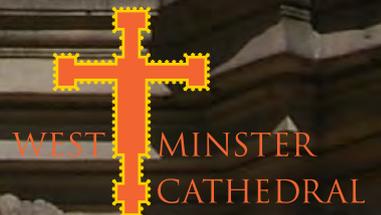


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# Oremus

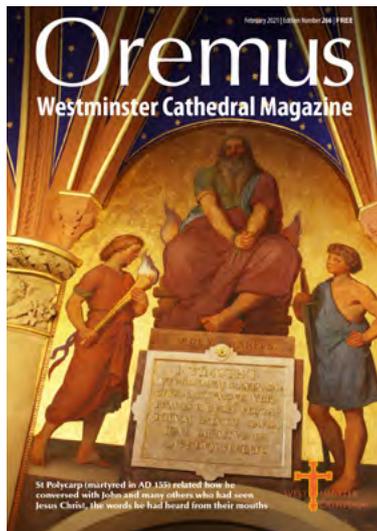
## Westminster Cathedral Magazine

In this Year of St Joseph we honour his guardianship of his Divine Son and seek his protection for the wellbeing of the whole Church



DIVO IOSEPHO  
CARO NOBIS PATRONO  
STATVAM HANC  
POSUIT  
IOSEPH REZZANI  
REN 1927

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This statue of St Joseph with the Child Jesus watches over the entrance to the saint's church in the Sankt Pauli district of the port city of Hamburg in northern Germany.

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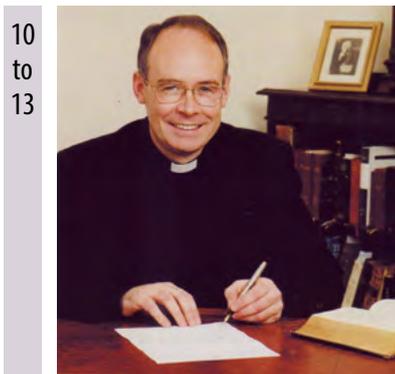
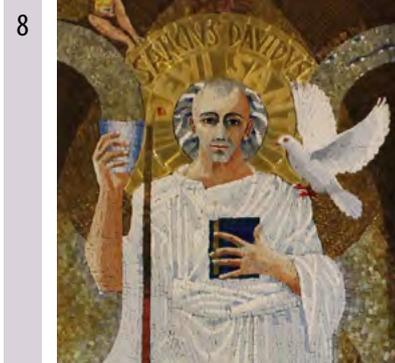
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# What's in the Pantry?

Church Action on Poverty

**Neighbourhood food pantries can be at the heart of Britain's pandemic recovery, strengthening communities, improving health, and loosening the grip of poverty. The Your Local Pantry network has issued a report, charting the difference its pantries are making to members and their communities. In the past year, the number of pantries has risen from 14 to 42. More than 6,800 UK households, including almost 12,000 adults and 8,000 children, are now members.**

Niall Cooper, director of Church Action on Poverty, which runs the network, said: 'The rapid growth of the Your Local Pantry network offers a beacon of hope, demonstrating that communities can be at the forefront of developing practical and sustainable long-term responses to the pandemic. The network has grown exponentially and is rapidly becoming a key component of community-led recovery across the country. It could easily double in size again in the next two years. Of course, we need urgent action by Governments and employers to ensure households have access to secure and adequate incomes, free from the grip of poverty. But at the same time as pressing for such action, our goal over the next five to ten years is to help develop a national network of Local Pantries, building dignity, choice and hope at all times for thousands more people. They can help drive the rebuilding of neighbourhoods, and ultimately strengthen the voice of communities who are too frequently overlooked, neglected, or stigmatised'.

Gillian Oliver, a Your Local Pantry Development Worker, notes that: 'When people get in touch about starting a Pantry, they usually have experience of charitable food projects of one kind or another. In 2020 many were Councils, grappling with food provision in a national emergency and looking for something new that local people can lead, something that isn't constantly grant-seeking but which pays its own way. And that's what a Pantry is - it's not charity - it's not a food bank. It's a food club that helps your money go further. You can join without being referred and remain a member for as long as you wish'.

The impact report, *Dignity, Choice, Hope* is based on interviews and surveys with 490 members from 19 pantries, and on stock data and volunteer and member stories. Findings are that:

- 95% of members had saved money**
- 70% feel more connected to their local community**
- 69% say their physical health has improved**
- 76% say membership has improved their mental health**
- 57% say they have made new friends**
- 59% say they now eat less processed food**
- 54% say they now eat more fresh fruit & veg**



One member at St Andrew's Pantry in Liverpool reported that: 'The Pantry is helping me a lot financially to make fresh healthy meals, leaving me more able to pay my bills, which was something I was struggling to do. I was eating a lot of frozen food and struggling to put gas and electricity in my meter. Thanks to the Pantry this is no longer an issue', whilst another in Birmingham said: 'I feel happy and don't feel ashamed going in here, or feel like I'm being judged. Everyone is treated the same'. The past year's growth has been fastest in Liverpool, where the St Andrew's Community Partnership has opened ten new pantries with total membership of more than 2,200, with rapid growth also in the West Midlands, Edinburgh, Cardiff and London, as well as Lowestoft, Dover, Salisbury and Dorset.

Members join pantries by paying a small weekly subscription (typically around £5), which entitles them to £20 or more a week of groceries, meaning members can save more than £780 a year. Stock comes through FareShare and local suppliers, and a key principle of pantries is that people have access to a good choice of high-quality food. The Your Local Pantry model was pioneered by Stockport Homes in 2013, and developed into a national network by Church Action on Poverty. Elena Vacca, Community Food Officer at Foundations Stockport (part of Stockport Homes Group), said: 'I'm glad that the model we created has been rolled out across the UK by Church Action Poverty and therefore it's had the chance to help support more people throughout the pandemic in terms of accessing food but also in tackling social isolation. In Stockport, residents have been grateful to get access to the food they need with dignity, providing a hand up rather than a hand out'.

# Fr John writes



*Dear Parishioners, Friends and Readers of Oremus*

**It is the morning of Ash Wednesday, wet but warmer, and a decent crowd was already present at the 8am Mass to welcome the beginning of Lent. It is not a Holy Day of Obligation by the official reckoning, but many of you have made your own decision**

**that it is a day when you must meet the Lord, and we give thanks for that. Your stable intention to observe Lent provides a welcome change from the ever-speculative and ever-changing news headlines. After days of promises that grandchildren could soon be hugged in parks, this morning brought warnings of the lockdown not being lifted significantly for many weeks. In such a febrile atmosphere the slow revolving of the Church's year is given to us as a means of sanity and realism about our human condition.**

It is, of course, our hope at the Cathedral that we shall be able to offer Holy Week and the Sacred Triduum in as full a form as we can manage. The normal diocesan celebrations that take place at the beginning of Lent for those preparing for Baptism, Confirmation and First Holy Communion at Easter were transferred to the parochial level and our RCIA candidates have been meeting via Zoom as they prepare to be received into the Church. It is a sadness that many of our Cathedral groups and guilds have not been able to meet during these many months, but other work continues. The Music Department is rising to the challenge by running Song School remotely for the Choristers and Probationers three times a week to keep them familiar with and practising the music of the season.

*Oremus* seeks to take a long view of the Cathedral's life and history, which is encapsulated this month in the pages devoted to two former Administrators who have recently died, Bishop Pat O'Donoghue and Mgr Mark Langham. Westminster diocese lost Bishop Pat to Lancaster, but he did not lose his contact with the Cathedral and maintained his subscription to the magazine; I remember Canon Christopher calling me in one day to say that he had heard from the Bishop who said how much he appreciated *Oremus*. In a rather different way, we lost Mgr Mark to Rome and then Cambridge, but his love of the Cathedral finds wider-ranging expression in the blog which he wrote whilst here – *Solomon, I have surpassed thee* – which can easily be found by an internet search. It is a mine of information and observation.

Please be sure that the Chaplains have you in their prayers as they continue the Cathedral's worship and witness in whatever way they can, and pray that we may be faithful to our priestly calling here in Westminster.

*Fr John Scott*

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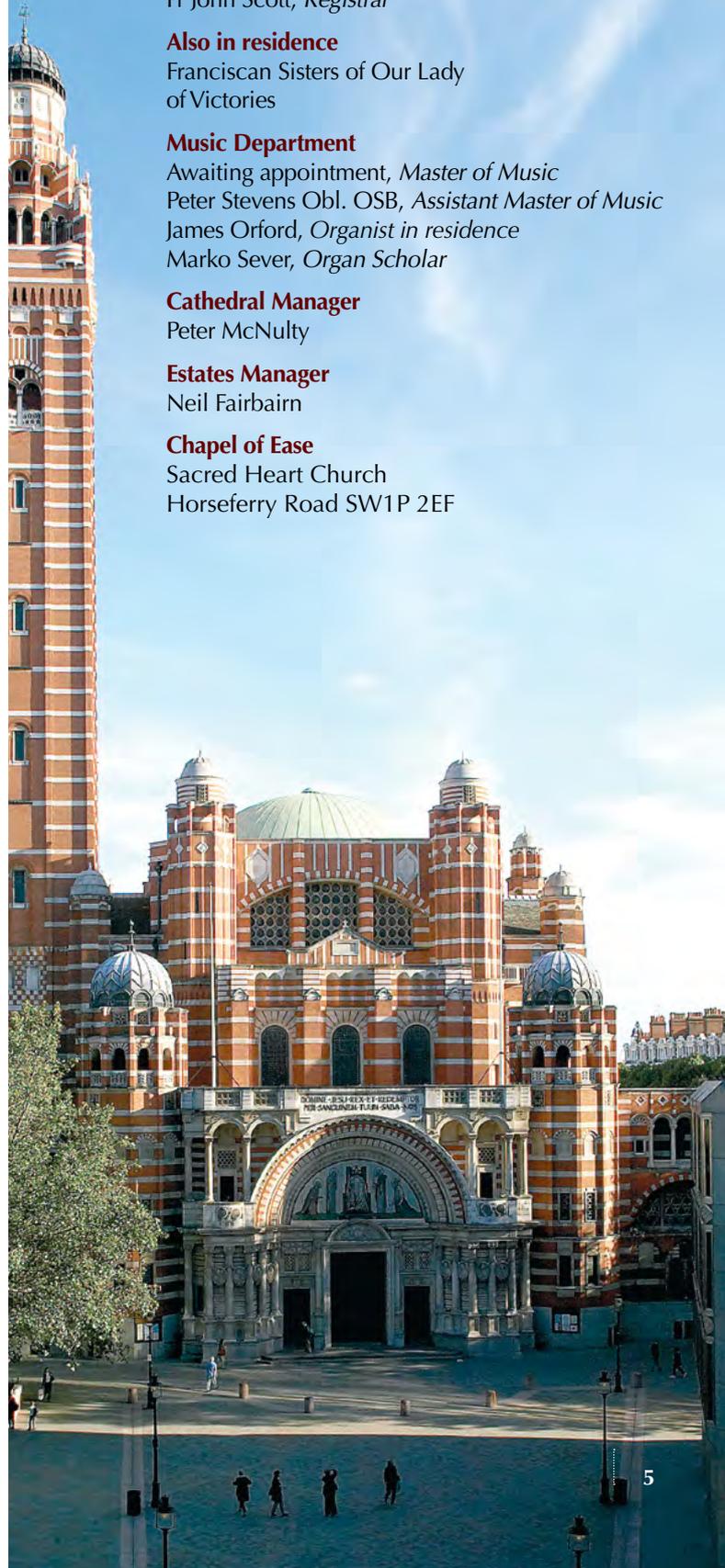
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# Bishop O'Donoghue RIP, sometime Cathedral Administrator

