and was plainly spoiled. He worked hard, however, when he had a goal, such as winning an election or writing a book. He was also in astonishing pain for most of his life, suffering from a disintegrating spine, Addison's disease, malaria and venereal disease. Yet he never allowed his suffering to show in public, flashing his irresistible smile and radiating vitality. He charmed almost everyone he met (Eleanor Roosevelt was impervious), his biographer maintains, but he was remote, like his mother, and treated women appallingly. However, he was also a deep thinker, intellectually curious, and cultured. He loved spending time in British high society, but in the USA, he had staff and cronies, rather than friends.

Logevall describes the way in which JFK used his father's money and connections to travel the world in a way no other future president could, giving him a sophistication about foreign policy shared by few Americans then or since. We should all be grateful he did, because when JFK was tested, during the Cuban Missile Crisis, he disregarded the advice of Cold War military men and, arguably, saved the Western world from a nuclear holocaust.

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A Reflection on St Thomas Becket

Cardinal Vincent Nichols

On 29 December 2020, we celebrated the 850th anniversary of the death of St Thomas Becket and I recall the moment when the four knights who came to do him great harm actually made him a saint. What does this martyrdom mean for us today?

It has its roots in his decision to embrace with radical seriousness his nomination and consecration as Archbishop of Canterbury, much to the shock of the King. In this decision he turned his back on ways of life which focus on possessions, style and fashion, calculations based on power, ownership and popularity. His focus now was to be only on fidelity to Christ as the measure and motivation of his words and actions. This is of relevance to every disciple of Jesus, for Thomas' decision, and the life and death which followed, shows us the true 'cost of discipleship', a cost never to be resented but always to be embraced. I think immediately of Dietrich Bonhoeffer and his great work of that title. I think of Archbishop Oscar Romero and the intensity of dedication that his call to the office of Archbishop effected in his life.

We know that the 20th century is probably the century of the greatest flowering of Christian martyrs: across Nazi Germany, the Soviet Union, Vietnam, in communist regimes in Latin America and other places too. Now the 21st century is following a similar pattern in other parts of the world: the Middle East, parts of Africa, Pakistan. This moment of prominence for St Thomas Becket helps us to remember and focus on this fruitfulness of courage and faith which is always the seed of the Church. Martyrdom is a much-used word. But we should be clear: no Christian ever seeks martyrdom. The Christian's purpose is the faithful following of the Master in works of truth and love. Martyrdom is not sought. For the Christian it is always a death imposed by others. Yet



The location of St Thomas' martyrdom in Canterbury Cathedral. Pope St John Paul II and Robert Runcie, the then Archbishop of Canterbury, prayed here during the Papal Visit of 1982

the same Christian never shirks death, if that is what is required. We both love life and embrace death, when it comes, however it comes.

For some Thomas died a traitor, betraying the loyalty which they believed he owed to the King. For others he died a martyr, put to death for his defence of the things of the Lord, in this case the honour and rights of the Church. So a key reflection today

is on the relationship between the role and powers of the state on the one hand, and the role and commitment of the Church on the other. This is never an easy one. It is always a point of tension, a daily struggle in conscience and in public debate. But Thomas' martyrdom reminds us what can happen when the state seeks to dominate religious belief and reshape it to its own ends. Today this conflict is often cast in terms of values – the state wanting the Church to observe and confirm its own selection of values. When observance of those particular values becomes absolute requirement then we are on a path of confrontation. The example of Thomas Becket stands before us as a reminder to every age that the point may come where there is no longer any space left for that religious freedom, such a basic human right, which permits the holding and expressing of religious belief in word and action in the public forum.

The tensions that can lead to that point were well delineated in the speech given by Pope Benedict XVI in 2010 when he spoke in Westminster Hall. He said:

'Each generation, as it seeks to advance the common good, must ask anew: what are the requirements that governments may reasonably impose upon citizens, and how far do they extend? By appeal to what authorities can moral dilemmas be resolved? These questions take us directly to the ethical foundations of civil discourse. If the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus, then the fragility of the process becomes all too evident – herein lies the real challenge for democracy.'

Pope Benedict went on to argue that ethical norms are accessible to right reason, and that religious faith, rather than seeing itself supplying

those norms, can illuminate and deepen the perception and appreciation of them. He proposed a 'corrective role' for faith in the application of reason noting, and I quote, 'that this corrective role is not always welcomed partly because distorted forms of religion, such as sectarianism and fundamentalism, can be seen to create serious social problems themselves. And in their turn, these distortions of religion arise when insufficient attention is given to the purifying and structuring role of reason within religion.' He called on modern democracies, including our own, to engage in constructive dialogue which brings together faith and reason, affirming that 'religion is not a problem for legislators to solve, but a vital contributor to national conversation.'

These words are surely more relevant to our situation today than they were when spoken in 2010. As we try to fashion a new future in this time of great challenges, it is crucial that this dialogue between secular authorities and communities of faith is strengthened and deepened. Solutions will be found only when working together, from a presumption of trust and within our traditions of mutual respect. Thankfully this is the strong tradition of our land. The challenge we now face is that of broadening the embrace of this dialogue without losing the specific Judeo-Christian sources of our strength and inspiration, sources which indeed need to be nurtured and not marginalised. Today we must be confident in this task. Multiple and complex identities and loyalties have to be brought together, not separated out, if we are to meet and draw our society into a better future.

Thomas was a stalwart champion of Christ; may we, too, be inspired today by this Saint whose memory we venerate and whose intercession we seek.



This 13th-century image is the oldest known illustration of the martyrdom

© British Library



The Cathedral has its own reliquary of St Thomas, with portions of the saint's bones and a fragment from the shattered crown of the Archbishop's skull

Challenging the State

Following on from the Cardinal's piece on St Thomas Becket and the relationship between Church and State, this letter from Sir Edward Leigh MP, on behalf of the Catholic Union of Great Britain, asks Nicola Sturgeon MSP, the First Minister of Scotland, to justify the closure of places of worship there. Sir Edward makes the important point that whatever the present situation may be, points of fundamental human rights are involved here and must be respected.

Dear First Minister

These continue to be difficult days for people in all four nations of the United Kingdom in our struggle against coronavirus. People across the British Isles have shown remarkable resolve, and made enormous sacrifices, in our efforts to control the virus, protect the NHS, and save lives. Catholic churches and charities have been on the frontline in responding to those most in need during this pandemic, and personal faith for many people is helping them through these difficult times.

We are extremely concerned that the Scottish Government has once again moved to close places of worship in Scotland. This is a second time in less than a year that people in Scotland have been banned from attending places of worship. In March last year, Catholics tolerated the closure of their churches in response to a new and unknown virus. We now know significantly more about this virus and how to control it. Since places of worship were allowed to open again in Scotland, Catholic parishes and individual volunteers have gone to great lengths and given up many hours to make churches safe. The decision to limit capacity in places of worship rather than close them at the start of this second wave of infections was something that was greatly appreciated by Catholics in Scotland. It is a great shame that this provision has been removed under these new measures.

I hope that in closing places of worship, you will be presenting evidence for this decision to the Scottish Parliament in order for people to understand the public health requirement for this action. Freedom to worship in accordance with religious belief is one of the most fundamental and most precious freedoms we enjoy.



The Debating Chamber of the Scottish Parliament

Interference or suspension with this right should not be done lightly. As you know, Article 9 of the European Convention on Human Rights prohibits governments interfering with religious practice, except where the restriction is 'necessary in a

democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others'.

To be lawful, therefore, the Scottish Government must have conducted a specific ECHR compliant proportionality exercise to show that churches are a significant source of spread of the virus. Publishing the evidence base for this decision will help people understand the reason for churches being forced to close, and in helping the Catholic community to keep churches open again in future.

