

Oremus

Westminster Cathedral Magazine



**'Tis the spring of souls today;
Christ hath burst his prison,
And from three days' sleep
in death
As a sun hath risen.**



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ORGAN DONATION

Having That Conversation

Following the introduction of an opt-out system for organ donation in England in May 2020, NHS Blood and Transplant have launched Leave Them Certain, a campaign which aims to encourage individuals to talk to their families and loved ones about their organ donation decisions. The Bishops' Conference of England and Wales has welcomed the campaign, saying: 'The Church has consistently encouraged its followers to consider organ donation. Doing so before or after death has been considered a gift and an intrinsic good', whilst the Catechism states that: 'Organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity' (2296). Catholics also maintain the right to exercise a freely made decision as to what happens to their body after death, otherwise this undermines the concept of donation as a gift.

Bishop Paul Mason, lead Bishop for Healthcare, said: 'I welcome this initiative as a step in the right direction of ensuring that families are always included in the end-of-life care and decisions of their loved ones. The death of a relative or loved one is one of the hardest and most human challenges we face, but

having these conversations before that time can help us to feel more at peace knowing that we are carrying out the wishes of those whom we will forever hold in our hearts. It might seem a bit scary at first, but instigating these conversations ultimately gives us all more confidence to be able to speak openly about our wishes at the end of life. This will give our family and friends the certainty of knowing that even if we are unable to express these wishes in our time of dying, they will know that they are doing what we wanted. So, let's start to talk more openly about organ donation and leave them certain'.

NHS Blood and Transplant notes that the law change has been a pivotal moment for organ donation in England, with awareness amongst the public now at 75%. However, there is still a need for everyone to make their decision clear and talk to their families about organ donation. The Bishops' Conference has produced Guidelines for Catholics on Organ Donation, and how to record this decision online via the Organ Donation Register (ODR). A brief guide also presents Catholic teaching on organ donation, answers common questions Catholics may have and provides sources for further information and reflection: www.cbcew.org.uk/lets-talk-about-organ-donation/

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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.

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The front cover shows the central motif of the fresco vault by Michel Corneille the Elder (1601-1664) in the Church of Saint-Nicolas-des-Champs in Paris after the restoration of 2010/2011.

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The New Sunday Normal – The Administrator Writes

Fr Sławomir Witoń

The 1951 Hollywood movie *Quo Vadis?* (in technicolour!) was inspired by a novel of the same name by the great Polish writer Henryk Sienkiewicz; some of you might have seen it. Sir Peter Ustinov was memorable as the Emperor Nero, fiddling while Rome was burning. The novel is based on the story of St Peter fleeing Rome to escape the persecution of Christians by Nero. While fleeing, he meets a stranger on the Appian Way, the famous road that leads into the city. Peter said to the stranger: ‘*Quo vadis?* Where are you going?’ and received the immediate answer: ‘I am going to Rome to be crucified again’. Peter then realised that the stranger was Christ himself, and that he, like the Lord, must also return to Rome, face persecution and so witness to Christ.

Many of us have our own *Via Appia*, our own well-trodden escape route, in the face of difficulties in the family or at work; through very complex relationships; when buffeted by temptations; or at times of terrible loneliness or boredom. Many of us just want to run away, to escape or to console ourselves, sometimes with consolations we later regret, which may cause us guilt and remorse. On such an escape route, sooner or later, we meet the ‘stranger’. Yes, he appears to us, going to the very place from which we are running away. He meets us as we travel down the wrong road. To those of us who are running away from our reality, refusing to face the truth about our lives, past or present, perhaps trying to avoid all suffering, Christ asks us: ‘*Quo vadis?* Where are you going?’ And he asks us this neither to accuse us nor to judge us nor to condemn us. No. He confronts us with the question only out of love and concern for us. Christ wants us to walk in the right path, to travel the right road, to journey in the right direction and to keep to the right way.



On the Appian Way

The love and power of Christ, which stopped Peter in his tracks, turned him round and re-directed his life, can do the very same for us. No matter how set we are in our ways and how confirmed we are in our habits; no matter how impossible it seems to change, the love and power of Christ can triumph in us. What is true for us is true for the Church in general, and it is true for our Cathedral Parish. As we follow the Government’s road map to lead us out of COVID-19 restrictions, we are preparing for the ‘new normal’. Embracing the ‘new’, requires letting go of some of the ‘old’. Practically, for us, it means having to create the new transitional timetable of Masses and services, which includes major changes on Sundays. These changes need to take place due to a number of factors: the need to continue social distancing and the sanitising of the Cathedral after every service, in order to keep

everybody safe; the reduction of the number of Chaplains in the Cathedral; and the changes that took place in the Cathedral Choir School regarding the provision of choral music in the Cathedral.

Therefore, as from Easter Sunday, until further notice, Masses on Sundays will be at 8 and 10am, 12 noon, 5.30 and 7pm. Members of the Cathedral Choir will be singing each Sunday at the 12 noon Mass and at Solemn Vespers and Benediction at 4pm. Weekday Mass times will not change, except for the Saturday Vigil Mass, which will return to 6pm. Change is never easy, so we apologise for any inconvenience that these changes may cause you.

May I take this opportunity to wish all readers of *Oremus* every blessing for Easter. May God’s perfect love, revealed in his Risen Son, fill our hearts with hope and joy.

Fr John writes



Dear Parishioners, Friends and Readers of Oremus

This edition of *Oremus* goes to print as we finalise the arrangements, God willing, for the celebration of Holy Week. In one aspect, at least, we go from one extreme to another. Last year there could be no public Solemn Liturgy of the Passion on Good Friday,

whilst this year we offer the chance to join in it at 10am, 12noon and 3pm in the Cathedral, in the hope that we will be able to accommodate as many people as possible with these staggered times. Please do take the opportunity of the earlier celebrations if you can. On the Diary pages you will find the full timetable and details for Easter services, including the changes to the Cathedral's Sunday timetable about which the Administrator has written on the opposite page. Sunshine, spring days and vaccination may have turned your head towards possible outings, so for gallery aficionados there is news from the Royal Academy in Piccadilly, whilst admirers of the Celtic fringe may be tempted by a new project showcasing the spiritual heritage of Wales; three pilgrimages to Bardsey Island were said to equal one pilgrimage to Rome.

Meanwhile I try to keep abreast of some international news for you. Only the other day the Holy Father spoke at his midday Angelus of the continuing and desperate plight of the population of Syria, displaced in vast quantity by conflict, impoverished and now ravaged by Covid-19. Please do remember particularly the Christians of that land whose religious roots are so ancient and also those of Iraq who were recently pleased to host Pope Francis, as this edition reports. Fr James Campbell SJ takes a long look at the long-term international policies of the People's Republic of China, another country where Christians cannot confidently predict their freedom to practise the Faith

Here in Clergy House we have not been deprived of the sound of children playing, as St Vincent de Paul School stayed in session through the lockdown providing for key workers' children as well as offering remote learning for the children studying at home. Now the Cathedral Choir School boys are back and there scarcely seems to be an hour when one or other group is not out on break time. I have given in the Diary details of the music to be sung at Easter, but it is difficult to know exactly what will be possible in the weeks after, so please bear with us as the Music Department works to offer all that it can in the Cathedral within the continuing restrictions.

The Chaplains thank you for your faithfulness and support and assure you of their prayers as we celebrate the renewed hope which is a fruit of the Resurrection of Our Lord.

Fr John Scott

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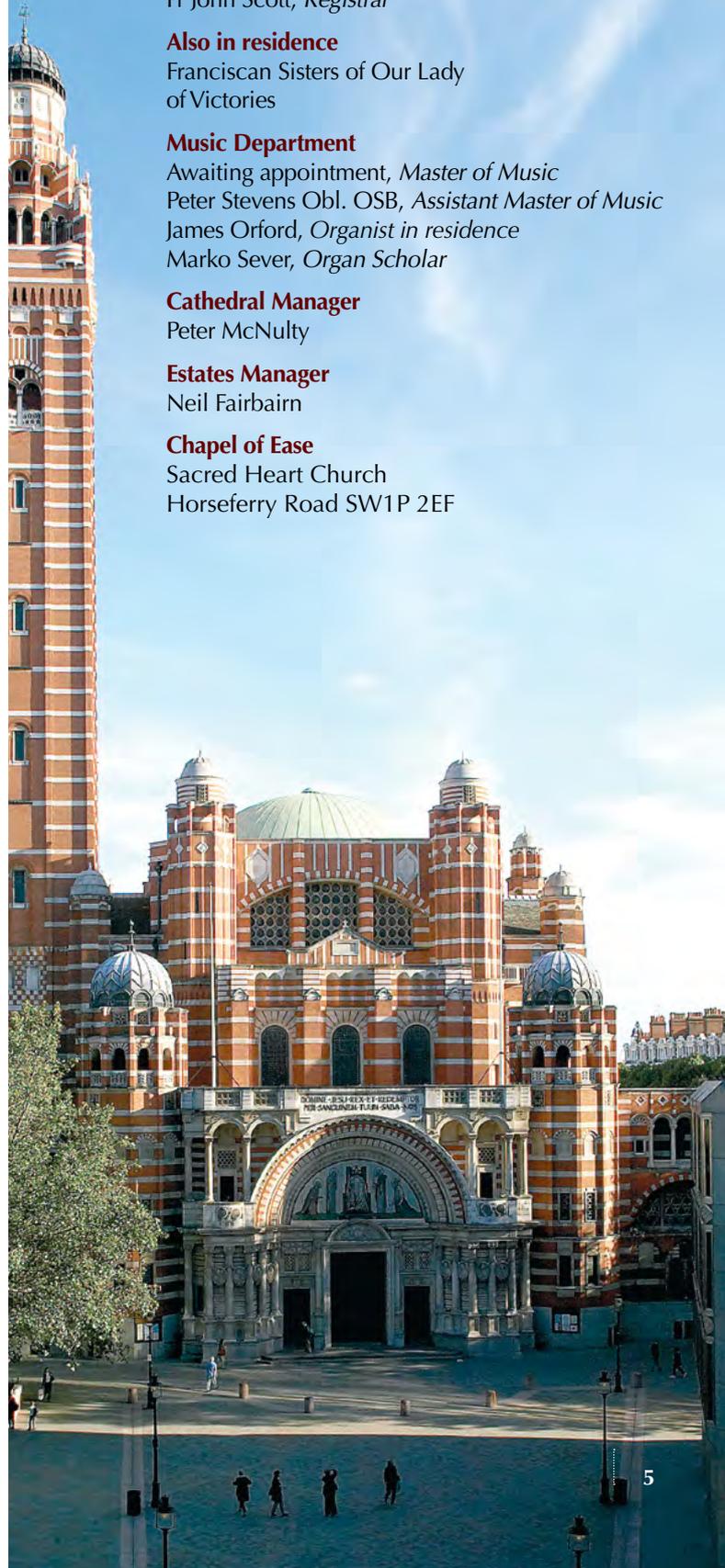
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Two Plagues, Two Saints

