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Oremus

Westminster Cathedral Magazine



In this month of the Rosary we honour Mary, whom the people of Rome venerate in this icon as their Protectress – *Salus Populi Romani*

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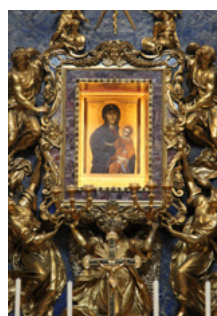
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The icon is now kept in the Basilica of Santa Maria Maggiore. It has been piously attributed to St Luke, writing it on a table top made by Jesus himself in St Joseph's workshop. What can confidently be said is that the icon is unusually large for the likely time of its production in late antiquity. In the year 590 Pope Gregory received the icon in Rome and three years later used it in procession against an outbreak of plague. Repeating history, Pope Francis recently used the icon as a focus for prayer in 2020 during the Covid-19 pandemic.

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A Kingdom of Justice, Love and Peace

David Boyle

One night I lay awake reflecting upon those thousands of people queuing in the autumnal cold to pay their respects to Her Majesty Queen Elizabeth II, peacefully lying in State at the centre of Westminster Hall before her funeral. I wished I could be among those mourners, to experience the intimacy of respect that so many are experiencing. By way of alternative, I have attempted to use my quieter moments of prayer to remember Queen Elizabeth II, perhaps within a Rosary prayer or as part of public sacramental liturgy.

I will miss the Queen. She loved her country and her example of earthly queenship will likely be unmatched throughout time and memory. She was accessible to us all during good and bad times and she always inspired the virtue of hope and the importance of duty in everyday matters.

There are one or maybe two other reasons why I am pondering at this moment in time. Within metres of Her Majesty's coffin, some mourners may not notice or may walk past a less imposing plaque commemorating the place where Sir Thomas More, former Chancellor of the Realm (October 1529 to May 1532), was tried and sentenced to death upon the accusation that he either refused to acknowledge King Henry VIII's status as supreme head of the Church of England and chief authority over all corporal and spiritual matters pertaining to the Kingdom or that he denied the spiritual validity of the king's second marriage and refused to acknowledge the annulment of the King's marriage to Catherine of Aragon.

Thomas More died at Tower Hill in 1535, *'the King's loyal subject but God's first'*. The mourners who pass the Queen also pass

by a reminder of a subject that could have shaped our modern British understanding of what it means to be a Christian because the debate between More and Henry essentially hinged upon the question that Our Lord Jesus Christ asked Peter: *'Who do people say that I Am?'* Jesus was asking Peter (and us all) if we really understood the divine nature of His Kingship. His call to understanding may also be construed as an Epiphany, a recognition of the will and plan of God the Father (*I Am Who I Am*, Exod 3:14).

I feel very grateful, privileged and proud to have been born and been alive during the reign of the Queen, but as she leaves us now, we do well to search our souls for evidence of how we are bringing the Kingdom of God into our land and our daily lives. Thomas More, who died for his faith, was once questioned about how he would guide a country threatened by the danger of a disordered dynasty and his response was 'through prayers'; a country governed by prayer would be as good as any country subject to a regime. Perhaps this is an appropriate juncture to reflect upon the historical significance of our British governance over the centuries and pause to think of how we can, as a people and culture, rediscover the Christ who asks us to think about His identity and His sovereignty. His heavenly leadership can inspire us to become more authentic Christians within a kingdom united to a single goal, a love of the Holy Trinity.

Why then should a person be so concerned about leadership during a period of mourning? To answer this question, I need to look at global leadership. When I do, I see grief and suffering on an immense scale, and I know there has never been a better time in our history for Christ to reign. We can use this important moment in our lives to become the King's loyal subjects, but God's first.

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Oremus 10.22



Fr John writes



Normally in the October edition I would publish an image of the College of Chaplains, complete with descriptions of our various responsibilities in the life of the Cathedral.

However, this Autumn has seen no change in clerical personnel, so instead I report on two additions to the Clergy House community and one loss. Carolyn Craig has come to us from Yale University

as Organ Scholar. To some people's surprise, she is not the first female Scholar here, but it is a number of years since her predecessor and we wish her a fulfilling time in residence. The Covid-19 pandemic has meant that the activities of the Friends of the Cathedral had to be seriously curtailed – no coach trips, no quizzes – so we also welcome Joe Allen as the new Friends' Co-ordinator as he plans a new series of events and gets to know the Friends.

Our loss is Sr Celeste from the Clergy House Sisters. When they left for their summer break and annual Chapter, we did not know that Sister would be elected as Regional Provincial of the Franciscan Sisters of Our Lady of Victories. She was, happily, able to return to us for a few weeks before leaving, so now Srs Angelina, Fatima and Jesuina continue, with the hope that Sr Celeste can appoint a replacement for herself. The practical work of the Sisters in Clergy House greatly eases the life of the clergy, but the knowledge of their faithful prayer for the Cathedral community is no less of a boon for us.

I have previously mentioned our appreciation for the Croatian Chaplain, Fr Ljubomir Simunovic, in his regular assistance with Saturday confessions. Few of us will ever be at the Sunday afternoon Croatian Mass held in Sacred Heart Church, yet it is a part of Cathedral witness. In a new development this month, Sacred Heart will also host a Ukrainian Catholic Divine Liturgy on Sunday mornings, celebrated in English by Fr Mark Woodruff, who is a priest of the diocese and is English language Chaplain at the Ukrainian Cathedral. It is good that we can help out in this way and good, too, that Sacred Heart Church is being used for its proper purpose.

Of course, September has been overshadowed, first by the Visit of St Bernadette's Relics and then by the death of Her late Majesty Queen Elizabeth II. To have been here in Westminster at such a time has been a privilege and both events have underlined the centrality of prayer in the Cathedral – the way in which Bernadette attracted more than 20,000 to visit and the Cardinal's assurance to King Charles that the distinctive contribution of the Catholic community is in our prayer for the Queen's repose. Lord, in your mercy, hear our prayer.

Fr John Scott

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London to Walsingham

Andy Bull

When I first thought of walking to Walsingham from London, I was surprised to find that no waymarked, long-distance footpath existed that would guide me on my pilgrimage. While I could easily trace the Pilgrim's Way to Canterbury, I would have to work out my own route to North Norfolk.

I had to refer largely to historical accounts to uncover the old path, and then apply it to modern maps. As I did my research I discovered that the road here was the most important in England. In the whole of the Christian world, Walsingham was eclipsed by just three other places: Jerusalem, Rome, and Santiago de Compostela. Post-Reformation, while Canterbury remained an important port - and had Chaucer to keep pilgrimage there in the popular consciousness down the centuries - Walsingham reverted to being just a village in Norfolk.

Today it draws around 300,000 pilgrims annually, but few walk much more than the final Holy Mile, and only a few church and other groups trace the full route from London. The *London to Walsingham Camino* guidebook is part of an attempt to change that: to reestablish a walking route which, while being as true to the original way as possible, takes account of the modern realities on the ground.

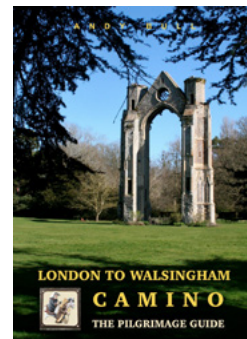
It is a pilgrim path that offers a wonderful long-distance route, on footpaths and quiet lanes, across the glorious east of England,

a truly pleasurable experience. To date, 19 churches on the route have agreed to host pilgrim stamps, and you can get a pilgrim passport, a *credencial*, from the Confraternity of St James (csj.org.uk), to record your progress.

I wanted to produce a guide that, while being inspirational, would also offer all the practical help and guidance a pilgrim needs. So *London to Walsingham Camino: The Pilgrimage Guide*, has full gpx mapping, so you can follow the route on your phone, and listings of everything you need to know in terms of public transport, accommodation, refreshment and other resources.

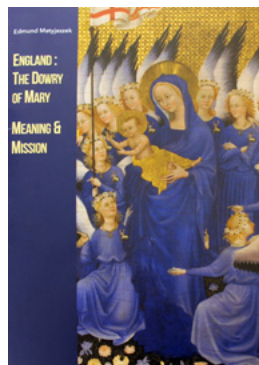
The book divides the 180-mile route into 13 day-walk sections, averaging 14 miles, and further splits each of these for those who would rather walk six or seven miles in a day. As I explored the route, I experienced a revelation. I discovered the fundamental difference between simply walking, and walking as a pilgrim. It was as profound as the gulf between speech and song. To travel as a pilgrim made walking a celebration. On my journey I encountered a lost heritage, and experienced an older England: a lost land of saints, faith and observance; of wayside crosses, shrines and chapels.

London to Walsingham Camino: The Pilgrimage Guide by Andy Bull is published by Trailblazer. It can be ordered from www.trailblazer-guides.com, www.amazon.co.uk or from any bookshop.



Mary's Dowry – The English Mission

Fr John Scott



On Friday 28 and Saturday 29 October, the pandemic-delayed Dowry Tour of our Lady of Walsingham finally reaches its conclusion here in the Cathedral. From Friday lunchtime there will be exhibitions and Marian devotion, with a Solemn Mass and Crowning on Friday evening with Bishop John Sherrington and a Mass of Rededication with Cardinal Vincent at lunchtime on the Saturday. Please be sure to note these days in your diary.

Edmund Matyjasek, known to *Oremus* as a poet contributor, has produced a short booklet reflecting on the implications of England being described as Mary's dowry. Originally conceived as a talk, his argument includes some initially unexpected figures, such as Winston Churchill and Lord Nelson. First comes the history, with King Richard II dedicating his kingdom to Our Lady in 1381, with subsequent references to 'her special dower' and a now lost painting recording Anglia Dos Maria. Edmund is keen to point

out that whatever personal rededication we may have made two years ago, the formal gift of the land, a legal act, has never been revoked. A certain sense, then of being special, continues through in Shakespeare and emerges, curiously, in the Protestant Pilgrim Fathers, taking to America what would become a heightened vision of a nation raised up and exemplary. Moving on, he takes us through Latin and Greek translations of words used in the accounts of the Annunciation and Incarnation to a point where Mary's own Fiat and free choice to embrace God's will become foundation for the country's tradition of defending freedom, earthly power subject to spiritual power, incarnated in 'the long continuity of our institutions' (Churchill). Now, it must be said that this argument, here much concentrated, reflects the experience of Edmund as a cradle Catholic brought up on a traditional patriotic view of English history and how he has finally reconciled these in his mind and spirituality. Nonetheless, he provides a fascinating counterpoint to modern criticism of our history as one of exploitation, greed and inhumanity. 'So stands the Dowry and those who love its country, to whom it means the presence on earth of the values of the kingdom that is not of this world. Of which England is in a way a portal, but far more – an incubator, a harbinger, an incarnator.'

