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Oremus

Westminster Cathedral Magazine



The Life of St Martin de Porres embraces poverty, humility, service and an inspiring closeness to God



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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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Born in illegitimacy and abandoned by his father, St Martin could only, by the rules of the time, be accepted as a volunteer (donado) in a religious community, although his sanctity of life led to the Prior of the Dominican Convent of the Rosary later discreetly ignoring the rule and clothing him as a Lay Brother. Martin willingly undertook the humblest roles in the Community, and became prominent in service not only of his sick brothers, but also of many poor people outside the convent walls. Unsurprisingly many miracles were attributed to him. It is asserted that at his death in 1639 each person paying their respects was allowed to take a small piece from his habit, four whole habits being used up in this way.

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An Angelus Address for Peace

Pope Francis

The Holy Father dedicated his first October Sunday Angelus address to this appeal

The course of the war in Ukraine has become so serious, devastating and threatening, as to cause great concern. Therefore, today I would like to devote the entire reflection before the Angelus to this. Indeed, this terrible and inconceivable wound to humanity, instead of healing, continues to shed even more blood, risking to spread further.

I am saddened by the rivers of blood and tears spilled in these months. I am saddened by the thousands of victims, especially children, and the destruction which has left many people and families homeless and threaten vast territories with cold and hunger. Certain actions can never be justified, never! It is disturbing that the world is learning the geography of Ukraine through names such as Bucha, Irpin, Mariupol, Izium, Zaporizhzhia and other areas, which have become places of indescribable suffering and fear. And what about the fact that humanity is once again faced with the atomic threat? It is absurd.

What is to happen next? How much blood must still flow for us to realize that war is never a solution, only destruction? In the name of God and in the name of the sense of humanity that dwells in every heart, I renew my call for an immediate ceasefire. Let there be a halt to arms, and let us seek the conditions for negotiations that will lead to solutions that are not imposed by force, but consensual, just and stable. And they will be so if they are based on respect for the sacrosanct value of human life, as well as the sovereignty and territorial integrity of each country, and the rights of minorities and legitimate concerns.

I deeply deplore the grave situation that has arisen in recent days, with further actions contrary to the principles of international law. It increases the risk of nuclear escalation, giving rise to fears of uncontrollable and catastrophic consequences worldwide.

My appeal is addressed first and foremost to the President of the Russian Federation, imploring him to stop this spiral of violence and death, also for the sake of his own people. On the other hand, saddened at the immense suffering of the Ukrainian people as a result of the aggression they have suffered, I address an equally confident appeal to the President of Ukraine to be open to serious proposals for peace. I urge all the protagonists of international life and the political leaders of nations to do everything possible to bring an end to the war, without allowing themselves to be drawn into dangerous escalations, and to promote and support initiatives for dialogue. Please let the younger generations breathe the salutary air of peace, not the polluted air of war, which is madness!

After seven months of hostilities, let us use all diplomatic means, even those that may not have been used so far, to bring an end to this terrible tragedy. War in itself is an error and a horror! Let us trust in the mercy of God, who can change hearts, and in the maternal intercession of the Queen of Peace, as we raise our supplication to Our Lady of the Rosary.



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Fr John writes



November is the month of the dead and so several pieces in this edition, in their own way, touch on that. On the back cover we hear how the children of SVP School learn and use the Church's traditional prayers for the dead. It is sometimes mistakenly thought that children should be protected from death, but that underestimates their ways of understanding and imagination.

I have also included a short article on 'Green Funerals'. Cremation has become a default choice for many, yet our growing environmental awareness suggests that burial may still be the best way forward for us who believe in an incarnational religion. The gloomy ranks of Victorian cemetery memorials are not a necessary concomitant of burial.

After the visit of the Relics of St Bernadette (they are moving towards the end of their UK tour and are over the river in St George's Cathedral, Southwark as I write this), we resumed the recitation of the *Memorare* as a prayer for peace at the end of every Mass and so I have reproduced an Angelus address of the Holy Father in which he challenges forcefully the madness of war as any form of solution. Turning to a happier memory, for the Cathedral History in Pictures feature, we look back on the St Andrew's day when the late Queen Elizabeth II came to Vespers in the Cathedral. That was indeed a historic occasion and happily it was written up by the then Fr Mark Langham in inimitable style.

Having, I hope, interested at least some of you in the Egyptian journeyings on the Nile of Victorian members of my family, an exhibition presently on in the British Museum takes us a step further into the world of ancient Egypt, and especially into hieroglyphs; the exhibition is reviewed in these pages. Also printed here are some excerpts from a review of the Cathedral Choir's performance during its brief late September concert trip to Germany. It is gratifying to read words of such high praise and *Oremus* congratulations go to the Choir and the Master of Music.

Returning to the theme of the month, whilst I am grateful for the support of present readers and subscribers, I am also mindful of those who have died. On Thursday 3 November I shall celebrate the 5.30pm Solemn Mass with intention for the repose of the souls of deceased supporters of *Oremus*. May they rest in peace.

Fr John Scott

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Two Simons, the Administrator and the Choir

The Choir Supported at Home and Praised in Germany

Marie-Louise Van Spyk

On Sunday 2 October, Simon Webb CBE from The Cathedral Music Trust attended Sunday Solemn Vespers at the Cathedral. He is also the Area Representative for Westminster Abbey as well as for our Cathedral, and has a lifetime enthusiasm for church music. The Cathedral Music Trust campaigns on behalf of cathedral music in this country and supports choirs and choristers in need. The last few years have been very difficult for musicians and choirs, with concerts and recitals cancelled and many facing very real funding difficulties. Our own Choir is reliant upon donations and so the support of The Cathedral Music Trust comes at a critical time.

After Vespers, Simon joined the Choir in the sacristy to praise the music he had just heard and to present a grant of £30,000. This will help to cover the cost of one of the lay clerks, who are the backbone of the Choir in singing the Cathedral's daily liturgies, and include several former Cathedral choristers amongst their number.

It has been a year since Simon Johnson joined the Cathedral as Master of Music. In that time, he has worked wonders in building the boys' confidence after the preceding difficult years, and is once again filling the Cathedral with music. He is now working on an impressive programme of liturgical music and concerts for the coming months and into next year. A part of the grant from The Cathedral Music Trust will also therefore help to pay for additional office hours to organise and promote concerts, tours and publicity.

The weekend before Simon Webb's visit, the Choir had, in fact, been to Germany, singing in Paderborn and Speyer. A review of their performance at Speyer in *Die Rheinpfalz* demonstrates the enthusiastic reception received:

'In short: the performance of the English choir under its new Music Director Simon Johnson was sensational.

(of the Byrd Mass) The wonderfully floating performance of the Cathedral Choir unfolded in broad lines but was always very transparent and true to the text; the sheer beauty of the music was felt. Through the alternation of tutti and solo parts, the conductor loosened up the sound of the work again and again. Johnson had rehearsed the choir very carefully and conducted with impressive clarity.

(of the Stanford Motets) It was incredible what spatial sound effects and echo effects the choir created, even though they were always right in front of the altar. At the end of the concert there was another choral work by William Byrd, *Tribue Domine*, in which the choir again demonstrated its exquisite intonation, its clarity, purity and beauty of sound, as well as its sense of precise penetration of the artistic polyphony.

It's not for nothing that the British Isles have long been setting standards when it comes to choral singing – and Westminster Cathedral Choir gives the tradition its very own colour through its connection to a Catholic repertoire.'

.....

This is an exciting chapter in the history of our wonderful and unique Choir, for which support is needed. To support the Choir or find out more, please email Marie-Louise Van Spyk, the Cathedral Fundraising Manager, at mlvanspyk@rcdow.org uk or call 07596 855460.

Fundraising for Rescue

On Thursday 1 December at 7.30pm all are welcome to a free Advent Carol Service in the Cathedral at which Bishop Paul McAleenan will preside. It is organised in support of the work of Mary Ward Loreto UK, both in this country and in Albania and it is hoped that those present will be generous in the voluntary collection to be taken up.

Mary Ward Loreto is planting hope with a human rights approach to combating modern slavery. This challenging mission is implemented through works of justice, education, grass roots action and systemic change. The aim is to eradicate poverty - the prime cause of human trafficking.

You may be surprised to learn that organised crime networks and individual trafficking perpetrators have combined to make the UK the second most trafficked country in Europe. Some 150,000 victims of human trafficking end up in the UK each year and far too many of them come from Albania, a beautiful yet conflicted country, which itself is trying its hardest to eradicate trafficking, an obscene offence against human rights. More often than not, women and young girls are pushed into prostitution, forced labour and drug mule work under the pretence of being offered a 'better life' in the UK.

In Albania, the Mary Ward Loreto Foundation is a non-profit organisation that has developed a substantial network of centres offering rehabilitation, educational and social business programmes, as well as counselling for victims of trafficking returning to Albania. It also provides online counselling and support services to discovered and recovered victims in Britain, resulting in hundreds of victims being enabled to return home to Albania. Once back, they will get shelter and protection, with trauma informed specialist-led support helping them to recover, however slowly, from their nightmare ordeal and get back to a normal life, with a sense of hope for the future and a renewed freedom. We are helping train educators in Albania on more ethical practices when teaching the young people of the country and getting communities to recognise trafficking issues and work together better. In emergencies, including natural disasters, we provide immediate relief to those most affected by providing access to food, shelter and medical help to help relieve the immediate threat of being lured by traffickers.

Mary Ward Loreto UK is a new charity which has been set up to support the important work of the Mary Ward Foundation in Albania, to enable cross-border work and co-operation between the UK and Albania, supporting the Albanian victims in the UK and helping their recovery back home.

This is the advent story 'Awake! Awake from your slumbers', and let Christ be your light, your way. Be ready. Be alert to join Christ on this journey. Together we can bring light out of the darkness.

