

# Oremus

## Westminster Cathedral Magazine



The Sacred Monogram of the Holy Name shines out above the high altar of *Il Gesù* church in Rome





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

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The feast of the Most Holy Name of Jesus is kept on 3 January. The ceiling of the church's apse is adorned by the painting The Glory of the Mystical Lamb by Baciccio (Giovanni Battista Gaulli). The most striking feature of the whole interior decoration is the ceiling fresco, the grandiose Triumph of the Name of Jesus, also by Baciccio.

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# Pope Francis prays at Our Lady's Column

Vatican News

**The Holy Father Francis travelled to Our Lady's Column in Rome's Piazza di Spagnato, to venerate her on 8 December, the Solemnity of the Immaculate Conception. For the last two years the visit has been private and very early in the morning because of Covid-19 safety restrictions. Traditionally, the Pope places a bouquet of white roses at the base of the column and prays for her intercession to help all people in their suffering and struggles. This year, the Pope focused his prayers on peace in the world, and especially for peace in 'martyred' Ukraine. On his way to the Piazza, the Holy Father visited the Basilica of St Mary Major and prayed before the icon *Salus Populi Romani*.**

*Pope Francis' prayer at the Column of the Immaculate Conception*

Our Immaculate Mother, today the people of Rome gather around you. The flowers, laid at your feet from so many urban realities, express their love and devotion for you who watch over us all. And you also see and welcome those invisible flowers that are so many invocations, so many silent supplications, sometimes stifled, hidden, but not from you, who are Mother. After two years in which I came alone to pay homage to you at the dawning of the day, today I return to you together with the people of this Church and this City. And I bring you the thanks and supplications of all your children, near and far.

From Heaven where God has welcomed you, you see earthly things far better than we do; but as Mother you listen to our invocations to present them to your Son, to His Heart full of mercy.

First of all I bring you the filial love of countless men and women, not only Christians, who nourish for you the greatest gratitude for your beauty, full of grace and humility: for in the midst of so many dark clouds you are a sign of hope and consolation.



I bring you the smiles of the children, who learn your name before one of your images, in the arms of their mothers and grandmothers, and who begin to know that they also have a Mother in Heaven. And when it happens in life that those smiles give way to tears, how important it is to have known you, to have had the gift of your motherhood!

I bring you the gratitude of the elderly and the old: a thanks expressed with their lives, woven of memories, of joys and sorrows, of achievements that they are well aware have been achieved with your help, holding their hands in yours.

I bring you the worries of families, of fathers and mothers who often struggle to make ends meet at home, and, day by day, face small and large challenges to get by. In particular, I entrust to you the young couples who, looking to you and to Saint Joseph, go forward courageously in life trusting in God's Providence.

I bring you the dreams and anxieties of young people, open to the future but held back by a culture rich in things and poor in values, saturated with information and deficient in education, persuasive in deluding and ruthless in disappointing.

I especially commend to you the children, who have been most affected by the pandemic, that little by little they might resume spreading and flapping their wings and rediscover the enjoyment of flying high.

Immaculate Virgin, I would have liked to have brought to you today the thanksgiving of the Ukrainian people for the peace we have long been asking the Lord for. Instead, I still have to present to you the supplication of the children, of the elderly, of the fathers and mothers, of the young people of that tormented land. But in reality we all know that you are with them and with all who are suffering, just as you were beside the cross of your Son.

Thank you, our Mother! Looking to you who are without sin, may we continue to believe and hope that love might conquer hatred, that truth might conquer lies, that pardon might conquer offences, that peace might conquer war. Amen.

# A Message from the Cardinal



A thought is running through my mind in these days of Christmas. It is this:

In the Incarnation of the Eternal Word, God is making a public declaration of his love for every human being, and for his entire creation.

Of course, God has made previously manifest this same love. But sometimes it has been shrouded in the cloud, or obscured by its messengers, or lost in the complexities of history. But now it is unambiguous, it is clear, it is a public declaration in our flesh of God's unwavering love for all his creation, for each one of us.

And the purpose of this solemn declaration is that we are drawn into God's love and into a response of love to God in return. The ebb and flow of this love is the secret of life, of happiness, of peace.

At Christmas we are being reminded that our fulfilment as human beings depends, in the end, on nothing less than our entry into this love that flows from God to us, and from us to God. Without this life of love our human existence is lacking in its fundamental purpose and fulfilment.

As we contemplate the Christmas scene we see the way God has chosen to make this unambiguous declaration of love: not in the exclusive context of a palace, or in any structure of power, but in the powerless of a stable from which no-one is excluded. Indeed, we are led there by those who were considered the lowest in society: the shepherds.

At the crib we can begin to understand that every single word, and gesture and action of Jesus is an unfolding of this single proclamation of God's love for us. We attend to his every word and to every event, from this moment, through the Cross, to his Resurrection, knowing they are shaped by a single purpose: to declare the undying love of God for us all.