Welcoming the Organ Scholar



Carolyn Craig ARCO joined the Music Department in September and is thrilled to be at the Cathedral. She comes to London from her home country of the USA, where she recently graduated with a Master of Musical Arts in Organ from Yale University's Institute of Sacred Music. She is particularly excited to take part in the daily liturgies, and to immerse

herself in the unique musical life here in Westminster. She also hopes to make it out of the organ loft and into the congregation and to parish events, and looks forward to making the Cathedral her community.

Recent projects for Carolyn have included competing in the Tariverdiev International Organ Competition in September 2021 and winning 2nd Prize and the Special Prize for the Interpretation of Tariverdiev's Works, co-founding amplifyfemalecomposers.org, and contributing to the inclusive liturgical music-planning resource at greathostcomposers.org. Throughout her three years studying organ with Jon Laukvik and Martin Jean at Yale, Carolyn also studied conducting with Marguerite Brooks and David Hill. She conducted a professional octet as Music Director of the Episcopal Church at Yale this past year, and is also a soprano herself, most recently singing in Yale's Schola Cantorum under David Hill. Prior to attending Yale, Carolyn was a Wells Scholar at Indiana University, where she majored in Organ in the studio of Chris Young and minored in German and Conducting. In 2018/2019, she was Organ Scholar at Truro Cathedral in this country.

Honours include winning the Audience Prize in the Arthur Poister Organ Competition (2020), being named to *The Diapason's* '20 under 30' class of 2019, performing and speaking at national conventions of the American Guild of Organists, having performances broadcast on the nationally syndicated radio programme *Pipedreams*, and, as a solo pianist, performing in Carnegie Hall. In the UK, she has given recitals at St Paul's, Wells, Truro, and Winchester Cathedrals.

At Westminster, Carolyn looks forward to working with the fantastic choir, exploring plainchant harmonization, studying new repertoire, playing the magnificent and historic organs, and being inspired by worship, this place, and its people. Upcoming projects include learning Messiaen's *La Nativité*, pursuing the FRCO qualification, and continuing a commitment to underrepresented composers.

Please feel free to introduce yourself to Carolyn. She would love to learn about you.

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Homily on the Death of HM Queen Elizabeth II

Cardinal Vincent Nichols

'May flights of angels sing thee to thy rest.' With these words from Hamlet, echoing the Requiem Mass, King Charles concluded his first address to the nation, praying for his departed Mother, with a love for all to see. 'May the angels lead you into paradise. May the martyrs welcome you at your coming and lead you to the holy City of Jerusalem. May the choir of angels greet and with Lazarus, once poor, may you have eternal rest.' Today this is our prayer, too, as we mourn the loss of our beloved Queen Elizabeth II and commend her soul to God, our merciful Father.

So much has happened since Thursday 8 September, the day on which we celebrated the birthday of Our Blessed Lady, the day on which the Lord called Her Majesty to her heavenly home. Suddenly, since that day, all has changed. Yet we have also witnessed great continuity. Yesterday's ceremony, at the Accession Council, brought together those elements which underpin our institutional stability: the Crown, Parliamentary democracy and the military. This ancient process of succession, underpinned by Christian faith in God, provides a pathway into the future and safety from any chasm of uncertainty.

Continuity and change. Life and death. Yes, we mourn the death of our Sovereign. Our loss is profound and our sorrow immense. But we also know that her life continues, it is changed not ended. For as this earthly dwelling slowly turns to dust, we pray that she will gain an everlasting dwelling in heaven, where nothing of her great goodness is lost but rather brought to its fulfilment. In the words of St Paul, those who are baptised in Christ 'went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life' (Rom.6.4).

Today the earthly remains of Her Majesty Queen Elizabeth are being taken to rest in the Palace of Holyroodhouse, in Edinburgh. It was there, in 2010, that she welcomed Pope Benedict on his visit to these countries. It was wonderful to see how two great leaders, both in their 86th year, greeted each other with such warmth and empathy. In his address, Pope Benedict alluded to the name of Holyroodhouse, saying that it recalls the Holy Cross of our Blessed Lord, the instrument of our salvation. Today, as Her Majesty's body lies in this House of the Holy Cross, may we all be filled with the words of Jesus we have just heard: 'Come to me all you who labour and our overburdened and I will give you rest. Shoulder my yoke and learn from me, for I am gentle and humble of heart and you will find rest for your souls' (Mt.11.28-30).

How often Her Majesty spoke to us of her enduring faith in our Saviour, Jesus Christ. Year after year, in those Christmas Messages, she did so, explaining that her faith was the foundation and guide for her life of service, how from that faith she drew stability, openness to all, comfort in sorrow and strength in crisis. The soul of this virtuous lady is now in the hands of God and no further trouble can ever touch her ... she is at peace (Wisdom 3.1).

But for us who remain there is a burden of grief to be borne and these days of mourning to fulfil. In doing so we, too, turn to our loving Lord, for in him alone is the fulness of love that overcomes every grief. At this moment I recall words of the late Cardinal Hume. He wrote: 'It is the love of God, warm and true, which will touch the grieving heart and heal it ... He came among us to learn about grief, and much else too, this Man of Sorrows. He knows. He understands.' Yes, it is to him that we turn, with our sorrows, and with our prayers for our Sovereign Lady. It is right to remember, to recall, to ponder again and again, to celebrate the wonders of the life and reign of Queen Elizabeth II. Yet our particular calling, as the Catholic community, is to pray for her, to pray for the dead. I imagine that every bouquet of flowers placed to honour our late Queen, or as is often said, to 'pay her our last respects' is, at heart, a silent prayer for the repose of her soul. With the great gift of clear and steadfast faith, we can make explicit those silent prayers of so many and in doing so make our humble contribution to these days of mourning and sadness.

This burden of grief falls most sharply on those whose love is closest and most strong: her family. We pray today also for the Royal family, for its many members, that each will know the comfort of family love and that troubles and tensions may be resolved in the enduring light of a grandmother's shining example and selflessness. As Pope Francis is fond of saying to young people: 'If you want to be a sign of hope for the future, always talk to your Grandma.' From this 'grandmother to us all', now taken from among us, we still have so much to learn.

Most especially we pray today for our new Sovereign, King Charles III, as he takes on the burdens of this office. We pray:

O God, to whom every human power is subject, grant to your servant His Majesty King Charles wisdom in the exercise of his high office, so that, always revering you and striving to please you, he may constantly secure and preserve for the people entrusted to his care the freedom that comes from unity and peace.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen.

Homily preached in Westminster Cathedral on Sunday, 11 September 2022

An Address to Faith Leaders on Friday 16 September

King Charles III

I wanted, before all of you today, to confirm my determination to carry out my responsibilities as Sovereign of all communities around this country and the Commonwealth and in a way which reflects the world in which we now live. I am a committed Anglican Christian, and at my Coronation I will take an oath relating to the settlement of the Church of England. At my Accession, I have already solemnly given – as has every Sovereign over the last 300 years – an Oath which pledges to maintain and preserve the Protestant faith in Scotland.

I have always thought of Britain as a 'community of communities.' That has led me to understand that the Sovereign has an additional duty – less formally recognized but to be no less diligently discharged. It is the duty to protect the diversity of our country, including by protecting the space for Faith itself and its practice through the religions, cultures, traditions and beliefs to which our hearts and minds direct us as individuals. This diversity is not just enshrined in the laws of our country, it is enjoined by my own faith. As a member of the Church of England, my Christian beliefs have love at their very heart. By my most profound convictions, therefore – as well as by my position as Sovereign – I hold myself bound to respect those who follow other spiritual paths, as well as those who seek to live their lives in accordance with secular ideals.

The beliefs that flourish in, and contribute to, our richly diverse society differ. They, and our society, can only thrive through a clear collective commitment to those vital principles of freedom of conscience, generosity of spirit and care for others which are, to me, the essence of our nationhood. I am determined, as King, to preserve and promote those principles across all communities, and for all beliefs, with all my heart. This conviction was the foundation of everything my beloved mother did for our country, over her years as our Queen. It has been the foundation of my own work as Prince of Wales. It will continue to be the foundation of all my work as King.

The Contribution of Scientifically Curious

Dr Michael Straiton KCSG



Federico Cesi

The first scientific society in Europe was founded in 1603 by the Italian nobleman Count Federico Cesi (1585 – 1630), who was highly connected in Rome and the Papal States and nephew of Cardinal Bartolomeo Cesi, Bishop of Tivoli. He was then aged 18 and established the society at his house in Rome. He named it after Lynceus, the argonaut of Greek mythology renowned for his sharpness of sight. The *Accademia dei Lincei* aimed at the understanding of all natural sciences through a method of research based upon observation, experiment and inductive methods. Its initial members were Cesi himself, the mathematician Francesco Stelluti, the physician Johannes Eck and the polymath Anastasio de Filiis. The members lived almost monastically in Cesi's house, where he provided them with books and laboratory equipment. He was also one of the first to make accurate observations on fossil woods, and to discover the system of propagation of ferns.

The most famous member of the Academy was Galileo, who was inducted in the spring of 1611 during his visit to Rome. The Academy's most celebrated publications were those of Galileo, first his *Letters on Sunspots* in 1613, and then his *Assayer* in 1623, in which he describes the scientific method that was quite revolutionary at the time. After Galileo's induction, the membership grew

rapidly, and at its height the Academy had 32 members, including many in foreign countries. After Cesi's sudden death, the Academy lingered on for 20 years but eventually faded out since he had organised and financed it himself. Some of the Academy's papers including the *Erbario Miniato* (Illuminated Herbarium), are in the Royal Library at Windsor Castle. However, aware of its profound importance, Pope Pius VII revived it, providing quarters in the *Campidoglio* in Rome for its headquarters. The Academy was revived in its current well-known form as the Pontifical Academy of Sciences in the Vatican by Pope Pius IX in 1847, but with the loss of the Papal States in 1870 the Academy was transferred from the *Campidoglio* to the *Casina* of Pius IV in the Vatican Gardens.