Christopher Howse

John Henry Newman, now a saint, set out from his home in the middle of Birmingham to look after the people of Bilston caught in the outbreak of cholera in September 1849. It was only 10 or 12 miles away from the poor neighbourhood where Newman had set up the first house of Oratorians earlier that year, but there was much anxiety at his departure. ‘Everyone was crying as if we were going to be killed,’ he wrote in a letter a few days later.

There was no cure for cholera. It struck unpredictably and suddenly. Louisa Caswall, the wife of Newman’s friend, the poet Edward Caswall, died after just 14 hours’ sickness while they were staying at the healthy seaside town of Torquay. Bilston, though, was not a healthy spot, but a poor, insanitary town at the heart of the industrial Midlands, and we now know that cholera is spread by dirty water.

Newman, then 48, had gone with another priest of the Oratory, Ambrose St John, 34, to take the sacraments to sick Catholics at Bilston and minister to the dying. They were needed because two Catholic priests there had been overcome by exhaustion and sickness in their task.

‘The sight of the sick in the hospitals was terrible,’ Newman wrote in a letter to his sister Jemima. At night, the priests would be called out, he explained, three or four times, having then to walk four, perhaps, or even seven miles to attend the seriously ill. One of the parish priests, Fr John Sherlock, had even carried the sick to hospital on his back. The people of Bilston remembered with gratitude the way that Catholic priests had ministered to them in 1832 during an earlier outbreak of cholera. ‘They say that two thirds of the population would become Catholics if they had priests to take care of them,’ Newman wrote just after his time there.

It was not his ordinary vocation. He had, it is true, become involved with the aid and education of the poor in Birmingham, as he had been in previous years in poor parts of



Statue of Cardinal Newman for Oriel College, Oxford by Henry Alfred Pegram

Oxford, St Clement’s and Littlemore. But his main calling was as a writer. Nor was he in good health himself in September 1849, having been laid low with a respiratory virus that made him deaf for three weeks. But, though his brother Oratorians feared he would lose his life, he had to go to Bilston ‘for charity’, he wrote in a letter. The community of Oratorians in London imitated this heroic act of charity. They helped look after poor people at East Farleigh in Kent who had gone down into the country from London to pick hops. This traditional seasonal labour usually had the air of a holiday, but then cholera struck.

Frederick William Faber, head of the London Oratory, went down to East Farleigh, with a fresh supply of oils for anointing the sick, and two other Oratorians were with him. They knew of the emergency there through the Church of England vicar at East Farleigh, Henry Wilberforce, a son of William Wilberforce the great campaigner against slavery.

Newman had tutored Henry Wilberforce at Oriel College, Oxford, 20 years earlier. Now, in 1849, he was acutely aware that Wilberforce was on the brink of becoming a Catholic but was undecided while in grave danger of death from cholera. Even while he was about to go to Bilston, and in the days afterwards, Newman wrote repeatedly to Wilberforce: ‘Do not let any thing stand between conviction and its legitimate consequence’. Faber had told Newman of Wilberforce’s fear of catching the disease without having resolved his indecision, and Newman asked Faber in reply to be ‘very gentle’ with Wilberforce in his anxiety. As it turned out, Wilberforce did not catch cholera and the next year, with his wife, became a Catholic. No sooner had Newman set to work at Bilston, than the cholera subsided, and after a few days his place was taken by another Oratorian, while he was sent to recuperate at Cotton in Staffordshire.

Newman’s brave charity reminded me of a priest 200 years earlier, St John Southworth (1592-1654), whose body is venerated here in the Cathedral’s Chapel of St George and

the English Martyrs. He worked in the City of London and Westminster during the outbreak of bubonic plague in 1636, which was estimated to have killed 12,000, compared with the famous plague of 1665 that killed 68,000 in London.

Southworth found that, without paid work, and isolated in houses where others had died, many families had no food to eat. He brought them money collected from an appeal to the nation's Catholics and at the same time the sacraments of the Eucharist, Penance and the Anointing of the Sick. He worked in co-operation with Fr Henry Morse, a trusted Jesuit missionary.

Things were hard enough with plague and poverty, but Southworth was also pursued by enemies who wanted him to be prosecuted for acting as a Catholic priest, which had been made illegal under Queen Elizabeth in the previous century.

Again and again, Southworth was imprisoned, in the Clink on the South Bank of the Thames, and in the Gatehouse at Westminster. He was freed more than once through the intercession of Henrietta Maria, wife of King Charles I, and continued his work. Henry Morse caught the plague but recovered, only to be executed for being a priest in 1645. Southworth was hanged, drawn and quartered after admitting his priesthood in 1654. They were both canonised in 1970.



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St John Southworth in St George's Chapel

As with John Southworth, John Henry Newman met hostility from many figures in power who regarded Catholicism as a perversion of the Protestant religion established in England. In 1850 the restoration of Catholic bishops to territorial sees in England was labelled as a Papal Aggression. In 1850, the cholera of 1849 was forgotten, just as the plague of 1636 was forgotten in the English Civil War. Yet St John Henry Newman and St John Southworth became saints because they exercised God's charity in sickness or in health.

Christopher Howse is an assistant editor of The Daily Telegraph.

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Could Christianity have reached Britain in

Dr Michael Straiton KCSG

Dr Straiton considers the spread of the Church in the early centuries as it grew alongside the Roman Empire.

The short answer is that most historians would say 'No' as there is no evidence, but Christianity appeared elsewhere at that time and it is intriguing to consider that it could have arrived in Britain in the 1st century AD as well. Roads and sea lanes throughout the Roman Empire had been well developed by then, making travel fast and safe.



St Peter preaching, by Masolino da Panicale

In AD 33 Jews had flocked from their homes across the Roman Empire to celebrate the agricultural festival of Shavuot, the Day of Pentecost, 50 days after Passover, in the Great Temple of Jerusalem. At this time, in fulfilment of the promises of Christ, the Holy Spirit descended on the Apostles and others in the Upper Room in Jerusalem and instilled them with supernatural zeal and courage. While they were there, Peter delivered his first address to the crowds, preaching the life-giving Gospel of Jesus Christ; he told them: *'Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit'*. About 3,000 Jews converted,

we are told, and accepted baptism. This is celebrated as the birthday of the Catholic Church and the start of her universal mission to the world; the Apostles left the Upper Room to begin their work.

Trade routes had long been created across the Roman Empire and beyond. The route of the earliest missions from Jerusalem had followed the path of Phoenician colonisation and the tin trade as described by Didorus Siculus, a Greek historian who flourished in the 1st century BC. Bronze was widely used throughout Europe; it was mined as cassiterite, the tin ore that, being smelted with molten copper, produces the alloy bronze and was in great demand. Major sources of tin ore were Devon, Cornwall and also Brittany. Suggestions of Jewish trading-posts in the south-west of Britain arise from the discovery of an ancient smelting furnace near Marazion and the name could mean 'Sight of Zion'. The nearby village of Menheniot could have come from two Hebrew words *min oniyot* which mean 'from ships'. After the Jewish Revolt in AD 70, some Jewish slaves are likely to have been transferred to Britain to work in the tin mines. Jewish soldiers in the Roman Army also served in Britain.

In Cyprus, Crete, and Sicily we see Phoenician colonies where the Jews and Phoenicians and their descendants had been working together for centuries. These have been singled out as the initial outposts of Christian effort. In tradition, the more distant trading ports or colonies – at Marseilles, in Sardinia, Spain and in Cornwall – traces may be found of Hebrew missionary effort long before actual recorded history. It was during this time that Christianity appeared in Marseilles, as evidenced by the catacombs above the harbour and records of Roman martyrs. According to Provençal tradition, Mary Magdalen evangelised Marseilles with her brother Lazarus.