Fr Robert Billing

**Padraig (Patrick) O'Donoghue was born in Mourne Abbey, County Cork, on 4 May 1934, the middle of five children to farmers Daniel and Sheila. He was educated at the Patrician Academy in Mallow and came to Britain in 1959 for seminary training, first at Campion House and then, from 1961-67, at Allen Hall when it was based at St Edmund's, Ware. On 25 May 1967, Padraig was ordained priest for Westminster in St Michael's, Analeentha in the parish of Mourne Abbey by the Westminster Auxiliary Bishop Patrick Casey.**

Fr O'Donoghue worked initially in the parish of Our Lady of Willesden as a curate from 1967-70 and served as a hospital chaplain. Noticed by Cardinal Heenan, he was assigned to work on the Diocesan Pastoral Mission Team from 1970-73, where he gained experience in a total of 27 parishes. From 1973-77 he was appointed Pastoral Director at Allen Hall; his varied pastoral experience convinced him



that renewal at every level in the Church, called for by the Second Vatican Council, was urgently needed, alongside grappling with major issues facing both society and the Church.

He was appointed by Cardinal Hume as Sub-Administrator of Westminster Cathedral from 1978-85, an appointment that marked the beginning of a great respect and close

friendship between himself and the Benedictine Cardinal, who was a cherished mentor over the years. After this he was made Rector of Allen Hall from 1985-90 before the by-now Mgr O'Donoghue was sent back to the Cathedral again – this time as Administrator, from 1990-93. The 20 years spent between the seminary and the Cathedral further heightened his desire to play his part in renewal of the Church. But there were other challenges too, especially for those on the peripheries of inner city life. Here Fr Padraig worked in projects for the the homeless, the addict and the dispossessed. For him it was necessary for the Church to be right at the centre of work that championed the plight and rights of the poor, and he was a key player in the practical establishment of The Cardinal Hume and Passage Centres.

Such was his work that few were surprised that he was named bishop by Pope John Paul II on 18 May 1993. He was duly ordained as Auxiliary Bishop for Westminster (and titular bishop of Tulana) by Cardinal Hume on 29 June 1993, and soon after was appointed Bishop to the West London Pastoral Area. This eight-year appointment meant that he would make many pastoral visitations and confirm many in all 41 of the culturally mixed parishes of West London. Across the diocese he was well-known by priests and people alike, under his nickname from Cardinal Hume: 'Pod'.

He served as Chairman of the Westminster Diocesan Pastoral Board from 1996 and even before that, on the national scene, as Chairman of the Bishops' Conference Committee for Migrants from 1993. It was widely recognised that the Office for Migrant and Refugee Policy, overseen by him, was the most high-profile of the Conference's offices. In May 2001, just a few months before his move from Westminster to Lancaster, he launched a strongly-worded document *Any Room at the Inn? Reflections on Asylum Seekers* to mark the 50th anniversary of the UN Refugee Convention.

He was appointed a diocesan bishop in his own right on 5 June 2001 – as Fifth Bishop of Lancaster, a role he fulfilled until 1 May 2009. He took up as his episcopal motto: 'Blessed are the Poor'. It took about two years for Bishop Patrick to survey the 'lie of the land', through a deanery-wide visitation programme, and to find his voice, but once he had done so he mandated many new and bold initiatives to strengthen the life and mission of the diocese. He was a shepherd who was often 'out and about'; his personality of closeness and warmth allowed him to be a bridge across the aisle for very different kinds of people. In 2004 he established the strong links that still exist with Syro-Malabar Catholics (from Kerala, India) in the UK. This work laid the foundations, to be reinforced by his successor, Bishop Michael Campbell OSA, for the erection, by the Vatican, of a Syro-Malabar Eparchy (diocese) for Great Britain, with its cathedral located in Preston.

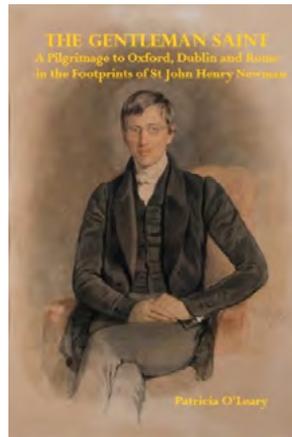
Above all, Bishop O'Donoghue will be remembered for the personal interest, care and pastoral kindness he showed all his flock, but particularly his seminarians and priests. He retired, aged 75, on 1 May 2009 and returned to his beloved County Cork, where he continued his ministry until 2013, when health challenges necessitated a move to Nazareth House, Dromahane, closer to family and relatives. There he died on 24 January 2021, greatly mourned by all who knew and loved him.

*Fr Billing was the Bishop's former Private Secretary.*

# Discovering Newman

Fr John Scott

*The Gentleman Saint: A Pilgrimage to Oxford, London and Rome in the Footprints of Saint John Henry Newman*, Patricia O'Leary; Gracewing, Leominster 2020; xi + 157pp, £12.99; ISBN 978 085244 760 4



A first look at the Contents pages of *The Gentleman Saint* reminds one of Dr Who's Tardis. How can 36 chapters possibly be contained within a relatively slim A5 paperback? The time machine theme continues in their ordering: chapter 30 describes the Mass of Thanksgiving for Newman's Canonisation, whilst chapter 32 considers the circumstances which gave birth to the *Apologia pro Vita Sua*. An ability to leap across the centuries seems to be a prerequisite for the reader.

We have to remember that we are on a pilgrimage with Patricia O'Leary here and so as we journey we share her experience. After an initial Introduction we begin, quite rightly, in London where the saint's life began: 'on a beautiful, sunny autumn day on 18 September 2010 I joined the large crowd outside Westminster Cathedral waiting for Pope Benedict XVI to emerge after a special celebratory Mass in honour of Cardinal Newman ..' Not quite, Patricia; it was a Mass of the Most Precious Blood, which the Archbishop had asked the Holy Father to celebrate in honour of the Cathedral's dedication.

Reading to the end of the book, however, I begin to understand more of the author's method; we are not necessarily journeying historically. So Newman's four visits to Rome are all dealt with in one lengthy - seven page! - chapter, which immediately precedes the chapters dealing with the canonisation. That Newman is a saint is obviously the focus of the book, but its particular interest is in the work which he undertook in establishing the Catholic University in Dublin, officially opened on 3 November 1854 with a role of 20 students. Delicious to note, these included a French viscount, an Irish baronet, the son of a French countess, the grandson of a Scottish marquess and the son of an English lord, with two Belgian princes and a Polish count added later.

This focus on Ireland helps to round out the image of Newman which many of us will have and Patricia has made the good decision to quote Newman's own words whenever she can. Would I have bought this book? Probably not. Did I read it to the end and learn from it? Yes.

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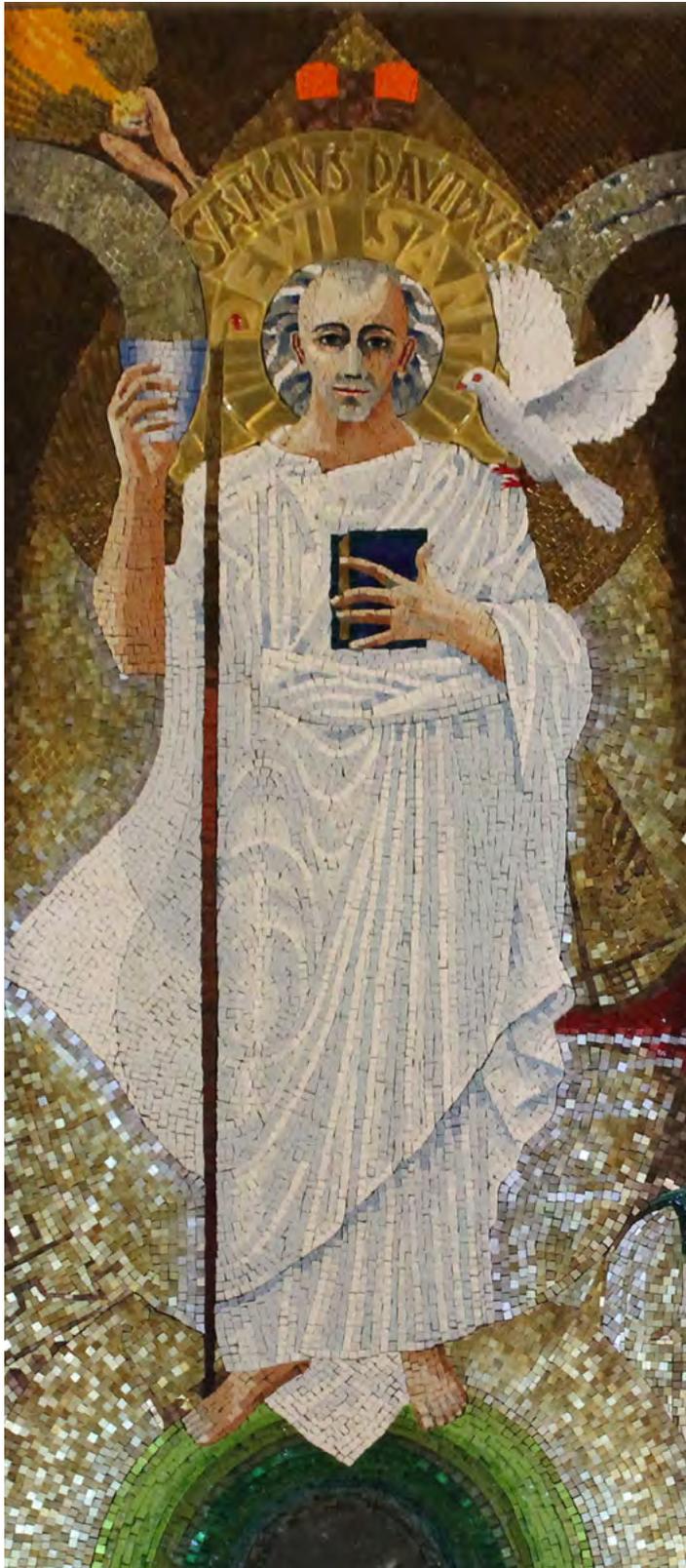
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# In Honour of Dewi Sant