As we continue to battle this devastating virus, it's vital all governments within the United Kingdom seek to maintain public confidence in their measures. This includes proper consideration of the views and interests of the Catholic community in Scotland.

I look forward to hearing from you.
Sir Edward Leigh MP

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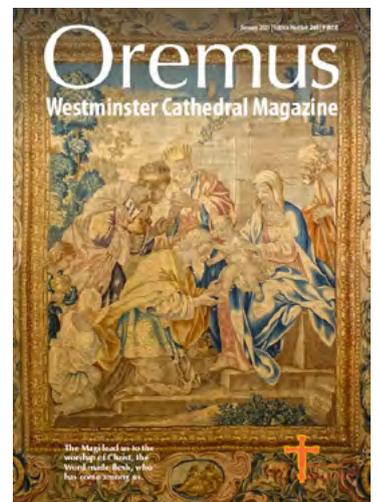
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Christian Leadership Formation

Stefan Kaminski

This month has seen the launch of an exciting new course for young people. The Christian Leadership Formation Programme is being offered to Lower Sixth formers who are committed to their faith and to a life of public service.

The programme is the brainchild of Lord Alton of Liverpool. In his long career in politics, he, as many others, came to appreciate the need for a greater preparation of potential leaders. At a time when increasingly complex ethical issues are being raised and require legislating for, and when an understanding of the fundamentally Christian philosophy which underpins our society's structure and laws is increasingly lost, the provision of a certain formation for those who lead our society is all the more urgent.

When he founded the Christian Heritage Centre Charity, he dovetailed his desire for such a preparation with the charity's objectives. The Centre is now delighted to announce the launch of its first Christian Leadership Formation course. It has partnered with St Mary's University, Twickenham and the Catholic Union of Great Britain to offer a course consisting of three residential modules delivered over a nine-month period. Organisations such as Alliance Defending Freedom and Catholic Voices, besides other independent Catholic academics, are also contributing to the course, so that participants will receive a variety of top-quality input from experts in different fields. 'In an increasingly fast-moving and complex world where decision makers have to grapple with ethical challenges, which they feel ill-equipped to deal with, a course which provides formation, maps and sign posts will be greatly welcomed by many,' noted Lord Alton.

The Centre is now welcoming applications for the course from Lower Sixth students. Applications remain open until the end of March, when 15 students will be selected on the basis of their personal statements, recommendations from their school, academic grades and references. The students who will be offered a place will be those who are motivated by their faith to help shape and create a society founded on Christian values: those who are driven towards public life by a love of God and of neighbour. The successful applicants will gather at the charity's Theodore House in Lancashire at the end of July for the first, five-day residential session. Two shorter residentials will follow in London, during the October half-term and the Easter break of their last year of school. Each residential will have a particular focus. The first will consider the prerequisite 'Philosophical Foundations for the Common Good', providing the students with a grounding in concepts such as human dignity, natural law and conscience. The course will seek to offer students the necessary vision and tools to engage both faith and reason in pursuit of the truth that is common to all people and the only source of a genuine and common good.



A Christian Leadership group on pilgrimage in Rome

The second residential will offer input on 'Human Life and Ethical Considerations', covering a range of issues from the basic definition and understanding of human life, through stem cell research and end-of-life care. This second module will aim to instil in our future leaders a profound sense of the full dignity of life at all its stages, and a clear, moral framework to tackle the continually-growing field of ethical issues around the existence and the nurture of human life.

The final module will focus on 'Applied Political Leadership'. It will examine Catholic Social Teaching in the context of the current political field, providing students with a clear, applied understanding of the purpose and role of politics as well as the essential principles that are necessary for a pursuit of the common good. One particular field that will also be addressed, to which so many are particularly sensitive today, is that of the management of public finances. Economic interests are often at the heart of political divisions, and yet the Church has long-since elaborated clear principles for the structuring of a fair and just fiscal policy.

The charity has been securing sponsorships from various organisations and trusts to cover the costs of the participants, in order to be able to offer this course to any student, regardless of their financial means. However, the current pandemic has not made this process easy, and several places remain awaiting sponsorship. The charity will therefore not only be very grateful for any further support it receives towards meeting the costs of the course, but particularly for prayers offered for the course's success. For more information about the course and the Information and Application Pack, visit www.christianheritagecentre.com/clf or contact clf@christianheritagecentre.com

Stefan Kaminski is Director of the Christian Heritage Centre.

Tourist without a Guidebook



'Goodfellas'

From early February the Royal Academy of Arts will present *Jock MacFadyen RA: Tourist without a Guidebook*, an exhibition that will explore his ongoing interest in the changing urban landscape and will focus on works depicting East London, where he has lived and worked for the past 40 years.

Around 20 of his works will be on display, covering a period from the early 1990s to the present. The exhibition will begin with a pivotal moment in the artist's development, the decision to reduce the human figure and to make the location the focus of his work. This leads the viewer towards colour, texture and form, something more akin to abstraction. The display explores the development of this shift but also includes recent works, some of which revisit the human figure. In 1992, the writer Tom Lubbock described MacFadyen's approach to painting as 'like a sightseer without a guidebook', painting not an expected view or subject but an alternative, a view that catches his eye; a description that remains true to his work today. The artist's large vistas describe the city in a state of transformation as the landscape and the built environment morph into one another.

Despite the absence of the figure, his paintings are full of human presence and ghosts of human activity. Carefully transcribed graffiti, litter, peeling posters and shop signs allude to the city's inhabitants just out of frame. His depictions of buildings begin to take on human characteristics, broken windows, shuttered doors, painterly scars and a sense of faded grandeur hinting at their past lives and occupants. Jock MacFadyen RA said: 'The guidebook quote comes from when Tom Lubbock wrote the catalogue for my 1992 exhibition *Fragments From Berlin* at the Imperial War Museum. It struck a chord as he had perfectly described my attitude to painting places, and since that time I have carried the words close to my heart as I wander about the place not looking for anything'.

The artist was born in Paisley in 1950 and as a teenager went to Saturday morning classes at Glasgow School of Art. Aged 15, he moved to England and attended Chelsea School of Art in London from 1973 to 1977. His work from the 1980s is mostly associated with figurative painting, often featuring marginalised members of society in Chicago, New York, Berlin, Belfast, London

and Edinburgh. However, since the 1990s his paintings have largely focused on man-made landscapes such as dilapidated industrial sites, abandoned buildings and deserted streets, as well as pure landscape stripped bare. He has had over 60 solo exhibitions since 1978 and his work is held by over 30 public collections including the Tate, V&A and the British Museum as well as private and corporate collections in Britain and abroad. MacFadyen currently lives and works in London and Edinburgh.

Dates and Opening Hours

The Exhibition is in the Weston Rooms, Burlington House from Saturday 6 February – Sunday 11 April 2021, Monday – Sunday, 10am – 6pm (last admission 5.30pm)

Tourist without a Guidebook is free. Advance booking is essential for everyone, including Friends of the RA. All visitors must have a pre-booked timed ticket to enter the building. Tickets can be booked in advance online (royalacademy.org.uk) or over the phone (020 7300 8090).

Peritus et Magnanimus Mortuus Est

(A great-hearted expert has died)

Vatican News

The expert Vatican Latinist, Fr Reginald Foster, a friar of the Discalced Carmelite Order, died on Christmas Day at the age of 81. Originally from Milwaukee in Wisconsin, Fr Reginald spent almost 40 years as one of the Vatican's foremost experts in the Latin language.