Christianity soon discovered that the new Faith was disliked by Roman authorities who were keen to maintain the *status quo* by preserving the integrity of the Roman pantheon of gods that helped to maintain the stability of the State. **Julius Caesar** had invaded Britain in 55 and 54 BC, but marched as far as London and then retired home. As Dictator he became too powerful for the liking of the Senate and was assassinated on the Ides of March – 15 March 44 BC. He was succeeded by his great-nephew **Octavian**, who ruled from 27 BC to 14 AD. He was careful not to make his predecessor's mistake in making himself too explicitly powerful. Greatly enlarging the Empire, he was declared Augustus and the first Emperor. When he died, he was declared a god and joined the Roman pantheon. Soon the following Emperors also declared themselves 'gods' and required equal devotion. Their images were on all the coins and pictures of them were placed on an altar when the public could be required to sprinkle a pinch of incense as an offering to affirm their devotion.

The next to rule was **Tiberius** (14-37 AD), the adopted son of Augustus, who established the concept of ruler as god, although his erratic behaviour was unpopular with the citizenry. Gaius Caesar nicknamed **Caligula** - 'soldier's little boot' – followed and achieved feats of waste and carnage during his four-year reign (37-41 AD) unmatched even by his infamous nephew Nero. Caligula commanded that he be worshipped as a god, and temples were to be built in his name. Trouble for Christians soon arose, since they could not conform to the Empire's religion as they worshipped the One God, Father, Son and Holy Spirit. Although some Christians were killed during Caligula's reign, Christianity was still regarded as a sect of Judaism, which was a legally recognised religion.

At the beginning of the 1st century much of Britain was ruled by Cunobelinus, king of the Catuvellani,

the 1st century AD ?

a tribe with its centre at Colchester. In 39 AD there was a row between the king and his son Adminius, who fled to the court of Caligula. The Emperor saw this as a triumph and determined to invade Britain. He assembled an army on the shore to invade Britain but they refused, so he ordered them to collect seashells as 'spoils taken from Neptune'. In the year 41, Caligula was stabbed to death at the age of 28 by a centurion in the Praetorian Guard (the first, but far from the last emperor to be assassinated), and his uncle **Claudius** (reigned 41-54 AD) was acclaimed the new emperor by the army. The Roman historian Tacitus was particularly interested in this conflict as his father-in-law, Agricola, was a military tribune under Suetonius Paulinus and would almost certainly have given him an eye-witness account of the episode. He wrote that there were crowds of Christians in Rome at that time.



The Emperor Nero, not at all a friend to Christians, by Antonio Tempesta

In 64 AD the Great Fire of Rome destroyed much of the city when only four of its 14 districts survived destruction. The rumour circulated that the Emperor **Nero** (reigned 54-68) was to blame, using the fire as 'land clearance' to enlarge his Golden

House with its extensive gardens. He shrugged this off, diverting the blame to the Christians and subjecting them to great slaughter and barbarity for the amusement of the populace. Nero subsequently committed suicide and a period of instability followed with the Year of the Four Emperors, when four ruled in succession during 69 AD: **Galba, Otho, Vitellius and Vespasian**.

Vespasian (reigned 69-79), arrived as Emperor with renown from his military success during the invasion of Britain in 43 AD, and from subjugating Judaea during the Jewish Rebellion of 66 AD. He built the Roman Colosseum on the site of the lake in Nero's garden. After his death in 79, he was succeeded by his son **Titus** (reigned 79-81), thus becoming the first Roman emperor to be directly succeeded by his own natural son and thereby establishing the Flavian dynasty. **St Flavia Domitilla**, a granddaughter of Vespasian, took pity on those who were martyred in droves at the time and provided land for their burial. This became the Catacomb of Domitilla near the *Via Appia Antica* outside Rome, the oldest burial-place of Christians anywhere. This illustrates

how rapidly the religion of the poor and humble made its way into the highest classes of Roman society.

Around 200 AD, at the time of a revolt in the north of Britain, the Carthaginian theologian Tertullian included Britain in a list of places reached by Christianity in his work *Adversus Judaeos*. The early Greek theologian Origen (c. 184 – 254) also wrote that 'the power of the Saviour is felt even among those who are divided from our world, in Britain'. Of course, the first martyrs recorded in Britain were St Alban of the Roman city of Verulamium and Aaron and Julius at the military fortress at Caerleon in Wales. The date of their executions was probably in the phase of anti-Christian agitation that broke out in the Empire between 249 and 251 under **Decius**, and then between 257 and 259 under **Valerian**.

The question was famously asked: 'What did the Romans ever do for us?' The answer has to be that the Roman Empire provided the infrastructure and access that enabled the Church, despite intermittent persecution, to spread and flourish, even as far as this land.



An anonymous 1801 watercolour view of St Albans, site of the death of the English protomartyr, from Gorhambury

Exhibitions to Anticipate

The Royal Academy on Piccadilly intends to reopen on Tuesday 18 May, pending government confirmation that ‘Step 3’ of the roadmap will proceed as planned. Following the national lockdown and temporary closure of the Royal Academy due to the coronavirus (COVID-19) pandemic, the exhibition programme for the remainder of 2021 has changed. Upon reopening, the Royal Academy intends to open David Hockney: The Arrival of Spring, Normandy, 2020 in the Main Galleries on 23 May 2021; reschedule the Summer Exhibition 2021 for autumn with a planned start in September 2021; and open Late Constable in October 2021.

David Hockney: The Arrival of Spring, Normandy, 2020
Comprises a new body of work created by David Hockney RA during a period of intense activity at his home in Normandy, charting the unfolding and progression of spring. The period in which these works were made coincided with the beginning of the coronavirus pandemic, when Hockney, along with the rest of Europe and much of the world, was in a state of lockdown. Faced with an unprecedented and disconcerting period, his focus on the emergence of spring instead celebrates the natural world and urges people, as he does himself in one of his frequently used phrases, to ‘love life’. This will be the first time the works will be exhibited, opening exactly a year after they were made. Due to the revised exhibition scheduling, this exhibition will be shown in the Main Galleries from 23 May until 1 August, and then reinstalled in The Gabrielle Jungels-Winkler Galleries from 8 August until 26 September. The exhibition will include the same works in both locations.

Summer Exhibition 2021 (Main Galleries 22 September – 2 January 2022), the world’s largest open submission contemporary art show, is now in its 253rd year. It provides a unique platform for emerging and established artists to showcase their works to an international audience, comprising a range of media from painting, printmaking and photography, to sculpture, architecture and film. It has been held each year without interruption since 1769. Around 1,200 works will go on display, the majority of which will be for sale, offering visitors an opportunity to purchase

original work. Funds raised support the exhibiting artists, the postgraduate students studying in the RA Schools and the not-for-profit work of the Royal Academy.

Late Constable (The Gabrielle Jungels-Winkler Galleries 30 October – 13 February 2022), an exhibition on the late work of John Constable (1776-1837). Its point of departure is the last of Constable’s celebrated six-foot Suffolk canal scenes, *The Leaping Horse*, one of the highlights of the RA’s collection, first exhibited in 1825. It is in this painting that Constable first departs from the notion of topographical accuracy which had been a hallmark of his work until that date. Distinguished by its rich technical vocabulary, the artist’s late work, though often conservative in subject matter, becomes increasingly expressive in style. The exhibition will explore Constable’s late career, from 1825 until his unexpected death in 1837, through his paintings and oil sketches as well as watercolours, drawings and prints. It will be arranged in chronological order exploring the extensive cross-fertilisation of his ideas between different media.

Exhibition Postponement – Jock MacFadyen RA: Tourist without a Guidebook (previously announced in *Oremus*) – postponed until 2022. New dates to be announced in due course.

RA Opening hours: Tuesdays – Sundays, 10am – 6pm. Advance booking is essential for everyone, including Friends of the RA. All visitors must have a pre-booked ticket to enter the building. For ticket information and booking details please visit: www.royalacademy.org.uk.

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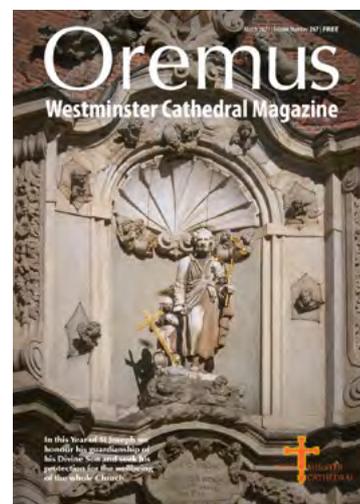
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With a Father's Heart

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 has been published over the three previous editions of Oremus and is here concluded.

When fathers refuse to live the lives of their children for them, new and unexpected vistas open up. Every child is the bearer of a unique mystery that can only be brought to light with the help of a father who respects that child's freedom. A father who realizes that he is most a father and educator at the point when he becomes 'useless', when he sees that his child has become independent and can walk the paths of life unaccompanied. When he becomes like Joseph, who always knew that his child was not his own, but had merely been entrusted to his care. In the end, this is what Jesus would have us understand when he says: 'Call no man your father on earth, for you have one Father, who is in heaven' (Mt 23:9). In every exercise of our fatherhood, we should always keep in mind that it has nothing to do with possession, but is rather a 'sign' pointing to a greater fatherhood. In a way, we are all like Joseph: a shadow of the heavenly Father, who 'makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust' (Mt 5:45). And a shadow that follows his Son.

'Get up, take the child and his mother' (Mt 2:13), God told St Joseph. The aim of this Apostolic Letter is to increase our love for this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal. Indeed, the proper mission of the saints is not only to obtain miracles and graces, but to intercede for us before God, like Abraham and Moses, and like Jesus, the 'one mediator' (1 Tim 2:5), who is our 'advocate' with the Father (1 Jn 2:1) and who 'always lives to make intercession for [us]' (Heb 7:25; cf. Rom 8:34).