Archbishop George Stack



*The mosaic of St David, Patron of Wales*

The invitation of BBC Wales to the new Archbishop of Cardiff in 2011 was for a gentle interview during which the conversation would explore his background and upbringing and ‘career’ before coming to Wales. This early exploration was soon overtaken by the unexpected and challenging question as to why Pope Benedict XVI had visited Scotland and England the previous year, but had not come to Wales? Not being privy to the planning for any part of the visit, and completely unaware that such a question would be asked, the only response I could make was that: ‘Wales had come to Pope Benedict XVI’ .

By that I meant, of course, that the statue of Our Lady of the Taper had been brought from her shrine in Cardiganshire to Westminster Cathedral and placed in the Chapel of St Patrick on 18 September 2010. Speaking of the statue the Holy Father said: ‘Through the ages the people of Wales have been distinguished for their devotion to the Mother of God. This is evidenced by the innumerable places in Wales called Llanfair – Mary’s Church. As I prepare to light the candle held by Our Lady, I pray that she will continue to intercede with her Son for all the men and women of Wales. May the light of Christ continue to guide their steps and shape the life and culture of the nation. Before leaving the chapel the Pope blessed the people of Wales in their own language: Bendith du are bobol Cymru! God bless the people of Wales!’.

Moving on in procession, a stop was made to invoke God’s blessing on the newly-completed mosaic of St David. Designed by Ivor Davies and created by Tessa Hunkin, the mosaic expresses the life and teaching of St. David in a dramatic and vivid rendition. The designer took his inspiration from the Byzantine architecture of Westminster Cathedral, the artistic purpose of which was to bring ‘the two lungs of the Church’ from East to West into harmony with each other. Writing of the complexity and harmony of the design, Davies said: ‘In order to concentrate and unify the iconic figure within the required dimensions of 198cm by 85 cm, I began by drawing series of circles, one inside the other, on golden section proportions. The first circle touched the outer edges of the eyes, the next the outer edges of the face, the next the hair, then the first halo with the words Dewi Sant and the second halo with Sanctus Davidus. Finally, the widest circle was an outer disc touching each side of the design and the top of the rectangular support.

At each side of the inner halo, two arches repeat the shape of the second halo in silver and silvery gold. One represents water from a spring running into a cup with the words David Aquilentius and Dew Ddyfrwr agitating the water but hardly legible. David’s nickname, Aeqauticus, originated in his fame for immersing himself in water as well as drinking water, eating watercress and similar herbs.

The other spring flows with wavy lines like eyebrows over eyes and the names Proprius, Paulinus and Movi – a king, a teacher and a monk. An almond-shaped mandorla passes through the entire composition as two large arcs of a circle, touching the edges and meeting at points at the top and bottom of the support. The fish-shaped vesica piscis was an early Christian symbol.'

The stunning beauty and delicacy of this mosaic draws the eye beyond a mere illustration into the heart and the life and mission of David himself. Pope Benedict reflected on this in his response to Bishop Edwin Regan's speech of welcome: 'St. David was one of the great saints of the 6th century, that golden age of saints and missionaries in these isles, and he was thus a founder of the Christian culture which lies at the root of modern Europe. David's preaching was simple yet profound; his dying words to his monks were "Be joyful, keep the faith, and do the little things". It is the little things that reveal our love for the one who loved us first (cf. 1 John 4:19) and that bind people into a community of faith, love and service. May the message of St David, in all its simplicity and richness, continue to resound in Wales today, drawing the hearts of its people to renewed love for Christ and his Church'.

At the conclusion of the blessing of the icon of St David, the Holy Father moved to the chapel of Our Lady, also resplendent in the glitter of gold celebrating the life of the Blessed Virgin Mary and a number of the women saints and martyrs of the Early Church. In doing so, he passed another 'hidden gem' of Westminster Cathedral, that of the bronze of St Thérèse of Lisieux created by the great Italian artist Giacomo Manzu (1908-1991). It was he who was commissioned by Pope St John XXIII to create the haunting 'Doors of Destiny' which now hang at the entrance to the Basilica of St Peter in Rome. The winsome, self-effacing gaze of this 19th century mystic portrays perfectly the 'Little Way' contained so many centuries before in the injunction of St David to his followers.

Surrounded as we are in Westminster Cathedral with such marvels of sign, symbol and sacrament, the words of Pope St John Paul II to artists must surely inspire us: 'None can sense more deeply than you artists, ingenious creators of beauty that you are, something of the pathos with which God at the dawn of creation looked upon the work of his hands. A glimmer of that feeling has shone so often in your eyes when – like the artists of every age – captivated by the hidden power of sound and words, colours and shapes, you have admired the work of your inspiration, sensing in it some echo of the mystery of creation with which God, the sole creator of all things, has wished in some way to associate you'. (Letter to Artists at the Beginning of the New Millennium)



Pope Benedict at the Blessing of the Mosaic

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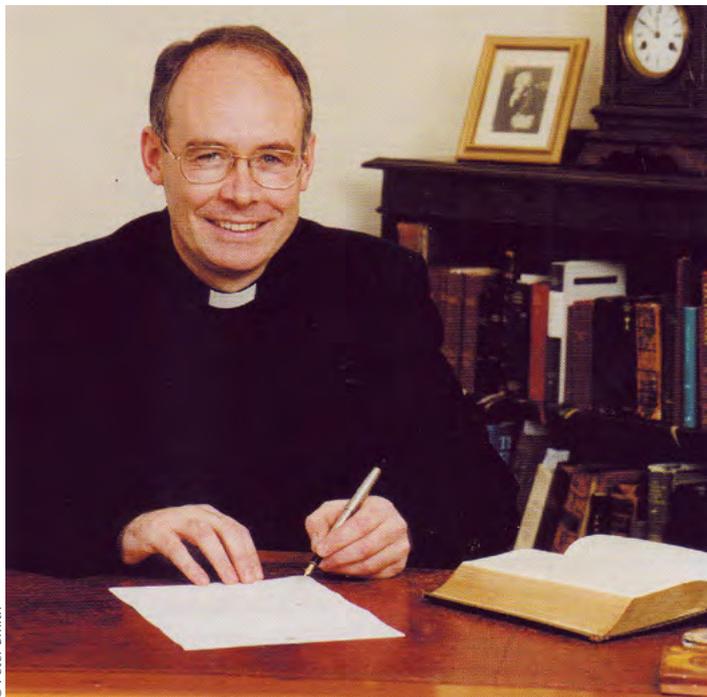
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# Fr Mark Remembered



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*The Cathedral Administrator in his study*

## Happy Days in Bayswater

It's often said that the death of someone close is the most stressful thing one can go through; the next being moving house. I arrived at St Mary of the Angels on 9 September 1998 for the next step of my ministry, did a little unpacking and then went to bed. Early the very next morning I had to drive back up to Northampton where my father was dying in hospital. I administered the Sacrament of the Sick, spent the day with him, and then drove back to Bayswater. I got back late that evening, and as I drove up to the church my phone rang; it was the hospital calling to say my father had just died. So I drove back to Northampton the next morning, the anniversary of my mother's death in the same hospital 22 years previously. What a strange and difficult beginning that was to my time at St Mary of the Angels. But dear Mark, whom I hardly knew at that point, was there every step of the way, supporting and encouraging me as I dealt with the end of my immediate family, and making a home and starting my new life in Bayswater. Immediately I discovered something very important about Mark through all of this, right at the beginning of our time together, and it's something which many have spoken of these days since his death: his incredible kindness. I was in Bayswater with him for three incredibly happy and fulfilling years. We lived together – but if we saw each other in the street we stopped and had a 10-minute conversation about something. A senior priest of the diocese commented how fortunate Mark and I were – in that we had such a great friendship and professional relationship.

The task there was tough; there had to be a new understanding of parish life and ministry. I'm afraid not everyone understood or wanted that. It was a time of great change in the parish; and could be very challenging. Mark won people over with his charm and friendliness, especially in the school, where the children and families loved him. If there were problems, we always stuck together and supported each other 100%. We were always united in our response to parish situations, no matter how much people tried to split us. He was happiest being 'good cop' (he was much kinder than me) and I was "happy" to be 'bad cop' - to take some of the stress and strain away from him. It was a partnership that worked so well.

Mark was incredibly good at building community; and that was needed so much as we moved the parish forward. Each Saturday evening, after the Vigil Mass, all the residents of the house came together for supper. After that we watched a film and generally chatted with each other. It was a very good model of how to get people to relate to each other. Food, drink, a relaxed time together – and lots of laughter and fun. All of that helped us through the tougher times.

One Christmas he gave me a Nigella Lawson cookbook, saying I didn't really need it; and in the Christmas card he wrote: 'Dear Alan, Thanks for another great year; it just gets better and better. With my love and prayers'. I am so grateful to Mark for his great kindness and encouragement: he taught me a great deal and made this little Convert feel very much part of and at home in the Catholic Church.