Working in the Latin Letters section of the Secretariat of State from 1970 until his retirement in 2009, he served four popes: Paul VI, John Paul I and II, and Benedict XVI – composing original documents in Latin, the Vatican's official language, and translating their speeches and other writings into Latin from a series of papal languages. He was also fluent in Italian, German and Greek. In addition to his full-time work as a Papal Secretary, Foster also served as a priest, tutored students, and had a weekly programme on Vatican Radio, *The Latin Lover*.



He received global acclaim for his unique pedagogical method and his presentation of Latin as a living language. Starting in 1977, he taught ten Latin courses a year at the Gregorian University in Rome. In 1985, responding to student requests, he added an eight-week summer school with classes meeting seven days a week. The summer school was free; the university

fired him in 2004 for allowing too many students to take his classes there without paying. As a result, in November 2006 Foster founded his own free *Academia Romae Latinitatis*, also known as the *Istituto Ganganelli*, which as of 2007 was housed at Piazza Venezia in Rome. In 2010, the University of Notre Dame awarded Fr Reginald an honorary Doctorate for his contribution to Latin studies.

Foster grew up in a family of plumbers - his father, brothers, and uncles were all plumbers. He said that he wanted three things from an early age: 'to be a priest, to be a Carmelite, and to do Latin'. At the age of 15 he went to junior seminary in Peterborough, New Hampshire, and joined the Carmelites in 1959. In 1962, he went to Rome to study. In 1970 he succeeded Mgr Amleto Tondini in the Latin Letters Office (until Vatican II known as *Secretarius Brevium ad Principes* or Briefs to Princes), the first American to be one of the Papal Latin secretaries. He was known for his ascetic lifestyle - sleeping on the floor under a thin blanket, giving away all gifts except books. Instead of wearing clerical garb, which he believed no longer corresponded to the dress

of poor people, he wore plain working clothes, sneakers and a blue polyester windbreaker in cold weather. The Swiss Guards called him 'il benzinaio' (the petrol pump attendant). There were some complaints about his appearance.

In 2008 Father became ill and was hospitalized for a time. He was flown back to the United States, where he received further treatment in a nursing home in Greenfield, Wisconsin. As his health improved he resumed giving free Latin classes at the University of Milwaukee and as of March 2017 he was teaching in his Care Home.

Fr John McGowan OCD, of the Carmelite Priory in Kensington, said: 'Fr Reginald was a legend in the Vatican ... He was known not only for his position there, but also for coming to work in what people called a boiler suit. He was the antithesis of what we associate with the Vatican, in the way he dressed and his austere lifestyle. He will be known and missed by countless priests, bishops and cardinals. May he rest in peace.'



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With a Father's Heart (Part 2)

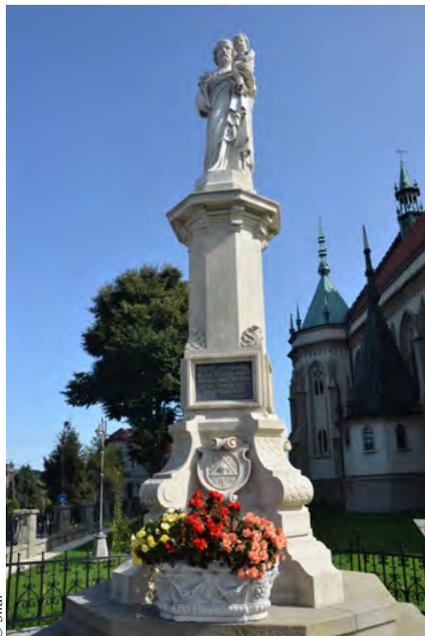
Pope Francis

The Holy Father has written an Apostolic Letter on St Joseph, to mark the 150th Anniversary of his being declared a Patron of the Universal Church. The year from 8 December 2020 to the Solemnity of the Immaculate Conception on 8 December 2021, is to be a Year of St Joseph. The Letter is of some length and is here continued from the January edition of Oremus, to give us food for thought during the Year.

3. An obedient father

As he had done with Mary, God revealed his saving plan to Joseph. He did so by using dreams, which in the Bible and among all ancient peoples, were considered a way for him to make his will known. Joseph was deeply troubled by Mary's mysterious pregnancy. He did not want to 'expose her to public disgrace', so he decided to 'dismiss her quietly' (Mt 1:19). In the first dream, an angel helps him resolve his grave dilemma: 'Do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins' (Mt 1:20-21). Joseph's response was immediate: 'When Joseph awoke from sleep, he did as the angel of the Lord commanded him' (Mt 1:24). Obedience made it possible for him to surmount his difficulties and spare Mary.

In the second dream, the angel tells Joseph: 'Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him' (Mt 2:13). Joseph did not hesitate to obey, regardless of the hardship involved: 'He got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod' (Mt 2:14-15). In Egypt, Joseph awaited with patient trust the angel's notice that he could safely return home. In a third dream,



Statue of St Joseph and the Child Jesus in Wilamowice, Southern Poland

the angel told him that those who sought to kill the child were dead and ordered him to rise, take the child and his mother, and return to the land of Israel (cf. Mt 2:19-20). Once again, Joseph promptly obeyed. 'He got up, took the child and his mother, and went to the land of Israel. (Mt 2:21). During the return journey, 'when Joseph heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. After being warned in a dream' – now for the fourth time – 'he went away to the district of Galilee. There he made his home in a town called Nazareth' (Mt 2:22-23).

The evangelist Luke, for his part, tells us that Joseph undertook the long and difficult journey from Nazareth to Bethlehem to be registered in his family's town of origin in the census of the Emperor Caesar Augustus. There Jesus was born (cf. Lk 2: 7) and his birth, like that of every other child, was recorded in the registry of the Empire. St Luke is especially concerned to tell us that Jesus' parents observed all the prescriptions of the Law: the rites of the circumcision of Jesus, the purification of Mary after childbirth, the offering of the firstborn to God (cf. 2:21-24). In every situation, Joseph declared his own fiat, like those of Mary at the Annunciation and Jesus in the Garden of Gethsemane. In his role as the head of a family, Joseph taught Jesus to be obedient to his parents (cf. Lk 2:51), in accordance with God's command (cf. Ex 20:12).

During the hidden years in Nazareth, Jesus learned at the school of Joseph to do the will of the Father. That will was to be his daily food (cf. Jn 4:34). Even at the most difficult moment of his life, in Gethsemane, Jesus chose to do the Father's will rather than his own, becoming 'obedient unto death, even death on a cross' (Phil 2:8). The author of the Letter to the Hebrews thus concludes that Jesus 'learned obedience through what he suffered' (5:8). All this makes it clear that: 'St Joseph was called by God to serve the person and mission

of Jesus directly through the exercise of his fatherhood' and that in this way, 'he co-operated in the fullness of time in the great mystery of salvation and is truly a minister of salvation'.

4. An accepting father

Joseph accepted Mary unconditionally. He trusted in the angel's words. 'The nobility of Joseph's heart is such that what he learned from the law he made dependent on charity. Today, in our world where psychological, verbal and physical violence towards women is so evident, Joseph appears as the figure of a respectful and sensitive man. Even though he does not understand the bigger picture, he makes a decision to protect Mary's good name, her dignity and her life. In his hesitation about how best to act, God helped him by enlightening his judgment'. Often in life, things happen whose meaning we do not understand. Our first reaction is frequently one of disappointment and rebellion. Joseph set aside his own ideas in order to accept the course of events and, mysterious as they seemed, to embrace them, take responsibility for them and make them part of his own history. Unless we are reconciled with our own history, we will be unable to take a single step forward, for we will always remain hostage to our expectations and the disappointments that follow.