So, let us approach Christmas with a sense of receiving an enormous, transforming gift, the gift of the declaration of God's love for us. In response we offer the Lord our love in return, every day, in every word, in every action of our lives.

My prayer for you at this Christmas is that your hearts will be filled with the realisation of his gift of love for you and that your response will be one of offering your love to Him, in reply.

A happy Christmas to you all.

+ Vincent Nichols

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# Westminster and St John Henry Newman

Joanna Bogle

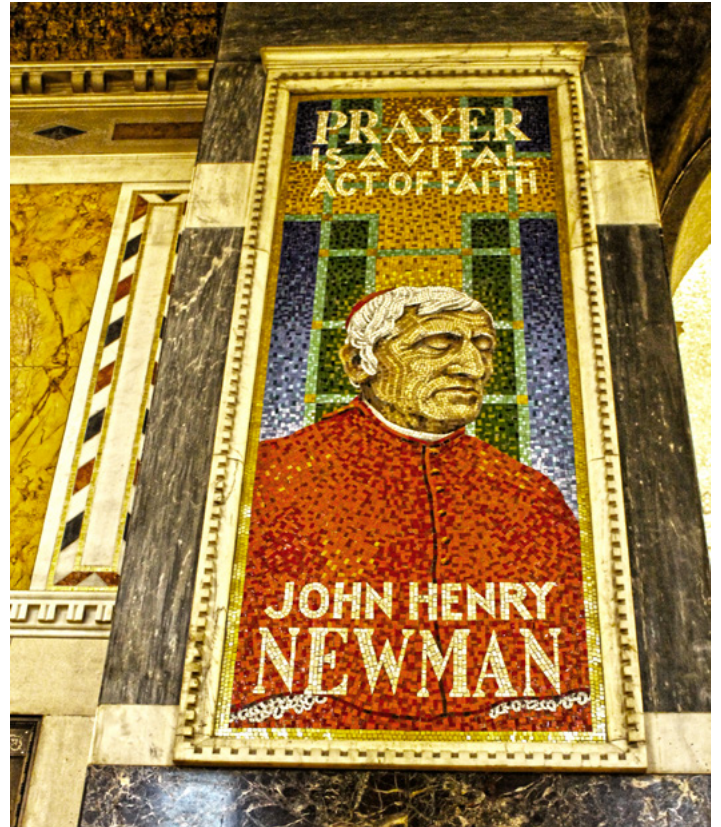
St John Henry Newman never knew Westminster Cathedral – the site had been acquired, but the building would not arise until more than a decade after his death. But it is right that he is commemorated with a mosaic here in a prominent position. He was a Londoner, born in 1801 in the family home in what was then Old Broad Street, at the back of the Bank of England. The site is now part of Threadneedle Street, and Newman is commemorated there by a blue marble plaque. The house no longer stands, and the plaque is on the wall of a massive office block.

Sometimes you will see a group of pilgrims there – some of us gathered by the plaque on his feast day in November to pray and to sing his hymn Praise to the Holiest in the height (his feast day, 8 November, fell on a Sunday in 2022, which of course took precedence – so we did this after the normal Sunday Mass). We had come across London Bridge from the church of the Most Precious Blood in Borough – a satisfying walk on a golden Autumn morning with glorious views over the Thames. That church, known to locals as ‘MPB’, is in the care of the Ordinariate and has a shrine to Newman who is, of course, a patron of the Ordinariate.

The Newman family – banker John and his wife Jemima - did not remain long in the City itself – a few years later they moved to the new suburb of Bloomsbury, where young John Henry’s siblings would all be born. This house, in Southampton Street, is still standing and belongs to an American university. It carries a substantial commemorative stone, and its large entrance hall and staircase still have a 19th century feel. The family also had a country house at Ham, near Richmond – Grey Court House, now part of a school.

Did Newman ever get close to Westminster? Certainly – and stayed not far from the site of our Cathedral at one stage. In 1835, while still an Anglican clergyman, he spent some weeks with a longstanding friend from university days at Oxford, John Bowden. The Bowdens lived at 17 Grosvenor Place. John and his wife Elizabeth were both supporters of the Tractarian movement of which Newman was a leading figure. It seems that Newman spent several weeks with them, using the house as a base from which to work and travel. A letter from Bowden later recalls how strange it felt after he had left: ‘In these weeks we established in our minds the impression that your presence with us was the rule and your absence the exception, so that it now seems a strange thing to us that we should be without you.’ Newman returned to Grosvenor Place after becoming a Catholic. By this time John Bowden had died and his widow and their children had all become Catholics (one son would later become an Oratorian, and a daughter a nun). It was from this house, in 1846, that Newman wrote a number of letters to various friends explaining why he had joined the Church.