In discussing this period of the Academy, reference should be made to the presence of such distinguished members as Ugo Armaldi, Giuseppe Armellini, Niels Bohr, Lucien Cuenot, Georges Lemaître, Tullio Levi-Civita, Guglielmo Marconi, Robert Millikan, Umberto Nobile, Max Planck, Ernest Rutherford, Erwin Schrödinger, Francesco Severi, Edmund Whittaker, and Pieter Zeeman. Today's Academicians are chosen for their

outstanding contribution to science, irrespective of their race, religion or creed and are appointed personally by the Pope. They are 80 in number, three from Great Britain: the late astrophysicist Stephen Hawking, the physicist Raymond Hide and Lord Rees of Ludlow, Astronomer Royal and Past President of the Royal Society.

In 1939 Pope Pius XII addressed the Academy: 'We are not creators: we create neither the world nor truth. They are the standards to which our minds must conform. Nature stands between God and ourselves, and truth is inseparable from nature. God, nature, and truth, those are our masters; we are their humble servants, pilgrims to God through nature and truth, the agents of a joyous adventure. Your task is to know and to increase humanity's treasures of knowledge. It is a work of love, not of dissension, akin to the work of the Church, which throughout the centuries has proved to be the mother of science and progress'.

The Academy's 2008 Plenary Assembly chose the topic *Scientific Insight into the evolution of the Universe* and was addressed by Pope Benedict XVI: 'Questions concerning the



The Casina in the Vatican Gardens

Catholics

relationship between science's reading of the world and the reading offered by Christian Revelation naturally arise. My predecessors Pope Pius XII and Pope John Paul II noted that there is no opposition between faith's understanding of creation and the evidence of the empirical sciences. Philosophy in its early stages had proposed images to explain the origin of the cosmos on the basis of one or more elements of the material world. This genesis was not seen as a creation, but rather a mutation or transformation; it involves a somewhat horizontal interpretation of the origin of the world ... In order to develop and evolve the world must first be, and thus have come from nothing into being. It must be created ... in other words, by the first Being who is such by essence. To 'evolve' literally means 'to unroll a scroll'; that is, to read a book. The imagery of nature as a book has its roots in Christianity and has been held dear by many scientists ... it is a book whose author is God in the same way as Scripture has God as its author ... the world, far from originating out of chaos, resembles an ordered book; it is a cosmos ... matter as such is 'legible'. It has inbuilt 'mathematics' ... and thanks to the natural sciences we have greatly increased our understanding of the uniqueness of humanity's place in the cosmos.

Pope John XXI is the only physician ever to have been elected pope – Pedro Julião, known professionally as Peter of Spain – and was born in Lisbon in 1215 in the territory that is now known as Portugal. Peter began his studies in Lisbon and later joined the University of Paris where he studied medicine and theology. In 1245-50 he taught medicine at the University of Sienna, at which time he pioneered a system of public health for the city. He wrote a famous book entitled *Thesaurus Pauperum* that contained simple medical remedies that would be readily accessible to the poor. This enjoyed wide popularity throughout Europe for 300 years: an original copy is kept in the Vatican Library, and an English translation, published in the reign



The Thesaurus Pauperum

of Queen Elizabeth I in London, can be seen at the British Library in St Pancras. Peter became physician to Pope Gregory X (1271-6) who created him Cardinal Bishop of Frascati. After two very short pontificates, Peter was elected at Viterbo in 1277, taking the name John XXI. The new Pope added a new wing to the Papal Palace in Viterbo in which he could continue his studies. It had been poorly built and one night the roof fell in, badly injuring the new pontiff; he died eight days later and was buried in the Cathedral of San Lorenzo next to the Papal Palace, where his tomb can be seen to this day.

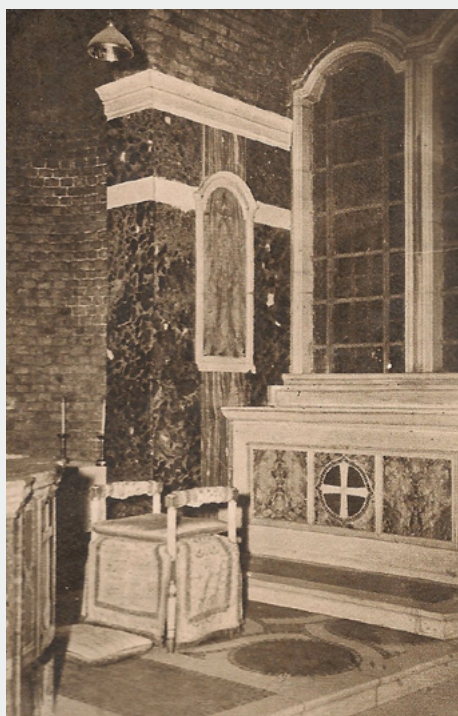
Secularists have often portrayed religion as the enemy of science, but the truth is that many of the world's greatest discoveries were made by people of faith who were seeking to honour God and his Creation; they can be found in every discipline. The historian A C Crombie shows how Western thinkers in the medieval period asked particular types of questions about the natural world. In the 13th century the Oxford school, with Robert Grosseteste (1175-1253) as its founder, assumed a paramount importance and the work of the school marked the beginning of the modern

tradition of experimental science. He was Bishop of Lincoln from 1235-1253 and was one of the most prominent and remarkable figures of medieval intellectual life. A man of many talents, he translated the works of Aristotle and was a philosopher, theologian and student of nature. He developed a highly original and imaginative account of the generation and fundamental nature of the physical world in terms of the action of light, and composed a number of short works regarding optics and other natural phenomena. Crombie calls him 'the real founder of the tradition of scientific thought in medieval Oxford and in some ways of the modern intellectual tradition'.

Roger Bacon (1219-1292), was an English philosopher and Franciscan friar who placed considerable emphasis on the study of nature through empiricism. He is sometimes credited as one of the earliest European advocates of the modern scientific method inspired by Aristotle. Bacon was essentially a medieval thinker, with much of his 'experimental' knowledge obtained from books in the scholastic tradition. He was, however, partially responsible for a revision of the medieval university curriculum which saw the addition of optics to the traditional *quadrivium*. A survey of how Bacon's work was received over the centuries found that it often reflected the concerns and controversies that were central to his readers. Bacon's major work, the *Opus Majus*, was sent to Pope Clement IV in Rome in 1267 upon the pope's request. Although gunpowder was first invented and described in China, Bacon was the first in Europe to record its formula. In 1237 he accepted an invitation to teach at the University of Paris. While there, he lectured on Latin grammar, Aristotelian logic, arithmetic, geometry and the mathematical aspects of astronomy and music. His faculty colleagues included Robert Kilwardby, Albertus Magnus and Peter of Spain, the future Pope John XXI.

(to be continued)

The Dedication of the Altar in the Baptistry



Paul Tobin

Patrick Rogers, in his article that appeared in the February edition of *Oremus* about the Royal Canadian Air Force Memorial, mentions the first memorial to Canadian Servicemen as being an altar erected in 1947 and dedicated to St Anne, Mother of the Blessed Virgin Mary and Patron Saint of Canada.

This altar was set against the west wall of the Baptistry and was funded by donations amounting to £1,000. For nearly 20 years this altar was used for private Masses, during which period it was one of only two altars in the Cathedral where Mass was celebrated facing liturgical west (the other being in the Crypt as the altar dedicated to St Peter, which was removed in the 1970s). By the time of the removal of the Baptistry altar, fewer private Masses were being celebrated in general as a result of the liturgical changes that were taking place in the late 1960s.

In order to complete the marble revetment of the Baptistry in 1969, it was decided to remove the altar, with Canadian approval. The current Royal Canadian Air Force memorial was installed three years later in 1972, in the south aisle, near the Lady Chapel. The footpace (predella) in front of where the altar stood can still be seen between the font and the window. The Dedication ceremony took place at 8am on 11 October 1948 and was celebrated by Cardinal Bernard Griffin. According to the brief notice in the Cathedral Chronicle of the time, it stated that the ceremony lasted two hours and was attended by several distinguished people.

Sources:

Oremus, February 2022: Patrick Rogers 'The Canadian Air Force Memorial'

Westminster Cathedral Chronicle, November 1948. Image: *Illustrated London News*

FROM CLERGY HOUSE KITCHEN

The Little Flower

Ismaele Conte

St Thérèse of Lisieux was born in 1873, and at the age of 15 joined the Carmelite convent where she spent the remaining few years of her life. She is recognised as a Doctor of the Church, which means that her teaching is of particular importance for Catholic theology and spirituality. Although her work is considered true and timeless, she is not known for any act of greatness; her life is an example of how simplicity, humility and prayer are the way through which all people are called, through Christ, to enter into Heaven, and how sanctity is accessible to all. Thérèse teaches us to pursue holiness in our ordinary daily life.

In her notes, recollected in her autobiography, *The Story of a Soul*, she encourages us to 'miss no single opportunity of making some small sacrifice, here by a smiling look, there by a kindly word; always doing the smallest thing right and doing it all for love'. In contrast to what modern society would have us believe, that success is only achievable by acts of greatness, it is by her 'little way' that Thérèse shows us



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what really matters: to love one another, to be kind and compassionate, to follow the example of Christ by dying for one another out of love, to consider ourselves to be the last, by treating others with the love and dignity they deserve as children of God, without expecting anything in return, because it is in the other that we find Christ. Let us ask St Thérèse, who died promising to intercede to Christ for us in heaven, to guide our lives through charity, love, humility and prayer, so that we may one day be united with her in heaven, in the presence of God.

A simple and yet glorious recipe is that of French Onion Soup.