The spiritual path that Joseph traces for us is not one that *explains*, but *accepts*. Only as a result of this acceptance, this reconciliation, can we begin to glimpse a broader history, a deeper meaning. We can almost hear an echo of the impassioned reply of Job to his wife, who had urged him to rebel against the evil he endured: 'Shall we receive the good at the hand of God, and not receive the bad?' (*Job* 2:10). Joseph is certainly not passively resigned, but courageously and firmly proactive. In our own lives, acceptance and welcome can be an expression of the Holy Spirit's gift of fortitude. Only the Lord can give us the strength needed to accept life as it is, with all its contradictions, frustrations and

disappointments. Jesus' appearance in our midst is a gift from the Father, which makes it possible for each of us to be reconciled to the flesh of our own history, even when we fail to understand it completely.

Just as God told Joseph: 'Son of David, do not be afraid!' (*Mt* 1:20), so he seems to tell us: 'Do not be afraid!' We need to set aside all anger and disappointment, and to embrace the way things are, even when they do not turn out as we wish. Not with mere resignation but with hope and courage. In this way, we become open to a deeper meaning. Our lives can be miraculously reborn if we find the courage to live them in accordance with the Gospel. It does not matter if everything seems to have gone wrong or some things can no longer be fixed. God can make flowers spring up from stony ground. Even if our heart condemns us, 'God is greater than our hearts, and he knows everything' (*1 Jn* 3:20). Here, once again, we encounter that Christian realism which rejects nothing that exists. Reality, in its mysterious and irreducible complexity, is the bearer of existential meaning, with all its lights and shadows. Thus, the Apostle Paul can say: 'We know that all things work together for good, for those who love God' (*Rom* 8:28), to which St Augustine adds: 'even that which is called evil (*etiam illud quod malum dicitur*)'. In this greater perspective, faith gives meaning to every event, however happy or sad.

Nor should we ever think that believing means finding facile and comforting solutions. The faith Christ taught us is what we see in St Joseph. He did not look for shortcuts, but confronted reality with open eyes and accepted personal responsibility for it. Joseph's attitude encourages us to accept and welcome others as they are, without exception, and to show special concern for the weak, for God chooses what is weak (cf. *1 Cor* 1:27). He is the 'Father of orphans and protector of widows' (*Ps* 68:6), who commands us to love the stranger in our midst. I like to think that it was from St Joseph that Jesus

drew inspiration for the parable of the Prodigal Son and the Merciful Father (cf. *Lk* 15:11-32).

5. A creatively courageous father

If the first stage of all true interior healing is to accept our personal history and embrace even the things in life that we did not choose, we must now add another important element: creative courage. This emerges especially in the way we deal with difficulties. In the face of difficulty, we can either give up and walk away, or somehow engage with it. At times, difficulties bring out resources we did not even think we had. As we read the infancy narratives, we may often wonder why God did not act in a more direct and clear way. Yet God acts through events and people. Joseph was the man chosen by God to guide the beginnings of the history of redemption. He was the true 'miracle' by which God saves the child and his mother. God acted by trusting in Joseph's creative courage. Arriving in Bethlehem and finding no lodging where Mary could give birth, Joseph took a stable and, as best he could, turned it into a welcoming home for the Son of God come into the world (cf. *Lk* 2:6-7). Faced with imminent danger from Herod, who wanted to kill the child, Joseph was warned once again in a dream to protect the child, and rose in the middle of the night to prepare the flight into Egypt (cf. *Mt* 2:13-14).

A superficial reading of these stories can often give the impression that the world is at the mercy of the strong and mighty, but the 'good news' of the Gospel consists in showing that, for all the arrogance and violence of worldly powers, God always finds a way to carry out his saving plan. So too, our lives may at times seem to be at the mercy of the powerful, but the Gospel shows us what counts. God always finds a way to save us, provided we show the same creative courage as the carpenter of Nazareth, who was able to turn a problem into a possibility by trusting always in divine providence.

The Apostolic Letter of Pope Francis will be concluded in the March edition of Oremus.

Horseferry Road Closed; Cathedral Opened

Patrick Rogers

The New Year offers the opportunity to look back on another New Year, that of 1903, when the Cathedral was about to open to its first worshippers, the displaced worshippers from the newly-closed St Mary's Mission Chapel in Horseferry Road.

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So what did the Cathedral look like a hundred years ago? After more than even years of work the structure was at last complete. The final act took place on 2 January when the bronze cross, 10ft 3in high, its twin arms denoting that this was the seat of an archbishop, was placed in position at the top of St Edward's Tower. Cardinal Vaughan had blessed it privately on New Year's Day. A relic of the True Cross, sealed in a silver tube, was placed in a cavity in the bronze cross before it was put in place.

Inside, the Cathedral was bare brick. Only the structural marble columns lining the nave and the sanctuary were in place. The main altar was there, but the baldacchino would not appear for another three years and the electric chandeliers for another six. The nave of the Cathedral was a vast expanse of darkness – gloomy, cold and a bit damp. But in two of the chapels decoration was underway. The firm of J Whitehead & Sons had completed the marblework (except for the floor) in the Chapel of St Gregory and St Augustine in October 1902 and that in the Holy Souls Chapel the following month, and had started on the marblework of the sanctuary tribunes. The two Chapels were now full of scaffolding and George Bridge and his 26 young lady assistants from a studio in Oxford



A view from the entrance to the Lady Chapel across to the gallery above the Archbishop's throne – all structural columns and bare brick

Street were putting up the mosaics. Daily services were taking place, but not yet in the Cathedral. Nearby in the Cathedral Hall, then known as the Chapter Hall, the celebration of Mass and the Divine Office had started on Ascension Day, May 1902. The Hall would continue to be used for this purpose until the Cathedral was permanently opened, commencing with Midnight Mass on Christmas Eve 1903.

At 8.30am on the Feast of St Joseph, 19 March 1903, the first Mass was held in Westminster Cathedral, the event being described

in *The Tablet* two days later. It was celebrated not, as might have been expected, on the main sanctuary, but in what was to become the Lady Chapel, which was boarded up and curtained off from the rest of the Cathedral for the purpose. Neither did the congregation consist of the great and the good, as also might have been expected, but of those at the other end of the social scale who inhabited the tenements and slum dwellings of old Westminster, then being rapidly demolished, in the area between the Cathedral, the Abbey and Millbank. Those attending the Mass were from St Mary's, the old mission chapel on Horseferry Road, founded by a French refugee in 1813. In 1850 it was adopted by the Jesuits as part of the conditions under which St James, Spanish Place was licensed. But in 1900 responsibility had been taken over by the new Cathedral and it was administered from Archbishop's House. Alerted to the danger of closure, in February 1903 the congregation had petitioned Cardinal Vaughan to allow St Mary's to remain open, but to no avail. On Sunday 15 March, after a final Mass and Benediction, the old mission chapel was abandoned and the congregation of St Mary's, together with their choir, moved to a new location in the Cathedral Lady Chapel.

The parish of St Mary's continued to use the Lady Chapel, referred to as the Parish Chapel to distinguish it from the Chapter (Cathedral) Hall where services were also taking place, until the main body of the Cathedral was opened for regular services on Christmas Eve. In it they

installed the mission crucifix and pulpit, the Stations of the Cross (now to be found in St Thomas' church, Canterbury) and the statues and benches from St Mary's, together with five or six temporary confessionals, putting up red hangings in the sanctuary of the chapel and across the recesses to lend a little warmth to the bare brick.

There was good reason why the first Mass in the Cathedral was held when it was. A letter from cardinal Vaughan to the parish priest of St Mary's, read to the congregation on 15 March 1903, the day of closure, explained that the chapel had to be sold immediately. It was best that the move was made to the Cathedral before it was opened to the public. 'I wish the Catholics of Westminster to have the preference in the Cathedral. I have fixed the feast of the glorious St Joseph as the day for the removal from the chapel. I only wish I were well enough the celebrate St Joseph's feast with you all in the Lady Chapel of the Cathedral.'