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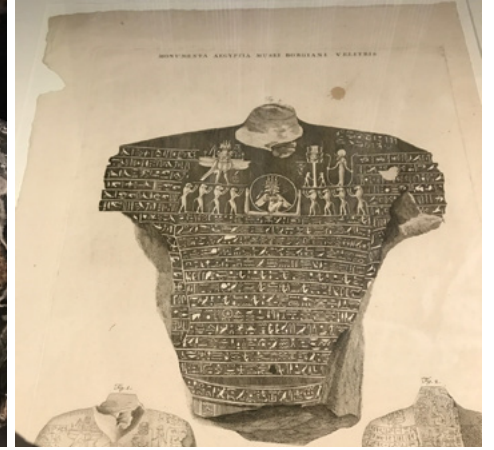
Hieroglyphs In Bloomsbury

Lucien de Guise

If there's something that the British Museum does really well, it's the ancient world. Egypt blossoms more than most in Bloomsbury, where the museum's main attraction is the Rosetta Stone. It seems strange not to see this prize in its usual place of public display, with bemused crowds gathered around. The crowds are still there, but the Stone is now the centrepiece of the latest exhibition, *Hieroglyphs: unlocking ancient Egypt*.

This year is the 200th anniversary of the Rosetta Stone's decoding. Most of the exhibition is about this achievement, with the excitement of two scholars racing for the finish line. If the thought of a Frenchman versus an Englishman battling it out for linguistic supremacy may sound a bit dry, there is an impressive array of background material to enliven the arcane struggle. The Stone's present whereabouts are the outcome of what some visitors might find more rousing – endless military conflict between the two foes on either side of the English Channel. Egypt has now stepped into the fray, since, with culture-restitution wars raging all around, Zahi Hawass recently sent in a petition reclaiming the Stone.

The British Museum is focused instead on the thrill of the 19th-century chase to decipher it. The Curators have a lively education programme on every other aspect of hieroglyphs. Much of this is aimed at children. In the drive for inclusivity, there are images of young commentators, alongside their observations on different aspects of Egyptology. Anyone who thought that enthusiasm for this subject died with the era of Tintin comics and deeds of derring-do will be pleased to see the level of interest. The mode of display has also improved. Unlike the Museum's permanent gallery of ancient Egyptian wares, this space is filled with drama, superior lighting and even the sound of chanting.



A basalt torso collected by Cardinal Borgia alongside a later illustration made by his museum

It was the connection with early Christianity that I went in search of, and I was pleasantly surprised by the outcome. Although the Museum has by no means overplayed its cross-cultural hand here, it has not suppressed it either, and the Coptic Church features prominently. As this community was the link between the languages of hieroglyphs and a more comprehensible alphabet, it has not been forgotten; it

sometimes seems that the Church of Rome is more likely to overlook this pioneering faith community which faces continuing marginalisation in modern Egypt.

Centuries ago, Catholic clerics were also fascinated. It seems that the material culture was a greater influence than the liturgical offerings. Rome was well furnished with pharaonic souvenirs on a



A copy of the Dendera Zodiac made in the 19th century and kept at the Fitzwilliam Museum, Cambridge

grand scale long before Mussolini went to Ethiopia to grab what he could. One of the exhibits is an obelisk from the era of Cleopatra's 'Needle' on the Thames Embankment. It's only a fragment – the original obelisk was many metres high – and the imagery is a bit fuzzy, but it's given some real context by the enlarged print next to it. On this is recorded how Pope Pius VI had the 2,600-year-old red-granite monument moved in 1748 to the *Piazza di Montecitorio* from where Emperor Augustus had placed it after his looting of it. The obelisk is in the same square today – minus the piece that is being lent by the National Archaeological Museum of Naples.

Other popes took an interest in the writing as well as the grandeur of these imposing souvenirs. They had for centuries been men of science, including Pope Urban VIII who has been so defamed by history despite his extraordinary patience with Galileo. In the same era as Pius VI, the *Museo Borgiano* had acquired Europe's largest stash of Egyptian material. Focusing largely on Coptic manuscripts, Cardinal Stefano Borgia was ahead of his time but certainly not the only Catholic prelate to become a scholar of ancient Egypt. One of the most striking exhibits in this exhibition is a smallish basalt torso from the cardinal's collection. The hieroglyphs are especially visible, and it's easy to understand how this man became so obsessed with Egyptology that he would sell his jewels to buy more antiquities.

Cardinal Borgia's interest in the Copts must have been at least partly because of their Christian culture in a land that had been overtaken by Arab Muslims around AD 640. His curiosity was piqued, as with later linguists, by the continuity of the Coptic language from that spoken in more ancient Egypt. It is a succession that is central to this exhibition. Exploration of those links between antiquity and the growth of Christianity is, however, a lower priority than the determination of Jean-Francois Champollion and Thomas Young to break the code and release all that information stored in the form of hieroglyphs. Along the way we get to see the old favourites of Egyptology. As hieroglyphs appear on almost everything, there is no shortage of mummy cases, sarcophagi and canopic jars. There's a profusion of 'shabti' mini-mummy



Arab scholars had been studying the Coptic language many centuries before the French or the English

© Lucien de Guise

figures that used to have a place in every British home of distinction in the early 20th century; Sigmund Freud's house in Hampstead was filled with them.

The famous 'Book of the Dead' also puts in an appearance. It turns out to be neither a book nor a fixed text, although in its different manifestations it is about the dead. Throughout the exhibition, indeed, there is an emphasis on prayers for the dead that would have alarmed Protestant reformers if they had been acquainted with hieroglyphs. For others, it will make the ancient Egyptians seem more 'normal' about death than some of the mythology about them suggests. Visitors looking for cat mummies will be disappointed. This is too serious a show for fripperies of that sort, although there are some statues, probably dedicated to the cat goddess Bastet. The accompanying label reveals that cat in ancient Egyptian is 'mioew'.

Other issues are treated more seriously, including a controversy that raged in the 1820s, one of those rare

occasions when a pope became involved in what was construed by anti-clericals as a Catholic mission to dismiss science. It related to the Dendera Zodiac, fortunately now residing in the Louvre rather than the British Museum. When Champollion concluded that it did not contradict Biblical teachings on chronology, it appears that the pope offered to make him a cardinal, despite the scientist being a vehement atheist with a wife. Maybe he was just anti-Catholic; he had learnt Coptic from Egyptian monks living in Paris.

There are many aspects of Egyptian spirituality with which a Catholic might feel comfortable. Having figures of 'saints' and praying to them was common, each individual having specific attributes that might help the devout. This seems to have been a common practice in countless societies around the world, but Egypt reached further into ancient Rome than many cultures, especially at the time when Christianity was establishing itself there. One item in the exhibition did trouble me slightly, or rather it was the blunt assessment that a miniature feldspar figure of Isis with Horus on her lap was 'later adapted by Christians for the Virgin and Child'. In this case no amount of deciphered hieroglyphs is going to get to the truth of the claim. Around the world there are countless mother-and-child images created by cultures that never knew anything about the pantheon of ancient Egypt, nor how to read hieroglyphs.

Hieroglyphs: unlocking ancient Egypt in the Sainsbury Exhibitions Gallery at the British Museum runs until 19 February 2023.



© Lucien de Guise

The ancient Greeks and Egyptians revered cats



© Lucien de Guise

A canopic jar for the stomach, from around 2,500 years ago

The Worst Thing

Steve Burrows

It was a cloudy, breezy day at a south Manchester railway station, and there were a few of us standing about the platform. I was wearing a 'hi-vis' vest because I had cycled there. I have found that fluorescent-fabric-with-reflecting-strips speaks to the viewer's unconscious mind. It says: 'Don't you think this chap looks official? Why don't you ask him?' Whatever the truth of this, a man nearby, anxious about his journey, asked me a question about the next train. I answered, and he asked me where I was from. I told him, and he said he lived in the new flats in the city centre. He bought the apartment 14 years ago, and was the first person to move in. 'Worst thing I ever did,' he declared.

Such steel and glass towers are a fairly recent addition to the central Manchester skyline, and would be nice to live in, I suppose. But he may have been at the wrong time of life for such a location. He went on to say that he used to live around here, first at one address, then at another not too far from the station. He preferred this area, he said. I commented that it was more peaceful here; and that the centre was for youngsters. 'Yes, the worst thing I ever did,' he repeated.

He was a ruggedly handsome man, of good height, and dressed casually in well-made clothes. He appeared to be in his early 70s, and able-bodied. He went on to say that he 'used to own a good business round here'. I responded by saying, 'Oh?' He named a popular pub a mile or two away. He said his father bought it first, and then that he himself had 'owned every brick of it'. In due course he sold it, but, 'I shouldn't have sold it. Worst thing I ever did.'

'It was my brother-in-law!' he went on, with some emphasis. 'Silly idiot! He



Samuel Taylor Coleridge by Peter Vandyke

wanted to go to Wales. He went off to live in Wales. Worst thing he ever did. Yes, worst thing he ever did.' I wasn't looking at him, so I couldn't gauge his facial expressions, but I didn't sense mental illness in the way he was talking. He sounded alright. Of course I didn't know how the brother-in-law fitted in, and nor did I ask. But I did stir myself to respond. 'We all have to come to terms with our pasts, I suppose, our wrong moves and so on.' The man didn't acknowledge these words. He only said 'Well, he's eight feet under now, anyway.' So we both fell quiet for a few moments.

He was holding a plastic carrier bag that was bulky with groceries. He nodded towards it and said 'A week's shopping in there.' In the nearby parades of shops there were both a mini Co-op and a mini Tesco which I suppose he had visited. 'Well, you are able to come over here to do your shopping,' I suggested. At that moment the train came in, and its sudden

presence ended our talk. I began walking along with it as it slowed, and got on at a convenient door. My interlocutor boarded the train further back. Why did he tell me so much? I can't say, but maybe being in his old neighbourhood, that was perhaps bringing up memories, he couldn't help speaking his mind, to a stranger, anyway.

Another person who told his story to chance-met people was Coleridge's *Ancient Mariner*. He chose a guest about to enter a wedding banquet, and he also had a 'worst thing I ever did' to share: he shot a friendly albatross with his crossbow and brought ill-fortune to his ship, which became becalmed in a tropical ocean. The crew, dying of thirst, hung the dead bird around the fellow's neck, before dropping, one by one, lifeless to the deck. Only the guilty man remained alive, in woe and misery. He tried to pray but couldn't. Then, looking over the side, he saw some sea-snakes.

The Ancient Mariner with his Albatross,
by William Strang from the frontispiece of the
Essex House Press edition of the poem



Z.W

They mov'd in tracks of shining white;
And when they reared, the elfish light
Fell off in hoary flakes.

Within the shadow of the ship
I watched their rich attire:
Blue, glossy green, and velvet black
They coiled and swan; and every track
Was a flash of golden fire.

O happy living things! no tongue
Their beauty might declare:
A spring of love gushed from my heart,
And I blessed them unaware!
Sure my kind saint took pity on me,
And I blessed them unaware.