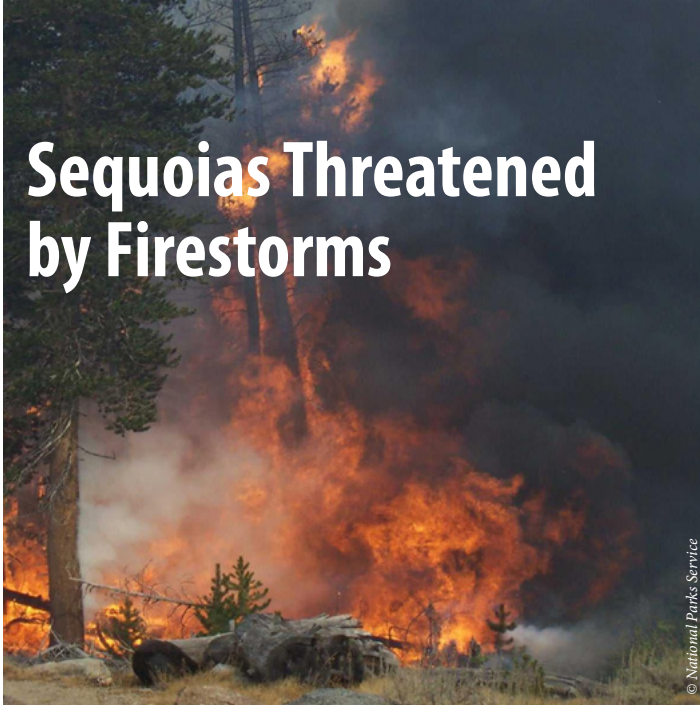
- 8 Peeled and sliced red onions (about 3 pounds)
- 4 tablespoons extra virgin olive oil
- 1 teaspoon sugar
- 8 cups beef stock
- ½ cup dry vermouth or dry white wine
- 1 tablespoon fresh thyme leaves or ½ teaspoon dried thyme
- 8 slices (1 inch thick) French bread or baguette, toasted
- 1½ cups grated Gruyère and optional Parmesan cheese to sprinkle
- Salt and pepper to taste

Heat the oil in a casserole dish, add the onions and cook for about 15 mins, stirring often. Add sugar and salt, and cook for a further 15 mins. Add the wine to deglaze the pot, followed by the stock and thyme, and cook for a further 30 mins. Then adjust salt and pepper to taste. Put the sliced bread on top of the soup and sprinkle the cheese on top. Put the casserole in the oven on grill mode for about 10 mins, or until the cheese bubbles and is slightly golden. Serve the soup and thank the Lord for his goodness!



© Adrian Michael

Sequoias Threatened by Firestorms



Fire!

Royal Academy

The prestigious £25,000 Charles Wollaston Award has been won by Uta Kögelsberger for her video work, *Cull*, in the Royal Academy's 254th Summer Exhibition. Established in 1978 and presented to the 'most distinguished work' in the exhibition, it is one of the most significant art prizes awarded in the UK.

Kögelsberger's 5-channel video installation *Cull* follows the gigantic task of the clear-up process after the devastating impact of wildfires. It charts the efforts of the teams responsible for cutting down the dead trees left standing that are now endangering the remaining structures and roads. In a metaphor for the suspended sense of emergency we find ourselves in, each tree is documented as it comes crashing to the ground, seemingly out of nowhere, like dead carcasses, sometimes falling with such force that the earth beneath them shake.

Cull is the anchor piece of Kögelsberger's multi-faceted project *Fire Complex* that she initiated after the 2020 California Castle Fire destroyed 174,000 acres of Sequoia National Forest, including an estimated 10-14% of the world's Giant Sequoias and a large part of the community of Sequoia Crest, which also included Kögelsberger's own cabin. In the western United States, wildfires now drive the majority of reforestation need – including 80% of the need in national forests. Large, high-severity fires burn so hot and over such a large area that they destroy mature, seed-producing trees and incinerate natural seed banks in the soil.

A large part of *Fire Complex* are the replanting efforts in the communities and Giant Sequoia National Monument lands impacted by the Castle Fire. Large sections of the Castle Fire burned at temperatures in excess of 2,200 degrees Fahrenheit, wiping out all trees and killing off the healthy mycelium in the ground. This intensity of the recent California wildfires is unprecedented and there are concerns that most seriously affected forest areas will not recover without assistance. This is the driving force behind the replanting efforts initiated as part of *Fire Complex*. The project employs photography and video together in the public realm to raise momentum and resources for the regeneration of the forests. It is an effort that starts with the personal to communicate a universal emergency and sets about making a difference for the future.

A View from the Inside



Sunday 9 October marks the beginning of the Church's Week of Prayer for Prisoners and their Families. Besides our own prayer and support of Pact, the Prison Advice and Care Trust originally founded by Cardinal Bourne, we can increase our awareness of the problems that face the Prison system through this new 'insider' book: *Prison Governor's Journal*, Brendan O'Friel, ISBN 978 152 62 0847 7.

Prisons in England and Wales have weathered a succession of crises since 1947. In this book, Brendan O'Friel considers the impact of cell overcrowding and regime destruction on both staff and prisoners. The consequential inability to reduce re-offending, he argues, generates continuing threats to public safety.

Drawing on his decades of service as a Governor, O'Friel, an *alumnus* of Stonyhurst, explores some 'unanswered questions' arising from successive crises, with insights into life within the seven establishments in which he served, including the 'explosion of evil' - the Strangeways riot of April 1990. Involved in the difficult formation of the Prison Governors Association in 1987, he describes its work to influence and improve penal policy and practice.

The Covid-19 Pandemic added substantially to the prisons crisis but Brendan suggests it may also offer opportunity for radical change. Illustrated with photographs, verse, drawings and cartoons, the book captures the realities of the prison crisis.

For more information see: www.prisongovornorjournal.com/



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Lourdes After Bernadette

Patrick Rogers

On several occasions during the 18 appearances in 1858, Bernadette was asked by Our Lady to tell the priests to build a chapel at the Grotto. Once the Church had accepted that the apparitions were genuine it was decided to construct a crypt in the centre of the rock at Massabielle with a church directly above it. Work began in 1862 and the crypt opened, in the presence of Bernadette, in 1866.

It contains four chapels around the high altar, dedicated to the Sacred Heart, St Peter, St Joseph and St John the Evangelist. Above the altar is a statue of the Madonna and Child made by Joseph Fabisch in 1868. The Blessed Sacrament is exposed there in a monstrance given by Pope St John Paul II in 1983.



The Crypt Church, with Fabisch's Madonna and Child



The Upper Basilica

The neo-Gothic Upper Basilica of the Immaculate Conception was next. It stands directly above the crypt and its spire rises more than 200ft above the ground. It was opened in 1871. Its nave opens out into ten chapels dedicated to saints associated with Our Lady. The first, that of St Germaine, contains the words of the 18 apparitions and their dates; the last, that of St Bertrand de Comminges, the 1862 verdict of Mgr Laurence's inquiry into the apparitions. The stained glass windows in the nave illustrate the story of the Immaculate Conception, proclaimed by Pope Pius IX in 1854, and those of the chapels recount the story of the apparitions and of subsequent pilgrimages to Lourdes.

The third and last church to be built at the Grotto was the neo-Byzantine Rosary Basilica. Work started in 1875, the same year that the 550-yard long Esplanade de Processions was laid out, and it was opened in 1889. The dome carries a cross and crown commemorating the coronation of Our Lady of Lourdes.

Above the entrance Mary is shown giving the rosary to St Dominic. Mosaic medallions on either side show Pope Leo XIII who instituted the liturgical celebration of the Immaculate Conception and Pope Pius XII who proclaimed the Marian Year of 1954. On the ceiling inside is a portrayal of Our Lady of Lourdes, while the mosaics on the walls depict the 15 mysteries of the Rosary. Most of these are serene in tone and were designed by French artists – Doze, Fournier and Grellet – but that of Christ carrying the cross is strikingly realistic and was designed by the Spanish artist, Felipe Maso. The Pentecost scene is different again, the work of Eugenio Cisterna. The mosaics were made in reverse by Giandomenico Facchina in his Paris works in 1893-1907.



The Resurrection in the Rosary Basilica

It was not only churches that pilgrims needed. It was also accommodation, shops, transport and other facilities. The building of the railway brought in more pilgrims, many of them from abroad, putting yet more pressure on the town and so, outwards from the Domaine and along the River Gave, Lourdes expanded. The parish church was by now far too small for even the permanent population (now 16,000) and a replacement was built in the town centre from 1875-1903. Interestingly a plaque below one of its 14 squat marble columns (4th on the left) shows that it was given in 1876 by the short-lived Catholic University of London. Opened in Kensington by Cardinal Manning in 1875 it operated until 1882 as an alternative to Oxford and Cambridge, which Catholics had at last been allowed to attend following a change in the law.



The Cross and Crown were a later addition to the Rosary Basilica, being a gift of the people of Ireland in 1924

Lourdes now has its airport, as well as roads and express trains, to bring in its more than five million visitors a year. The Pius X underground basilica (though a bit like an air raid shelter) can hold nearly 30,000 and was consecrated by the future Pope St John XXIII in the centenary year of 1958. St Bernadette's church, on the opposite side of the river from the Grotto, marks the spot where Bernadette saw the last apparition. The church was built in 1986-88 and holds 5,000. And yet, despite the traffic, the crowds and the noise, there are still places, and many pilgrims find their own, where it is still possible to be alone with the sound of the River Gave and find peace with Our Lady in Lourdes.



When I first went to Lourdes I expected the Underground Basilica of St Pius X to be like the Departure Lounge at Stansted airport on a day when all flights are cancelled, but found that it was a very effective liturgical space – Ed.

A Coincidence of Travellers – An American and the King of the Belgians

Fr John Scott

My great-great-great Uncles continue their journey up the Nile as Christmas approaches and dine with the King of the Belgians.



Snake charmers at Heleman

Letter 7, 23 December 1862

Dear Father and Mother,

My last letter to you was posted (as an enclosure in one to Louisa) at Siout a week ago last Sunday. We are, as you will see, still on this wonderful river, and now we have reached those parts of it which contain the remarkable ruins which have caused it to be so widely celebrated.

We have seen here and there one or two of the Ancient Temples and find in them much that is interesting and impressive, gigantic proportion, great beauty of conception and execution, and striking, though mysterious, hieroglyphic inscriptions. Ancient and modern Egypt appear side by side and present a striking contrast to each other, for while we have on the one hand these magnificent remains testifying to the taste and skill of the ancients, we have also on the other hand in the immediate neighbourhood and sometimes confusedly mixed up with the ruins themselves the miserable and squalid habitations of the moderns testifying to their total ignorance and degraded condition.

Wednesday evening

I wrote the above yesterday, but was broken off by the call to dinner. Now I resume, so to speak, the thread of my discourse. Well, at Thebes (where we were on Saturday last) we had the pleasure of calling upon the English Consul. We were advised as to his place of Official Residence by seeing the English Flag which waved proudly from its top. We found him very affable and agreeable. He presented us (according to the custom of the country) with coffee and pipes. He not only represents England but also America and Belgium, and it may be some other country.