The saints help all the faithful 'to strive for the holiness and the perfection of their particular state of life'. Their lives are concrete proof that it is possible to put the Gospel into practice. Jesus told us: 'Learn from me, for I am gentle and lowly in heart' (Mt 11:29). The lives of the saints, too, are examples to be imitated. St Paul explicitly says this: 'Be imitators of me!' (1 Cor 4:16). By his eloquent silence, St Joseph says the same. Before the example of so many holy men and women, St Augustine asked himself: 'What they could do, can you not also do?' And so he drew closer to his definitive conversion, when he could exclaim: 'Late have I loved you, Beauty ever ancient, ever new!' We need only ask St Joseph for the grace of graces: our conversion.

*Let us now make our prayer to him:
Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.*

*Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy and courage,
and defend us from every evil. Amen.*

Given in Rome, at St John Lateran, on 8 December, Solemnity of the Immaculate Conception of the Blessed Virgin Mary, in the year 2020, the eighth of my Pontificate.



This is an unusual image: the border of flowers and the decorated pilasters resemble a scene in an illuminated manuscript. The idea of showing the domestic life of the Holy family is not new – Dürer's 'Sojourn of the Holy Family in Egypt' from the Life of Virgin of 1511, has the Virgin spinning and Joseph at his carpentry. In this painting the Virgin in weaving on a small loom resting on her lap. On the other hand it is unusual to see Joseph holding the sleeping Christ Child. The cult of Joseph the loving father is common during the Counter Reformation, but not at this date. This anonymous painting would seem to be in a German style and to date from the early 16th century; it is difficult to place it more precisely.

Support for an Ancient Christian Community

Aid to the Church in Need

Pope Francis' recent historic trip to Iraq has given the country's suffering Christians – who survived genocide at the hands of Daesh/ISIS – a huge boost in confidence, according to a charity director, who was there to witness the visit. Regina Lynch, ACN Director of Projects, travelled on the papal plane as the representative of the Assembly of Organisations for Aid to the Eastern Churches (ROACO).

She reported that: 'As soon as the helicopter landed in Qaraqosh, a Christian town in the Nineveh Plains, where they were forced to flee Daesh, the people went mad. They were singing, and dancing. The Dominican Sisters were on the roof of the church dancing. They were so happy and delighted to have the Holy Father there. It's hard to put into words how happy the people there were. The bishops were delighted, with the priests and the Sisters too'.

While in Qaraqosh, Pope Francis prayed the Angelus at the Al-Tahira Church – desecrated by Daesh – an iconic building whose repair was part-funded by an ACN(UK) grant. During the whole visit he reminded the Christians that they have the support of the entire Church. 'His words to the Christians throughout the whole visit were so warm; he recognised their suffering and was very encouraging. He talked about them being a mustard seed - even though they are small in number, much good can come from them. He told the young people, don't stop dreaming, don't lose hope.'

A fruit of the visit was also that Iraqis became more aware of the ancient roots of the Christian community in the country. Ms Lynch said: 'Even before the trip, there was an awareness suddenly among the ordinary Iraqi population that these Christians didn't come from the West, they didn't come with the Crusaders. They have lived there for centuries and their roots are there. Already, the

awareness of the people in Iraq, of who we are, of who the Christians are, is increasing'.

The Holy Father highlighted how Christians should work for peace while demanding equal treatment. He said: 'Blessed are the peacemakers, blessed are the persecuted. From your faith, you can be the peacemakers. You have a role to play.' At the same time, he did not hesitate to underline that they have been persecuted, demanding full citizenship for the Christians, so that they are not treated differently. He underlined that everyone has the right to freedom of conscience and to freedom of religion."

Iraq is a priority country for ACN, with the charity providing help – emergency aid, repairs to houses and church buildings, and medical assistance and other urgent support during the Covid-19 pandemic. An example of what the Church has had to face through the recent years of persecution is in the work of Archbishop Najeeb Michael of Mosul, who oversaw the evacuation of Christians to Iraqi Kurdistan and also succeeded in safeguarding historic manuscripts dating from the 13th to the 19th century – after Daesh took Mosul



Archbishop Najeeb Michael of Mosul

in June 2014. The Chaldean Archbishop, described the importance of preserving the Church's heritage: 'Just before ISIS came and occupied our land, our monastery, I felt that something will happen very dangerous against us. That's why I decided to put all these collections in the big truck and take them out of the Nineveh Valley and Mosul and put them here in Erbil, Kurdistan. It's very important to us to save our heritage and to keep it safe for future generations. The Christian community here in Iraq is not a new community. It's very old, almost 2,000 years old. We have many grammars and many dictionaries dating from the 12th to 13th century, in Aramaic especially, the language of Jesus Christ – it's our mother tongue – and we are proud to keep them'.



Mosul, seat of the Archbishop's see, in need of reconstruction

On the Road from Beijing

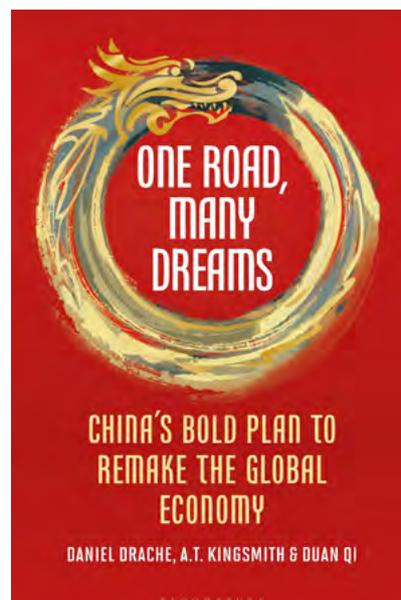
Fr James Campbell SJ

Divided into two parts, this book uncovers the extent and depth of China's reach into nation states across the globe. Part One looks at its deep pockets through its infrastructure deals and complex banking system, whilst Part Two considers China's soft power, pragmatism and the major players in its endeavour. The new initiative was inaugurated a few years ago and was called The New Silk Road and also One Belt, One Road (OBOR) or the Belt and Road Initiative (BRI). China's intention was to forge links with other countries around the world by means of infrastructure building, such as railways, roads, ports, factories and suchlike.

Of course, such initiatives were not without other motives such as increased political and economic influence in those countries which now comprise some 80+ participants. The authors claim that China's policy poses a major challenge to the current global structure, a challenge or a threat depending on one's point of view. What is new, however, is that China's goals for expansion are successful without the need to resort to force, military threat or conquest. It seems that its soft power is enough to gain traction worldwide. Some have called this a form of neo-colonialism while other perceive it as creative and participatory rather than requiring the direct dependency of former colonial governments.

The book is meant for the general reader and uses concrete examples to illustrate its points. Instances of China's infiltration into continents abound. For example, it uses BRI in Africa where it has built the administrative headquarters of the 54-member African Union in Addis Ababa, named after Nelson Mandela. It also built the Addis Ababa - Djibouti railway which is 472 miles long and provided landlocked Ethiopia with a port on the Horn of Africa. Other projects in that city are the result of billion dollar investments in construction, mass transportation and urban development. The EU, India, Pakistan, Indonesia, Sri Lanka, the Philippines and many other places now play host to this incursion from the East. In the first five years of the BRI, China built almost 200 hydroelectric dams across the world, 41 gas and oil pipelines, and 203 railway lines, roads and bridges in Africa and South and Central Asia. It has also invested in green energy, public health, information technology, a digital city, and range of ocean-going ports.

China's interests are not merely material, since each investment also includes the eradication of poverty, development of communities, regional economic integration and its own security interests. In the wake of all this investment wake, too, there are high levels of debt for many poor countries, thus giving China major ownership rights in foreign territories. There can be no doubt that Beijing's emergence and ascendancy in its global reach is destined to continue and consolidate China's position on



the world stage. So far this has been peaceful enough, but the recent clampdowns on pro-democracy activists in Hong Kong do not bode well for the future as China now seems keen to impose its values and systems in the countries in which it is currently influencing.

Fr James Campbell SJ is currently the Chief Librarian and Senior Lecturer in Canon Law at Hekima University College, Nairobi and was formerly Parish Priest at Farm Street.



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Fr Ignatius Spencer, aristocrat turned ardent Passionist



George Spencer, in religion Fr Ignatius of St Paul, Passionist

Fr Gerard Skinner

On 20 February Pope Francis declared that the 19th century Passionist priest, Fr Ignatius Spencer, would henceforth be known as the Venerable Ignatius Spencer, a step towards the canonization of this distant relative of Diana, Princess of Wales, and of Sir Winston Churchill. Spencer was born in London and was a frequent visitor to the capital throughout his life, visiting family at Spencer House, his sister, the governess of the royal children, at Buckingham Palace and Prime Ministers at Downing Street, and others living in the city. During his visits he would also visit the churches of London, such as Moorfields, Warwick Street, Spanish Place and the Oratory, and he was instrumental in the foundation of the Passionist community and church at Highgate. From 1851-57 he was Superior of the community at The Hyde, near Hendon, and, for some of this time, looked after the mission in Barnet. Spencer also gave missions in the diocese including such areas as Westminster, Somers Town, Commercial Road and Blandford Square to name but a few.