The self-same moment I could pray;
And from my neck so free
The Albatross fell off, and sank
Like lead into the sea.

A storm sprang up, and his dead
shipmates arose as supernatural beings
to bring the vessel back to port, where
the Mariner asked a hermit to shrive
him. The holy man enjoined the
stranger to explain himself, and

Forthwith this frame of mine was wrenched
With woeful agony,
Which forced me to begin my tale
And then it left me free.

Since then at an uncertain hour,
Now oftimes and now fewer,
That anguish comes and makes me tell
My ghastly aventure.

What has the Ancient Mariner learnt
from all this? He told the wedding guest
that:

O sweeter than the Marriage-feast,
'Tis sweeter far to me
To walk together to the Kirk
With a goodly company.

To walk together to the Kirk
And all together pray,
While each to his great father bends,
Old men and babes, and loving friends,
And youths, and maidens gay.

And he surmised that,

He prayeth best who loveth best,
All things both great and small:
For the dear God, who loveth us,
He made and loveth all.

Coleridge's poem has remained popular for more than two centuries, so perhaps it is telling the truth? We, also, have the Church in which to find solace. There is the sacrament of reconciliation for our sins. And for our regrets and mistakes - even for 'the worst thing I ever did' - we have prayer: in penitence we can offer it up to God. A priest in his homily said that in prayer we have to open ourselves up to God, but that we preferred to keep ourselves closed, like a clam. However, if we can open up, even a little, then the Holy Spirit can enter us to unkink us where we are kinked. Also I remember a bishop's challenging call. He said 'we should rejoice if we are hurt, because it is there, where we are broken, that the Holy Spirit can enter in, to heal us'.

Scientifically Curious Catholics

Dr Michael Straiton KCSG

Pioneers in electricity

Luigi Galvani (1737-98) was deeply religious and a member of the Third Order of St Francis, and a physician and physicist who spent his life in Bologna. While conducting experiments into static electricity his assistant touched the exposed sciatic nerve of a dissected dead frog with a metal scalpel which had picked up a charge. At that moment Galvani saw sparks as the dead frog's leg kicked, as if in life. He was the first investigator to appreciate the relationship between electricity and animation of life. The Italian physicist *Alessandro Volta* (1745-1877) who discovered electric current was a devout Catholic. When one day in 1800, after years of study, Volta stepped into his laboratory and built up his voltaic pile out of pieces of zinc silver and moistened cloth, his first battery that produced a steady electric current, no other physicist except himself could have foretold the consequences. He conducted an experiment sending this current across a 30-mile-long wire from Como to Milan suspended on wooden boards that set off a pistol at the other end. This discovery led ultimately to the creation of the electric telegraph. Throughout his professorship at Como, Volta attended daily Mass and showed himself as ardent as the humblest of his fellow townsmen. He had over his door a picture of the Blessed Virgin, and, when entering, invariably raised his hat in salutation.

André Marie Ampère (1775-1836) took up Volta's work on electricity and developed it. His fame rests on his establishing the relations between electricity and magnetism. At the time of his great discoveries he was a zealous and convinced Christian and of him Frédéric Ozanam wrote: 'Over and above his scientific achievements there was something more to be said: for us Catholics, this rare genius has other titles to our veneration and love. He was a brother in the Faith ... Religion presided over the labours of his mind, shed its light over every field of his thought: and it was from this sublime point that he judged all things, even science itself... that high scientific probity, eager not for glory but after truth alone.'

Pioneers of Chemistry and Biology

In the fields of chemistry and microbiology, *Louis Pasteur* (1822-95), the French chemist, is best remembered for his discoveries into the causes and prevention of diseases. In 1875-6 he was engaged in investigating the chemistry of fermentation, and his discovery in 1877 that certain diseases are due to the presence of minute organisms won him world-wide renown. His research led him to invent a process by which liquids could be heated to kill bacteria and moulds - pasteurisation. Micro-organisms infecting animals and humans caused diseases and this inspired Joseph Lister to develop antiseptic methods of surgery. When Pasteur was elected to the French Academy he took the opportunity to proclaim his Christian convictions, that humanity as a whole had always believed in God and found its support in religion: 'It is no use to say: out beyond there, there is time, there is space, magnitude without limit. It is impossible to rest content with such



Louis Pasteur conducting an experiment

phrases. The mind that confesses consciousness of the idea of the Infinite – and no mind can fail to be conscious of it – accepts more of the supernatural than is contained in all the miracles of all religions. For the idea of the infinite has two characteristics; it imposes itself on the mind, and it baffles the mind's effort to comprehend it. When the idea takes possession of the intellect, nothing remains but to go down humbly on one's knees.' To the end Pasteur remained a fervent Catholic. A student once asked him how it was that after so much reflection and research, he could remain a believer. 'It is just because I have thought and sought so much,' replied Pasteur, 'that I believe with the faith of a Breton peasant. If I had thought more and studied more I would have come to believe with the faith of the Breton peasant's wife.'

A Pioneer of Genetics and Heredity

Gregor Mendel (1822-1884) was an Austrian monk who discovered the basic principles of heredity through experiments with peas in his garden. These showed that the inheritance of certain traits in pea plants follow particular patterns, subsequently becoming the foundation of modern genetics and leading to the study of heredity.

A Conclusion

One of the world's most influential and best-known theoretical physicists, *Albert Einstein* (1879-1955), was once asked his views on religion; he replied: 'I do not think that it is necessarily the case that science and religion are natural opposites. In fact, I think that there is a very close connection between the two. Further, I think that science without religion is lame and, conversely, that religion without science is blind. Both are important and should work hand in hand.' (Concluded)

Green Funerals

Virginia Bell

South Yorkshire Woodland Burial Ground

In this month of the dead, it seems appropriate to consider what will happen to our mortal bodies after death.

Green funerals are acceptable to the Catholic Church, and probably to most Christian denominations. The individual plot is blessed by the bishop, or by the priest at the time of interment, so the ground is consecrated. The funeral company that you choose should be fully aware of the green options available locally and should be able to inform you as to what is and what is not permissible for a green funeral.

Green or natural burials should aim to have as little impact on the environment as possible, the main considerations being preservation of natural land and carbon footprint reduction. Traditional coffins may have been treated with varnishes, sealers etc., and church cemeteries may be sprayed with pesticides and herbicides. Green funerals waste less, pollute less and use more sustainable materials than traditional burials, and they use less energy and cause less pollution than cremations. The body can either be buried in a biodegradable casket made of natural materials such as cardboard, wicker, bamboo, banana leaf, willow. Or it can be wrapped in a simple shroud instead. Shrouds will be made from a natural material such as cotton, linen, muslin, hemp, silk, wool. There is obviously room for improvement in this list, as cotton uses a lot of water in its production, and wool and silk are not sustainable and involve cruelty. These materials should be narrowed down to the most sustainable, possibly organic hemp. A good question to ask would be ‘Is the material organic?’ Embalming is not permitted, due to the chemicals that are used in the process and items cannot be left at the grave, except for natural flowers. Anything else will be removed. It is not necessary to have both a coffin and a shroud, one or the other is fine.

At the site only native wild species are planted. Even the grass should be from native seeds. Woodland burials are set amongst trees and wildflowers, ensuring the preservation of woodland areas. Meadow burials are set in wildflower meadows. Chemical sprays will be controlled, but may not be banned. Check that the company you use has a policy of no chemical spraying. Graves are marked by a simple plaque or a tree as a natural memorial. Green funerals should be cheaper than traditional ones, as they use minimal

products, so always ask questions to make sure that the best practices are in place. It is traditional to have flowers at a funeral, but bought flowers have a high carbon footprint. By choosing a green funeral for yourself and others in your family, you are showing care for the planet and respect for God’s creation.



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The English Chapel and A Tomb You Will Not Find

Patrick Rogers

The Chapel St Gregory and St Augustine tells the story of the 6th century evangelisation of England from Rome. It starts with the determination of one man, Pope Gregory the Great, to bring this about and continues with the success of St Augustine and his companions in this mission, then with the subsequent defence of the new faith both against British and foreign non-believers. It concludes with two outstanding leaders of the Catholic Church in England who defended that faith in subsequent dark ages. The Chapel was paid for by an English judge who hoped to be buried within it, but now lies in Kensal Green.

The story starts with the panel on the right of the entrance, erected in 1912 and given by the Cathedral Choir School with money raised by performances of a Nativity play. Here is St Gregory the Great, then a Benedictine monk in about the year 587, with three English children in the Roman slave market and remarking 'Not Angles but Angels, if Christian'. It is said that it was then that he conceived the idea of the evangelisation of England, an idea brought to fruition ten years later.

Next we move to the altarpiece where Pope Gregory, as he had become, appears with the dove of the Holy Spirit, signifying divine inspiration. Beside him in black is another Benedictine, St Augustine, and on either side Ss Paulinus (Bishop of York), Justus (Bishop of Rochester), Mellitus (Bishop of London) and Laurence (successor to Augustine as Archbishop of Canterbury). Both Mellitus and Justus also subsequently held this position. Up above we have Pope Gregory again, this time enthroned, sending St Augustine and his companions off on their mission, while higher still they are shown meeting Ethelbert, King of Kent, and his Christian wife Bertha on their arrival.

And so we move on now in time to saints who helped to keep Christianity alive in England after St Augustine and



Sir Henry Hawkins in judicial robes

his companions. On the wall facing the entrance are Wilfrid, Bishop of York, and Benedict Biscop, founder of Benedictine monasteries at Wearmouth and Jarrow. Between them they consolidated the link with Rome, a link ratified by the Synod of Whitby in 664. Another 7th century saint is next – Cuthbert, the 'Apostle to the Lowlands' and later a very reluctant Bishop

of Lindisfarne. His evident holiness and humility attracted many northerners to Christianity.

If you look at the head St Cuthbert is carrying, and then at the figure on the opposite wall, you should see the resemblance. St Oswald, Christian King of Northumbria, was slain by the pagan King Penda of Mercia in 642 and carries the red cross of his martyrdom. His head was taken to Lindisfarne Monastery and, when the Danes invaded in 875, hurriedly borne away by the monks in the coffin containing St Cuthbert. At the other end of the entrance wall is another Christian King – St Edmund of East Anglia, killed by Danish archers in 870. Between them is St Bede the Venerable, father of English history, without whom we would have known almost nothing of the great events occurring in England up to his death in 735.