Whilst in his office, I had some conversation with an American who is staying at Thebes some time. He seemed very wishful to hear how the Elections had issued in America. His connections and sympathies were altogether with the North.

Speaking of America naturally leads one to think of cotton. This morning before breakfast, I was out on the bank for a little time with my gun and wandered into a cotton plantation. I secured a few of the pods which I propose to bring home with me all being well. Before we came to Egypt, I had not any distinct idea as to what kind of thing the cotton plant was. It is a sort of tree (somewhat like our currant berry tree in England) which bears a yellow flower and this gradually ripens into the full grown pod which contains the cotton.

This afternoon we went on shore to visit another of the Egyptian Temples. It is one which, until a very recent period, was to a considerable extent buried under a heap of accumulated earth, but having been completely evacuated, it is now a very beautiful and interesting object. The guide books say that it is one of the best conserved and one of the most beautiful temples in Upper Egypt. It is called the Temple of Edfou. We spent about an hour and a half in looking over it and found many points of interest. We felt almost reluctant to leave it. John said he could



In the Square at Edfu



Parasols deployed at Karnak

have spent a whole day in it, and truly I had somewhat of a like feeling. In the days of its primitive magnificence and splendour, it must have produced a very powerful impression upon the people. You see we are surrounded with associations quite different to those with which you are surrounded. We are here spending day after day with a beautiful clear sky overhead and are warmed by the genial rays of an unclouded sun, while you are living in the comparative cloudiness and cold of winter. Christmas Eve and this climate scarcely seems to accord, it is so different to all our previous experience.

We have spoken much of you today and have endeavoured to realise in imagination all the circumstances which connect themselves with Christmas time. We have thought of Robert, Rebecca and Hilly being at home for the holidays, also of the spice cake and the cheese, the plum pudding and roast beef and all the rest of the good and pleasant things. We hope all are enjoying them. For ourselves we will continue to be very comfortable and are still blessed with good health. As far as I can judge, John seems quite sound and strong and I hope this tour will be a lasting benefit to him. He seems to enjoy it all exceedingly and I may say so do we all. In the common language of the country, we are wherever we go saluted by the name of 'Howaga' or Gentlemen, and I think our life at present well deserves to be called gentlemanly.

26 December

Once more and for the last time I commence to make some little additions to what has previously been written. We are now within a very little distance of Assouan, the place where our journey Southwards terminates. We did not forget that yesterday was Christmas Day. With us it passed in much the same manner as many preceding days. We, as a matter of course, wished each other 'A happy Christmas and a happy New Year'. We found it interesting to compare our experience with what we supposed would be likely to be your experience in England. John said he would have liked to have been in Leeds just for this day. Today we have had a very strong wind which has carried us along at a merry pace, and we shall be at Assouan before the evening closes. All being well we propose to spend tomorrow in the neighbourhood and possibly a portion of the day following, then we commence the return journey to Cairo.

We had some interest to day in seeing the sand blown about by the wind in dense clouds which in many places quite hid the landscape from view. I am thankful to say that we all still continue in very good health and enjoy much this very interesting and pleasing voyage. When you receive this, please write us to Jerusalem and send us all the news that may be thought interesting. You can address us to the Post Office, then a little time, say a week, after you can write us to Post Office Beyrout, Syria.

Our sojourn at Thebes was brought to an end by an incident as pleasant as it was unexpected. On 2 January, as we were returning late in the afternoon from the exploration of the Tombs of the Kings, after taking a short rest in the shadow of Vocal Memnon which was always a favourite halting place in our journeyings on the Western half of the plain, we descried a most unusual sight on the river towards the North – the smoke of a steamer, which, upon bringing our glasses to bear, proved to be a government boat having in tow a superb Dahabeah, carrying the Belgian Tricolour Flag. This sight was a confirmation of a rumour we had heard in Luxor a few days before to the effect that H.R.H. the Duke of Brabant, now King of the Belgians, was expected to arrive at Luxor on his way up the Nile on a tour in search of health. Our Belgian friend and travelling companion was the only representative of his country travelling on the Nile that winter and he was naturally anxious to be present at Luxor when the Duke landed and to receive him with such form and ceremony as the circumstances of the case allowed. In a moment, we were upon the backs of our donkeys racing across the plain with our attendants yelling behind us. The river side was reached, a boat secured, and by dint of heavy bribing, we managed to reach the opposite side before the steamer and Dahabeah were finally settled at their moorings.

Our own sailors finally stood to their places with their oars dressed, the magazine of arms distributed amongst the remainder of our people, a salute of 21 guns was fired and the English and Belgian colours dipped in due form. Our salute was joined in by the people on the shore and replied to by the steamer and Dahabeah while we walked to the pier where the Duke was to land. His Royal Highness expressed surprise and pleasure at seeing our friend and invited us all to dine with him in the evening. On that occasion, the conversation



Hieroglyphics

turned principally upon the commercial greatness of England and it was evident that even then the Duke of Brabant was meditating schemes for the advancement of Belgian Commerce, which the King of the Belgians has since attempted to carry out in Central Africa, with the assistance of our own Countryman, Mr H M Stanley. The evening of the day following, H.R.H. took his departure for Assouan and all our artillery was again brought into requisition to do him the honours. Within a few hours, we also spread our sails and sped once more towards the South.

After leaving Thebes, the vegetation begins to show unmistakable evidence that we are approaching the Tropics, the date palm gives way to the Boum palm, a tree never seen in Lower Egypt, while the vegetation generally assumes that peculiar deep blue green tint which is seen only in Tropical climates, while the heat in the middle of the day becomes intolerable.

The Visit of the Relics of St Bernadette



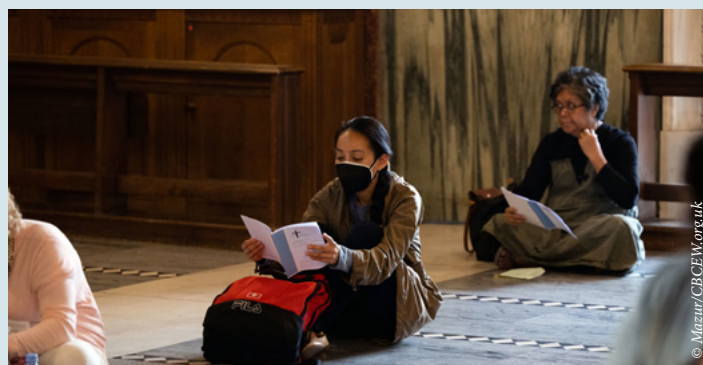
Even as the Cathedral was filled to capacity for the Mass of Welcome celebrated by the Cardinal, the queue to venerate the Relics filled the Piazza, a precursor of the great queue that would snake around South London for the Lying in State of Queen Elizabeth II not many days later.



On the Saturday afternoon, as Veneration continued at the west end, the Cathedral refilled for the Service of Anointing of the Sick, with Bishop John presiding.



A familiar face at the Proclamation of the Gospel; Fr Andrew is, of course, well known to Lourdes pilgrims for his sterling work on the Pilgrimage.



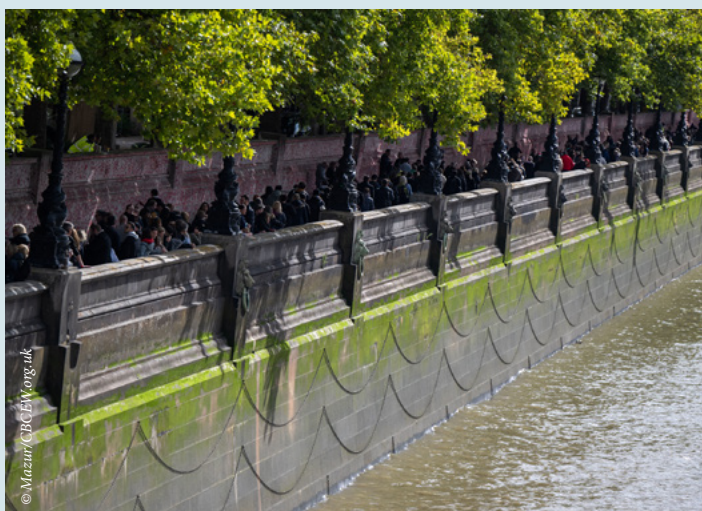
The Cardinal has remarked upon the prayerful atmosphere that continued day and night throughout the Visit.

Mourning Her late Majesty



When news of a death is received, the natural Catholic reaction is to pray. However, when the Sovereign dies, the practical matter of lowering the Union flag to half mast must also be attended to.

Whilst the west end of the Cathedral did not resemble Green Park, the focus of prayer also attracted a good number of floral tributes.



A glimpse of the thousands who queued for miles to have their moment in Westminster Hall as an abiding memory of Queen Elizabeth.



As people queued, so a Faith Team was made available to walk alongside and engage with people if they wished. Among those working with the Team was the Cardinal.

Homily in the presence of the Relics



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The River Gave

Bishop Nicholas Hudson

Bernadette knew what it was like to be accompanied by great crowds. Indeed, it was the crowds she was attracting to herself that made her decide she must leave Lourdes. She had begun to be followed wherever she went. On one occasion, she heard two women walking behind her; and one say to the other, ‘If only I could cut off a bit of her dress!’ To which she issued a direct rebuke: ‘What imbeciles you are!’, she told them.

People would follow her in their thousands. If you know the streets of Lourdes, you can imagine how problematic that must have been. People were forever asking her to touch holy

objects. They would drop rosaries in the hope that she would pick them up. But, stubborn to the last, she would refuse, saying, ‘I’m not the one who dropped that rosary!’ People would offer money too. ‘It burns me,’ she said when someone tried to slip a gold coin into her hand. She was offered not only money but fame and fortune. A journalist offered to bring her to Paris and make her rich: ‘Oh no, no!’ she told him, ‘I want to remain poor!’ And she knew what it was to be really poor. The family lived in the town’s former gaol. They had almost nothing to eat: the children were so hungry that someone found her brother one day in the church eating candle-wax.