By the time of George Spencer's birth on 21 December 1799 at Admiralty House, London (Ignatius becoming his religious name in latter years), the Spencers were one of the most prominent families in British society. Having been baptised as a member of the Church of England, George Spencer's earliest years were spent between the family's great houses of Althorp in Northamptonshire, Spencer House on the edge of Green Park in London and a villa in Wimbledon. He was educated at Eton College before being sent to study with a private tutor, continuing his education at Trinity College, Cambridge.

From an early age Spencer felt called to ministry in the Church of England, finally being ordained as an Anglican priest in 1824. In the parish of the family estate at Althorp he was tireless in his ministering to the spiritual and physical needs of his parishioners. 'His great charity to the poor and wandering beggars was unbounded', wrote a parishioner. 'At times he gave them all the money he had, and stripped himself of his clothes to give them to the distressed.' Having become increasingly restless as to his Christian beliefs, Spencer's quest for truth finally came to a head, thanks to his meeting the 21-year-old Ambrose Phillippus de Lisle. On 30

January 1830 Spencer was received into the Catholic Church and was sent to the English College, Rome for two years of studies, being ordained a priest on 26 May 1832.

Spencer was sent to the mission in West Bromwich, where he lived an ascetic life. A convert of Spencer's from this time recalled that: 'his sublime instructions taught me how to pray for the grace of God to guide me to his true Church. He was ever persecuted and nobly overcame his enemies. I remember one morning when he was going to visit the poor and sick, he had to pass a boys' school, at Hill Top. They used to hoot after him low names but, seeing he did not take any notice, they came into the road and threw mud and stones at him: he took no notice. Then they took hold of his coat and ripped it up the back. He did not mind but went on all day as usual, through Oldbury, Tipton Dudley, and Hill Top, visiting his poor people. He used to leave home every morning, and fill his pockets with wine and food for the poor sick, and return home about six in the evening, without taking any refreshment all day, though he might have walked 20 miles in the heat of the summer. One winter's day he gave all his clothes away to the poor, except those that he had on, money was soon given

away.' Others recalled how Spencer 'visited the sick constantly' and, should someone come to his church whom he did not recognize, 'he would find them out at their own houses', the writer reflecting that: 'I believe that he brought many that way into the Church.'

In 1838 Spencer initiated a campaign of prayer for the conversion of England, a theme about which he was to preach passionately for the rest of his life and a mission that Pope Leo XIII was to recall over 30 years after Spencer's death. He encouraged members of the Church of England, such as John Henry Newman (in 1840), to join in the prayer campaign, seeking unity in the truth of Christ. Spencer is considered by many as the pioneer of ecumenical prayer. Most of all, he sought to enlist the prayers of the Irish for England, touring around Ireland preaching of the value of the prayers of a people that felt persecuted for their oppressors. Another distinctive aspect of Spencer's spirituality was thanksgiving; 'he always came and went rejoicing and thanking God and trying to make others do so, too', wrote one friend. Throughout his many letters of spiritual direction and amongst his brother priests, this was clearly a note of Spencer's spirituality that grew ever stronger as his life progressed.



Althorp House, the Spencer family seat in Northamptonshire

© Daderot

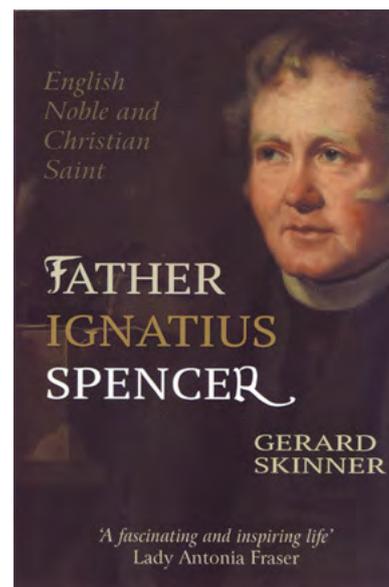
In 1839 he was sent to become a member of staff at Oscott College, his bishop hoping that those in Spencer's charge would become imbued with his missionary zeal. It was noted at this time that: 'though it cost him much, he always obeyed, and used to pray that Heaven would direct his superiors, whose direction he never refused to obey ... he never wished for anything but the will of God, and waited patiently for its accomplishment.' Early during his time in Rome, Spencer had met Bl Dominic Barberi. The two had become friends and Spencer had assisted in bringing the Passionists to England. He finally found his ultimate spiritual home by joining the Passionists on 21 December 1846, his 47th birthday. As he began his novitiate at Aston Hall, Stone, he took the name of Ignatius of St Paul, being professed at the hands of Bl Dominic on 6 January 1848. During his novitiate he fell so gravely ill of fever, due to his work amongst the sick Irish people in the local workhouse, that he was allowed to make his religious profession provisionally, as he was thought to have been in danger of death.

For the final 16 years of his life, Spencer dedicated himself to the Passionists' great work of giving

missions, this practice being rooted in hours of meditation upon the Passion of Christ and vigils of prayer in the early hours of the morning. In order to be able to visit more towns, he developed a system of giving 'Little Missions' – visits to a parish of just three days, during which he not infrequently was to be found in the confessional for up to 12 hours each day. He gave missions throughout England, Ireland and Scotland, whilst also fulfilling various roles or responsibilities within his Passionist Congregation. Whilst continuing to encourage prayers for the unity of the Church, Spencer spoke often of the necessity of the sanctification of the laity, knowing that this would be a great witness of the faith of the Church and was instrumental in introducing the SVP to Britain. During the last years of his life he assisted in the foundation of the congregation known as the Sisters of the Cross and Passion (now present in this diocese in the Servite parish in Fulham Road and in Islington).

Spencer died suddenly on 1 October 1864. In a biography published within two years of his death, the author, a confrère of Spencer, asserted that: 'all revered [him] as a saint, and every day of his

religious life increased the estimation in which he was held by his own brethren.' The biographer continued by pointing out that the particular value of this statement lies precisely in the fact that: 'it is the private life of most men which lowers them in the eyes of those who have the opportunity of observing them'. 'He Christianized everything; and did so with such grace'.



Fr Gerard Skinner is the author of Father Ignatius Spencer – English Noble and Christian Saint published by Gracewing.

Green Glory – Rare Porphyry from Greece

Patrick Rogers

‘As you go down to the sea towards Gythium you come to a village called Croceae and a quarry. It is not a continuous stretch of rock, but the stones they dig out are shaped like those from a river; they are hard to work, but when worked sanctuaries of the gods might be adorned with them.’

Thus wrote Pausanias in his travel guide to Greece of the 2nd century AD. The stone has been describing as green porphyry, *Lapis Lacedaemonius* to the Romans. It is an igneous (volcanic) rock consisting of olive green feldspar speckled with lighter green crystals of the same material - polygonal, cross or star-shaped. The Romans opened the quarry under the Emperor Augustus at about the time of the birth of Christ, and the marble from it, together with purple porphyry from Egypt, was later listed as the most expensive in Rome (the Emperor Diocletian’s Edict of Maximum Price of 301 AD), being priced at 250 denarii (£25) a cubic foot. But long before the Romans, the Greeks were using it to contain libations to the gods, as shown by the recovery of a spouted bowl and a vase-shaped *rhyton* (a roughly conical container) from 14th century BC Mycenae, and unworked blocks of the marble from a workshop in Knossos, Crete.



A broken boulder of green porphyry on the Hill of Psephi

Boulders of the marble can be seen today emerging from the soil between the villages of Alai Bey (now Faros) and Stephanía in Laconia, beside the road from ancient Croceae to the sea north-east of Gythion. The main quarry was on a hill named Psephi, which overlooks the road about half-way between the two villages. On the summit stands a ruined Turkish watch-tower with views across the plain towards the distant sea. The tower, said locally to have been destroyed by the Americans during the Second World War, is concealed from the road by olive trees and is itself overgrown by bushes and wild flowers. Around it, and on the southern and western slopes below, lie boulders and fragments of green porphyry, many of them now a speckled rusty brown colour as a result of centuries of exposure to the elements.

Because blocks of more than a few feet in size were rare, the Romans used the marble almost entirely in small pieces, often in combination with purple porphyry, to produce colourful *opus alexandrinum* or *opus sectile* patterns for inlaid pavements, baths and fountains. It was subsequently widely used by the Byzantines - in the churches of *Santa Sophia* in Istanbul and *San Vitale* in Ravenna, for example - and was recycled by the Cosmati marble workers in Rome in the 12th and 13th centuries, again often in combination with purple porphyry, to produce decorated floors, pulpits, episcopal thrones etc. But the marble used at this time had previously been used by the Romans, for the ancient quarry in Greece was not rediscovered until 1829 when a French scientific expedition came across it, and it has never been reopened for commercial purposes.



All that remains of the quarry on the Hill of Psephi

In Westminster Cathedral panels of green porphyry, paired with the Egyptian purple variety, can be seen decorating the pulpit, made in Rome in 1902 (although remodelled in 1934). It was also used on the floor of St Joseph’s Chapel in 1939 and, rather more successfully, on that of St Paul’s Chapel in 1940. This floor, like the pulpit, is in the style of the Cosmati. The last time the marble was used in the Cathedral was in 1960, for inlaid paving (also Cosmatesque) below the statue of Our Lady of Westminster at the 13th Station of the cross. But the largest example, of unknown date, is an irregularly shaped block supporting a crucifix, on the staircase above the main entrance to Cathedral Clergy House and illustrated here.