The Chapel was the first in the Cathedral to be fully decorated. The marblework was ordered from Whitehead & Sons in February 1901 and the mosaics



The Chapel of St Gregory and St Augustine, seen from the westward side of the font in the Baptistry

completed by the firm of Clayton & Bell in May 1904. The decoration was funded by Lord Brampton at a cost of £8,500, he and his wife having already made a large donation to the Cathedral building fund. A commission to design a tomb for the Bramptons in the chapel is revealed in a letter from the designer to the Cathedral Architect (J F Bentley) of February 1901. This is confirmed in Bentley's drawings (D23 and 25) which show a Byzantine-style tomb in the space between the altar and the aisle and refer to a contract with Whiteheads of March 1901.

Sir Henry Hawkins, a High Court Judge, was previously an extremely wealthy and successful advocate, a Queen's Counsel, considered the finest criminal lawyer of his day in the English Courts. He was a close friend of Cardinal Manning. His second wife was a Catholic and he converted in 1898. He successfully defended one of those charged with complicity in the Orsini conspiracy against Napoleon III and was one of the leading counsel against the claimant in the famous Tichborne case of impersonation. He was always considered a firm but fair judge. Ironically, despite being popularly known as 'Hanging Hawkins' he was personally opposed to the retention of capital punishment. Created a Lord in 1899, he took the name Lord Brampton.

The abandonment of the plan for a Brampton tomb in the Cathedral appears to have followed the deaths first of Bentley (March 1902) and then of Cardinal Vaughan (June 1903). Both must have agreed to the tomb, since it is referred to in the 1901 contract with Whiteheads, the marble merchants. But Vaughan's successor Cardinal Bourne seems to have opposed it. When he succeeded in 1903 there were no tombs. The bodies of the first two archbishops of Westminster, Cardinals Wiseman and Manning, were only brought to the Cathedral from Kensal Green cemetery in 1907 while Vaughan, the third archbishop, was buried at Mill Hill Missionary College at his own request and only brought to the Cathedral in 2005.

By April 1905 both Lord Brampton and his wife seem to have abandoned hope of being buried in the Cathedral. In their letter to Bourne of that date, but only released after their deaths in 1907, there is no mention of it. The letter refers only to their joint estate being used to enable ecclesiastical students to take a course of higher study, and of funds being provided to the Hospital of St John and St Elizabeth.



Solomon as the just judge, in opus sectile

Lord Brampton died in October 1907 and left almost all his estate of £141,000 to his wife. She died six weeks later. After a few bequests to friends and relatives and £10,000 for the Hospital of St John and St Elizabeth, all her estate, amounting to £456,000, was left to Cardinal Bourne 'for his own absolute use and benefit'.

Of course there was soon talk of the huge sum (£42 million today) which Bourne had inherited, prompting a public statement from him that all the money would be used for ecclesiastical studies or given to the Hospital of St John and St Elizabeth. So Lord and Lady Brampton were, at their request, buried in Kensal Green cemetery. But they did not go unremembered in the Cathedral. After their death, Clayton & Bell, the firm responsible for the mosaics in the Chapel of St Gregory and St Augustine, installed a panel in opus sectile to the left of the altar – above the position where the Bramptons would have lain. In this panel King Solomon is shown as the Just Judge for, faced with two women both claiming the same baby, so the Bible story goes, he threatened to divide it, thus discovering the true mother by her horrified reaction.

It seems fitting that the donors should be remembered simply in a panel showing a just judge, a panel given by others. Where the Brampton tombs would have gone, a gentle and devout man now lies.

Bishop Challoner, Vicar Apostolic of the London District, did much to keep the Faith alive in England when the task seemed hopeless. He died in 1781, just when the tide of intolerance towards English Catholicism was at last turning, leading to Emancipation and the Second Spring, and his body was brought to the Cathedral in 1946. The other tomb in the chapel is that of Cardinal George Basil Hume, Archbishop of Westminster from 1976 to 17 June 1999. His body lies under a memorial slab of plain white marble in the centre of the chapel – a Benedictine among fellow Benedictines, an Englishman among Englishmen.

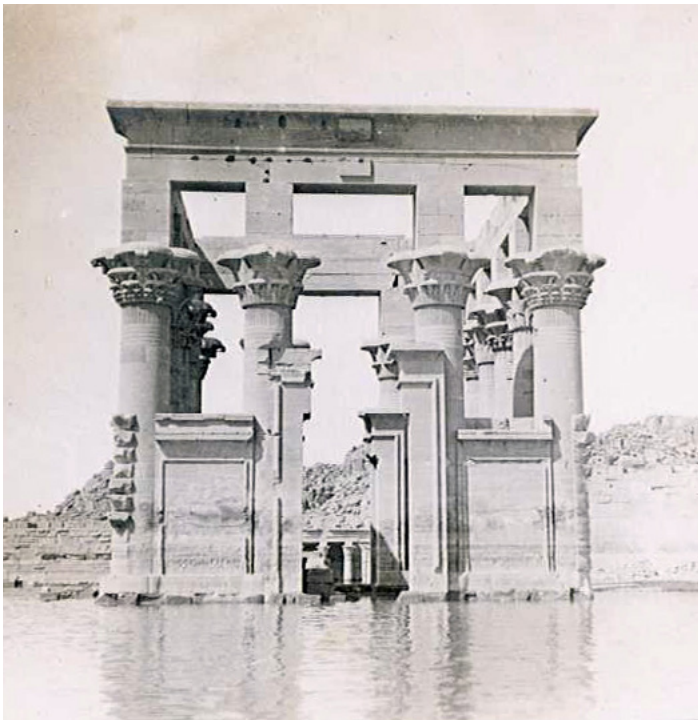


Cathedral foundations require that Cardinal Hume lies somewhat to the east of the stone that marks his grave

The Return Journey

Fr John Scott

My great-great-great Uncles return northwards down the Nile, ride briefly on camels and hear donkeys braying in the New Year.



Pharaoh's Bed, Island of Philae

At this point, we are 576 miles from Cairo and 740 from the sea, and here, casting wistful glances to the South, sad at the thought that our journey was ended, we turned to retrace our steps. We cannot close our remarks better than by quoting Mark Twain's eloquent passage from *The New Pilgrim's Progress*:

'We were glad to have seen the land which was the Mother of civilisation – which taught Greece her letters and through Greece, Rome, and through Rome, the World; the land which could have humanized and civilized the hapless children of Israel, but allowed them to depart out of her borders, little better than savages. We were glad to have seen that land which had an enlightened religion with future Eternal rewards and punishments in it, while even Israel's religion contained no promise of a hereafter. We were glad to have seen that land which had glass 3,000 years before England had it, and could paint upon it as none of us can paint now; that had paper untold centuries before we dreamt of it; that had a perfect system of common schools so long before we boasted of an achievement in this direction; that it seems forever and forever ago. That built Temples which mock at destroying time and smile grimly upon our lauded little prodigies of Architecture. That old land that knew all that we know now, perchance,

and more; that walked in the broad history of civilization in the grey dawn of creation, ages and ages before we were born; that left the impress of exalted cultivated mind upon the Eternal front of the Sphinx to confound all scoffers who, when all other proof had passed away, might seek to persuade the World, that Imperial Egypt, in the days of her renown, had groped in darkness.'

Letter 8 On our Boat, Luxor.

Tuesday evening 6 January 1863

Dear Father and Mother,

My last letter was posted at Assouan a week last Sunday ago. Since that time, we have seen the greater part of the monuments for which the Nile is celebrated. We spent two days at Assouan, one of which was occupied in visiting the Island of Philae and its temples. The road to this Island and the place itself with its numerous ruins was very novel and interesting. At a place in the neighbourhood of Philae some boys amused and astonished us by very clever feats in swimming. They got into one of the Cataracts and tumbled about almost as if it was their native element. As we were returning to Assouan, an opportunity was afforded to us for riding a little astride the back of a camel and it seemed a very singular situation and rather a strange kind of locomotion.

We left Assouan on the evening of Sunday, the 28th ult., and reached this place very early in the morning of the first day of the New Year. We stopped on the way to visit the Temple of Kom Ombos and the Grottos and Quarries of Hagar Sil, but the principal remains of the ancient palaces and temples are surrounding us where we now are. In the immediate neighbourhood, we have Gornou, Memnonium, the Tombs of the Kings, Medeenet Habou, Luxor and Karnak, all places of great interest. You will see many of these places depicted in Robert's Egypt. We have now been here 6 days wandering amid these several centres of attraction, feasting our eyes with immense pylons and extensive courts with large halls and tall, graceful, majestic columns with splendid palaces for the living and extensive tombs profusely decorated for the dead. Beautiful, imposing, extensive, magnificent and other expressions of similar import have been within the last few days very familiar to our lips. With our eyes we have seen and have testified with our mouth of the wondrous remains of the greatness of bygone ages, and they have been a source of much pleasure. But while we have seen something of the greatness of past ages, we have not been without some manifestation of the greatness of present ages.



Temple of Komombo



Details at Temple of Komombo

While we have been staying at Luxor, it has been visited by Royalty in the person of the Duke of Brabant, the heir apparent to the throne of Belgium. As our Compagnon de Voyage is a Belgian, he loyally saluted the Prince and we shared his enthusiasm to some extent. The Duke was very gracious and in the evening honoured us by sending us an invitation to take tea with him. We repaired to his Dahabeah (a magnificent boat belonging to the Viceroy of Egypt) at the appointed time, and he received us in a very kind and affable manner and conversed very freely. We remained with him an hour and a half, and so were brought into intimate association with somewhat of the greatness of these present times. This was a pleasure we had not anticipated. Another and never failing source of pleasure is found in this beautiful climate, which brightens every scene and lends enchantment to every view. Day after day we have the glorious blue sky and the glowing sunlight, under which every object appears brilliant and smiling.

‘And when the evening shades prevail,
The moon takes up the wondrous tale
And nightly to the listening earth
Repeats the story of her birth’

For now we are favoured with the silvery light of the full moon.