*Fr Alan Robinson, Rector of the Shrine Church of Corpus Christi, Covent Garden*

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## A Friend and a Mentor

I first met Fr Mark over the telephone, when he rang me in the spring of 2002 completely out of the blue whilst I was at work, saying he had heard I was discerning for the priesthood and he had the perfect role for me. A few months later I moved into Clergy House as the Intern. As Administrator, Fr Mark's faith, his great sense of fun and his personable nature shone through. He was much loved by the parish, and his laughter often echoed around the corridors. In Clergy House his energy was infectious and his sense of care for each member of the community was always evident.

He constantly had new ideas to help our parish and household to grow closer together. One of the roles assigned to me was to be the Clergy House Entertainments Officer – a role I fulfilled with events such as weekly film night. Each week I would put up a list of films for the Chaplains to vote for, before going to Blockbuster Video to hire it, and each week the cheesiest film had 10 ticks next to it. It was only after a few weeks that we discovered that it was he who was adding all the ticks! This joy emanated from his great faith

and his love for those he served. He had the ability to mix with everyone, and whether at lavish dinner parties or a cup of tea after Mass in Cathedral Hall, he was always at home with those he engaged with, making them the centre of his attention.

And yet behind this very public figure was also a very private person – one who was always up early to fit in his exercise and prayer, and who would often retreat to do some gardening on the roof terrace, which felt like a bit of Italy in central London. Once I left Clergy House Fr Mark always remained in touch, supporting my journey through seminary; and in these years following in his footsteps as Precentor, he has often been in touch with words of wisdom and encouragement. I am sure that support will continue through his prayers for us all, as we now pray for the repose of his soul.

*Fr Andrew Gallagher, Precentor of Westminster Cathedral*

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### The University Chaplain

I first came to know Fr Mark in 2013, when he took up his appointment at Fisher House, the Catholic Chaplaincy at the University of Cambridge. I was serving as Chair of the undergraduate student body, the Fisher Society, and had found myself absorbed completely into the 'Fisher Family'. Anxious to meet the new Chaplain, I was quickly reassured that, in Fr Mark, we were fortunate to have a priest who was deeply suited to his new ministry. Having studied History at Magdalene College from 1979-83, he was no stranger to Cambridge, or to Fisher House itself. His own undergraduate experience meant that he understood the importance and role of the chaplaincy in the spiritual and social lives of its students and, during his time as Chaplain, the community there flourished.

Nestled in the heart of Cambridge, just off the bustling marketplace, Fisher House is a haven, both physically and spiritually, in the busyness of 'the Cambridge bubble'. With his charismatic manner and generous hospitality, Fr Mark fostered a warm, welcoming environment where students and staff alike quickly felt at ease. A place for study, quiet contemplation, stimulating debate, and plenty of fun; it was truly a home from home. Even after leaving Cambridge, you could always be assured of a warm welcome at Mass and, on trips back to the city, I often found myself seeking the stillness of the House Chapel.

In addition to the spiritual and intellectual nourishment it offered, the social aspects of chaplaincy life were of great support in the often-isolating nature of the fast-paced academic life and Fr Mark always found new opportunities to build the community there. An intensely creative man who found beauty in everything, he planted a Mary Garden on the roof terrace, which became a spot for many summer drinks and BBQs, as well as student weekday lunches and committee meetings. Whilst in Cambridge, he retained close links with the diocese and in 2015 became Editor of the *Westminster Record*. I was fortunate that this was a role in which our paths were to cross again during my time in the Communications Office at Archbishop's House. Once again, he was generous in his support and wise counsel.

What I will miss most about Fr Mark is the joy he took in sharing his faith with others and his gentle, fatherly support which provided much-needed encouragement to us students. He was a gifted and intelligent priest, never without a smile, who shaped the lives of so many as they navigated the formative years of university life and the early stages of adulthood. In his final message to the community at Fisher House, Fr Mark wrote of his varieties of pastoral ministry that: 'none has thrilled me and delighted me like the chaplaincy at Fisher House. The opportunity to encounter and influence the finest young people, to be fired by your enthusiasm and holiness, and to build the wider community, has given me great hope for the future of the Church and of our society. Thank you for this wonderful experience'. We are the ones to be thankful, to have encountered such a kind and generous priest who brought so much to the world and whose constant encouragement remains a source of hope to us today.

*Hannah Woolley, Communications Officer at St Paul's Cathedral*

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### A Life well lived

News of Mgr Mark's death shocked many; it was not widely known that he had been living with cancer for 12 years. He did not want to draw attention to himself or cause people to worry and he certainly did not want any fuss. When he knew his remaining time was very limited he prepared family, friends and colleagues for what he knew would shock many. He asked for prayers for himself and for those caring for him: 'Over the Christmas season the cancer has returned in a form resistant to chemotherapy, and I have been told to prepare for the end'.

Mark Langham was born in London on 28 November 1960. He grew up in Whitton with his parents, Bernard and Maureen, and two sisters, Maura and Eilish, and Gladstone the dog. He was educated at the Cardinal Vaughan Memorial School in Kensington, where his name is shown on boards in the new hall listing former students who went on to be ordained. He went from there to Magdalene College, Cambridge to study Classics, changing after two years to study History, from 1979-83. As an undergraduate in Cambridge Mark attended to his faith by spending time with the Lord in Magdalene College Chapel, praying, and with students and staff of different Christian churches, singing and forming lasting friendships. He also became involved with the Catholic chaplaincy at Fisher House. Essentially shy, he developed a social life that helped him to grow in confidence as he recognized and nurtured his gifts, intellectually, socially and spiritually. He appreciated beauty in its various manifestations and was good company, being cheerful and humorous. Although not an intellectual high flyer or original thinker, he was prepared to work hard to succeed and proceeded to the degree of Master of Arts in 1983.

Accepted as a student for the priesthood, in 1984 he went to Allen Hall Seminary in Chelsea and then after two years to the Venerable English College in Rome, until his return to his home parish of St Edmund of Canterbury, Whitton for ordination to the priesthood by Cardinal Basil Hume on 16 September 1990. Fr Mark's first appointment was to the



*The exact context for this image of three Cathedral Administrators is unclear, but it seems to involve a social occasion and an opened bottle*

Cathedral, where he served as a Chaplain from 1990-92 before being appointed Precentor in 1993. The following year he was appointed Sub-Administrator, until 1996. He then left to take up his next appointment as Assistant Priest at Bayswater, being appointed Parish

Priest after a year. He faced many challenges as successor to Fr Michael Hollings, but was able to make the presbytery a home for the priests of the parish and a place of welcome for family and friends.

In 2001 he left Bayswater and returned to the Cathedral, this time as Administrator, and remained in this post until 2008. It was during this time, in August 2002, that he was appointed Chaplain to His Holiness with the title Monsignor. Mgr Mark was very conscious that the Cathedral served its own parish as well as the whole Diocese and also the Church in England and Wales. He met and got to know the great and the good, and the not so good. He said that, above all, Westminster Cathedral is a house of God, a place where prayer comes naturally. He made Clergy House more comfortable for the Chaplains and their guests, and ensured that the roof terrace was fit for purpose – plants and parties! He was a regular contributor to the Catholic Teachers Certificate programme run at Vaughan House, with teachers and catechists benefitting from his succinct and engaging presentations. While at the Cathedral, he worked closely with the Chaplains, staff, volunteers and parishioners, valuing everyone and respectful of people. He oversaw the installation of several mosaics, and the accessible steps by the West doors, the fruit of patient working with various interested parties. He engaged with colleagues at Westminster Abbey and St Paul's Cathedral, and cathedral choirs visited each other's churches. The three choirs went to Notre Dame Cathedral in Paris when the great organ there was restored.

Mgr Mark's next appointment took him back to Rome to work at the Vatican from 2008-13. He was appointed to the Pontifical Council for Promoting Christian Unity, working as secretary to the Anglican and Methodist dialogues. He understood the culture and theology of various Christians traditions and believed strongly in the symphonic nature of the Church, whereby the gifts of other churches and communities are given and received. A very traditional English Catholic (with an Irish Catholic mother), Mgr Mark's book on ARCIC and the Caroline Divines (theologians who lived during the reigns of the two Kings Charles) reveals a careful appreciation of the Anglican tradition. He told few of his friends that he was working on the doctorate which was the book's genesis. It shows the analytical mind of a scholar at ease in two fields, the Divines and ARCIC, which he genuinely knew and loved deeply.

On his return from Rome he took up appointment in Cambridge as Chaplain in 2013, living at and working from Fisher House on Guildhall Street. Those who knew him from his student years now encountered a man who had blossomed into a gifted and charismatic priest. His eight years as Chaplain were characterised by stylish personal flair and what has been described as 'exceptionally warm and genial pastoral wisdom'. He was good at remembering names and birthdays, and he was ever ready to celebrate. His enthusiasm for his life-giving Catholic faith was something he wished to impart to others. Having benefitted from his Chaplaincy experience as a student, he wanted the students similarly to benefit from what he and the Chaplaincy had to offer. He compiled lists of ten Catholic books, films and buildings which must be read or seen before a Catholic student left Cambridge and invited distinguished speakers and preachers to give talks and homilies to the students. He wrote, directed and featured in Chaplaincy pantomimes as an uninhibited Panto Dame!

Mgr Mark celebrated the gifts of others, and organized exhibitions of the work of student painters and photographers, including his own contribution, a glowing Mediterranean landscape backdrop to the Chaplaincy crib that featured Cambridge landmarks. Also memorable were the annual Eurovision Song Contest parties during the televised show, with participants cheering and applauding the range of offerings from our international friends and adversaries. He led pilgrimages, including to Rome where he was given access to people and places that would be denied to others. He loved the Church and the priesthood and celebrated Mass at Fisher House in a way that included the participation of all in their proper way. His homilies, imaginative and engaging, gave encouragement and hope to students and staff, as did the social life of the Chaplaincy. His long-standing commitment to, and distinguished service of, ecumenism was a significant asset in his ministry at



*The terrace, with its carefully tended plants, was where Mgr Mark spoke of 'finding much heartease'. It also was the venue for more whimsical events, such as this: 'We faithfully continue each year the Ascension Day ceremony of Lo Sposalizio, when Venice is wed to the sea - with some obliging choristers standing in for Doges and Senators'.*

Cambridge, being rooted in an utterly robust sense of his own Catholic identity, nurtured in his family and home, his experience at school, as an undergraduate and as a priest in pastoral and ecumenical apostolates.