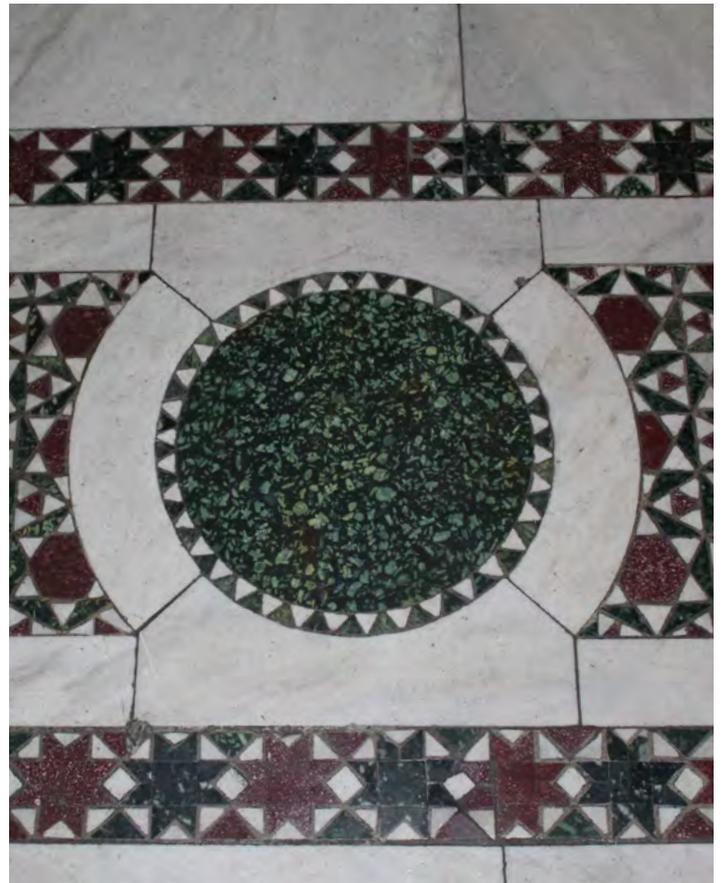
The Clergy House crucifix, watching over the staircase above the Francis Street entrance



The crucified Lord, close-up



The Cross is rooted in the green porphyry base, wherein lurks the defeated serpent



The green porphyry, used in the floor of St Paul's Chapel

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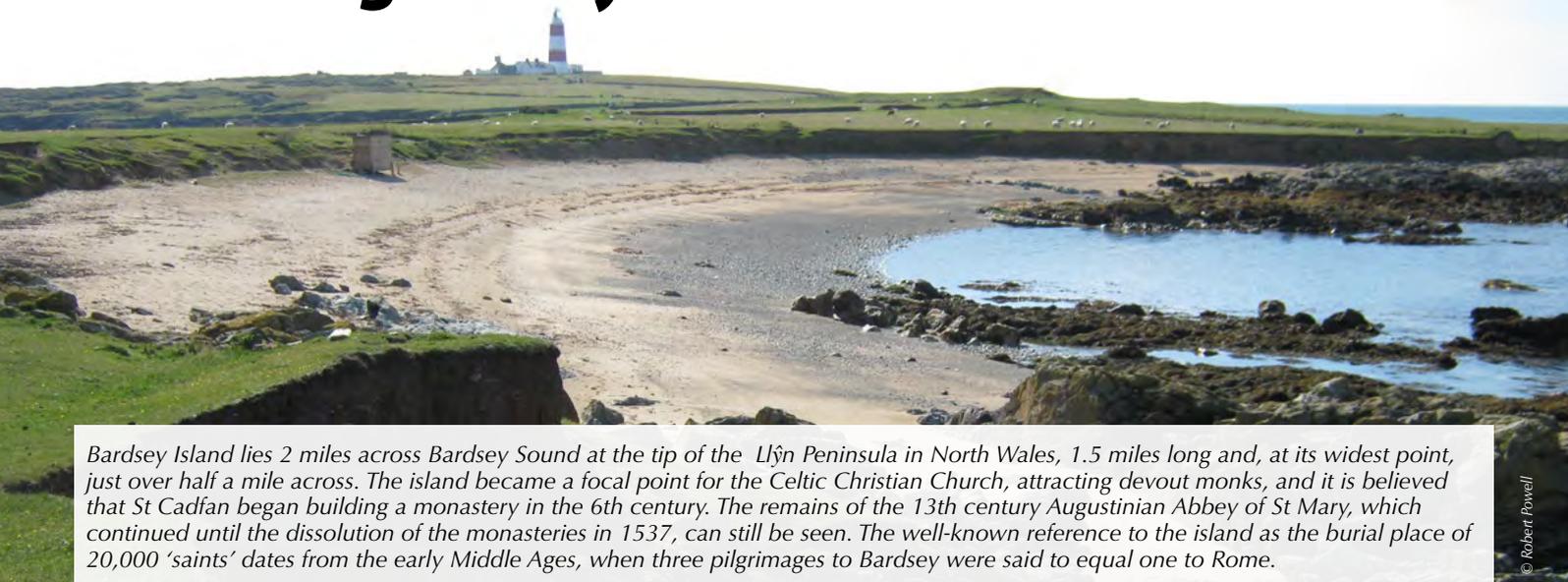






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Planning a Staycation in Sacred Wales



Bardsey Island lies 2 miles across Bardsey Sound at the tip of the Llyn Peninsula in North Wales, 1.5 miles long and, at its widest point, just over half a mile across. The island became a focal point for the Celtic Christian Church, attracting devout monks, and it is believed that St Cadfan began building a monastery in the 6th century. The remains of the 13th century Augustinian Abbey of St Mary, which continued until the dissolution of the monasteries in 1537, can still be seen. The well-known reference to the island as the burial place of 20,000 'saints' dates from the early Middle Ages, when three pilgrimages to Bardsey were said to equal one to Rome.

© Robert Powell

Historic churches and chapels are to become a key part of Wales' tourism offer, thanks to 'Exploring Sacred Wales', a new project from the National Churches Trust. Working with Visit Wales, the Church in Wales, Addoldai Cymru, Cadw and other national partners, 'Exploring Sacred Wales' sees over 500 historic places of worship in Wales featured on ExploreChurches, the UK's church tourism hub, www.explorechurches.com.

The website will showcase the fascinating history and stunning art and architecture of these buildings and sites along and around The Wales Way, a family of three national routes developed by Visit Wales – The Coastal Way, The Cambrian Way and The North Wales Way. New photography and films will form part of 'Exploring Sacred Wales', helping to shine the spotlight on some of the very finest sacred spaces in the UK. The project has received funding through the Welsh Government Rural Communities – Rural Development Programme 2014-2020, which is funded by the European Agricultural Fund for Rural Development and the Welsh Government.

'Exploring Sacred Wales' will make it easy for visitors to discover Wales' world class sacred heritage, with the ExploreChurches website providing details of opening times, special events and mapping tools to make historic churches and chapels a 'must see' on the country's tourist map. Key information will also be featured on The Wales Way website. The aim is to make sure that visiting churches and chapels becomes a natural part of family holidays, weekends away, short breaks and days out in Wales. The sacred spaces of Wales will also be marketed to the tourism trade in Britain and abroad. Are you longing to sit where the Bishops did? To be moved by the power of the chapel? To follow in the footsteps of pilgrims? Five powerful 'experiences', bookable online and themed around place and history will form part of the project, so that visitors can book and easily explore Wales' heritage at first hand.

Huw Edwards, broadcaster, journalist and Vice-President of the National Churches Trust said: 'From hill top chapels to ancient churches to medieval cathedrals, the churches and chapels of Wales are some of the most beautiful religious buildings anywhere in the world. I'm delighted that 'Exploring Sacred Wales' is making it exciting and easy to discover these sacred spaces. It's high time that the churches and chapels of Wales took their rightful place on the tourism map alongside our magnificent castles, stunning mountains and exhilarating coastline'.

Claire Walker, Chief Executive of the National Churches Trust notes that: 'For too long, the history, art and architecture of the churches and chapels of Wales has been a secret known only to a lucky few. The sacred spaces of Wales are packed with history, culture and mythology and have the power to inspire the mind and invigorate the soul. Using the power of the digital, 'Exploring Sacred Wales' will make it easy both for local people and visitors from the rest of the UK and abroad to discover and experience this living work of art. Attracting more people to visit the churches and chapels of Wales is key to ensuring their long term sustainability. The tourist pound they bring with them will also help boost the economy and support local businesses which is good news for everyone in the principality'.

Much of Wales' story is linked to its sacred places and this initiative will bring that story to life and attract more people to discover what these chapels and churches have to offer. With glorious photographs, engaging films and unique 'experiences', the invitation is to join in 'Exploring Sacred Wales'.

LINKS

Experiencing Sacred Wales – www.explorechurches.org/experiencing-sacred-wales
National Churches Trust – www.nationalchurchestrust.org/
Explore Churches – www.explorechurches.org/

CATHEDRAL HISTORY – A PICTORIAL RECORD

Entering the Cathedral on Palm Sunday, 18 March 1951

Paul Tobin

With Cardinal Bernard Griffin (Archbishop of Westminster 1944-56) recovering from a heart attack at the start of 1951 that was to keep him away from his duties for many months, the senior Auxiliary, Bishop Edward Myers, was appointed as Co-adjutor Archbishop with the titular See of Bereoea. In view of his age (75 years), he was not given the usual right of succession that would have been accorded to a Co-adjutor. Thus it fell to him and to the second Auxiliary, Bishop George Craven, to carry out the liturgical functions of Holy Week that would have normally been celebrated by the Cardinal Archbishop.