Yesterday (Monday) evening we walked to Karnak to see the ruins by moonlight. The light and shade reflected by the numerous columns produced a very agreeable impression. We have pedestrianized when it was possible and on other occasions have taken advantage of the donkeys which have rendered us good service. I remember Tom Freddlehoyle tells of going to some passage end to see the New Year come in and he says he saw nothing save a donkey coming down the street braying with all its might. We made friends with the New Year and the donkeys of Thebes very nearly together and their braying has been in our ears since. On Saturday morning we went to a convenient place for bathing and had an agreeable bath in the water of the Nile. This was the more pleasant for me inasmuch as those shirts I bought of John Wales Smith not being a fast colour had discharged a great part of the colouring matter upon my skin and almost dyed it magenta.

Our journey on the Nile is now fast drawing to a close. Tomorrow (Wednesday) is to be our last day at Luxor. Our return journey to Cairo will then be resumed and we expect, all being well, to arrive there in 12-14 days. I am thankful to say that John and myself are still enjoying good health and I trust we shall both be better for the change.

With love to you, George, Henry, etc., and all our friends from John and myself and hoping you are all well and that all is prosperous with you at Leeds.

I am, Dear Father and Mother, Your affectionate son,
Eli Plummer

Our Unarmed Forces

The Knights and Dames of the Papal Orders are another group who attend Mass formally above and beyond their own regular commitments. Their very existence underlines the work that it is done generously in the service of the Church by individuals.



Battling Through

The National Mass for Altar Servers was arranged before the dates of the national rail strikes were known. However, the decision to proceed despite the strike was taken and congratulations go to all those present who made the effort and reached the Cathedral for the Mass, at which Bishop John Sherrington presided.

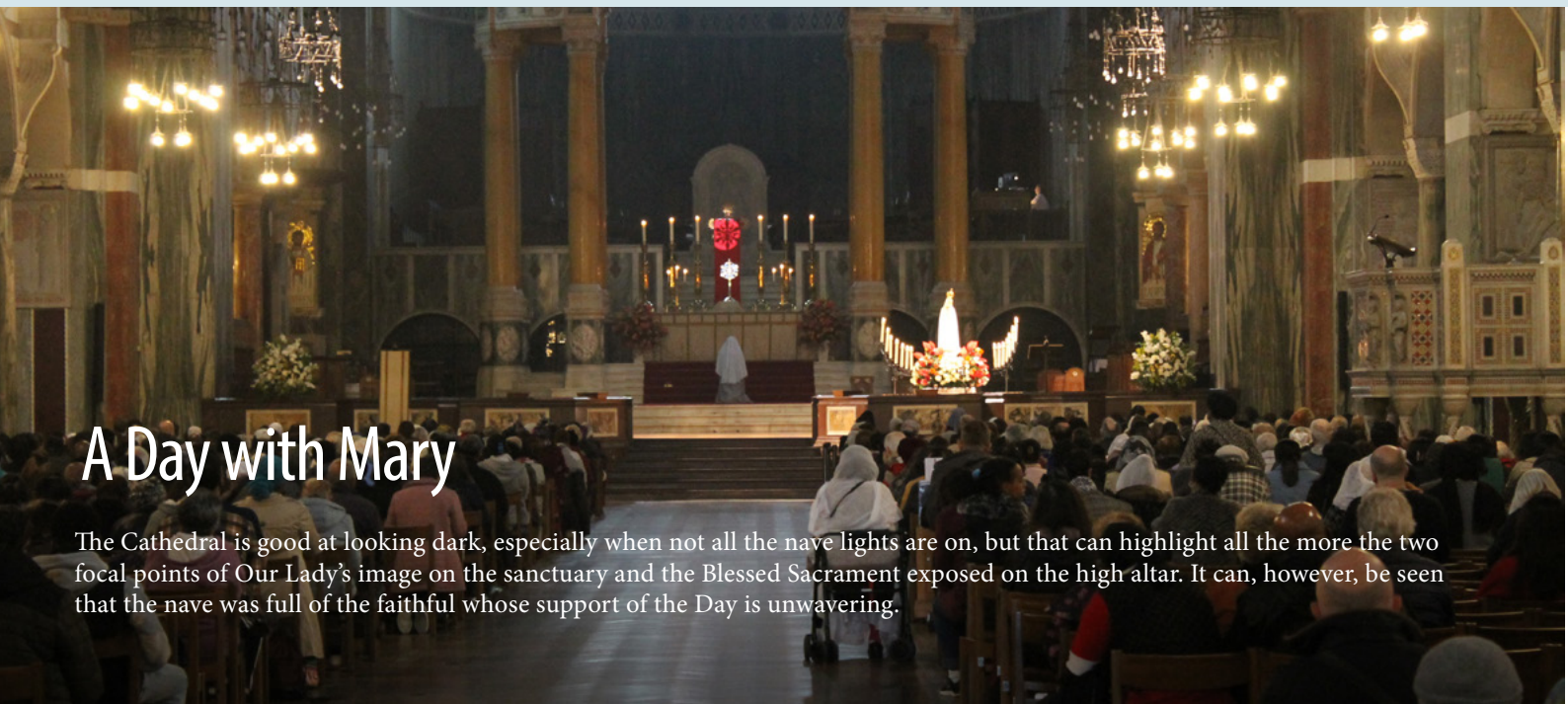
The Law in all its majesty

After the pandemic-induced drabness of the Red Mass in recent years, a better-attended and more colourful occasion welcomed in the new Legal Year. Previous years' images have shown the judges solemnly at prayer, but just like the rest of us, the Judiciary is happy to meet up and chat before going into church.



A Day with Mary

The Cathedral is good at looking dark, especially when not all the nave lights are on, but that can highlight all the more the two focal points of Our Lady's image on the sanctuary and the Blessed Sacrament exposed on the high altar. It can, however, be seen that the nave was full of the faithful whose support of the Day is unwavering.



Friends Fund the Kitchen



The Kitchen before refurbishment – not an attractive prospect.

The Annual General Meeting of the Friends of Westminster Cathedral, which took place on 27 September was also the occasion of the ‘unveiling’ of the new Cathedral Hall kitchen, which has been refurbished and substantially upgraded thanks to a grant made by The Friends. Commenting on this, Fr Witon, Administrator of the Cathedral and Chairman of The Friends, said that it was highly appropriate that the Friends should be the first group to see and make use of the new kitchen. given their key role in its refurbishment.

The kitchen is important to the Cathedral in two ways. First, it is used by the many parish and diocesan groups who meet in the Hall but, secondly, it is a facility for outside organisations who rent the Hall for events such as conferences, weddings and musical events at which food and drink is served. To potential customers such as these, the state of the art equipment in the new kitchen is likely to prove particularly attractive.

Peter McNulty, the Cathedral Manager, said that he was confident that the new kitchen would make the Hall a much more attractive proposition to external users and thereby bring an enhanced revenue stream to the Cathedral. He added: ‘The old kitchen



The Kitchen renewed – bright and clean with state of the art equipment. Andrew Hollingsworth, Vice Chairman of the Friends, shows his approval.

simply did not have the sort of facilities that modern food-service providers insist on and we were getting to the point where it would not have met basic hygiene standards in terms of food storage and service. We are most grateful to The Friends for providing this splendid new kitchen which will help improve the viability of Cathedral Hall as well as giving us a parish resource to be proud of’.

The refurbishment of the kitchen has been a Friends’ project for some years, originally as part of a much bigger refurbishment plan which ultimately did not go ahead. The money raised for it in earlier campaigns was supplemented by funds raised by the successful Big Give appeal last Christmas and, after a



Some of the serious catering equipment.

rigorous process to gain the necessary building permissions and appoint contractors, the project commenced in June 2022. Procurement issues and general supply-side problems in Europe caused a slight delay, but the time loss was substantially recovered and the project is now complete.

Nottingham's East End Grant-Aided

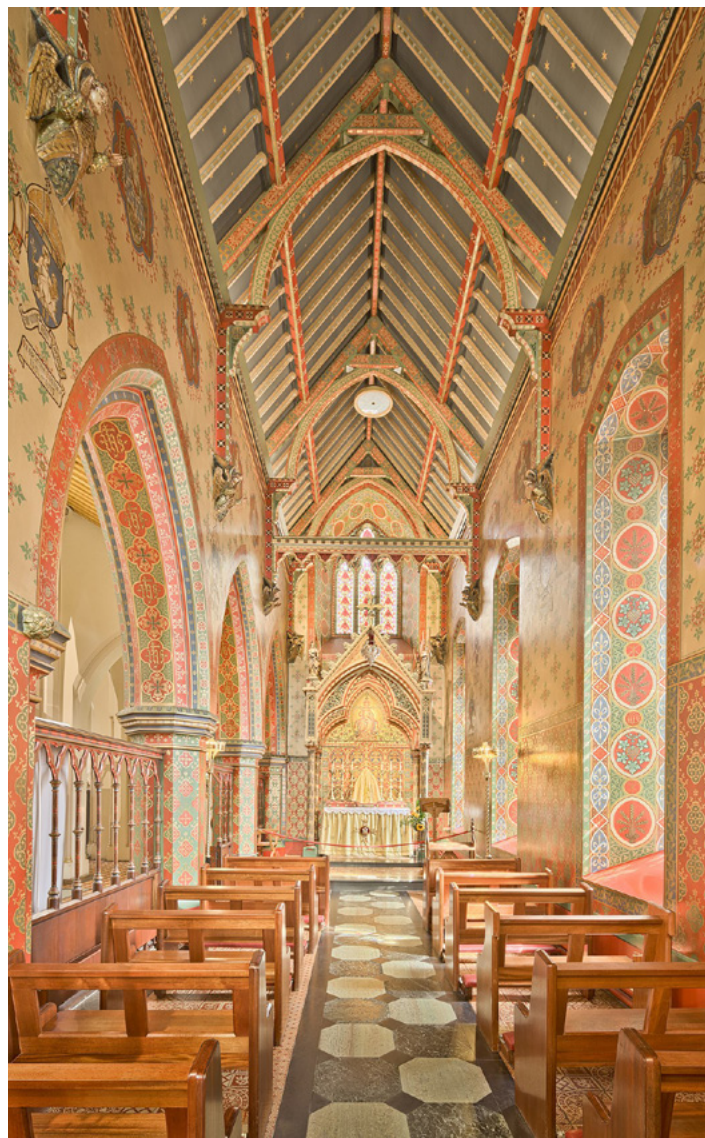
The Trustees of the Catholic Diocese of Nottingham have been awarded a substantial grant from The National Lottery Heritage Fund to embark on an exciting 'Restoring Pugin' project at Nottingham's St Barnabas Cathedral. The total grant awarded for the first phase of development work is £277,558. A potential delivery grant of £524, 858 has also been awarded. Both grants represent 60% of total costs.