Cardinal Vaughan was devoted to St Joseph. The missionary college which he had founded at Mill Hill, which he loved and where he was buried until his more recent reinterment in the Cathedral Chantry Chapel which bears his name, was named St Joseph's College. The Cardinal received the Last Sacraments there on St Joseph's feast, 19 March, the day that the first Mass in the Cathedral was celebrated. In a letter of 22 March to Lady Herbert of Lea he wrote: 'I received the Last Sacraments on the 19th and thought St Joseph would have come for me; but he saw I was not ready then. Perhaps I may be on the 25th – perhaps later'. At that time there was no Cathedral magazine. The last issue of the *Westminster Cathedral Record* had been in June 1902 and its successor, the *Westminster Cathedral Chronicle* did not appear until 1907. The most authoritative source on the period was (and is) *Westminster Cathedral and its Architect* produced in 1919 by Winefride de l'Hôpital, daughter of the architect, J F Bentley. But in describing the Lady Chapel she made



An early postcard showing High Mass in progress. Note that although the Baldacchino is in place as well as the chandeliers in the sanctuary, the nave chandeliers have not yet been hung. Worshippers can also be seen crowding the galleries, which have wooden balustrades rather than the permanent marble ones which were added later.

one of her rare mistakes, writing that the First Mass in the Cathedral had been held there on Lady Day 1903. This, translated as 25 March, was generally, but mistakenly, accepted.

By April the parishioners of St Mary's, standing abandoned in Horseferry Road, were gradually becoming accustomed to their new surroundings in the Lady Chapel. A successful mission for Westminster was opened on Passion Sunday (nowadays termed the Fifth Sunday in Lent) and continued until Easter Sunday. All the regular services were crowded and all available standing room in the Chapel was taken up. On Palm Sunday (5 April) 900 parishioners presented themselves for the distribution of palms, and at the conclusion of the mission on Easter Sunday 1,100 were present for the ceremony of the Renewal of Baptismal Vows. Five Masses were held on Easter morning, all of them well attended, the parish choir singing at High Mass.

Meanwhile in Chapter hall the services which had started on Ascension Day 1902 were also continuing, though with considerably smaller numbers than in the Lady Chapel, there being 200 present for the distribution of palms on Palm Sunday. For the first time Bishop

Algernon Stanley presided, blessing and distributing the palms and singing the Mass, accompanied by the Cathedral Boys Choir. Although appointed Bishop of Emmaus and Auxiliary Bishop of Westminster as recently as March, he continued to preside throughout Holy Week and thereafter as Cardinal Vaughan, the Cathedral's founder, was lying seriously ill at St Joseph's, Mill Hill.

A fortnight later the first truly religious ceremony occurred in the body of the Cathedral. Fundraising concerts, musical recitals and sixpenny 'tours of the works' had been taking place for some time. But on 26 April Good Shepherd Sunday was celebrated there, 1,100 children from 267 elementary schools in the diocese presenting their annual contributions for the welfare of less fortunate Catholic children. During Lent they had saved up, raising a total of £520, which they now presented to Bishop Stanley, seated in the centre of the sanctuary on an elevated platform in front of the altar. Meanwhile the Cathedral was filled with priests, teachers, parents and spectators – 5,000 of them according to the *Catholic Herald*. After the ceremony the children were each given an orange – Ambrosden Avenue providing ample evidence of this for the rest of the day.

The German Prince Priest of the East End

Fr Nicholas Schofield

In 1897 one of the curates of the German Church in Whitechapel was listed as 'HRH Rev Prince Max of Saxony'. What was a German priest prince doing working in the East End less than 20 years before the outbreak of the First World War?

First, some background. The German Catholic Mission in London traces its origins to two German-speaking priests who opened a chapel near Mansion House in 1809, dedicated to the English-born Apostle of Germany, St Boniface. Over the years there were several changes of address. In 1862 a former Methodist chapel in Whitechapel was opened as the new German Church, but 11 years later the heavy leaden cupola collapsed just after an evening service, destroying much of the building. One of the priests managed to rescue the Blessed Sacrament just in time. A new church was opened in 1875 though, ironically, this would be damaged by a Zeppelin raid in 1917 and then destroyed by the Luftwaffe in 1940. A modern church, the fifth to serve London's German community, now stands on the site.

Prince Max of Saxony was born in Dresden in 1870. He was the seventh of the eight children of Prince George of Saxony, who in 1902 became King. Saxony had only been a monarchy since 1806, forged as an independent kingdom amidst the chaos of the Napoleonic Wars and the collapse of the Holy Roman Empire. It was a predominantly Protestant area (it had been the homeland of Luther) but, since the end of the 17th century, its rulers were staunch Catholics.

As a young man Max pursued a military career then, in 1893, announced he would turn his back on royal privilege and begin formation for the priesthood. This caused



The campanile of the present German church of St Boniface, Whitechapel

much consternation; his uncle, King Albert, opposed the move in case it caused tension amongst his Protestant subjects whilst his mother several times remonstrated with him and, we are told, 'his family was as much horrified as if he had expressed a desire to adopt burglary as the serious business of his life.' There were rumours of undue Jesuit influence, of his ambition to become a 'Prince Bishop' and of disappointment in a romantic liaison. Nevertheless, he pursued his calling and entered the seminary at Eichstatt, a famous ecclesiastical centre sanctified by the English missionaries Ss Willibald and Walburga.

'Fr Max' came to London in August 1896, shortly after his priestly ordination. At his first Sunday at the German Church he acted as deacon at High Mass, preached 'an eloquent sermon' and assisted at Benediction. Near the church there was a popular club or Gesellenverein which, unlike many of the Catholic institutions in the metropolis, was happy to

serve alcohol. A reception was held there so that the prince could be officially welcomed by the German community. Fr Max told them that they must not treat him as a prince, but rather as a priest, which he thought was a more noble title, and that he had come to serve the workers and the poor, following the example of the Lord himself. By the time he left London a year later, he had gained a reputation as 'a poor man's priest'.

While fulfilling his role as a curate, he also agreed to lend his name to special occasions and fundraising events. Thus in June 1897 he preached at the fourth anniversary of the Coronation of Our Lady of West Grinstead in Sussex; the following month he preached at St Wilfrid's, York as part of a pilgrimage organised by the Guild of Our Lady of Ransom; and in August he opened a bazaar at St John the Baptist, Hackney, to raise money for the schools. Returning to Germany in 1897, there were reports that he would be made a bishop, even a cardinal. However, he remained simply as 'Fr Max' and taught for many years at the University of Fribourg, where he became Professor of Canon Law and Liturgy. At the outbreak of war in 1914 Max became a military chaplain in the German Army. He was decorated with the Iron Cross for valour in ministering to his men in the face of great danger. He not only comforted the wounded and administered the sacraments to all those who wanted them, but also showed great kindness to French prisoners-of-war, making efforts to send news to their relatives through the international bureau in Geneva. Fr Max himself lived on to 1951, dying at the age of 80 in Fribourg; a relic of a bygone era and, bizarre though it may seem, a much-loved Saxon prince and East End priest!



The cast of the Pórtico de la Gloria in the Victoria and Albert Museum

© Caius Cornelius

Destination – Santiago

On Thursday 31 December 2020, the Bishop of Santiago de Compostela, in North-West Spain, opened the Holy Door of the Cathedral of Santiago. This event marked the beginning of the Holy Year or *Xacobeo* 2021 and 2022. Pilgrims from all over the world are invited to visit the tomb of the Apostle St James and to obtain the associated plenary indulgence from the Church. The Cathedral, with its spectacular *Pórtico de la Gloria* after many years of restoration, is now ready to receive all pilgrims.