In this picture, taken outside the West Door of the Cathedral, Bishop Craven, wearing purple cope and cloth of gold mitre is seen standing outside the shut doors as just inside them two cantors stood facing the procession sang the first stanza of the hymn *Gloria Laus* (Glory and praise). The Celebrant and others outside repeated this, the cantors sang the verses following and those outside repeated *Gloria Laus*. When this hymn had finished, the Subdeacon of the Mass, who was acting as Cross bearer, knocked at the door with the shaft of the Processional Cross; it was at once opened, and the procession entered the Cathedral as the choir sang the chant *Ingrediente Domino* (The Lord entering) to the well-known setting by George Malcom (Master of Music 1947-1959). To Bishop Craven's right is the Master of Ceremonies and to his left, wearing a folded chasuble with (just visible) a diaconal stole over his left shoulder is Fr Michael Ware. Beyond, on the other side of Ashley Place (notice the street sign), can be seen the front window of the Art and Book Shop, run by the Bartlett Brothers, Aelred and Anthony, for many years.



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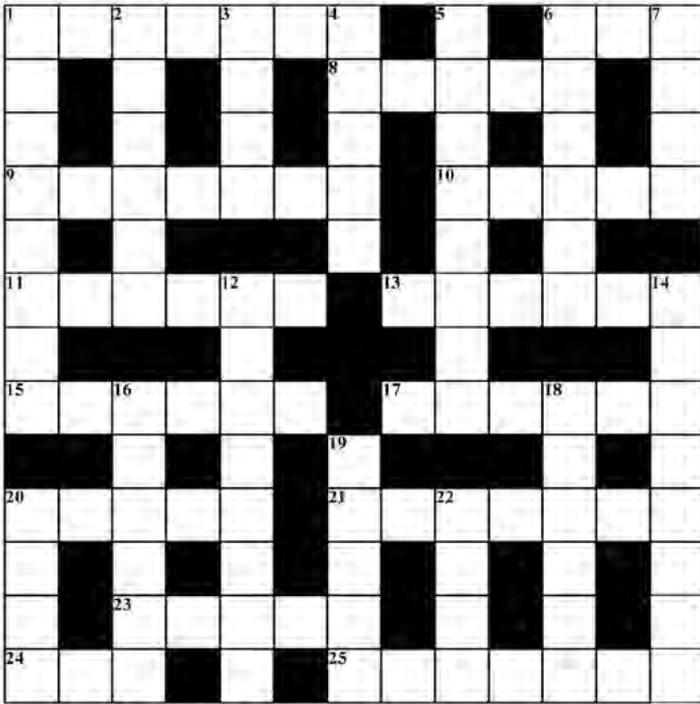
FORTHCOMING EVENTS

Wednesday 14 April: Archaeologist Martin Carver on the Anglo-Saxon treasures of Sutton Hoo, Suffolk, and the insight they offer into pagan/Christian England. Online talk on Zoom 7pm £5 payable via VMG link

Tuesday 20 April: The post-Easter Quiz via Zoom, with Fr Andrew Gallagher in the quizmaster's chair. 7pm £10 payable via VMG link.

Wednesday 5 May: Professor Sarah Foot, Regius Professor of Ecclesiastical History, Oxford. Online talk on Zoom: The Chapel of St Gregory and St Augustine – Saints of the Mission to the English. 7pm £5 payable via VMG link

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



Alan Frost February 2021 – No. 87

Clues Across

- 1 A person who is idle and a spendthrift (7)
- 6 See 15 Across
- 8 Instruments in an orchestra (5)
- 9 Implement for bringing flame to candles (7)
- 10 'The Canterbury -----', Chaucer's poetic account of fellow pilgrims' stories (5)
- 11 One of the many of the RAF who died in WW2 commemorated near the Lady Chapel (6)
- 13 See 14 Down
- 15 & 6 Across: Not really a complimentary term for a 'clever clogs!' (4-2-3)
- 17 Nature of the birthplace of Jesus in Bethlehem (6)
- 20 Get-up-and-go on the golf course? (5)
- 21 & 3 Down: What we ask the Lord to grant the deceased (7,4)
- 23 English College (seminary) in France where many Reformation Martyrs trained (5)
- 24 Language and people (largely Catholic) of Nigeria (3)
- 25 Long, usually black, garment of priest or server (7)

Clues Down

- 1 On which the Lord Chancellor sits in the Palace of Westminster (8)
- 2 Entertainer on stage or in choir (6)
- 3 See 21 Across
- 4 French river on which stand Tours [St Martin] and Orléans [St Joan of Arc] (5)
- 5 St Louis-Marie de -----, writer of the classics True Devotion to Mary and The Secret of the Rosary (8)
- 6 Institution for political 'sanctuary'? (6)
- 7 They get made and changed in Parliament (4)
- 12 Early Pope, tenth in succession to St Peter (8)
- 14 & 13 Across: Detective who draws visitors to Baker Street (8,6)
- 16 Spanish Cathedral has sacred items from Jerusalem collected by followers of the Apostles (6)
- 18 Lord -----, friend and victim of Macbeth in Shakespeare's play (6)
- 19 Revered part of body or possession of a Saint (5)
- 20 Welsh national Saint (4)
- 22 Statue in Piccadilly Circus associated with love (4)

ANSWERS

Across: 1 Wastrel 6 All 8 Oboes 9 Lighter 10 Tales 11 Airman
 13 Holmes 15 Know-it-all 17 Stable 20 Drive 21 Eternal 23 Douai
 24 Ibo 25 Cassock Down: 1 Woodsack 2 Singer 3 Rest 4 Loire
 5 Montfort 6 Asylum 7 Laws 12 Anicetus 14 Sherlock 16 Ovidio
 18 Banquo 19 Relic 20 Dewi 22 Eros

Walking to Emmaus

Patrick Coldstream

I wore the goatskin boots the legionary
 sold for two flagons of oil, my father's best.
 We walked slow, ten miles to cover, wrung dry still
 by dying shrieks, His mother's keening (yes,
 she watched it through).

The Light was out, the breeze
 of liberation dropped. He'd seemed for months
 the Real Thing: taught like an angel,
 and what they say he did for the sick kids
 in the villages ... lass dead of a fever
 up and supping her broth ... there was another
 Elijah for us!

Like hell. Vanity dead
 on a dungheap.
 On we dragged when a stranger
 asked us which was the way, 'Way where?' we said,
 'Anywhere, Heaven I guess,' he smiled,
 'like all of us'. We went together. He talked.
 He'd talk the beard off a rabbi! Prophets, he said,
 promised the Future-Leader wouldn't lead
 like other leaders led, but be a sort of
 sacrifice. Think of Jerusalem's spectacle
 that gruesome afternoon ...

The end's the strangest.
 In the Golden Vine we starved for supper. A huge
 silence fell. He broke a chunk from the loaf
 and sang out *Thanks for bread. Remember me,*
 then slipped away – disappeared I'd say. No-one
 did grace like that but Him. And Him come back
 it surely was.

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

In retrospect: from the *Cathedral Chronicle*



When this painting was on show in the Hanover Gallery about the year 1901 it attracted considerable attention and met with general approval and admiration. Critics were agreed that the handling and grouping from the point of view of dramatic unity are much superior to any similar works by modern painters. It was painted by Joseph Wencker, an Alsatian artist of distinction, born at Strasbourg about the middle of last century. He was a most devout Catholic and a painter of high repute .. This fine canvas, which can fairly be described as Wencker's masterpiece, was painted in 1899 at his country residence near Chartres. It was entitled *Venez à Moi* - 'Come unto Me all you that labour and are burdened and I will refresh you'.

The boys of the Cathedral parish schools in Great Peter Street have covered themselves with glory on the football field. The school eleven has carried off the Westminster Schools Football League Shield, having soundly beaten the twelve other schools in the League. In the course of their twelve matches they scored as many as a hundred goals! If all things may not prove as easily conquered, let us hope that their success is a portent of the grit and effort they will display in after-life.

from the April 1921 Westminster Cathedral Chronicle

The illustration on this page is a reproduction of a remarkable picture recently brought from France and hung in the Cathedral on the west wall of the south transept, that is, on the wall opposite the Lady Chapel [i.e. above where the Confessional queue now is]. It is of very large dimensions, measuring with its frame 14ft. 7in. by 11ft. 7in., and weighing four hundredweight. It was generously presented to the Cardinal Archbishop by Mrs M L Mackay.

The painting is a very striking one indeed and should be seen by all who visit the Cathedral. The brilliant light enveloping the figure of Christ as he is depicted giving Holy Communion illumines by reflection the other lifelike figures on the vast canvas. Its power lies in its vigour and wonderful realism. There is no trace of artificial exaggeration in the treatment of the figures and faces of the crowd before Our Lord; each member has well-marked character and action, and the natural emotion of all is splendidly expressed. Note particularly the children and the group bending low in reverence to kiss the ground or to reaffirm their desire and unworthiness.

Cardinal Heenan writes in his Easter message:

The impoverishment of the sung liturgy is inevitable until composers have been inspired to write music of a quality approaching that of the Latin. I have listened to many of the Masses written in the last two or three years. Almost all of them lack melody. Most choir masters at some time have tried their hand at writing musical scores – I have done so myself in my time – but writing a Mass calls for special gifts. In many of the current Masses the composers seem to have been under the impression that there is nothing more in melody than a succession of notes. I have heard some quite astonishingly tuneless Masses.

from the April 1971 Westminster Cathedral News Sheet

Almost everything about St Catherine of Siena (1347-1380, feast day 29 April) tended to extremes. One of 25 children born to her parents, she resented attempts to marry her off at the age of 16 and took to fasting, cutting her hair short and acts of charity. Five years later she had an experience referred to as her 'Mystic Marriage to Christ', although this did not lead her into enclosed religious life but to association with the Dominican Third Order. She then took to travelling and involved herself deeply in political affairs, always calling for peace between warring groups. In this area her great achievement was to persuade the Pope to return to Rome from Avignon. The strain of extreme fasting combined with all this activity led to her death at the age of 33 and the subsequent naming of her as a Doctor of the Church.