Proposed and led by the Cathedral, the project is a unique partnership with Nottingham Trent University (NTU) and Culture Syndicates (a CIC heritage and arts consultancy that offers paid development opportunities to museum sector entrants). St Barnabas Cathedral was designed by Augustus Welby Northmore Pugin, one of the key pioneers of the Gothic Revival architectural style in Britain during the early Victorian period. Through his works, publications and close collaboration with the architect Sir Charles Barry in the design of the Houses of Parliament, Pugin brought the Middle Ages to life with all their richness, colour and detail. At the heart of the Nottingham project is the restoration of the three chapels at the east end of the building to Pugin's original vision and design. Early investigations of the paintwork by conservators have showed that Pugin's original decorative scheme, sadly covered over with later paint, can be uncovered and brought back to its former glory.

As part of this important and innovation restoration, the Cathedral and its partners are taking the opportunity to encourage and develop conservation skills in the heritage sector and to encourage people from diverse backgrounds to get involved in learning new skills. This grant will create a number of exciting paid and volunteer opportunities for young people in the region, with a focus on diversity and inclusion. As the project develops, there will be events for the public to learn more about the restoration work and the science of paint analysis and conservation. It is anticipated that the work will put the Cathedral firmly on the heritage map of Nottingham, so that the story of Pugin and the outstanding beauty of his work can become better known to audiences both in the City and further afield.

St Barnabas is a Grade II* listed building in the heart of the City Centre, on the busy Derby Road. It has a vibrant parish community as well as being 'Mother Church' of Catholics across much of the East Midlands. It welcomes tens of thousands of people each year who visit to experience its peaceful atmosphere as a place of worship and to learn about its fascinating architectural history. It is open every day and, in addition to its strong Catholic congregation, welcomes visitors of a variety of faith and other communities.

Canon Malachy Brett, Cathedral Dean, expressed his satisfaction: 'We are really delighted that the Lottery Heritage Fund is generously supporting our plans to 'Restore Pugin' at Nottingham Cathedral. Not only will we be able to restore some of Pugin's magnificent original design work here, but also create a number of opportunities for young people to engage



On the south side of the chancel is the Cathedral's Blessed Sacrament Chapel, whose existing Pugin decoration was preserved through other times of redecoration in the building and restored in recent years.

in conservation and heritage work. We are looking forward to working with NTU and Culture Syndicates on this exciting project and hope that it will enable many more people to appreciate the Cathedral's rich heritage.'

Professor Benachir Medidou, Professor in Digital Architecture at Trent University commented: 'This project will use advanced digital technologies, internet of things and real-time data, to pave the way to new pedagogical tools to educate our young people from different communities in heritage and conservation, and to support Nottingham Cathedral conservation through real-time monitoring,' while Neville Stankley of Culture Syndicates added: 'We will show young people that there is a diversity of skills and knowledge needed to preserve our heritage and hope to get them thinking about conservation work as a potential career choice.'

Supporting an Illuminating Project



Joe Allen

Here at the Friends we are now halfway through our autumn schedule of events. We began in late September with a productive and well-attended AGM. This was followed just over a week later by the return of the popular Quiz and Fish & Chip Suppers. Unfortunately, last minute amendments to rail strike days meant that some regular teams could not attend – but it was great to have several teams in a lively Cathedral Hall battling to emerge the winner. Our thanks go to Fr Brian for being Quizmaster, and to Barbara Smith for setting the questions. If you were unable to attend this Quiz, then fear not because there will be another one next month, with guest quizmaster Fr Mike – we look forward to seeing you there. Thereafter, we are delighted to welcome back Alison Weir, as she talks about her latest book. Full details of these events are in the sidebar and I will be pleased to hear from you should you have any questions or queries.

Aside from events such as these being a great opportunity for learning, socialising, and fellowship – they also help to raise much-needed funds for the Cathedral. The principal project the Friends are focussing on at the moment is the sanctuary lighting project. The beauty of the sanctuary and the celebration of the liturgy will benefit greatly from renewed lighting, and so we commend this project to you.

If you would like to help support projects such as this, then do join us for events if you are a Friend, or sign up to be a member if you are not. It is through membership and our wide range of enjoyable events that we generate revenue for the Cathedral, and so everyone benefits. Alternatively, the Friends are always happy to receive donations directly, so do be in touch with the Office if this is something you are interested in doing.

Co-ordinator of the Friends: Joe Allen

Email: josephdavidallen@rcdow.org.uk

Phone: 0207 798 9059

Find us online via the Cathedral Website, or on Facebook: 'The Friends of Westminster Cathedral'.

Upcoming Events:

22nd November, 7pm. *Katherine Parr: The Sixth Wife.* Talk by Alison Weir. £10. Tickets available in advance or on the door.

23rd November, 7pm. Cathedral Quiz with Fish & Chip Supper. £18. Advance booking essential.

To book your tickets, please contact the Friends' Office.

Cotoletta alla milanese

Ismaele Conte

St Charles Borromeo (feast day 4th November) was an Italian Cardinal known both for his piety and devotion to the poor, as well as for his leading role in the Counter Reformation and the Council of Trent.

Charles loved learning, recognizing its importance in the formation of clergy and laity alike, and opened the literary academy in the Vatican and numerous seminaries around Italy, to ensure the clergy had the formation needed to exercise their roles as spiritual fathers and protectors of the faith.

He is best known for his time as Archbishop of Milan. When plague struck in 1576, he was amongst the very few powerful people who did not abandon the city: having spent his whole fortune to feed and to care for the poor and needy, he took loans to make sure he could fulfil the mission entrusted him by God to 'love your neighbour as yourself'. During the plague time he kept administering the sacraments and went around the city in procession making the presence of God and his light



visible to all those who were experiencing darkness, and bringing them consolation. Having closed all the churches, he built altars outside them, to make sure the faithful could still attend Mass. Numerous 'plague crosses' are visible to this day in many locations to mark where these altars were once erected.

His life challenges us to ask whether we, too, will care for those who have less than we do and fulfil our God-given task of making his unseen presence visible to those who may otherwise not be able to experience it.

A recipe from the city of Milan is that of *Cotoletta alla milanese*, pizza style

- 4 veal chops bone-in with loin attached, thickly sliced
- 2 medium eggs
- 200 g of breadcrumbs
- 120 g of butter for frying
- fine salt
- 1 can of chopped tomatoes, mixed with oregano and salt and pepper
- 2 mozzarellas
- Dip the steaks in the beaten egg, then coat with breadcrumbs, pressing it to make sure it doesn't come off during cooking; melt the butter in a pan and fry the steaks for about 3 minutes per side, or until golden and crispy; lay the steaks on an oven tray, top with the tomatoes first and then the mozzarella after; finally, place in the oven on grill mode until the mozzarella is melted.

Bless God and enjoy!

CATHEDRAL HISTORY – A PICTORIAL RECORD

The Queen comes to Vespers, 30 November 1995

This descriptive article was written by the late Mgr Mark Langham and appeared in the Cathedral Bulletin Special Issue No 202 of January 1996

It was different before the Centenary Mass in June. Then, there had been a frenzied tension in the air; the Cathedral seemed crowded even before there were any people in it. But in the hours before the Queen's visit it was all calm, a quiet anticipation throughout the building, as though an event long expected and hoped for were about to come to pass. This quiet excitement deepened as the crowds began to arrive. People spoke in low voices as they found their seats, conscious that something thrilling was about to happen, perhaps conscious that they were about to see history made.

The anticipation was heightened by the processions that entered the Cathedral shortly after three o'clock; the bishops in stately purple, the unfamiliar robes of the ecumenical guests, the Canons of the Cathedral Chapter in their extraordinary furs, the Cathedral Chaplains in simple black and white. The Cathedral Choir entered the apse, heralding, as always, the greatest of occasions. A hush fell over the congregation, as though in disbelief that this might really happen. Indeed, there was something surreal about the scene at the West Door, with the Archbishop of Canterbury in his rochet and red chimere standing next to the flowing black robes of the Greek Archbishop, the elegant ruffs and breeches of the Scottish Moderator and the crowds outside, held back by barriers and police. We were nervous with expectation – I scarcely remember what trifles we said as we waited.

There was something so simple about it, when she came. Suddenly, the Queen stood there, dressed in red, as if honouring the feast of the saint (St Andrew). A moment to greet the major guests, and then she seemed to stand and take it all in. Immediately, as she started walking up the aisle, the congregation broke into spontaneous and joyful applause. It had actually happened. The Queen had come to Westminster Cathedral. The applause gave way to the strains of the hymn For all the saints, who from their labours rest. As Her Majesty was shown to her place at the front of the Cathedral, a sumptuous festal chair



The Queen enters the Cathedral

having been made for the occasion. The Cardinal and ministers processed to the sanctuary, and he uttered a simple but heartfelt greeting to our special guest before intoning *Deus in adiutorium* to begin Vespers.

It was an occasion both ordinary and extraordinary. The Latin chant and polyphony, the prayers and incense, were part of a familiar world. The setting was our own Cathedral. Yet this occasion was unique, and everybody there was aware of it. Our Sovereign was with us, joining us in worship, and this celebration was like no other. How good that this was not an invented service, not a triumphal gala contrived for the occasion. You might say we were celebrating Vespers at which the Queen happened to be present; she was visiting Westminster Cathedral at work, and seeing us as ourselves.

But the Cardinal was able to put into words what was deep within us. Stressing that we had come together to worship, our most important act of witness together as Christians, he asked the representatives of the other Churches to permit us Catholics an additional joy. For the Catholics of this land, he said, this visit was the healing of old wounds, a healing which had begun when the Queen had received Pope John Paul II to her London home. Now we felt that we could take our place at the heart of the nation. Yet our joy was to be shared with many friends, and later in the service, the leaders of other churches and communities led us in intercessions for the Queen and the needs of the nation.

As Vespers finished, and the main procession left the sanctuary, Mgr Stack (the Administrator) brought the Queen

forward to sign the imposing Centenary Book, and then accompanied her through the congregation to visit St Andrew's Chapel, decked in blue and white flowers for the day. In the Long Corridor, behind the sacristy, she met the Choir and day boys from the Choir School, and then visited the Centenary Exhibition in Cathedral Hall, where she met a group of parishioners and people associated with the Centenary Year. A nice touch, this; not only well-known faces and public figures were waiting to greet her, but also ordinary parishioners, the real bricks and mortar of the Cathedral.