He had lived with illness for many years, and kept this to himself apart from a few of his closest confidantes. Nevertheless he lived cheerfully and courageously, always grateful for the life he had been given, the opportunities it presented and the people who were part of his life. Grateful for the treatment he received at Addenbrooke's Hospital, he was determined to come home to London. On 6 January 2021 he returned to London for the last time to receive end of life care at the Hospital of Ss John and Elizabeth and died peacefully on 15 January 2021. In his farewell message he gave thanks for the wonderful experience of priesthood and ministry that was his. Many people in their turn give thanks for their wonderful experience of the Church through Mgr Mark's joyful and generous living of his faith and priesthood. He would surely not object to Dante Alighieri, the Italian poet whose works he loved, being quoted in this obituary. In the last line of the long poem in which Dante is faced with the vision of God himself, in the *Divine Comedy*, God is not merely a blinding vision of glorious light, but is, above all, the love that moves the sun and the other stars, *l'amor che move il sole e l'altre stelle*.

May he rest in peace.

*from the Obituary prepared by Mgr Martin Hayes, Vicar General*

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### The Ecumenical Endeavour

Fr Mark arrived at Westminster Cathedral in 1990 two years before I arrived at Westminster Abbey. Because we had a similar range of responsibilities we soon became good colleagues and firm friends, and it was in that period that, with St Paul's, we began the regular exchange of clergy and choirs that Mark was later to call 'daring and visionary', 'take ecumenism out of the laboratory' as he was fond of quoting Pope Francis saying. Our paths crossed again after he had returned to the Cathedral as administrator and I returned to London as chaplain and ecumenical secretary to Archbishop Rowan. Only three years later, our collaboration was to move up into quite a different gear, with Mark's move to Rome. An established friendship was now at the service of our churches' ongoing dialogue.

Over those years—following a first visit to Pope John Paul II in 2003, and visits to Pope Benedict XVI in 2005 and 2006—Archbishop Rowan visited Rome at least annually, easily more than any of his predecessors. On occasions they were visits of the most historic sort, officially as the guest of the Pope; on others as guest of the Pontifical Council; and on others the guest of some other institution in Rome.

On each occasion, rarely less than four days, there was an audience with the Pope, which enabled a deepening friendship and mutual confidence. But almost as important, there was always a full round of lectures and visits, formal and informal, around Rome: to more than a dozen of the



*The Chaplain in hospitality*

dicasteries and academies of the Holy See, to the Synod of Bishops, academic institutions, seminaries, monasteries, basilicas and parishes, many of them strengthened no doubt by the relationship everyone knew existed between their guest and the Pope. And, of course, there was the Papal Visit to Great Britain in 2010, in which we could try to reciprocate the generosity, commitment and warmth we had received.

They were crucial years, between the completion of the second phase of the international theological dialogue (ARCIC) in 2005 and the beginning of its third phase in 2011, of which Mark was a co-secretary. They were also tense and uncertain years, with unresolved difficulties in the Anglican Communion and the erection of the various Ordinariates for former Anglicans. From both perspectives, friendship and the commitment to express a common witness and vision were crucial to preserve the achievement of past dialogue and understand the journey and challenges to come. Into this complex and very exposed space, without doubt, Fr Mark had been sent by Divine Providence: hugely competent administratively, insightful theologically, sensitive culturally, astute pastorally, immensely respectful, modest and generous, never far from a laugh, and always—transparently—a deeply loyal and in many ways traditionally-formed Catholic priest with a deep love of prayer and closeness to the saints. Mark brought just the range of skills that gave the Archbishop and me, Canon David Richardson the archbishop's representative in Rome, and his superiors and colleagues across Rome, a great degree of confidence and joy in the ecumenical responsibilities of the Church, always encouraging, reminding and urging Catholics and Anglicans onward in their pilgrimage towards Christian Unity.

A very dear friend indeed; who, please God, now enjoys the company of the saints in whose communion he felt so secure.

*Bishop Jonathan Goodall, Bishop of Ebbsfleet, Provincial Episcopal Visitor*

# With a Father's Heart (Part 3)

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 to give us food for thought during the Year; it will be completed next month.*

## 5. A creatively courageous Father

If at times God seems not to help us, surely this does not mean that we have been abandoned, but instead are being trusted to plan, to be creative, and to find solutions ourselves. That kind of creative courage was shown by the friends of the paralytic, who lowered him from the roof in order to bring him to Jesus (cf. *Lk* 5:17-26). Difficulties did not stand in the way of those friends' boldness and persistence. They were convinced that Jesus could heal the man, and 'finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd in front of Jesus. When he saw their faith, he said, "Friend, your sins are forgiven you"' (vv. 19-20). Jesus recognized the creative faith with which they sought to bring their sick friend to him.

The Gospel does not tell us how long Mary, Joseph and the child remained in Egypt. Yet they certainly needed to eat, to find a home and employment. It does not take much imagination to



*The Return of the Holy Family from Egypt by Jordaens*

fill in those details. The Holy Family had to face concrete problems like every other family, like so many of our migrant brothers and sisters who, today too, risk their lives to escape misfortune and hunger. In this regard, I consider St Joseph the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty. At the end of every account in which Joseph plays a role, the Gospel tells us that he gets up, takes the child and his mother, and does what God commanded him (cf. *Mt* 1:24; 2:14.21). Indeed, Jesus and Mary his Mother are the most precious treasure of our faith.

In the divine plan of salvation, the Son is inseparable from his Mother, from Mary, who 'advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son until she stood at the cross'.

We should always consider whether we ourselves are protecting Jesus and Mary, for they are also mysteriously entrusted to our own responsibility, care and safekeeping. The Son of the Almighty came into our world in a state of great vulnerability. He needed to be defended, protected, cared for and raised by Joseph. God trusted Joseph, as did Mary, who found in him

someone who would not only save her life, but would always provide for her and her child. In this sense, St Joseph could not be other than the Guardian of the Church, for the Church is the continuation of the Body of Christ in history, even as Mary's motherhood is reflected in the motherhood of the Church. In his continued protection of the Church, Joseph continues to protect *the child and his mother*, and we too, by our love for the Church, continue to love *the child and his mother*. That child would go on to say: 'As you did it to one of the least of these who are members of my family, you did it to me' (Mt 25:40). Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is 'the child' whom Joseph continues to protect. For this reason, St Joseph is invoked as protector of the unfortunate, the needy, exiles, the afflicted, the poor and the dying. Consequently, the Church cannot fail to show a special love for the least of our brothers and sisters, for Jesus showed a particular concern for them and personally identified with them. From St Joseph we must learn that same care and responsibility. We must learn to love the child and his mother, to love the sacraments and charity, to love the Church and the poor. Each of these realities is always *the child and his mother*.

## 6. A working father

An aspect of St Joseph that has been emphasized from the time of the first social Encyclical, Pope Leo XIII's *Rerum Novarum*, is his relation to work. St Joseph was a carpenter who earned an honest living to provide for his family. From him, Jesus learned the value, the dignity and the joy of what it means to eat bread that is the fruit of one's own labour. In our own day, when employment has once more become a burning social issue, and unemployment at times reaches record levels even in nations that for decades have enjoyed a certain degree of prosperity, there is a renewed need to appreciate the importance of dignified work, of which St Joseph is an exemplary patron. Work is a means of participating in the work of salvation, an opportunity to hasten the coming of the Kingdom, to develop our talents and abilities, and to put them at the service of society and fraternal

communion. It becomes an opportunity for the fulfilment not only of oneself, but also of that primary cell of society which is the family. A family without work is particularly vulnerable to difficulties, tensions, estrangement and even break-up. How can we speak of human dignity without working to ensure that everyone is able to earn a decent living?

Working persons, whatever their job may be, are co-operating with God himself, and in some way become creators of the world around us. The crisis of our time, which is economic, social, cultural and spiritual, can serve as a summons for all of us to rediscover the value, the importance and necessity of work for bringing about a new 'normal' from which no one is excluded. St Joseph's work reminds us that God himself, in becoming man, did not disdain work. The loss of employment that affects so many of our brothers and sisters, and has increased as a result of the Covid-19 pandemic, should serve as a summons to review our priorities. Let us implore St Joseph the Worker to help us find ways to express our firm conviction that no young person, no person at all, no family should be without work!

## 7. A father in the shadows

The Polish writer Jan Dobraczyński, in his book *The Shadow of the Father*, tells the story of St Joseph's life in the form of a novel. He uses the evocative image of a shadow to define Joseph. In his relationship to Jesus, Joseph was the earthly shadow of the heavenly Father; he watched over him and protected him, never leaving him to go his own way. We can think of Moses' words to Israel: 'In the wilderness ... you saw how the Lord your God carried you, just as one carries a child, all the way that you travelled' (*Deut* 1:31). In a similar way, Joseph acted as a father for his whole life. Fathers are not born, but made. A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person. Children today often seem orphans, lacking fathers. The Church too needs fathers. St Paul's words to the Corinthians remain timely: 'Though you have countless guides in Christ, you do

not have many fathers' (*1 Cor* 4:15). Every priest or bishop should be able to add, with the Apostle: 'I became your father in Christ Jesus through the Gospel' (*ibid.*). Paul likewise calls the Galatians: 'My little children, with whom I am again in travail until Christ be formed in you!' (4:19).

Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a 'most chaste' father. That title is not simply a sign of affection, but the summation of an attitude that is the opposite of possessiveness. Chastity is freedom from possessiveness in every sphere of one's life. Only when love is chaste, is it truly love. A possessive love ultimately becomes dangerous: it imprisons, constricts and makes for misery. God himself loved humanity with a chaste love; he left us free even to go astray and set ourselves against him. The logic of love is always the logic of freedom, and Joseph knew how to love with extraordinary freedom. He never made himself the centre of things. He did not think of himself, but focused instead on the lives of Mary and Jesus.