‘Who can describe what is in the heavens?’ asks the Psalmist. It is a perennial desire: to hear from anyone who has had a glimpse of heaven. So it was that people never ceased asking Bernadette what this messenger from heaven looked like. Bernadette tried to describe it; but seemed to have failed when, every time she was shown a statue or a painting of what she had described, she had to say, ‘The Lady looked nothing like that!’ It was a Religious priest who had the idea of showing Bernadette a book full of pictures of Our Lady from all over the world; and asked her which image came closest to what she’d seen. And she knew immediately, when she sets eyes on the

icon of Our Lady of Grace. Now, there is an interesting link between this image and our diocese. Because the icon of Our Lady of Grace is to be found not so very far from here, across the English Channel, in the Cathedral of Cambrai. And Cambrai is the diocese which includes the town of Douai, home of the original Allen Hall, our Diocesan Seminary now here in London. An English College had been established in Douai when Queen Elizabeth I banished all seminaries from her land. So the generations of young priests who returned from studying there to England will all have known and prayed before this icon of Our Lady of Grace, hanging as it did in their Cathedral church. Included among those many priests will have been all the Douai Martyrs, not least St John Southworth, whose body lies in the glass casket over there in the north aisle of this Cathedral.

What strikes one about the image of Our Lady of Grace is the sweetness and tenderness in the face of Mary. Mary holds the Christ-child right against her cheek. She is clearly a very young mother; and Bernadette used to say Mary had appeared to her in her apparitions indeed as very young, almost like a child. Bernadette said Our Lady spoke with a voice which was 'sweet and delicate'. This is confirmed by a story of how Bernadette received a visit from a childhood friend in her convent. The friend asked her, 'How do you manage to spend so much time in thanksgiving after Communion?' 'I imagine Our Lady giving me the Child Jesus to hold,' replied Bernadette. 'I receive Him ... I speak to Him and He speaks to me.' So, for Bernadette, Mary was a young mother, child-like, sweet, holding her newborn baby to her cheek and offering Him for her to hold.

It was only a short while after the last of the apparitions that Bernadette found herself a nun in Nevers convent in the heart of France. She told the Sisters she had come to hide herself. The wrench of her departure from Lourdes is almost too painful to imagine. All the family cried, we are told, except for Bernadette. But she felt the pain just as acutely. 'Leaving Lourdes,' she described as 'the greatest sacrifice of my life.' 'I was very upset at the start,' she said. 'When I got a letter from home, I would wait until I was alone to open it because I felt I couldn't read it without crying out all my tears.' She knew the full force of the words of Jesus we

hear today, that, 'if anyone comes to me without hating father, mother, brothers, sisters, he cannot be my disciple.' She didn't hate them, of course; no: she loved them to the very core. But she understood what Jesus meant; that discipleship can sometimes mean being separated from your family.

She captures for us the pain of that separation in a particularly moving way when writing of her mother's death. It is interesting to learn that, by rather extraordinary coincidence, or should I say, divine providence, her mother died on the very Feast of the Immaculate Conception, 8 December 1866. But the manner of Bernadette's hearing about it is heart-wrenching. 'I learned about her death,' she says, 'sooner than I learned about her illness,' meaning, she only discovered her mother was ill once she had died. 'I could not express to you the pain that I have suffered,' she says.

Bernadette found little consolation, I am sorry to say, in her new Religious family in Nevers. She had been warned by the Lady, 'You will not be happy in this life, though you shall be happy in the next.' The jealousy of other Sisters, which she experienced from the outset, never diminished. The Mother Superior clearly wished Bernadette to be humiliated. The day came for her group of novices to receive their mission. The Bishop came to announce the mandate each Sister was to receive: 'You, Sister, will go to Paris; you, Sister, to Mauritius,' and so on. But when he came to Bernadette, he looked down at her and said, 'As for you, Sister Mary Bernard (since that was her new name), you are good for nothing; and so you will simply remain to assist in the infirmary.' 'Since she is always ill,' said the Mother Superior, 'it will be right up her street.' Good for nothing! That clearly stung her. 'Always in the infirmary,' she wrote, towards the end of her life, 'always good for nothing.' Yet, she gave herself with extraordinary generosity to the sick Sisters. Many attested to her kindness: 'When you're taking care of a sick person,' she used to say, 'you must withdraw before getting any thanks ... The honour of caring for them is sufficient recompense for us.' Little could she have known that, within quite a short time, she would be a patient there herself.

'Make us know the shortness of our life,' says the Psalmist. And Bernadette would indeed know shortness of life.

She was just 35 when she died. By all accounts, she died a most heroic death. On her deathbed, she had allowed herself to be surrounded by holy pictures when, one day, she asked for all of them to be removed. All she wanted now was the crucifix. 'This is enough for me,' she said, pointing to the cross. I like to think of her being sustained by those other words we hear the Psalmist say today, 'In the morning, fill us with your love.' She had already seen a glimpse of heaven from the grotto. And she used to say how much she looked forward to seeing Our Lady again, though it is important to know that what had been revealed to her was not all sweetness and light. One priest who gave testimony, after she had died, of how, when he had come unannounced to observe Bernadette in the midst of an apparition, said 'What struck me was the joy and sadness on her face it happened in the speed of lightning,' he said. In other words, what had been revealed to her was both beautiful and shocking. It seems that visionaries are often shown both the wonder of heaven but also given glimpses of the appalling suffering to be borne by so many.

She was asked often, towards the end, what she felt when she thought about Lourdes. Many a visitor asked if she wouldn't like to return. 'Perhaps if I could go back there in a hot-air balloon,' she suggested, 'just to see the grotto without being seen, that would give me great joy.' I think that any of us who have been to Lourdes will understand if I say that I like, in my own prayers, to transport myself back to the grotto and imagine Bernadette looking down on that place from heaven, joining her prayers to mine. Might I suggest we finish by doing that right now? Close our eyes and try to imagine ourselves being transported to the grotto. Imagine ourselves kneeling down in prayer. Hear the running water of the river, the sound of wind in the trees and ask Bernadette to join us there. Ask her to come alongside us in our prayer and tell Bernadette, Our Lady and Our Blessed Lord anything we wish to tell them at this unique moment in our lives and in the life of our beloved diocese: what we need; what our families need; what the Church needs; what the world needs. Let us just close our eyes and be there.

Homily preached in Westminster Cathedral on Sunday, 4 September 2022

An Introduction and the Return of the Quizzes



Joe Allen

Throughout our lives there will be crossroads – moments where you sense that life is changing quickly and profoundly. I felt this as I came towards the end of my university days in summer 2022 – what happens next? The metaphorical ‘open road’ of opportunities and choices is both freeing and daunting. However, the opportunity to work for a church-based charity such as the Friends was one which I could not let pass by.

I have just left the University of Exeter after four years, during which time I studied for BA and MA Degrees in Theology. Meanwhile, I have for several years volunteered with the charity ‘Action for Stammering Children’ and am currently serving as a Trustee there. So, when the vacancy was advertised, it seemed like the perfect opportunity to apply what I have learnt and experienced up to now, and I am delighted to have been appointed to the role of Co-ordinator for the Society of Friends of Westminster Cathedral. I joined at the start of September, at a time when the charity has just celebrated its 45th anniversary – nearly half a century of fundraising.

If you have not heard of the Friends, you will have certainly seen some of the things which they have raised money for. Take, for instance, some of the mosaics you see in the side chapels of the Cathedral, or the vestments and

altar frontals seen on the sanctuary and during the celebration of the liturgy. A colleague told me the other day that the Friends assist with the beautification and enhancement of the Cathedral through ever-more numerous and fitting vestments and mosaics. I could not and cannot say it better myself.

Reflecting on what the Friends have achieved up until now cuts to the heart of my joy to be working for this amazing charity in this stunning place of worship. But it also serves as a reminder of the stakes. There is the onus on me to keep a steady hand on the tiller and the day-to-day operations of the Friends on behalf of the Trustees. But there is also an onus on the Friends – the members of the charity – to keep up and continue the good work of that has gone before. The Friends as a charity have contributed to, and helped to beautify, the Cathedral in countless ways over the years. However, there is still more to be done.

It is to this end that I draw your attention to the upcoming events which the Friends are hosting. I hope that current members as well as new ones will come along in great number. If you are not a member of the Friends, then membership stands at £30 a year, which for context, is less than the price of a cup of coffee each month. In turn, the charity hosts a range of social events at competitive prices – which simultaneously offer fellowship and raise much-needed funds for the Cathedral.

If you are reading this article in *Oremus*, then there is a very good chance that, in one way or another, you hold dear Westminster Cathedral and its architectural and liturgical beauty. In light of this I hope that those of you who are not members will join us, and that we can welcome as many people as possible to future events. To find out more about membership, do head to the Cathedral website or get in touch with me – all details are on the right.

I look forward to getting to know many of you over the coming months as we work together to support this place – the Mother Church of England and Wales – and to take it to ever-increasing standards of aesthetic wonder.

Joe Allen, Co-ordinator
for The Society of Friends,
Cathedral Clergy House,
42 Francis Street SW1P 1QW

Email: josephdavidallen@rcdow.org.uk

Website: <https://westminstercathedral.org.uk/the-cathedral-community/the-society-of-friends-of-westminster-cathedral/>

Upcoming Events:

All autumn events are in Cathedral Hall

27 September 2022: Annual General Meeting 6.30pm.

5 October: Cathedral Quiz with fish and chip supper. 7pm £18

27 October: Creators of Peace – a national and international initiative to bring about reconciliation. <https://iofc.org.uk/initiatives/creators-of-peace/> A Talk by Miranda Shaw and Elizabeth Lasker. £10

22 November: Katharine Parr: *The Sixth Wife*. Talk by Alison Weir. 7pm £10

23 November: Cathedral Quiz with fish and chip supper. 7pm £18

Please book in advance for events to enable us to be prepared for the number attending and to prevent queuing to pay. Booking is available online on the Cathedral website <https://westminstercathedral.org.uk/> or from the office.

For Cathedral quizzes advanced booking is essential in order to organise catering and the allocation of participants to tables. For the talks, tickets will be available on the door.

In retrospect: from the *Cathedral Chronicle*

The School Leaving Age

The beginning of the new Scholastic year, 1972-3, sees another landmark in the distinguished history of modern Education in Britain – the raising of the school-leaving age to 16 years. Some have criticised this development on the grounds that many children will resent being forced to stay another year at school when they are already ineducable.

It cannot be denied that there is some merit in this argument, but we believe that, if a child is deemed ineducable, the reasons may lie elsewhere – for example in the standards and enthusiasm of the teachers involved, in inadequate school buildings, in the lack of parent/teacher co-operation.