The Royal visit concluded in the Throne Room of Archbishop's House, where the Queen met a large number of parishioners and other figures associated with the Cathedral and Centenary Celebrations. Tea and cakes were to be had, but few took up the offer, the thought of being presented to Her Majesty with a mouthful of flaky pastry being too horrible to contemplate. The Queen was notably relaxed, and passed with ease from group to group, staying well beyond the official time limit. She seemed genuinely to be enjoying herself. The Cardinal escorted her to the waiting car, and she left behind a feeling of elation; her presence very much remained with us, and we felt as though in a dream. It was a momentous occasion, the significance of which perhaps will only gradually be realised, and a splendid end to the Centenary Celebrations, which themselves had now made history.



The Queen signs the Commemorative Centenary Book, accompanied by Mgr Stack. Note the canopy over the Foundation Stone at the western end of the Canons' stalls.

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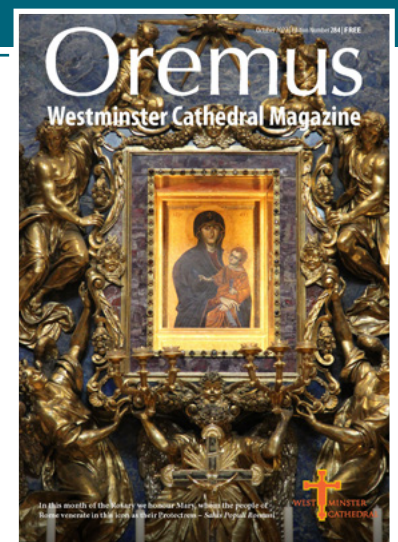
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Tales of the English Martyrs

Blessed James Thompson was arrested in the city of York, 11 August 1582, after scarcely a year's apostolate. He confessed that he was a priest, and refused the Oath of Supremacy or to fight against the Pope. He was led to the Castle prison in double irons on 25 November, was tried and condemned and on 28 November suffered at York Tyburn. In her visits to his grave and that of the other martyrs under the gallows, Margaret Clitherow found strength for her own passion.

Etching of St Margaret Clitherow, from an older representation



The Month of November

The Holy Father's Prayer Intention

For Children who suffer. We pray for children who are suffering, especially those who are homeless, orphans and victims of war; may they be guaranteed access to education and the opportunity to experience family affection.

Tuesday 1 November

ALL SAINTS (*Holy day of Obligation*)

5pm Solemn Second Vespers

5.30pm Solemn Mass (Full choir)

Victoria – Missa O quam gloriosum

Victoria – O quam gloriosum

Byrd – Beati mundo corde

Organ: *Tournemire* – Choral

(L'Orgue mystique XLVIII)

Wednesday 2 November

THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED (ALL SOULS' DAY)

1.15pm Organ Recital

5pm Vespers of the Dead (Holy Souls Chapel)

5.30pm Solemn Requiem Mass

Thursday 3 November

Ps Week 3

Feria

(St Martin de Porres, Religious;

St Winifride, Virgin)

Friday 4 November

Friday abstinence

St Charles Borromeo, Bishop

Saturday 5 November

Blessed Virgin Mary on Saturday

2.30pm Sung Mass of Requiem (Latin Mass Society)

Sunday 6 November

Ps Week 4

32nd SUNDAY IN ORDINARY TIME

12noon Solemn Mass (Full choir)

Catenians attend

Tye – Missa Euge bone

Lassus – Gressus meos dirige

Organ: *Widor* – Moderato (Symphonie VII)

4pm Solemn Vespers and Benediction

Marenzio – Magnificat octavi toni

Poulenc – Salve Regina

Organ: *Franck* – Choral No. 3 in A minor

4.30pm Mass for the Deaf Community (Cathedral Hall)

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

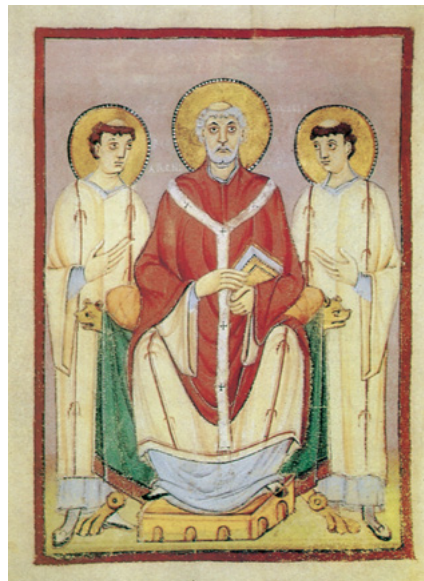
Monday to Friday: Morning Prayer 7.35am, Mass 8am, Mass (Latin, unless there is a Funeral) 10.30am, Confessions 11.30-12.30pm, Mass 12.30pm *, Exposition of the Blessed Sacrament 1.15-4.30pm, Confessions 4.30-5.30pm, Sung Vespers 5pm (Latin, Choir, except Tuesday, English, Cantor), Solemn Mass 5.30pm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



The Bishop St Willibrord

Monday 7 November

Feria

(St Willibrord, Bishop)

Tuesday 8 November

Feria

8am-5.30pm NHS Blood Transfusion Service in Cathedral Hall

Wednesday 9 November

THE DEDICATION OF THE LATERAN BASILICA

1.15pm Organ Recital

4.45pm Chapter Vespers

5.30pm Solemn Requiem Mass for Deceased Clergy

Thursday 10 November

St Leo the Great, Pope & Doctor

2.30pm Irish Chaplaincy Remembrance Service in St Patrick's Chapel (Bishop McAleenan)

Friday 11 November

Friday abstinence

St Martin of Tours, Bishop

Saturday 12 November

St Josaphat, Bishop & Martyr

6pm Vigil Mass with RCIA Rite of Acceptance; Schola of the Cardinal Vaughan Memorial School sings

Sunday 13 November

Ps Week 1

* World Day of the Poor

REMEMBRANCE SUNDAY

33rd SUNDAY IN ORDINARY TIME

10am Solemn Requiem Mass for the Fallen (Full choir)

Duruflé – Missa pro defunctis

Duruflé – Domine Iesu Christe

Duruflé – Lux aeterna

Organ: *Duruflé* – Fugue sur le nom d'Alain

4pm Solemn Vespers and Benediction

Bevan – Magnificat septimi toni

Stanford – Iustorum animae

Organ: *Alain* – Luttes (Trois danses)

Monday 14 November

Feria

Tuesday 15 November

Feria

(St Albert the Great, Bishop & Doctor)

Wednesday 16 November

St Edmund of Abingdon, Bishop
8am-5.30pm NHS Blood Transfusion
 Service in Cathedral Hall
1.15pm Organ Recital



*St Elizabeth of
 Hungary comforts
 the Sick*

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Thursday 17 November

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

Friday 18 November

Friday abstinence

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

Saturday 19 November

Blessed Virgin Mary on Saturday
6pm Victoria Choir sings at Mass

Sunday 20 November

* Youth Sunday

**OUR LORD JESUS CHRIST, King of the
 Universe**

12noon Solemn Mass (Full choir)
 Knights of St Columba attend
Langlais – Messe solennelle
Vaughan Williams – O clap your hands
Tallis – O salutaris hostia
 Organ: *Tournemire* – Fantaisie sur le Te
 Deum et Guirlandes Alleluiaques (L'Orgue
 Mystique II)
4pm Solemn Vespers and Benediction
Lassus – Magnificat octavi toni
Bach – Lobet den Herrn
 Organ: *Reger* – Te Deum

Monday 21 November

Ps Week 2

The Presentation of the Blessed Virgin Mary

Tuesday 22 November

St Cecilia, Virgin & Martyr

Wednesday 23 November

Feria
 (St Clement I, Pope & Martyr;
 St Columban, Abbot)
1.15pm Organ Recital
6.30pm Friends' Quiz Night in Cathedral Hall

Thursday 24 November

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



Reliquary Bust of St Catherine of Alexandria

Friday 25 November

Friday abstinence

Feria
 (St Catherine of Alexandria)
10am Royal Irish Regiments Remembrance
 Service in St Patrick's Chapel

Saturday 26 November

Blessed Virgin Mary on Saturday
6pm Exonian Choir sings at Mass

Sunday 27 November

Ps Week 1

1st SUNDAY OF ADVENT

10.30am -2.30pm SVP Book Sale in
 Cathedral Hall
12noon Solemn Mass (Full choir)
Vaughan Williams – Mass in G minor
Martin – O Rex gentium
MacMillan – Sedebit Dominus Rex
 Organ: *Dupré* – Le monde dans l'attente du
 Sauveur (Symphonie-Passion)
4pm Solemn Vespers and Benediction
Stanford – Magnificat octavi toni
Victoria – Ne timeas Maria
 Organ: *J.S. Bach* – Wachet auf (BWV 645)

Monday 28 November

Advent feria

Tuesday 29 November

Advent feria

Wednesday 30 November

ST ANDREW, Apostle, Patron of Scotland
8am Mass in St Andrew's Chapel
8am-5.30pm NHS Blood Transfusion
 Service in Cathedral Hall
10.30am Catholic Children's Society Service 1
10.30am Mass cancelled
2pm Catholic Children's Society Service 2