Joseph found happiness not in mere self-sacrifice but in self-gift. In him, we never see frustration, but only trust. His patient silence was the prelude to concrete expressions of trust. Our world today needs fathers. It has no use for tyrants who would domineer others as a means of compensating for their own needs. It rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction. Every true vocation is born of the gift of oneself, which is the fruit of mature sacrifice. The priesthood and consecrated life likewise require this kind of maturity. Whatever our vocation, whether to marriage, celibacy or virginity, our gift of self will not come to fulfilment if it stops at sacrifice; were that the case, instead of becoming a sign of the beauty and joy of love, the gift of self would risk being an expression of unhappiness, sadness and frustration.

*to be concluded next month.*

# The Cathedral and the 'Parish Chapel'

Patrick Rogers

## An Error Detected

**I previously noted that Winifrede de l'Hôpital, daughter of the Cathedral architect J F Bentley and authoress of the 1919 book *Westminster Cathedral and its Architect* in describing the Lady Chapel 'had made one of her rare mistakes writing that the first Mass in the Cathedral had been held there on Lady Day 1903'. Information now to hand, however, indicates that the original mistake was not Winifrede's, but that of a senior figure in the Church.**

As reported, the first Cathedral Mass was held on 19 March 1903, the Feast of St Joseph, rather than on Lady Day, 25 March. The Mass was described in *The Tablet* of 21 March and reported in both *The Universe* and *The Catholic Herald*. A week later the latter published a letter from Cardinal Vaughan to the Parish Priest of St Mary's, Horseferry Road who, together with his congregation, celebrated this first Cathedral Mass, directing that it should be held in the Lady Chapel on the 'Feast of the Glorious St Joseph'.

As stated, there was no Cathedral magazine between June 1902 and January 1907, when the *Westminster Cathedral Chronicle* appeared. In the February 1907 edition was a history of the Cathedral by William Johnson, Bishop of Arindela and Auxiliary Bishop of Westminster. In it he writes that: 'On Lady Day 1903 one of the Chapels of the Cathedral (the future Lady Chapel) was screened off to be used temporarily as a parochial or mission Chapel'. His account was reproduced for the Eucharistic Congress of 1908 and for the Consecration of the Cathedral in 1910. Inexplicably, although written less than four years after the event, it appears to have gone unchallenged. In all likelihood Winifrede's information was from this account, probably that published in the *Chronicle*. The mistake is thus shown to have originated in 1907 rather than in 1919 and to lie not with Winifrede but within the Church.

## Back to the Story

Two major events occurred in December 1903 - the long-awaited opening of the Cathedral on the 24th, Christmas Eve, and the enthronement of Francis Bourne as Fourth Archbishop of Westminster on the 29th, the Feast of St Thomas Becket. Both were fairly subdued events, surprising until one remembers that Cardinal Vaughan, the Cathedral's Founder, had died in June. The Cathedral had been open before - for sixpenny visits to the works (which paid for the wood-block flooring), for Good Shepherd Sunday in April, for fund-raising concerts such as *The Dream of Gerontius* in June. Mass had also been held there, notably Cardinal Vaughan's Requiem on 25 June and by the parish from St Mary's, Horseferry Road in the Parish Chapel. But these were essentially private events.

The celebrations of Christmas Eve 1903 were public. They started with the First Vespers of Christmas, followed by Midnight Mass, the first public Mass to take place in the Cathedral. With more than 2,000 in the congregation it was celebrated by the Provost, Mgr Johnson, accompanied by the Cathedral's boys' choir.

Daily Divine Office had been sung in the Chapter (Cathedral) Hall from 7 May 1902 - the Feast of the Ascension of Our Lord. But from now on it would be in the Cathedral, with Matins and Lauds at 9.45am, Prime and Terce at 10.30am, High Mass at 10.45am, and None and Vespers at 3.15pm. The Sung Mass at 11.30am on Sunday in the Parish Chapel was replaced by High Mass on the sanctuary of the Cathedral at 11am, but the parish Children's Mass at 9.30am and the Low Mass with music at 12noon continued to take place in the Parish Chapel. In this manner the reluctant parishioners from Horseferry Road (who had petitioned Cardinal Vaughan earlier in the year to remain there) became integrated into the new Cathedral's life and worship.

The newly-appointed Archbishop, Francis Bourne, had taken formal possession of the Cathedral on 25 September when he met the Cathedral Chapter and presented them with his Brief of Appointment. The date chosen for his enthronement was 29 December, the Feast of St Thomas Becket, martyr-Archbishop of Canterbury. On that day, returning from Rome with the pallium, Bourne was solemnly installed as Fourth Archbishop of Westminster. Both the ceremony used and the antiphons sung by the Cathedral choir were the same as used when the Archbishops of Canterbury returned from Rome with the *pallium* before the Reformation [this tradition continues to this day - Ed.]. The enthronement was followed by High Mass and the Papal Blessing. For this, the first great ceremony in the newly-opened Cathedral, the public was allowed in without a ticket.

So what did the Cathedral look like at the end of 1903? Structurally it had been complete for a year, but inside it was a vast expanse of honey-coloured brickwork. The marble columns in the nave and transepts were installed, as was the much-admired marble decoration either side of the sanctuary. Both the high altar and archbishop's throne were in place, the great hanging crucifix between the sanctuary and the nave had gone up in December and the pulpit was there, as was the statue of St Peter. But there was no marble cladding in the nave and aisles, the only completed mosaics were in the Holy Souls Chapel (completed in November) and the only Stations of the Cross were those brought from Horseferry Road and installed in the Parish Chapel. Clearly the newly-installed Archbishop had an awful lot to do.



The 'Parish Chapel' Note the curtained sanctuary walls; otherwise all is bare brick. To the extreme right is a pulpit, with the large crucifix behind it. The Stations of the Cross can just be discerned on the pillars. A lamp burns before the Blessed Sacrament, reserved in a tabernacle on the altar. Perhaps it is a good thing that the main chandeliers of the Cathedral do not follow the design pattern of the lighting seen suspended here from a cable reaching from one side of the Chapel to the other.

# Poor Old George I

Londoners, it seems, have not always respected their statues ...

A plan to commemorate King George I with a statue in St James' Square came to nothing when the Chevalier de David (a pupil of Bernini whom King William III had brought over to England) failed to raise subscriptions. In 1726, however, Sir Richard Grosvenor erected a gilded lead, equestrian statue of the king in Grosvenor Square; it came from the Van Nost family's sculpture yard and cost 250 guineas.

The following year the horse's leg was torn off by a Jacobite mob and an obscene verse was tied around its neck. It also became the subject of a Jacobite song in which King Charles' horse trots over from Whitehall and both animals join in roundly condemning the Hanoverian rider. The statue was till in place in 1838 but subsequently disappeared.

A similar statue appeared in Leicester Square in 1748. It was brought from Canons, the magnificent Palladian mansion built near Edgware by that amiable tycoon, James Brydges, First Duke of Chandos. Alexander Pope may have been referring to Canons when he wrote of 'trees like statues, statues thick as trees' and the gilded equestrian figure of George I was a noted feature of the place. However, the Second Duke, deep



in debt and uninterested in art, sold off the estate and its contents for a song.

The statue was given as a birthday present by his friends to Frederick, Prince of Wales, who had been living at Leicester House since his break with his father, King George II. According to Horace Walpole, its erection was specially calculated to annoy George II, who in turn had had difficult relations with his father, George I. The dramatically glowing form soon became famous - it proved that, if not the streets, then at least something in the capital was made of gold.

However, during the 19th century the Square's condition deteriorated under a succession of owners.

In 1851 James Wyld's Great Globe, a huge inverted representation of the Earth's surface, was set up there and the statue was buried in a pit 12 feet below ground. By 1861 a builder had cut down all the trees, the Square was filled with rubbish and when the statue emerged that year it was much damaged, lacking arms and legs, whilst the horse, similarly lacking a leg, was propped up on two sticks.

In September 1866 the statue was given a shining coat of whitewash. A letter then appeared in *The Times*, signed by the statue itself, complaining that one coat would hardly be warm enough for the coming winter. The response came shortly afterwards, to the delight of the crowds who thronged to see the spectacle. Overnight someone had added black spots to the white, tied donkey's ears to the horse and given the king a dunce's cap and broomstick lance. Having suffered these indignities, shortly afterwards the rider disappeared and the horse was sold off as scrap.

from John Blackwood's *London's Immortals: The Complete Outdoor Commemorative Statues*

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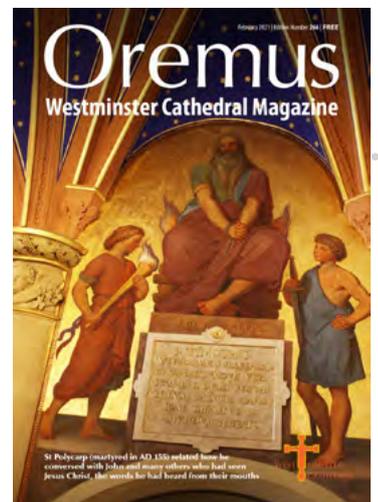
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# In retrospect: from the *Cathedral Chronicle*

Varia

An incident, not on the light side, was the savage attack last month upon one of the clergy in the Cathedral House itself by a man afterwards proved insane. We need not describe the case, already widely reported, nor assure the priest concerned of our sympathy, but as some of the daily papers circulated the remarkable statement that the Cathedral clergy 'were powerless to help him as their motto is: "Never to retaliate,"' some comment seems called for. It is not easy to know to whom to attribute this fabrication – to the porter or reporter – but charity urges us to assure any stranded gentleman of the road, proposing to call at the Clergy House and aggressively demand his fare to Edinburgh, that the clergy staff are by no means of this opinion, or diffident about proving it in case of necessity. And we certainly know that some of them can give a good account of themselves when it comes to a boxing display. As a matter of fact, no priest is denied the right to defend himself against attack of any kind.

During the 19 years that have passed since the Cathedral was opened, the need of an organ adequate to its vast proportions has been more and more keenly felt as the Cathedral has become an ever-growing attraction for its stately functions and great popular devotional services. The Cardinal Archbishop has given the order for the first portion of the future grand organ to be erected without further delay, but it is hoped that the response from all interested in the Cathedral will be such as to make it possible to build the complete organ and thus avoid the additional expense involved in erecting it by instalments [which is what actually happened. Ed.]