The Mystic Marriage of St Catherine



© Metropolitan Museum of Art

The Month of April

The Holy Father's Prayer Intention

Universal – Fundamental Rights

We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even democracies in crisis.

Thursday 1 April

MAUNDY THURSDAY

6.30pm Evening Mass of the Lord's Supper
Byrd – Mass for three voices
Buxtehude – Sicut modo (Membra Jesu nostri)

Friday 2 April

Fast & Abstinence

GOOD FRIDAY

10am, 12 noon, 3pm Solemn Liturgy of the Passion
Plainsong – Eripe me
Plainsong – Christus factus est
Plainsong – Crux fidelis

Saturday 3 April

10am Office of Readings
Plainsong – Responses and Lamentations

8.30pm The Easter Vigil in the Holy Night
Perosi – Missa secunda pontificalis
Gabriel – Surrexit Christus
Organ: *Tournemire* – Victimae Paschali laudes

Sunday 4 April

EASTER SUNDAY OF THE RESURRECTION

12 noon Pontifical Mass
Lotti – Mass for three voices
Couperin – Christo resurgenti
Organ: *Dupré* – Prelude and Fugue in B major (Op. 7)
4pm Solemn Vespers and Benediction
Augustinus – Magnificat primi toni
Cavalli – Regina caeli
Organ: *Widor* – Final (Symphonie VI)

Monday to Friday timetable

The Cathedral is open **9am – 6pm**
10.30am, 12.30pm, 5.30pm Mass
12noon – 12.30pm Confessions

Monday 5 April

MONDAY WITHIN THE OCTAVE OF EASTER

Tuesday 6 April

TUESDAY WITHIN THE OCTAVE OF EASTER

Wednesday 7 April

WEDNESDAY WITHIN THE OCTAVE OF EASTER

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 6pm *†
Exposition: Mon - Fri 2pm to 5pm
Confessions 12-12.30pm, 5-5.30pm; (Sat 5.30-6pm)

Sunday:

Mass: 8 and 10am, 12noon*†, 5.30*† and 7pm;
Solemn Vespers and Benediction 4pm*†; Confessions 11.30am-12noon, 5-5.30pm
Confessions can be heard in the Cathedral; there are no set times.

* This will be live streamed via the Cathedral website.

† Members of the Cathedral Choir will sing at this service.

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

Thursday 8 April

THURSDAY WITHIN THE OCTAVE OF EASTER

Friday 9 April

No Friday Abstinence

FRIDAY WITHIN THE OCTAVE OF EASTER

Saturday 10 April

SATURDAY WITHIN THE OCTAVE OF EASTER

Transitional timetable applies from now on; please see the Holy Week flyer for full details.

Sunday 11 April

2nd SUNDAY OF EASTER (or of Divine Mercy)

12 noon Mass (Cantor)
4pm Solemn Vespers (English) and Benediction (live stream only)

Monday 12 April

Ps Week 2

Easter feria

Tuesday 13 April

Easter feria
(St Martin I, Pope & Martyr)

Wednesday 14 April

Easter feria

Thursday 15 April

Easter feria
Choral services resume, depending on government guidance

Friday 16 April

Friday Abstinence

Easter feria

Saturday 17 April

Easter feria

Sunday 18 April

Ps Week 3

3rd SUNDAY OF EASTER

12 noon Mass
Organ: *Langlais* – Fête
4pm Solemn Vespers and Benediction
Organ: *Widor* – Moderato (Symphonie Romane)

Monday 19 April

St Alphege, Bishop & Martyr

Tuesday 20 April

Easter feria

Wednesday 21 April

Easter feria
(St Anselm, Bishop & Doctor)

Thursday 22 April

Easter feria
5.30pm Vigil Mass

Friday 23 April

No Friday Abstinence

ST GEORGE, Martyr, Patron of England

5.30pm Mass
Organ: *Elgar* – Imperial March

Saturday 24 April

Ss Erkenwald and Mellitus, Bishops

Sunday 25 April

Ps Week 4

4th SUNDAY OF EASTER

World Day of Prayer for Vocations
12 noon Mass
Organ: *Widor* – Finale (Symphonie Romane)
4pm Solemn Vespers and Benediction
Organ: *Dupré* – Résurrection (Symphonie-Passion)

Monday 26 April

Easter feria

Tuesday 27 April

Easter feria

Wednesday 28 April

Easter feria
(St Peter Chanel, Priest & Martyr; St Louis M Grignon de Montfort, Priest)

Thursday 29 April

St CATHERINE OF SIENA, Virgin & Doctor, Patron of Europe

Friday 30 April

Friday Abstinence

Easter feria
(St Pius V, Pope)

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.



A 1958 replica of an early 15th century painting of St George slaying the dragon

© National Gallery of Slovenia

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.



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

Westminster Cathedral

Holy Week and Easter 2021

This timetable is subject to last minute changes due to Covid-19 restrictions, in accordance with instructions from the Bishops' Conference of England and Wales.

Entrance for public services is 'first come, first served'.

Once the current capacity of the Cathedral is met, the doors will be closed.

Underlined services are also available on our Live-stream service on www.westminstercathedral.org.uk

*Members of the Cathedral Choir sing at services marked **

The Archbishop of Westminster is celebrant at services printed in red

An Auxiliary Bishop of Westminster is celebrant at services printed in purple

Sunday 28 March – Palm Sunday

Mass (Sat 5.30pm), 8, 10.30am, 12.30, 4, 6pm

Solemn Vespers and Benediction (Live-stream only) 3pm

Confessions | 11am-12.30pm; 4-5.30pm

The Cathedral opens at 7.30am and closes at 2.30pm for Vespers and Benediction. It will then reopen at 3.45pm closing after the 6pm Mass.

Monday 29 March

Mass 8, 10.30am (Latin), 12.30, 5.30pm

Confessions | 11am-12.30pm, 4-5.30pm

The Cathedral is open 7.30am-6pm

Tuesday 30 March

Mass 8am, 5.30pm

ChrisM Mass 12 noon (Access to this Mass is by invitation only)

Confessions 4-5.30pm (No Confessions in the morning)

The Cathedral is open 7.30-6pm

Wednesday 31 March

Mass 8, 10.30am (Latin), 12.30, 5.30pm

Confessions | 11am-12.30pm, 4-5.30pm

The Cathedral is open 7.30am-6pm

Mass of the Lord's Supper* 6pm

The Cathedral is open 8am-7pm

Friday 2 April – Good Friday

Solemn Liturgy of the Passion* 10am

Solemn Liturgy of the Passion* 12 noon

Solemn Liturgy of the Passion* 3pm

Stations of the Cross 6pm

Confessions | 11am-12 noon

The Cathedral is open 8am-7pm

Saturday 3 April – Holy Saturday

Office of Readings* 10am

Confessions | 11am-12.30pm, 4-5.30pm

The Easter Vigil* 8.30pm

The Cathedral is open 8am-5.30pm, 7.30pm-10pm

Sunday 4 April – Easter Sunday

Mass 8, 10am 12 noon*, 5.30, 7pm

Solemn Vespers and Benediction* 4pm

No Confessions on Easter Sunday

The Cathedral is open 7.30am-7.45pm

Monday 5 April – Friday 9 April – Octave of Easter

Mass 10.30am, 12.30, 5.30pm

Confessions | 11am-12.30pm

The Cathedral is open 9am-6pm

The transitional Cathedral timetable begins from Saturday 10 April

Choral services resume on Thursday 15 April

Monday - Friday

Mass 8, 10.30am (Latin), 12.30, 5.30pm*

Confessions 12-12.30pm, 5-5.30pm

The Cathedral is open 7.30am-6pm

Saturday

Mass 8, 10.30am* (Latin), 12.30, 6pm

Confessions 12-12.30pm, 5-5.30pm

The Cathedral is open 7.30am-7pm

Sunday

Mass 8, 10am 12 noon*, 5.30, 7pm

Solemn Vespers and Benediction 4pm*

Confessions 12-12.30pm, 5-5.30pm

The Cathedral is open 7.30am-7.45pm

Clean Water for St Mathias KiloKa Dispensary



St. Mathias KiloKa Dispensary is located in a rural area of Tanzania. It's the only source of healthcare for the local population but the sisters of the Immaculate Heart of Mary face a constant battle with poor hygiene and sanitation as there is no reliable water supply. There is no clean water even for patients to take their medication, let alone for washing, cleaning toilets or mopping floors. Consequently, the sisters are having to treat cases of typhoid, diarrhoea, dysentery and many other water-borne diseases. They are looking for SPICMA's help to drill a borehole for a reliable, clean water supply, with a new metal water tower and plastic storage tank. They also need to install pipes to the dispensary. The total cost is estimated at £9,000.

Please, can you help the sisters provide clean water for their patients?



Please send your donation and return this form to: SPICMA, P.O. Box 299, Cirencester GL7 9FP

Cheques should be made out to SPICMA

Name: _____

Email address (if you wish to receive emails of future appeals): _____

Address: _____

Postcode: _____

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