We prefer to welcome the new regulation in the belief that it will enable many more young people to benefit from another year's training in the proper exercise of their critical faculties; a year spent not so much on memorising facts, but on real preparation for a mature and responsible contribution to their society. Above all, we welcome this extra year in the realm of the Catholic Religious Education. Here is a God-given opportunity to realise the full potential of the Catholic school – to give our young people not just the framework of religion, but the opportunity to make a free, personal, loving commitment to Christ and to His Church as His own chosen Mystical Body.

Here is the opportunity for the young to realise that their strong ideals of equity, justice and freedom are not only personalised in Christ, but find their true meaning only in the living context of the Mystery of the Incarnation. This is far from being a challenge to professional teachers alone. Every Catholic, cleric or lay, bears a share of responsibility in this dynamic 'Education for Life' – a Life of Hope, Love and Friendship with God in Christ.

from the October 1972 *Westminster Cathedral Journal*

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Sisters of Charity

One of the first things that strikes us in reading the life of St Vincent de Paul is how modern he is in his ideas and methods. No latter-day beggar ever pleaded the cause of the poor and the afflicted more persuasively or more successfully than he did. In reading his great appeal to the association of Charity and Court ladies in Paris in behalf of the Foundlings, when that good work, owing to the destitution of all classes, consequent on the civil war of the Fronde, was threatened, we come on

to words such as we might read today: 'You say you have no money. Have you no superfluous baubles in your houses? No jewellery? I have known of one who has sold her jewels to keep an unfortunate man from starvation', and so forth. In making use of the power of the Press, moreover, he was greatly ahead of his times and very little behind ours. For we read in his life that in that same terrible period when the provinces of Picardy and Champagne were the battle ground of the two rival forces – the King's army and that of the Parliamentary Party under Turenne – he published letters from the Priests of the Mission (or 'Vincentians'), giving an account of what was being done for the starving population in what he called the 'ruined provinces.' Four thousand copies of these Relations or Chronicles were distributed monthly by means of the association of Ladies of Charity amongst all classes of society. One of the Chronicles ends with these simple words: 'We willingly devote our lives to them if you will help them with your money.'

But if St Vincent de Paul had nothing to learn of the ways and methods of modern philanthropy, how much has it to learn from him! One of the first things that strikes one in reading his Life is his astounding disinterestedness. For we are told that the various Associations of Paris in this year of discord and misery – 1650 – having presented him with the sum of 800,000 livres to enable him to build a church at St Lazare, he told them that 'this money will be better employed in succouring the unfortunate population in Picardy and Champagne.' Accordingly it was applied to that object.

Statistics

It will be seen at once that the year 1921 shows a very slight decrease in conversions, while the total of baptisms is only 800 below the abnormal rise recorded in the previous year. As usual, Commercial Road parish easily takes the lead in baptisms, at the figure of 433, the Italian Church coming next with no more than 272. Commercial Road also retains first place in the marriage list, followed again by the Italian Church. In the interesting column of conversions, Farm Street usually records the highest figure, this year claiming 140 conversions against the next figure of 83 recorded for the Cathedral. But with the figures before our readers there is no need to say more beyond drawing attention to the rather surprising number of conversions recorded at such places as Mile End, Poplar and Southall.

from the October 1922 *Westminster Cathedral Chronicle*

Tales of the English Martyrs

Speech of St Thomas More following his Condemnation in 1535

For the seven years that I have studied the matter, I have not read in any approved doctor of the church that a temporal lord could or ought to be head of the spirituality ... The true reason for my condemnation is my unwillingness to consent to the King's second marriage; but I hope, in the Divine goodness and mercy, that as St Paul and St Stephen, whom he persecuted, are now friends in Paradise, so we, though differing here, shall be united hereafter. I pray God to protect the King and to give him good counsel.

St Thomas More by Hans Holbein



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The Month of October

The Holy Father's Prayer Intention For a Church open to everyone

We pray for the Church; that ever faithful to the Gospel and courageous in proclaiming it, she be a community of solidarity, fraternity and welcome, always living in an atmosphere of synodality.

Saturday 1 October

Ps Week 2

St Thérèse of the Child Jesus,
Virgin and Doctor
2.30pm National Altar Servers' Mass
(Bishop Sherrington)
4pm Low Mass (1962 Missal),
Blessed Sacrament Chapel
6pm Sung Vigil Mass with Adult
Confirmations (Bishop Hudson)

Sunday 2 October

Ps Week 3

27th SUNDAY IN ORDINARY TIME
12 noon Solemn Mass (Full Choir)
Tye – Missa Euge bone
Palestrina – Vir erat in terra
Organ – Prelude and Fugue in E major
(BWV 566) – J.S. Bach
4pm Solemn Vespers and Benediction
Bevan – Magnificat octavi toni
Dupré – O salutaris hostia
Organ: Cantabile – Franck

Monday 3 October

Feria
9.30am The Red Mass, (Bishop Hudson),
marking the beginning of the Legal Year

Tuesday 4 October

St Francis of Assisi
5.30pm Chapter Mass



© Parzi

The oldest known image of St Francis

The Cathedral is open from 7.30am and closes in time for 7pm.

Monday to Friday: Morning Prayer 7.35am, Mass 8am, Mass (Latin, unless there is a Funeral) 10.30am, Confessions 11.30-12.30pm, Mass 12.30pm *, Exposition of the Blessed Sacrament 1.15-4.30pm, Confessions 4.30-5.30pm, Sung Vespers 5pm (Latin, Choir, except Tuesday, English, Cantor), Solemn Mass 5.30pm (Choir, Tuesday: Boys' voices, Wednesday: Men's voices).

Saturday: Morning Prayer 7.35am, Mass 8am, Mass 10.30am (Latin, Choir), Confessions 11.30-12.30pm, Mass 12.30pm *, Confessions 5-6pm, Sung Vespers 5.30pm (English, Cantor), Sung Mass 6pm.

Sunday: Mass 8am, Sung Morning Prayer 9.30am, Sung Mass 10am *, Confessions 10-12.30pm; Solemn Mass 12noon (Choir), Solemn Vespers and Benediction 4pm (Choir), Confessions 5-6.45pm, Sung Mass 5.30pm, Mass 7pm.

* Live streamed via the Cathedral website

For an interim period the 10am Sung Mass will be livestreamed on Sundays rather than the 12noon Solemn Mass. It is hoped to revert to livestreaming the 12noon Mass later in the year.

Wednesday 5 October

Feria
(St Faustina Kowalska, Virgin)

Thursday 6 October

Feria
(St Bruno, Priest)
5.30pm Association of Papal Orders attends
Mass (Archbishop Stack)

Friday 7 October

Friday abstinence

Our Lady of the Rosary
* Harvest Fast Day

Saturday 8 October

Blessed Virgin Mary on Saturday
2.30pm Caritas St Joseph's Anniversary Mass
6pm Victoria Choir sings at Mass

Sunday 9 October

Ps Week 4

28th SUNDAY IN ORDINARY TIME
* Week of Prayer for Prisoners and their Families
12 noon Solemn Mass (Full Choir)
Rheinberger – Cantus missæ
Palestrina – Exsultate Deo
Organ – Allegro (Symphonie II) – Vierne
4pm Solemn Vespers and Benediction
Stanford – Magnificat octavi toni
Tallis – O nata lux
Organ: Intermezzo (Symphonie VI) – Widor

Monday 10 October

Feria
(St Paulinus of York, Bishop; St Denis,
Bishop, and Companions, Martyrs; St John
Leonardi, Priest)



St Paulinus

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Tuesday 11 October

Feria
(St John XXIII, Pope)

Wednesday 12 October

Feria
(St Wilfrid, Bishop)
5pm Joint Evensong at Westminster Abbey
– note venue
5.30pm Said Vigil Mass of St Edward

Thursday 13 October

**ST EDWARD THE CONFESSOR,
Patron of the Diocese and of the City of
Westminster**
8am – 5pm NHS Blood Transfusion Service
in Cathedral Hall
5pm Solemn Second Vespers
5.30pm Solemn Mass (Full Choir)
Byrd – Mass for four voices
Stanford – Beati quorum via
Dering – Iesu dulcis memoria
Organ: Pæan (Six Pieces for Organ) – Howells

Friday 14 October*Friday abstinence*

Feria
(St Callistus I, Pope & Martyr)

Saturday 15 October

St Teresa of Jesus, Virgin and Doctor
9.30am – 4.30pm A Day with Mary

Sunday 16 October*Ps Week 1***29th SUNDAY IN ORDINARY TIME**

12 noon Solemn Mass (Men's voices)
Palestrina – Missa Ut re mi fa sol la
Palestrina – Meditabor in mandatis tuis
Organ: Toccata in C (BWV 564) – J.S. Bach
4pm Solemn Vespers and Benediction
de Monte – Magnificat octavi toni
Verdelot – Beata es Virgo Maria
Organ: Finale (Sonata No.1) – Price

Monday 17 October

St Ignatius of Antioch. Bishop & Martyr

Tuesday 18 October

St LUKE, Evangelist



St Luke depicted as an artist

© Bibliothèque nationale de France

Wednesday 19 October

Feria
(Ss John de Brébeuf and Isaac Jogues, Priests, and Companions, Martyrs; St Paul of the Cross, Priest)

Thursday 20 October

Feria

Friday 21 October*Friday abstinence*

Feria

Saturday 22 October

Blessed Virgin Mary on Saturday
(St John Paul II, Pope)
6pm New Gloriana Choir sings at Mass



Pope St John Paul II

© Portale storico della
Presidenza della Repubblica

Sunday 23 October*Ps Week 2***30th SUNDAY IN ORDINARY TIME**

* World Mission Day
12 noon Solemn Mass (Men's Voices)
Lassus – Missa Triste départ
Victoria – Vadam et circuibo civitatem
Victoria – Qualis est dilectus tuus
Organ: Prelude in B minor BWV 544 – J. S. Bach
4pm Solemn Vespers and Benediction
Victoria – Magnificat octavi toni
Parsons – Ave Maria
Organ: Fugue in B minor BWV 544 – J. S. Bach

Monday 24 October

Feria
(St Anthony Mary Claret, Bishop)

Tuesday 25 October

Feria

Wednesday 26 October

Feria
(Ss Chad and Cedd, Bishops)
7.30pm Grand Organ Festival Recital:
Pieter Van Dijk