*from the March 1921 Westminster Cathedral Chronicle*

Recording in the Cathedral: Dreams and Nightmares

We were looking for somewhere to record Berlioz's *Te Deum* - ideally a building which combined plenty of space, a large organ, a resonant but tameable acoustic and a readiness to be used, temporarily at least, as a recording studio. We approached the Cathedral Administration and the reply was cordial. In the event the plan had to be abandoned; we found that the pitch of the Cathedral organ was too flat for the purpose, and the *Te Deum* was recorded in Watford Town Hall, artificial reverberation being added later to the tape. The results were surprisingly good, despite the cramped conditions

(and despite the fact that at one point the organ, a converted cinema organ which had already caused Nicolas Kynaston misgivings, became overheated and caught fire); but when the question arose of recording Berlioz's *Requiem*, a work on an equally grand scale but without organ, it was natural that we should again think of Westminster Cathedral.

This time there were no obstacles. The recording took place on seven evenings in November 1969, with results that are generally considered the finest yet achieved in the recording of a large-scale oratorio. The orchestral sound in particular has an unprecedented combination of richness and clarity, and the whole thing is invested with just the atmosphere of lofty grandeur and spaciousness that is required but which normally eludes recordings of this sort of music.

Of course, planning and carrying out a recording of this magnitude in a Catholic Metropolitan Cathedral is not without its special problems, for the recording company as well as for the cathedral. The first afternoon, with the huge chorus rostrum still incomplete and the men going off for a lengthy tea-break only a few hours before 300 musicians were due to arrive for the evening session, was uncomfortably reminiscent of those scenes of near-debacle that Berlioz so vividly describes in his *Memoirs*. The first 20 minutes of the session were punctuated by the noise of thudding planks and clanging tubular steel. Three times that evening the power failed; the third time during the crucial final take, when the *Rex tremendae* was virtually 'in the can'.

The power crisis was resolved by the skill and cool nerve of Nobby Clark; and now, when we are nearing the end of our current Mozart sessions, such problems seem a thing of the past. Westminster Cathedral may not be equipped as a recording studio, but we would not be elsewhere for the world. No doubt partly because of the wooden floor and the large amount of unfaced brick, which absorb what would otherwise be an excessive degree of resonance, it has acoustical properties that are rare if not unique in ecclesiastical buildings of its size; and we at Philips are profoundly grateful for the opportunity to record there, as well as for the unfailingly friendly and helpful spirit with which we have been treated by Canon Bartlett, Colin Mawby, Sam Verrall and all the staff and administration.

David Cairns (Classical Programme Co-ordinator, London office of Philips Phonographic Industries)

*from the March 1971 Westminster Cathedral News Sheet*

## CATHEDRAL HISTORY – A PICTORIAL RECORD

Monday 26th February 2001

Cardinal Cormac Murphy O'Connor returns from Rome as a Cardinal



Paul Tobin

**The Consistory that saw Cardinal Cormac Murphy-O'Connor raised to the Sacred Purple took place in St Peter's Square on Wednesday 21 February 2001, a fine day weatherwise, alongside 43 others, among whom was the Archbishop of Buenos Aires, Cardinal Jorge Bergoglio, who would go on to be elected Pope in 2013, taking the name Francis.**

The Cardinal was formally welcomed back on his return the following Monday, 26 February, at a full Cathedral which included many priests of the Westminster Diocese, as well as bishops from around the country. Representatives of other Christian denominations also attended and civic guests included the Speaker of the House of Commons, Michael Martin MP.

On arrival at the West Doors of the Cathedral, the Cardinal was greeted by the Metropolitan Archbishops of England and Wales along with the Metropolitan Cathedral Chapter. He then sprinkled the congregation with Holy Water and: '... walked through a darkened Cathedral to the High Altar as the Choir sang the traditional entrance antiphon for a Prelate, *Ecce Sacerdos Magnus* (Behold a Great Priest) to the setting by Anton Bruckner (1824-1896) On arrival in the sanctuary, he lit the Paschal Candle, other candles in the sanctuary were then lit and finally, the lights in the Cathedral were switched on.

Vespers were sung by the Cathedral Choir immediately after the Rite of Welcome and concluded with the singing of the *Te Deum* by choir and congregation, after which the Cardinal processed out of the Cathedral surrounded by the applause of all those present. In the picture Archbishop

Michael Bowen of Southwark is seen greeting the new Cardinal, with Archbishops Patrick Kelly of Liverpool and Vincent Nichols of Birmingham in the background and Mgr Canon Frederick Miles, Provost of the Cathedral Chapter, to the right.

Sources:

*The Tablet* 3 March 2001

Photograph: *Oremus* April 2001

*The friends*  
OF WESTMINSTER CATHEDRAL

### FORTHCOMING FRIENDS' EVENTS

**Wednesday 10 March:** Alison Weir on *Katheryn Howard – the Tainted Queen*. Online talk on Zoom at 7pm, £5 (please note change of date from 3 March)

**Monday 15 March:** Dr Rory O'Donnell: *A century of Emancipation: Catholic Cathedrals 1829-1929*. Online talk on Zoom at 7pm, £5

**Monday 29 March:** The art of Holy Week with Paul Pickering. Online talk on Zoom at 7pm, £5

Payment for all Friends' events may be made via our Virgin Money Giving Link: <https://tinyurl.com/FRIENDS-VMG>

Further details from the Friends' Office, 020 7798 9059, [friends@westminstercathedral.org.uk](mailto:friends@westminstercathedral.org.uk)

# Through our Sister, Mother Earth

Kathryn Southworth

## Westminster Cathedral

The lights remind me of my place – sublunary  
the dome of heaven is a dark mystery  
unreached by the oblation of candles.

I am not ready yet even for the silvery  
pallor of the holy souls, dead in Adam,  
raised to life in Jesus Christ.

For I am still washed in colour,  
drawn to the bright pillars of the altar,  
dancing with the saints in their fire gold walls.

This building is the world in seed,  
an ark of glass marble,  
swirled with green

and we are all seekers  
looking for signs  
in the miraculous drafts of fish,

the tiny glittering creatures  
captured in the walls  
by the weight of time,

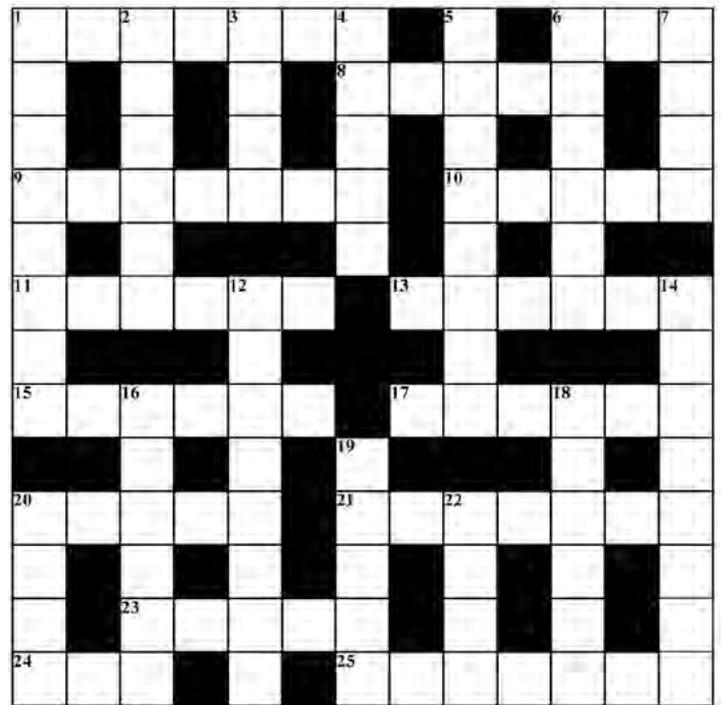
in the spread of peacock wings,  
the munificence of the heavy vines,  
in the sawn planks of the carpenters

making the place where we stand,  
laden with lovely humankind,  
carrying the memory of forest,

the memory of water.

The title is taken from St Francis's canticle 'Laudato Si'.

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



Alan Frost January 2021 – No. 86

### Clues Across

- 1 William -----, satirical painter of his native 18thc. London, especially in St Giles Parish (7)
- 6 See 6 Down
- 8 'O2 -----', event centre beside the Thames (5)
- 9 Time off from study taken by young people (3,4)
- 10 Ancient 'Rose City' in Jordanian desert (5)
- 11 See 3 Down
- 13 Army & Navy -----, famous emporium near the Cathedral for many years (6)
- 15 Broad red hat with tassels, worn by cardinals (6)
- 17 William -----, who set up the first printing press, in Westminster (6)
- 20 Food from Heaven in the OT (5)
- 21 One who does not believe in God (7)
- 23 Tribe led by early English Queen whose statue is by Westminster Bridge (5)
- 24 Bird symbolically associated with wisdom (3)
- 25 Ophelia's brother, dies with Hamlet in Shakespeare's play (7)

### Clues Down

- 1 Former colonial city with cathedral dedicated to The Immaculate Conception (4,4)
- 2 Work of an Evangelist (6)
- 3 & 11 Across: Dominican Sister and Saint, first canonised person born in the Americas (4,2,4)
- 4 'Cry God for England, ----- and St. George', Shakespeare's Henry V (5)
- 5 Early Saint, martyred with Felicity, cited in the Canon of the Mass (8)
- 6 & 3 Across: Commercial confection at the commemoration of the Resurrection (6,3)
- 7 Francisco -----, major Spanish painter (4)
- 12 St ----- Clitherow, young mother martyred in York 25 March 1586 (8)
- 14 Politicians of early Rome or the USA (8)
- 16 Soup ingredient for Ash Wednesday? (6)
- 18 'I -----', words spoken by Jesus on the Cross (6)
- 19 Herb evoking Moscow Cathedral? (5)
- 20 Salad dressing from Ireland? (4)
- 22 Park, by the corner of which is the Tyburn memorial (4)

### ANSWERS

Across: 1 Hogarth 6 Egg 8 Arena 9 Cap Year 10 Petra 11 Of Lima 13 Stores 15 Galero 17 Caxton 20 Manna 21 Atheist 23 Icen 24 Owl 25 Laertes Down: 1 Hong Kong 2 Gospel 3 Rose 4 Harry 5 Perpetua 6 Easter 7 Goya 12 Margaret 14 Senators 16 Lentil 18 Thirst 19 Basil 20 Mayo 22 Hyde



St Cyril of Jerusalem (c.315 - 386, feast day 18 March) seems to have been born to Christian parents in Jerusalem. However, he was also born to a life of strife as dispute raged within the Church over the nature of Christ. He is remembered principally for his surviving Catechetical Lectures, given in the Church of Jerusalem, of which he became the bishop. Frequently attacked in post, it was only in the last years of his life that both he and Jerusalem rediscovered a measure of peace which permitted the rebuilding of the Church on sure foundations of faith.