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

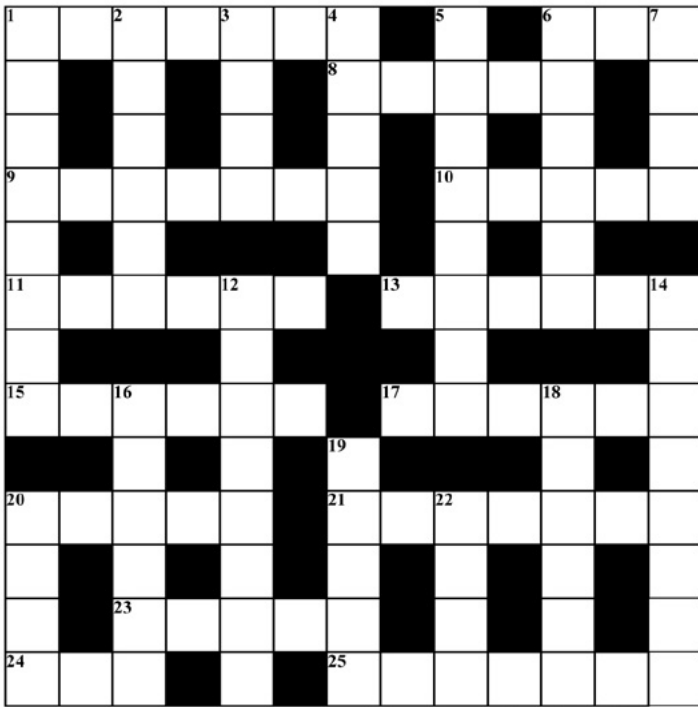
Lady Chapel,
 Saturday 10-10.25am

Walsingham Prayer Group

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

Yoruba Association

Hinsley Room,
 Third Sundays 1.30-3pm



Alan Frost November 2022 - No. 104

Clues Across

- 1 Shrine in Belgium where Our Lady appeared to the teenage Mariette Beco (7)
- 6 Hill, as at Glastonbury (3)
- 8 Ever powerful girl's name and type of heather (5)
- 9 See 20 Across
- 10 & 12 Down: Church having much in common with the Catholic Faith (5,8)
- 11 Cleric or chorister leading the chant in Mass or services (6)
- 13 Instrument in car for guidance to destination (6)
- 15 Heads of monasteries, equating in rank with bishops (6)
- 17 Book of the OT by the niece of Mordecai (6)
- 20 & 9 Across: Caribbean capital named after founder of the Order of Preachers (5,7)
- 21 St John, after whom the Mother Church of Catholics worldwide is named, Feast Day 9 November (7)
- 23 Love of the French (5)
- 24 Son of Jacob and founder of one of the Twelve Tribes of Israel (3)
- 25 East African country with about half the population Christian, including a significant Catholic element (7)

Clues Down

- 1 English Queen whose equestrian statue stands by Westminster Bridge (8)
- 2 Canonised Cardinal John Henry (6)
- 3 Reference to Ireland, as in the hymn 'Hail Glorious St Patrick' (4)
- 4 Odourless gas and chemical element found in traces in the earth's atmosphere (5)
- 5 Graphic representations of designs or models (8)
- 6 Place to drink, at Lord's cricket ground? (6)
- 7 'Thou art Peter and upon this ----, promise of Our Lord to mankind (4)
- 12 See 10 Across
- 14 Name given to woman who wiped the face of Jesus (8)
- 16 John -----, author of The Pilgrim's Progress (6)
- 18 Little Jack ----- sat in the corner, in the nursery rhyme (6)
- 19 Saint, guided by St Francis, who founded 'Poor' Order of nuns named after her (5)
- 20 Familiar term for the humble potato! (4)
- 22 Ubiquitous form of transport around London (4)

ANSWERS

Across: 1 Banneux 6 Tor 8 Erica 9 Domingo 10 Greek 11 Cantor 13 Satanav
 15 Abbots 17 Esther 20 Santo 21 Lateran 23 Amour 24 Dan 25 Eritrea
 Down: 1 Boadicea 2 Newman 3 Erin 4 Xenon 5 Diagrams 6 Tavern 7 Rock
 12 Orthodox 14 Veronica 16 Bunyan 18 Horner 19 Clare 20 Spud 22 Taxi

The Dream of Gerontius

St John Henry Newman

from the prayer of the Soul of Gerontius

Am I alive or dead? I am not dead,
 But in the body still; for I possess
 A sort of confidence which clings to me,
 That each particular organ holds its place
 As heretofore, combining with the rest
 Into one symmetry that wraps me round,
 And makes me man; and surely I could move,
 Did I but will it, every part of me.
 And yet I cannot to my sense bring home,
 By very trial, that I have the power.
 'Tis strange; I cannot stir a hand or foot,
 I cannot make my fingers or my lips
 By mutual pressure witness each to each,
 Nor by the eyelid's instantaneous stroke
 Assure myself I have a body still.
 Nor do I know my very attitude,
 Nor if I stand, or lie, or sit, or kneel.
 So much I know, not knowing how I know,
 That the vast universe, where I have dwelt,
 Is quitting me, or I am quitting it.
 Or I or it is rushing on the wings
 Of light or lightning on an onward course,
 And we e'en now are million miles apart.
 Yet... is this peremptory severance
 Wrought out in lengthening measurements of space,
 Which grow and multiply by speed and me?
 Or am I traversing infinity
 By endless subdivision, hurrying back
 From finite towards infinitesimal,
 Thus dying out of the expanded world?

Another marvel; someone has me fast
 Within his ample palm; 'tis not a grasp
 Such as they use on earth, but all around
 Over the surface of my subtle being,
 As though I were a sphere, and capable
 To be accosted thus, a uniform
 And gentle pressure tells me I am not
 Self-moving, but borne forward on my way.
 And hark! I hear a singing; yet in sooth
 I cannot of that music rightly say
 Whether I hear or touch or taste the tones.
 Oh what a heart-subduing melody!

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*

New Churches

A new temporary church has been opened at East Acton, in the neighbourhood of the London County Council's new 'Village', which might be described as the working man's Garden City. The red-tiled houses are good to look at and are nicely and generously laid out. One's eyes are gladdened by the sight of grass-bordered roads and squares, and one's ears are soothed by the sound of such names as Foxglove Street or Hemlock Road. St Aidan's new Catholic temporary Church is to be found very centrally placed at this new 'Village', in Old Oak Lane. It is not far from East Acton Tube station. The Rev Edward O'Sullivan, who has been appointed parish priest, resides at No. 1, Taylor's Green. There were more than 150 people at Mass on the first Sunday after the informal opening and blessing of this temporary chapel on October 19 by Fr Joseph Tynan, D.D., Rector of Shepherd's Bush. Masses on Sunday are at 8.30 and 11.30 and on days of Obligation at 7 and 9.30. It may be added that, in addition to paying the rent of the Presbytery and maintaining the church and priest, the interest alone on the church debt will amount to £1 per week. We hope that Fr O'Sullivan will meet with generous support in his heavy task.

Another new but permanent church, to be opened this month, has been erected in the Fulham district. It is situated at the north end of Stephendale Road, which runs off from the south end of the Wandsworth Bridge Road. We hope to give in a future issue an illustrated article on this fine church, which is the gift of a very generous benefactor. The Rev William Brown has been appointed to its charge. Sunday Masses are to be at 8 and 10.30, and on days of Obligation at 7 and 9.

Spanish Vincentian Fathers have recently entered the diocese and taken charge of the parish of Potters Bar, Middlesex. They have bought a house (at 'Hillside'), and before long several Spanish Fathers of this 'Congregation of the Mission' will be installed there in preparation for work in the distant mission field in British Possessions. Consequently the parish of Potters Bar will have the benefit of full facilities for Mass and the Sacraments. Sunday Masses will be at 8 and 10, and on days of Obligation at 7, 8 and 10. Weekday Masses at 6, 7 and 8. Confessions will be heard in French and Spanish – and of course, in English.

from the November 1922 *Westminster Cathedral Chronicle*

The Cathedral Choir School

The sight of a column of red-blazered Choir School boys filing out of the Cathedral and back onto their coach has become a regular Sunday morning feature in Ambrosden Avenue. It is a sobering thought that a quarter of the boys in this column just do not know the old Choir School.

The School is now in its third term at 'Foxholes', a large old house in North Hertfordshire, lent by the Augustinians of the Assumption. The house itself is warm and comfortable, while the extensive grounds, with trees to climb, slopes to roll down, and a playing field made of genuine grass, could hardly be improved as a habitat for young boys. It is easy to understand why the majority of those who do remember Westminster are not very keen on the idea of going back at the moment. However we do not anticipate any great difficulty. Children are much more sensibly adaptable to change than most of their elders.

The work being done on the old School at Westminster is extensive: the installation of an efficient heating system, rewiring and redecorating, the remodelling of one floor and the building of an additional floor. Built over 50 years ago, it was designed to accommodate only about half the present number of boys. Things were a squeeze, and the sanitary arrangements were far from adequate. These defects are being remedied.

The teaching Sisters of the Holy Cross, who have been with the School since 1958, will be leaving at Christmas. A decrease in vocations has meant that their Order is no longer able to meet its former commitments. Through their work in the School the Sisters have served the Cathedral well. How well, it is hard to appreciate, unless you know something of what goes on behind the scenes to keep the show on the road.

When we first made plans for a temporary evacuation to Hitchin, it was with the expectation that we would be able to move back to Westminster at Christmas 1972. However, the building work has taken rather longer than anticipated, so Christmas return is now out of the question. Plans have had to be revised and, if all goes well, the School should reopen at Westminster after Easter 1973.

from the November 1972 *Westminster Cathedral Journal*

November, A Special Month for Catholics

Aliyah Marie R Coopera



November is a special month for Catholics as it always reminds us of all the people who have died and those who have sacrificed their lives for us. We remember them and pray for them. The end of November, is also the end of the liturgical year. After this day a new time in the Church's year begins. This is known as Advent, the four weeks until Christmas.

During the month of November, we gather as a school community, and we pray for all the souls that we remember in our hearts. We pray a special prayer that is called 'The Eternal Rest Prayer'. It is said like this: 'Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace.' At St Vincent de Paul School we pray this prayer three times. Firstly, we pray for our loved ones who we have lost. Secondly, we pray for all who heroically died in the wars. Thirdly and probably most importantly, we pray for all who do not have anyone to pray for them.

An envelope is brought to all teachers and each pupil and staff member may write the names of all those special souls they want to remember and pray for. Due to the importance

of this envelope, we place it on a pillow and a different pupil is chosen in each assembly and gently places their hands on the pillow. As we pray, we think about those people whose names are in our special envelopes. This is a tradition started many years ago and one which is special to our school.

On 11 November at the time of 11 am we respectfully stay silent for exactly 2 minutes as a school family. During these two minutes we think of all the people who have died in the World Wars and who are important to us. We also sell poppies and wear those poppies as a sign of remembrance. The money that we use to buy these poppies is used to donate to charities that need help. On 1 November we think once again about all the people who are in heaven and who are with God. The true name of this day is the Solemnity of All Saints. This day is also a joyful remembrance, so we gather as a school and we have Mass all together.

On the following day – 2 November, All Souls' day - we remember all the faithful departed. As you read this, think about all those who are no longer with us and pray for them.



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