The first Holy Year was established by Pope Callistus II for the year 1126. The Holy Years are celebrated when the feast of St James (July 25) falls on a Sunday. As a general rule, these years occur in a sequence of six, five, six and eleven years. Exceptionally, however, this Holy Year will last 2 consecutive years, ending on 31 December 2022. The Papal Nuncio in Spain made the announcement at the Opening of the Holy Door, motivated by the circumstances created by the Covid-19 Pandemic.

The three requirements required to receive this plenary indulgence, or forgiveness of sins (Jubilee) granted by the Church, are:

1. To go to Confession and to receive Holy Communion during the 15 days before or after visiting the Cathedral.
2. To visit the Cathedral Church of Santiago.
3. To pray for the Pope's intentions (for example, an Our Father, Hail Mary, etc.)

On the other hand, if you also want to receive the *Compostela* certificate, you must walk at least the last 100 kilometres of the *Camino*, whilst, if you prefer to cycle, you must prove that you have ridden the last 200 kilometres. Those unable to visit the Cathedral of Santiago may nonetheless make a pilgrimage to its *Pórtico de la Gloria* by a simple visit to the recently restored Cast Courts of the Victoria and Albert Museum in South Kensington, where a splendid 19th century plaster cast of it may be found.

There are very many websites offering varieties of information about the Camino Pilgrimage. The more entertaining are those referring to a TV series entitled The Naked Pilgrim by the late art critic, Brian Sewell. Brought up as a Catholic, he lapsed from the Faith, but remained open to it and its particular expressions in the pilgrimage to Santiago: see <https://watch.thewest.com.au/series/108/38649> and following episodes.

In retrospect: from the *Cathedral Chronicle*

Varia

Mental derangement is one of the saddest fates possible to befall proud humanity – proud, that is, to the normal and natural degree. But commonly enough, perhaps owing to the extravagant situations that may arise from it, many regard it with pitiless jocularity, till it culminates in some terrible fate such as befell, during the past month, the Portuguese Countess da Ribeira Grande. This poor lady, a devout frequenter of the Cathedral, was so mentally deranged as to make use of its 283 feet tower as a means of instant death. Her sorrowing relatives and friends should take consolation in confident hope that God may look with greater mercy upon her soul, temporarily deprived of one of its three powers, and swiftly grant her the reward of her good deeds when, in her normal mind, she chose to serve Him well.

At the inquest the coroner declared himself satisfied that it would be impossible for anyone to fall accidentally from the Cathedral tower even in a case of sudden vertigo. As a matter of fact, this will be evident to anyone when it is stated that the balcony at the top of the tower, on which the public are allowed, is bordered by a solid parapet three feet high, and this is surmounted by a gun-metal guard-rail fifteen inches high, with supports not more than sixteen inches apart. On the day following the account of the Coroner's inquest, over two hundred people visited the Campanile.

On the 100th anniversary of this sad death, we pray: Eternal rest grant unto her, O Lord; and let perpetual light shine upon her. May she rest in peace.

From an advert of A Sordo Lopez & Son, Wine Shippers of George Street W1:

RED "VALDEPENAS"

30/- per Dozen

Superior Spanish Burgundy

(As supplied to the Cathedral Clergy House)

This is an absolutely pure and generous full-bodied wine, greatly used and recommended by Physicians of high standing, and most highly mentioned in the Medical Press as a wholesome and strengthening wine.

Another advert:

CRUSADE OF RESCUE

and Homes for Destitute Catholic Children

"No Catholic child who is really destitute, or whose Faith is in danger, and cannot otherwise be provided for, is ever refused."

We, the least of God's little ones, appeal to you for help.

**We want SHELTER, FOOD, and A START IN LIFE.
We want to KNOW and KEEP OUR FAITH.**

GOD has given us a RIGHT to these things, but we cannot have them unless YOU GIVE THEM TO US.

We are BROTHERS and SISTERS OF YOURS.
We ask you for no more than the necessities, and in return we will give you our prayers.

"We cannot believe that the Faithful will allow the Crusade of Rescue to languish for want of funds when once they realise the nature and vital importance of the interests that are committed to it."

– HIS EMINENCE CARDINAL BOURNE

from the February 1921 Westminster Cathedral Chronicle

.....

Archbishop Annibale Bugnini CM, Secretary of the Sacred Congregation for Divine Worship in Rome, looks back on the Papal Mass for the Canonisation of the Forty Martyrs:

'In the last three years St Peter's has witnessed the revival in a continual crescendo of the richest and most solemn ceremonial which for centuries has adorned the services presided over by the Pope .. On Sunday, 25 October, at the canonisation of the Forty English Martyrs, the revived Papal liturgy reached perhaps its zenith of harmony and meaning. We speak first of all of the singing by the Choir of Westminster Cathedral .. The part in which the colour was most brilliant, and the contrasts most marked, was perhaps the very simple chant in preparation for the Gospel. The triple Alleluia, powerfully sung by all, wonderfully framed the chaste melody of the versicle *Nisi granum frumenti*, executed in a manner quite perfect and, I would say, 'angelic' by the choirboys of the *Schola*. Thus we heard, under the vaults of the Vatican Basilica, Gregorian chant in its ever-stimulating freshness ...

This, in conclusion, should be the lesson which emerges for all from the celebration of 25 October, for priests and laity, who believe in and work for the renewal of the liturgy; the revived liturgy requires calm execution, mindful care, diligent and meticulous preparation both of the chant, of the ceremonies, of the ministers and of the congregation. All haste must be excluded and nothing must be left to improvisation. Everything should be foreseen, pre-arranged and wisely ordered. It is the indispensable requirement if every sacred celebration is to become the life of the spirit, is to animate our faith, and inflame our charity, and be an edifying and sanctifying action.'

from the February 1971 Westminster Cathedral News Sheet

Lent

Robert Herrick

IS this a fast, to keep
The larder lean?
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragg'd to go,
Or show
A downcast look and soul?

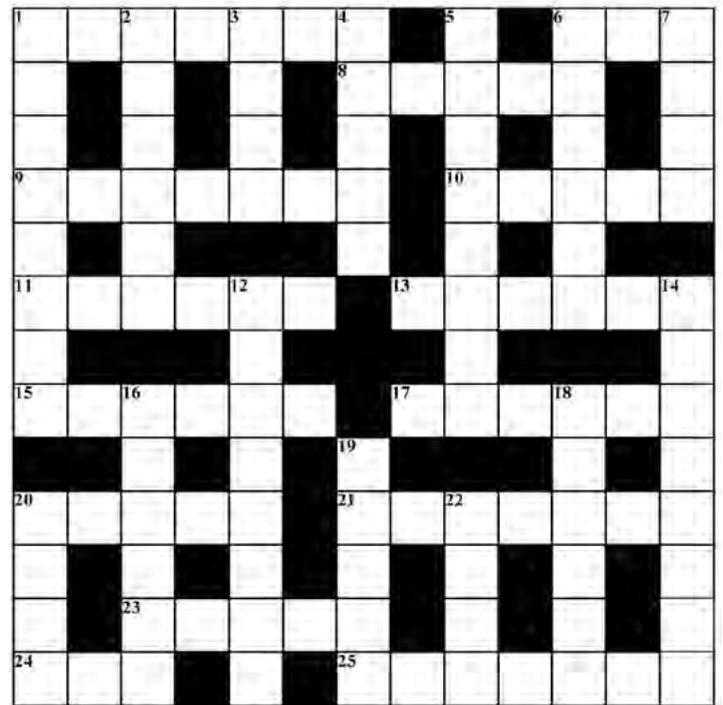
No; 'tis a fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

Robert Herrick (baptised 24 August 1591 – buried 15 October 1674) was a 17th-century English lyric poet and Anglican clergyman. A Londoner by birth and inclination, he was ordained in his 30s, becoming vicar of Dean Prior in Devon. Expelled from his living in 1647, he returned to London, where he lived on the charity of friends until the Restoration of Charles II, when he returned to live out the rest of his days in Dean Prior.