Thursday 27 October

Feria

Friday 28 October*Friday abstinence*

Ss SIMON and JUDE, Apostles
11am Dowry Tour of Our Lady of Walsingham Visit begins
5.30pm Solemn Mass with Crowning of Our Lady

Saturday 29 October

Blessed Martyrs of Douai College
Dowry Tour of Our Lady of Walsingham
12.30pm Mass with Act of Rededication
3.30pm Visit ends

Sunday 30 October*Ps Week 3***31st SUNDAY IN ORDINARY TIME**

12 noon Solemn Mass (Full Choir)
Palestrina – Missa brevis
Palestrina – Sicut cervus
Morales – Ecce sic benedicetur
Organ: Prelude and Fugue in G minor – Brahms
4pm Solemn Vespers and Benediction
Lassus – Magnificat octavi toni
Palestrina – Sitivit anima mea
Organ: Sicilienne (Suite Op. 5) – Duruflé

Monday 31 October

Feria
5.30pm Vigil Mass of All Saints – fulfils Holyday Obligation

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**Catholic Grandparents' Association**

Hinsley Room,
Second Sundays 12-3.30pm

Charismatic Prayer Group

Cathedral Hall,
Fridays 6.30-9pm

Divine Mercy Prayer Group

St Patrick's Chapel,
Sundays 1.30-2.30pm

Filipino Club

Hinsley Room,
First Sundays 1-5pm

Guild of the Blessed Sacrament

Blessed Sacrament Chapel, Mondays
6.15pm

Guild of St Anthony Lady Chapel,

Tuesdays 6.15pm

Interfaith Group

Hinsley Room,
Third Wednesdays 2-3.30pm

Lectio Divina

Hinsley Room,
Monday 7-8pm

Legion of Mary

Hinsley Room,
Monday 1.30-3.30pm

Nigerian Catholic Association

Hinsley Room,
Fourth Sundays – 1.30-2.30pm

Oblates of Westminster Cathedral

Hinsley Room,
Fourth Sundays 2.30-4pm

Padre Pio Prayer Group

Sacred Heart Church,
First Thursdays 1.30-3.30pm

RCIA Group

Vaughan House,
Tuesday 7-8.30pm

Rosary Group

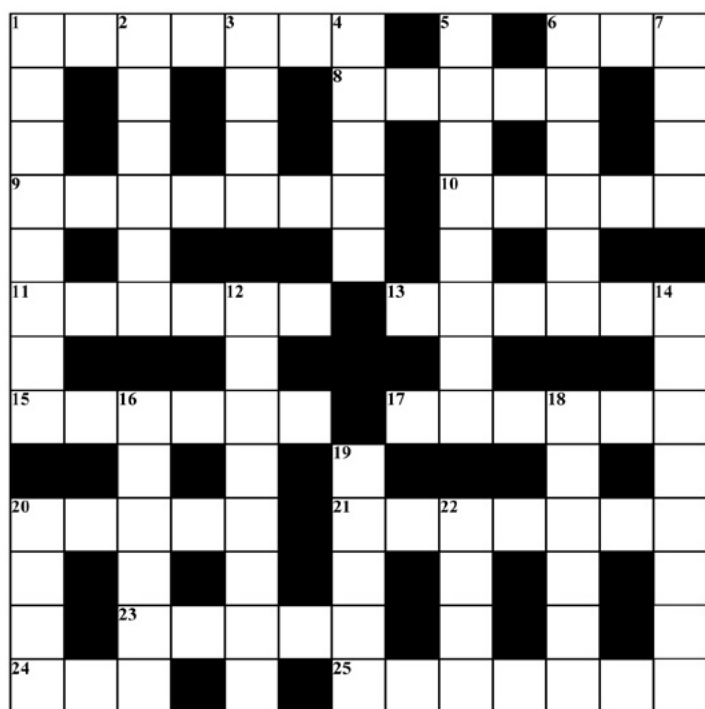
Lady Chapel,
Saturday 10-10.25am

Walsingham Prayer Group

St George's Chapel,
First Tuesdays 2.30-4pm

Yoruba Association

Hinsley Room,
Third Sundays 1.30-3pm



Alan Frost October 2022 – No. 103

- 1 English city with Catholic cathedral (7)
 6 Where, briefly, experiments conducted (3)
 8 High cliff or tree dwelling for eagle (5)
 9 & 6 Down: Royal Charity of Armed Forces veterans seen annually at the Whitehall cenotaph (8,6)
 10 Miss Stein became Auschwitz martyr St Teresa Benedicta (5)
 11 Civilisation and large region in the O.T. (6)
 13 Food eaten on beach or in countryside, brought in basket perhaps? (6)
 15 French invader relevant to architecture of Westminster Abbey (6)
 17 Minimum number present to render meeting valid (6)
 20 Passage in the nave of a church (5)
 21 Foursome playing, e.g., chamber music (7)
 23 St Teresa of ----, foundress of the Order of Discalced Carmelites (5)
 24 Lear creature that went to sea with a pussy-cat (3)
 25 Venue of England Women's European football triumph this summer (7)

Clues Down

- 1 Performing Arts Centre in the City (8)
 2 Native Catholic of Goa (6)
 3 Trademark vehicle for private transport around London (4)
 4 Underworld river of forgetfulness in mythology (5)
 5 A kneeling desk for individual prayer (4-4)
 6 See 9 Across
 7 Historic city with famous Abbey (2)
 12 Scholarly type, especially as lecturer (8)
 14 Place of burial, famously in Kensal Green, North London (8)
 16 Mischievous little child (6)
 18 Type of outlet that sells goods to customers (6)
 19 Native American woman or wife, term now controversial (5)
 20 Platform used for Gospel reading or homily (4)
 22 Father of Seth in the O. T. (4)

ANSWERS

Across: 1 Bristol 6 Lab 8 Eyrle 9 British 10 Edith 11 Canaan 13 Picnic 15 Norman 17 Quorum 20 Aisle 21 Quartet 23 Avila 24 Owl 25 Wembley
 Down: 1 Barbican 2 Indian 3 Taxi 4 Lethe 5 Prie-dieu 6 Legion 7 Bath 12 Academic 14 Cemetery 16 Kasal 18 Retail 19 Squaw 20 Ambo 22 Adam

Pues nos dais vestido nuevo

St Teresa of Avila, translated by E Allison Peers

At an early stage in the history of the Discalced Carmelite Reform, the nuns of St Joseph's, Avila, discarded their serge habits for rougher ones made of frieze, which, it appears, they feared would become infested with vermin. One night after Matins they went in procession into their choir to pray before the Blessed Sacrament, singing hymns and psalms, and also these simple verses composed by the saint. History records the success of their prayer in avoiding any infestation.

Since Thou giv'st us, King of Heaven,
 New clothes like these,
 Do Thou keep all nasty creatures out
 Of this frieze.

Daughters, you've the Cross upon you;
 Have courage too.
 Since salvation He has won you,
 He'll bring you through.
 He'll direct you, He'll defend you,
 If Him you please.
 Do Thou keep all nasty creatures
 Out of this frieze.

Drive away whate'er molests you
 With fervent prayer;
 Nothing else so surely tests you
 If love is there.
 God will help you if within you
 Firm trust he sees.
 Do Thou keep all nasty creatures
 Out of this frieze.

Since you came prepared to die here
 Be not dismay'd;
 Ne'er must things that creep and fly here
 Make you afraid.
 Help your God will always send you
 'Gainst plagues like these.
 Do Thou keep all nasty creatures
 Out of this frieze.

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

October, the month of The Rosary

Elsa Quainoo



October is a special month because it is dedicated to the Rosary. The word means a chain of roses and all the roses are the prayers. They are used in the Church to help us to say our prayers. The Rosary is also a way to help us worship with and pray to our mother Mary.

How to pray The Rosary?

The Rosary consists of a cross, a medal, an individual bead and consecutive beads. First, on the crucifix or the cross you make the sign of the cross. Next, you pray the Our Father on the next large bead. Afterwards, pray the Hail Mary ten times on the following ten beads. Finally, pray the Glory Be on the last bead, then make the sign of the cross again.

Although a Rosary is an important praying tool, we may not all have one. No need to worry! You don't need to look any further than your own hands to help with worship. To begin with, make the sign of the cross then pray the Our Father. Once you finish, pray the Hail Mary ten times but use your fingers instead of beads to count. Lastly, pray the Glory be and make the sign of the cross.

The Mysteries of The Rosary

The Mysteries include the Joyful, Luminous, Sorrowful and Glorious Mysteries.

Each Mystery has five different events. The Joyful mysteries contain occurrences from the Annunciation by the Angel Gabriel to Mary up to the finding of Jesus in the Temple. Each Mystery's events are categorised on how blessed or upsetting the events are. This is exactly like the Joyful and Glorious Mysteries, which are ecstatic events and how the Sorrowful Mysteries are saddening events.

Why Our Faith is so important to everyone at our school

The faith of Catholics is so important to my school because it helps us live our lives in the right way and shows us how we should treat others. We treat each other in the way that we would like to be treated. Jesus teaches us to be caring, loving, and kind to others. Both the miracles in the Bible and his parables help show us the right way to behave towards others. He shows unconditional love, mercy and faith to all of those who sin and need God's forgiveness. Our school mission statement teaches all of us to 'Love one another as I have loved you'. This means that we should all love each other in the same way that Jesus loves us. His character was purely unselfish and sinless; being so merciful he accepted his crucifixion to bring hope to us all. SVP School uses all the readings and teachings of the Bible to show that we should forgive just like Jesus did. We all look up to him in hope and peace as we move forward on our journey back to him and his Father. As we pray the Rosary this October, let us all strive to be more like Jesus and Mary, his mother and ours.



A. FRANCE & SON
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Deepening Food Crisis in East Africa

Much of East Africa is experiencing major food shortages due to severe drought and the impact of the war in Ukraine upon grain and oil prices.

Pastoralists are having to travel much further to find enough food and water for their animals. The condition of these animals is deteriorating and their mortality rate is climbing steeply. Furthermore, there is little incentive for the children of Pastoralists to attend school if they're hungry.

Large agencies have set up food distribution centres in some parts, but they are not reaching many of those in very rural places. Parish priests and sisters have asked SPICMA to help fund feeding programmes in their schools, parishes and dispensaries for those in most need.

Can you help to feed the hungry?



Fr Raphael Lolosoli distributes rations in rural Maralal Diocese.



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

Cheques should be made out to SPICMA

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