St Cyril in the Basilica of Our Lady, Kevelaer

## The Month of March

### The Holy Father's Prayer Intention

#### EVANGELISATION – Sacrament of Reconciliation:

Let us pray that we may experience the Sacrament of Reconciliation with renewed depth, to taste the infinite mercy of God.

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. Arrangements for Holy Week cannot be made until further Government guidance is forthcoming. When dates and times are confirmed, they will be published in the Cathedral, through the Newsletter and on the website.

**Monday 1 March** *Ps Week 2*  
ST DAVID, Bishop, Patron of Wales

**Tuesday 2 March**  
Lent Feria  
**8, 10.30am** and **12.30pm** Masses in Cathedral Hall

**Wednesday 3 March**  
Lent Feria  
**8, 10.30am** and **12.30pm** Masses in Cathedral Hall

**Thursday 4 March**  
Lent Feria  
(St Casimir)

**Friday 5 March** *Friday Abstinence*  
Lent Feria  
\* World Day of Prayer  
**6.15pm** Stations of the Cross

**Saturday 6 March**  
Lent Feria

**Sunday 7 March** *Ps Week 3*  
**3rd SUNDAY OF LENT**  
**10.30am** Mass  
**3pm** Solemn Vespers (English) and Benediction (live stream only)

**Monday 8 March**  
Lent Feria  
(St John of God, Religious)

**Tuesday 9 March**  
Lent Feria  
(St Frances of Rome)

**Wednesday 10 March**  
Lent Feria

**Thursday 11 March**  
Lent Feria

**Friday 12 March** *Friday Abstinence*  
Lent Feria  
**6.15pm** Stations of the Cross

**Saturday 13 March**  
Lent Feria

**Sunday 14 March** *Ps Week 4*  
**4th SUNDAY OF LENT (Laetare Sunday)**  
**10.30am** Mass  
Organ: Praeludium in G – *Bruhns*  
**3pm** Solemn Vespers (English) and Benediction (live stream only)  
Organ: Fugue in G minor BWV 542 – *J S Bach*

**Monday 15 March**  
Lent Feria

**Tuesday 16 March**  
Lent Feria

**Wednesday 17 March**  
ST PATRICK, Bishop, Patron of Ireland

**Thursday 18 March**  
Lent Feria  
(St Cyril of Jerusalem, Bishop & Doctor)  
**5.30pm** Vigil Mass of St Joseph

**Friday 19 March** *No Friday Abstinence*  
**ST JOSEPH, Spouse of the Blessed Virgin Mary, Patron of the diocese**  
**5.30pm** Mass  
Organ: Allegro (Sonata no. 1) – *Ritter*  
**6.15pm** Stations of the Cross

**Saturday 20 March**  
Lent Feria

**Sunday 21 March** *Ps Week 1*  
**5th SUNDAY OF LENT**  
**10.30am** Mass

**3pm** Solemn Vespers (English) and Benediction

**Monday 22 March**  
Lent Feria

**Tuesday 23 March**  
Lent Feria  
(St Turibius of Mogrovejo, Bishop)

**Wednesday 24 March**  
Lent Feria  
**5.30pm** Vigil Mass of the Annunciation

**Thursday 25 March**  
**THE ANNUNCIATION OF THE LORD**  
**5.30pm** Mass  
Organ: Paraphrase-Carillon (L'Orgue Mystique XXXV) - *Tournemire*

**Friday 26 March** *Friday Abstinence*  
Lent Feria  
**6.15pm** Stations of the Cross

**Saturday 27 March**  
Lent Feria

**Sunday 28 March** *Ps Week 2*  
**PALM SUNDAY OF THE PASSION OF THE LORD**  
**10.30am** Mass  
**3pm** Solemn Vespers and Benediction

**Monday 29 March**  
MONDAY OF HOLY WEEK

**Tuesday 30 March**  
TUESDAY OF HOLY WEEK  
**12noon** Diocesan Chrism Mass (Cardinal Nichols) – *awaiting confirmation*

**Wednesday 31 March**  
WEDNESDAY OF HOLY WEEK

# When Does a Life Matter?

Catholic Communications Network

**Bishop Richard Moth, Chair of the Bishops' Conference Department for Social Justice, has issued the following statement expressing distress that people with learning disabilities have been given Do Not Attempt Cardiopulmonary Resuscitation (DNACPR) orders during the second wave of the Covid-19 pandemic.**

'We were distressed to learn of reports from MENCAP, which reiterated the statement of the Care Quality Commission in December 2020, that people with learning disabilities have been given Do Not Attempt Cardiopulmonary Resuscitation (DNACPR) orders during the second wave of the Covid-19 pandemic. In a time when we are being given so much hope by the efficient roll-out of the vaccination programme, it is shocking to hear that people with learning disabilities are being made the victims of such discrimination. Their carers have shown deep love and compassion during the pandemic to ensure that they are as safe as possible. All human life is endowed with equal God-given dignity from the moment of conception until natural death. Our worth as humans should never be determined by the status of our mental health or capacity.

Pope Francis recently said: "If we deprive the weakest among us of the right to life, how can we effectively guarantee respect for every other right?" It is wholly unacceptable and immoral to suggest that the challenges which some people with learning disabilities face with

**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 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.

communicating symptoms should make them candidates for a DNACPR order. Furthermore, the issuing of such orders in a blanket fashion ignores the unique gift of each person, instead treating people with learning disabilities as though they were all the same. There should be no discrimination of this kind in our health service. We present Pope Francis' question to those making the decisions to issue blanket DNACPR orders for people with learning disabilities. We also renew the call made by the Catholic Bishops of England and Wales in April 2020 for access to treatment and decisions about the care of the sick to be always focused on the specific needs of the individual, and for any conversations about these decisions to involve close and clear communication with the sick and their loved ones.

The bishops continue to pray for an end to the pandemic, for fair and person-centred access to treatment, and for those working tirelessly on the front line to fight the Covid-19 pandemic.'



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# Keeping Quiet makes a Noise

Million Minutes

**For Catholic national youth charity Million Minutes, Lent 2021 marks its 10th year as a charity and 10 years creating a deafening silence for overlooked young people through its sponsored silence initiative – siLENT. The idea, originally devised by Million Minutes Co-Founders Daniel Curtin, Nicky Pisa, Stephen Davies and Daniel Hale, was based on the simple premise that if they could get people to stay silent for a million minutes, and raise a pound a minute, then they could raise a million pounds and they could give that money to projects supporting young people to take action in their community. For Daniel Curtin, especially, it was a lightbulb moment: ‘For me it had to be something that was really useful at that time. I wanted us to raise some money to put back into really good youth ministry work in the Church and enable young people to take their rightful place and get involved’.**

And from that moment, Million Minutes went on to be formed. Since 2011 the charity has gone on to raise tens of thousands of pounds, used to help fund youth-led social action projects across England and Wales. And with the world irrevocably changed since COVID-19, these social action projects have enabled young people to make change in their local communities at a time when it is most needed. For 18-year-old Shanea Oldham, from the diocese of Brentwood, the money raised from siLENT has helped her launch *Your Life, More Life*, a social enterprise project made up of young artists, creatives, and academics who share a vision of peace and unity in their local community. Shanea felt personally motivated to create this project, after having witnessed first-hand the devastating impact knife crime was having in her local area of Newham. The hope is that the project will be taken into primary and secondary schools, pupil referral units, and out into the community.



Shanea with MM sign

She says: ‘The slogan – *Your life, More life* - represents peace. More life is a Caribbean phrase meaning to wish someone a blessed life. ‘Your life’ was important, as to me a lot of young people don’t think that their life matters and I want them to know you matter, be hopeful. The grant by Million Minutes has given me the ability to help people in a unique way and for that I am extremely grateful’. Her story shows us how powerful young people can be, and how we, as a society and as a Church, need to invest in them, and give them the time and energy they deserve.

In Lent 2021 Million Minutes is being joined by 42 representatives and counting from parishes, schools, religious organisations, and retreat centres across England and Wales, who together are collectively creating 1,000,000 minutes of deafening silence, standing in solidarity with young people. One of these

participants is Sr Helen Furness, from the Institute of Our Lady of Mercy in Leeds. Sr Helen sees that: ‘Our young people need our support now more than ever. I urge you to take real time this coming Lent to give up the things that fill your lives with noise and restlessness. Not only will you allow time for silence, but the sponsorship you raise over Lent will enable Million Minutes to make a real difference to young people like Shanea, whose future prospects have been crushed with the onset of COVID-19’.

Daisy Srblin, Director of Million Minutes, commented: ‘The world has changed this year – and we know that Generation Z will be some of the worst-affected by the impact of Covid-19. Their education, employment, and future prospects are all suffering. Their future hopes are being crushed. Yet young people’s voices are not being heard. They are not in the rooms where choices about the future are being made. As a Church we can stand together and look to the future with hope and include all our voices. We can support young people to be prophets of hope and restore our world. Join us this Lent, and help us create 1,000,000 minutes of silence as an act of solidarity with young people.’

Sign up now at: [millionminutes.org/silent](https://millionminutes.org/silent) (Our webpage includes free resources for parishes, schools, and individuals including resource packs, PowerPoints and meditations) or make a donation to Million Minutes direct via: [uk.virginmoneygiving.com/donation-web/charity?charityId=1010810&stop\\_mobi=yes](https://uk.virginmoneygiving.com/donation-web/charity?charityId=1010810&stop_mobi=yes). Million Minutes frequently seeks grant applications. We fund projects in the UK undertaken by organisations, groups or even individuals who work to enable young people to do things that change our world, inspired by Catholic social teaching. Find out more at: [www.millionminutes.org](https://www.millionminutes.org)