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



Alan Frost December 2020 – No. 85

Clues Across

- 1 St Thomas -----, Doctor of the Church, wrote **22 Down** (7)
- 6 & 20 Across: Term indicating hypocritical nature, can be linked to January (3-5)
- 8 Open area of grass and shrubbery, famously by Hampstead (5)
- 9 Meaning of 'Rabbi', as in Disciples' address to Jesus (7)
- 10 Organised visits and transport (5)
- 11 Fra Angelico or Giotto, for example (6)
- 13 Chaos and noise derived from asylums and Christ's birthplace (6)
- 15 Family name of the Earl of Shrewsbury, great patron of A W Pugin (6)
- 17 'You shall not make for yourself a ----- image', from the First Commandment (6)
- 20 See **6 Across**
- 21 Nearby Borough (joint) and Premier League football club (7)
- 23 Capital of South Korea, with Cathedral dedicated to the Immaculate Conception (5)
- 24 Short month of the Feast of Our Lady of the Rosary (3)
- 25 Candle-bearing server at High Mass (7)

Clues Down

- 1 Summary introducing academic paper (on modern art?) (8)
- 2 Two little dots above a letter indicating pronunciation (6)
- 3 Boat-building survivor of great biblical flood (4)
- 4 The London building that is the tallest in Europe (5)
- 5 2020 (4,4)
- 6 Exciting experience (6)
- 7 ---- Dei ('The Work of God'), Prelature seeking to promote the Catholic Faith (4)
- 12 Pretty white flower brightening up this time of year (8)
- 14 Surname of Romeo, in love with Juliet Capulet in Shakespeare's play (8)
- 16 Part of John the Baptist's diet in the wilderness (6)
- 18 Room where priest puts on garments for the celebration of Mass (6)
- 19 La ----, famous Opera House in Milan (5)
- 20 Portuguese city in the Algarve, with Cathedral dedicated to the Blessed Virgin (4)
- 22 Tantum ----, Benediction hymn (4)

ANSWERS

Across: 1 Aquinas 6 Two 8 Heath 9 Teacher 10 Trips 11 Artist 13 Bedlam 15 Talbot 17 Craven 20 Faced 21 Chelsea 23 Seoul 24 Oct. 25 Acolyte Down: 1 Abstract 2 Umlaut 3 Noah 4 Shard 5 Last Year 6 Thrill 7 Opus 12 Snowdrop 14 Montague 16 Locust 18 Vestry 19 Scala 20 Faro 22 Ergo



Feast of the Month: The Chair of St Peter the Apostle (22 February) - This feast brings to mind the mission of teacher and pastor conferred by Christ on Peter, and continued in an unbroken line down to the present Holy Father; and so we celebrate the unity of the Church, founded upon the Apostle, who is also one of the Patrons of the diocese of Westminster. The feast of the Chair at Rome has been celebrated from the early days of the Christian era on 18 January, in commemoration of the day when St Peter held his first service there. The feast of the Chair at Antioch, commemorating his foundation of the that See, has also been long celebrated at Rome, on 22 February. At each place a chair (cathedra) was venerated which the Apostle had used.

The altar of the Chair in St Peter's Basilica



© D.Cajyo

The Month of February

The Holy Father's Prayer Intention

Universal: Violence against Women

We pray for women who are victims of violence, that they may be protected by society, and have their sufferings considered and heeded.

The Cathedral is open from 7.30am and closes after the last Mass of the day.

Monday to Saturday:

Mass: 8 and 10.30am (Latin, *† Sat only), 12.30 and 5.30pm *†
Exposition: Mon - Fri 2pm to 5pm

Sunday:

Mass: 8 and 10.30am *†, 12.30, 4 and 6pm *†
Solemn Vespers and Benediction 3pm * (English, live stream only)

Confessions can be heard in the Cathedral; there are no set times.

* This will be live streamed via the Cathedral website.

† With organ accompaniment; all choral singing is currently suspended.

Please note that all times and arrangements are subject to change at short notice.

Monday 1 February

Ps Week 4

Feria

Tuesday 2 February

THE PRESENTATION OF THE LORD

5.30pm Mass

Organ: Dubois – Toccata

Wednesday 3 February

Ss Laurence, Dunstan and Theodore, Archbishops of Canterbury

Thursday 4 February

Feria

Friday 5 February

Friday

abstinence

St Agatha, Virgin & Martyr

Monday 8 February

St Josephine Bakhita (St Jerome Emiliani)

* Day of Prayer for Victims of Trafficking and those who work to combat it

Tuesday 9 February

Feria

Wednesday 10 February

St Scholastica, Virgin

Thursday 11 February

Our Lady of Lourdes

* World Day for the Sick

Friday 12 February

Friday abstinence

Feria

Saturday 13 February

Blessed Virgin Mary on Saturday

2.30pm Lourdes Mass for the Sick (live stream only)



© Thomas Hummel



St Agatha in the church of Ss Agatha and Lucia, Kleinlangenfeld

Saturday 6 February

St Paul Miki & Companions, 26 Martyrs of Japan

Sunday 7 February

Ps Week 1

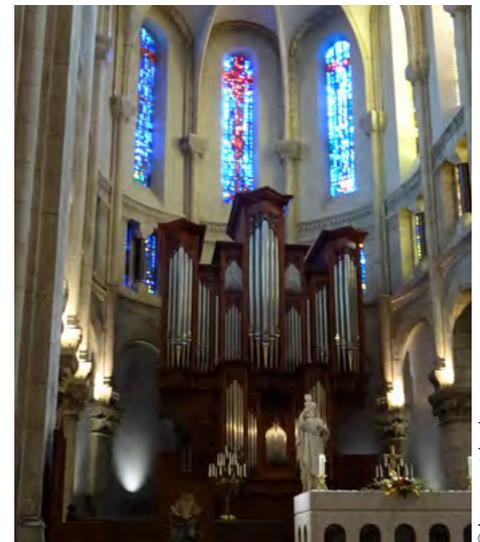
5th SUNDAY IN O.T.

10.30am Mass

Organ: Mozart – Fantasia in F minor K.608

3pm Solemn Vespers & Benediction (live stream only)

Organ: Hurford – Exurgat Deus



The parish church of the Sacred Heart, Lourdes

© Lourdes patrimoine

London's church of St Dunstan in the East was destroyed in wartime bombing and is now a public park

Sunday 14 February *Ps Week 2***6th SUNDAY IN O.T.**

* Day for the Unemployed

10.30am MassOrgan: *Widor* – Finale (Symphonie VII)**3pm** Solemn Vespers & Benediction (live stream only)Organ: *Vivaldi* – Concerto in C major BWV 594 (*transcr. Bach*)**Monday 15 February**

Feria

Tuesday 16 February

Feria; Shrove Tuesday

Wednesday 17 February *Fast and Abstinence*

ASH WEDNESDAY

*Ps Week 4**Usual daily timetable, with Imposition of Ashes***Thursday 18 February**

Lent feria

Friday 19 February*Friday abstinence*

Lent feria

Saturday 20 February

Lent feria

Sunday 21 February *Ps Week 1*

* Candidates for the Sacraments

1st SUNDAY OF LENT**10.30am** Mass**3pm** Solemn Vespers & Benediction (live stream only)**Monday 22 February**

THE CHAIR OF ST PETER THE APOSTLE

Tuesday 23 February

Lent feria

(St Polycarp, Bishop & Martyr)

Wednesday 24 February

Lent feria

Thursday 25 February

Lent feria

Friday 26 February

Friday abstinence

Lent feria

Saturday 27 February

Lent feria

Sunday 28 February**2nd SUNDAY OF LENT**

* Candidates for the Sacraments

10.30am Mass**3pm** Solemn Vespers & Benediction (live stream only)

From the Registers

Data Protection Regulations do not permit the names of those receiving Sacraments in the Cathedral to be published without explicit consent being granted. However, for statistical purposes and for wider interest, these are the figures for the Calendar Year 2020. The figures for the year 2019 are given in brackets for comparison.