Today’s large mosaic in Westminster Cathedral honouring Newman rightly has a prominent place, but there are some anomalies. It carries, in large letters, words that are not Newman’s at all. ‘Prayer is a vital act of faith’ is a phrase from



*The Mosaic in question*

Cardinal Henry Manning, Archbishop of Westminster and in many ways a man whose style and approach were notably different from Newman’s. Why are these words there? Newman’s hymns and essays are filled with beauty: words from ‘Lead kindly light’ or ‘Firmly I believe and truly’ – could have been used, or simply his motto ‘Heart speaks to heart’. And his eyes are closed, yet more than almost any other Catholic figure in Victorian England, Newman had wide open eyes. He saw the challenges of the coming century and the need for intellectually rich answers to questions being raised. He saw the ways in which new generations were experiencing new things – railways, new discoveries in medicine and science – which offered opportunities and should not be feared and has rightly been hailed as the prophet behind Vatican II.

Part of Newman’s story is that he was often misunderstood in his lifetime. He was an utterly orthodox theologian and passionately loyal to the Church, but had to endure being regarded as dangerous and unsound. It seems a pity that the mosaic honouring him carries the words of a man who, although he could not fail to admire him, nevertheless caused him some heartache. Perhaps that is all part of what the life of a true saint can teach us – and can offer hope and consolation to those who seek his aid in prayer. All of us at the Cathedral should honour this great saint and great Londoner.

*Joanna Bogle’s book Newman’s London is published by Gracewing.*



The Windsor Castle, from Ambrosden Avenue

## Coming to a Pub near Us



The Catholic Union

The Union is launching a new series of events for 2023. The 'Pub Talks' series is aimed at Catholics with a background or interest in politics and public affairs. The events will be hosted at the Windsor Castle pub on Francis Street, just along from the Cathedral, and provide an informal opportunity for networking and discussion, and the chance to hear from a guest speaker.

The first Pub Talk is being held from 6-8pm on Monday 23 January with Catholic peer Lord Alton of Liverpool being the inaugural guest speaker, who will talk about his work campaigning against genocide, including a book he has written and a Private Members' Bill currently going through Parliament. The events will be held regularly throughout the year with other prominent public figures as guest speakers to be announced.

As well as the new Pub Talks series, the Catholic Union will also be hosting regular webinars throughout the year, giving people across the country the opportunity to take part in events. This builds on the Catholic Union's proud history of leading public discussion, including the annual Craigmyle Lecture which took place this last year on Monday 28 November with Baroness Hollins.

Lord Alton described it as 'an excellent initiative from the Catholic Union. I hope I will be the first of many guest speakers at these events. There are huge challenges for anyone going into public life, which is why it is so important to have a strong support network. I encourage anyone with an interest in politics and social action to come along. This is a great opportunity to strengthen links between Catholic leaders of today and hopefully encourage some leaders of the future, too.'

From the Union, James Somerville-Meikle, comments: 'We're very pleased to be launching this exciting new series of events. There are so many Catholics engaged in politics and public life in this country. We hope these gatherings will strengthen the network of people seeking to build the common good, and prove to be informative and enjoyable evenings. We're extremely grateful to Lord Alton for agreeing to be our inaugural guest speaker. His own life of public service is a fantastic example of what can be achieved through political action.'

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# Cologne and Dieppe irradiated by Sunlight

National Gallery

**Two ground-breaking pictures by Joseph Mallord William Turner (1775-1851) will return to the UK for the first time in over 100 years, as part of a focused new National Gallery exhibition. Generously lent for the first time by The Frick Collection in New York, the two oil paintings will be on display at the Gallery in the Turner on Tour exhibition this winter (until 19 February 2023). Admission is free.**

*Harbour of Dieppe: Changement de Domicile* and *Cologne, the Arrival of a Packet-Boat: Evening*, painted in the mid-1820s, have not been seen in the UK since 1911. They were exhibited in New York in 1914 at the Knoedler Gallery, and subsequently acquired the same year by the American industrialist Henry Clay Frick. They have remained in the United States ever since. Dieppe and Cologne exemplify Turner's life-long fascination with the subject of ports and harbours - past and present - as dynamic, transitional places. Exhibited at the Royal Academy in 1825 and 1826 respectively, they represent, in powerfully visual terms, the outcomes of Turner's regular sketching tours around Europe that were central to his fame as an artist-traveller, as well as his radical approach to colour, light and brushwork.