Baptisms: 31 (64)**Confirmations: 43 (376)****Reception of Baptised Christians into the Church with Confirmation: 7 (10)****Marriages: 9 (4)****Funerals (held in the Cathedral): 10 (17)**

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.

The Friends
OF WESTMINSTER CATHEDRAL

FORTHCOMING FRIENDS' TALKS

Tuesday 9 February: Joanna Bogle Zoom talk:
The Marian Shrines of England 7pm £10

Wednesday 3 March: Alison Weir talk:
Katheryn Howard – The Tainted Queen 7pm £10

Further details from the Friends' Office, 020 7798 9059,
friends@westminstercathedral.org.uk


A. FRANCE & SON
INDEPENDENT CATHOLIC FUNERAL
DIRECTORS

*We have been entrusted with
funeral arrangements by
Westminster Cathedral
for many years*

Holborn: 45 Lamb's Conduit Street,
London WC1N 3NH

King's Cross: 166 Caledonian Road,
King's Cross London N1 0SQ

Hendon: 14 Watford Way,
Hendon Central, London NW4 3AD

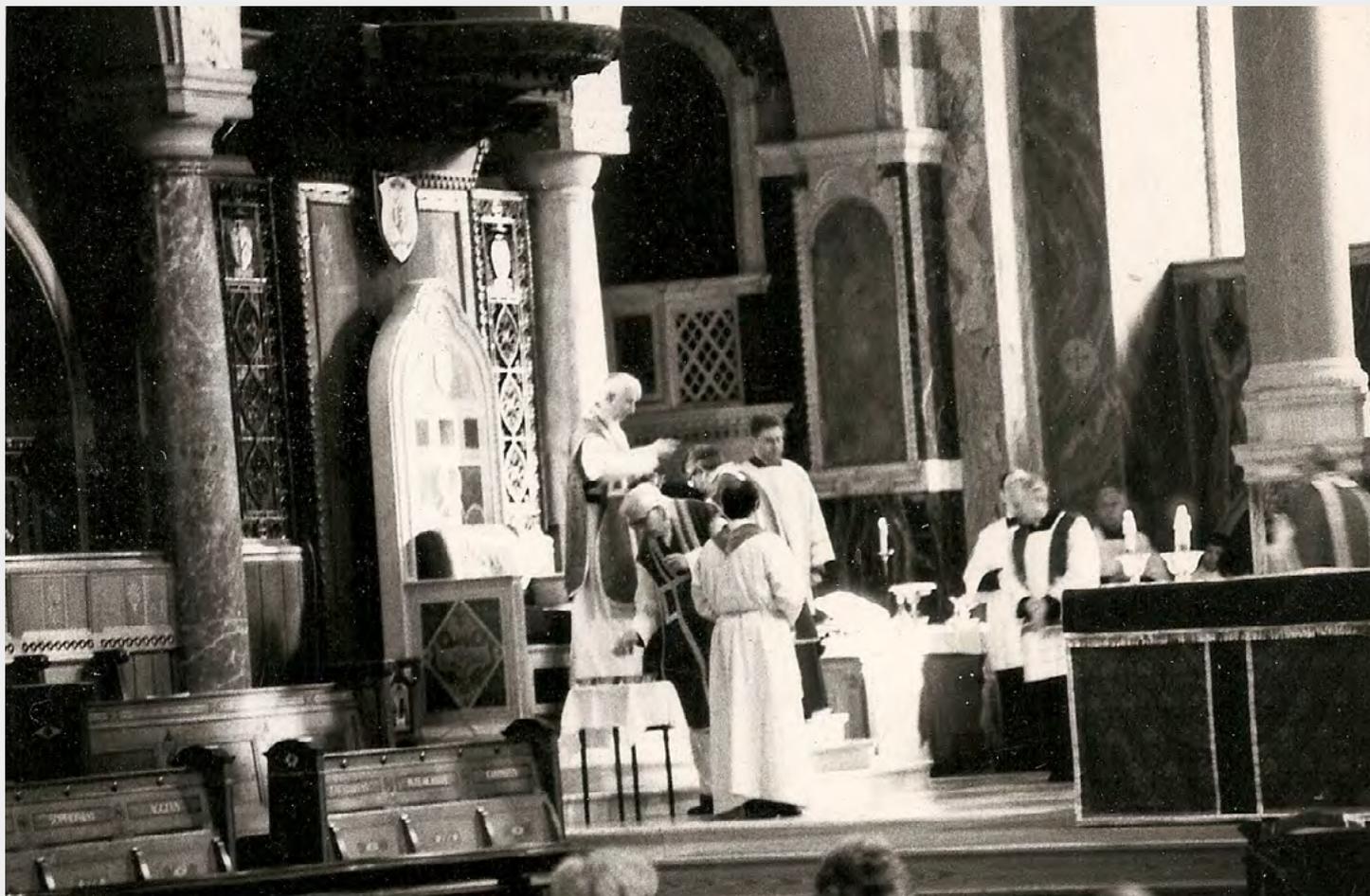
Tel: 020 7405 4901

www.afrance.co.uk

info@afrance.co.uk

CATHEDRAL HISTORY – A PICTORIAL RECORD

Cardinal Hume Imposes Ashes during Mass



© Henry James

Paul Tobin

Judging by the sunlight reflected on the throne, Cardinal George Basil Hume (Archbishop of Westminster 1976-1999) is seen celebrating Mass at lunchtime (12.30pm) on Ash Wednesday, 17 February 1983, as by then the time of the daily Solemn Mass had been moved from 10.30am to 5.30pm.

Mgr Anthony Howe, the Cathedral MC, is seen to the right of the Cardinal and Fr Norman Brown, for many years a Cathedral Chaplain, is wearing a stole to the right of the picture. Mgr Canon Oliver Kelly, Cathedral Administrator 1977-1989, is meanwhile collecting a bowl of ashes from the small table.

Readers will note the presence of the free-standing altar which was used for many years until 2009 when the High Altar was brought back into regular use with the celebrant standing behind it and facing the congregation.

In 2010, shortly before the visit of Pope Benedict XVI, the *Gradine* behind the High Altar, on which the altar crucifix and six candlesticks now stand, was repositioned in such a way as to allow the celebrant at Mass enough room to genuflect with a degree of comfort.

The Global Catholic Movement invites you to 'Global Healing'.

In 2015, Pope Francis published his ground-breaking letter on the environment *Laudato Si'*. Since then, millions of people worldwide have joined the global movement to address the environmental crisis our world is facing. This Lent, we are inviting YOU to join us for a series of reflective evenings with inspiring speakers, prayer and discussion, using the film-based resource 'Global Healing'. These engaging documentaries will inform and challenge people to respond to Pope Francis' call to Care for Our Common Home. Suitable for all who are concerned about what is happening to our world and who want to take action.

When?

Six Thursdays from 18 February – 25 March 2021, 7.30pm – 8.30pm

How to join?

To register please click [HERE](#)

or email jane@catholicclimatemovement.global

Hosted by GCCM *Laudato Si'* Animators in the UK.

'Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or secondary aspect of our Christian experience... Truly, much can be done!'

(*Laudato Si'*; 217, 180)