Turner visited the French fishing port of Dieppe, in Normandy, twice in the early 1820s before painting *Harbour of Dieppe: Changement de Domicile* in his London studio. Set in the afternoon, the work draws from sketches made on site, as well as from memory and imagination. In this Romantic view, signs of modernisation, such as the steamboats then in use, are excluded. The artist focuses on the vibrant energy of the town, filled with glowing sunlight and hundreds of figures engaged in lively activities. He captured the details of local dress, studied the ships and their rigging up close and made detailed renderings of the town's architecture. The French subtitle Turner assigned the painting - *Changement de Domicile* (change of home address) - may refer to the couple to the right, who appear to be loading or unloading objects from boats.



*Cologne, the Arrival of a Packet-Boat: Evening*

Turner elevates his genre scene through the monumental scale of the canvas and the compositional format borrowed from the grand seaports of Claude (1604/5?-1682). Here, as in Claude's paintings, a central depiction of the sun reflected on water draws the eye back in space, while two arms of the town, with its buildings and boats, reach around it. The diminishing scale of the sails creates the illusion of depth. Another Claudian device is the use of light to create aerial perspective, whereby the haze created by sunlight makes the objects in the distance lose their focus and local colour and merge with a pale bluish grey sky. Turner's fascination with light during this period was inspired by a visit to Italy he made in 1819. His contemporaries noted this tendency to idealise the Italian countryside as some sort of pastoral idyll in contrast to the more industrialised landscape of the north. Journalists of the time deplored his pervasive use of yellow and criticised him for transposing a Mediterranean light and its golden tones into a Northern European setting.

Turner exhibited this painting at the Royal Academy in 1825, but completed it and subsequently dated it 1826, the year when its companion piece *Cologne: The Arrival of a Packet Boat: Evening, set at dusk*, was shown at the Royal Academy. A former Roman colony and a free, imperial city during the Holy Roman Empire, Cologne had long been a major commercial, educational, and religious centre. Situated on the banks of the Rhine, Cologne was still largely medieval in appearance when Turner visited. Only a small section of the city is visible in his painting: the tower and spire of the church of Groß St Martin piercing the evening sky, with defensive towers, walls, and the customs house leading up to it. The labouring women in peasant dress and the abandoned fishing contraption contribute to a sense of time standing still. The ferry boat carrying female tourists to shore is about to disturb the peace of the scene. These paintings were made at a time when Turner was experimenting with the representation of light and they offer a fascinating glimpse into his technique





*Harbour of Dieppe – Changement de Domicile*

as well as the everyday life of major European ports of distinctly different regions.

In many ways, the story these paintings tell is less about a place, than it is about Turner's increasing fascination with the dramatic effects of sunlight which becomes a significantly more important motif in his later works. Whether or not his last words were indeed, as legend has it, 'The sun is God,' these words and by extension these paintings seem to sum up Turner's artistic quest. *Turner on*

*Tour* is the third exhibition in Room 46 this year, after Gainsborough's *Blue Boy* and Picasso Ingres: *Face to Face*, featuring rarely loaned paintings from American institutions.

Christine Riding, Jacob Rothschild Head of the Curatorial Department, said: 'I am absolutely delighted that these wonderful paintings by Turner, one of the best-loved artists in Britain, are going to be returning to the UK for the first time in more than a century and will be seen in Trafalgar Square, where they are sure to be hugely popular. The National Gallery was the home of the

Turner Bequest, so this is the perfect location for people to enjoy getting reacquainted with such masterpieces in person.'

National Gallery Director, Dr Gabriele Finaldi, adds: 'Turner's glorious river and harbour scenes from the Frick Collection are, through a special set of circumstances, coming to London for an unprecedented showing at the National Gallery. I am enormously grateful to our friends at the Frick for sharing their masterpieces with us.'

*For more information, visit:*  
<https://nationalgallery.org.uk>



# St Augustine of Hippo in St Paul's Chapel

Gary Bricknell writes:

**I have been fortunate to have worked previously at Westminster Cathedral on the new St George's Chapel vault mosaic designed by the late Tom Phillips with my uncle Trevor Caley, who created a new mosaic panel of St Patrick at the Cathedral in 1999.**

The new St Augustine mosaic panel was designed by John Maddison and incorporates a mix of materials including Venetian glass and a mix of different varieties of Angelo Orsoni gold *tesserae* as well as hand-cropped marble mosaic for the building and floor decoration elements, with the intention being to offer a variety in colour, tone and lustre.

The mosaic was carried out over a six-month period including the procurement of materials from Italy. The majority of it was fabricated using the 'indirect' method, but the face and hands were executed in the 'direct' method, to ensure accuracy, given the complexity of the design and the small scale. John was in regular contact during the making of the mosaic and visited our workshop on numerous occasions and it was a pleasure working with him. The mosaic was finally installed on Monday 28 November, with thanks to the Cathedral team for their support in providing assistance and access.

My company 'Mosaic Restoration' has grown over the years and currently has a team of 10 skilled operatives. We have recently completed large restoration works at Shrewsbury's Catholic Cathedral and St John's Catholic Church in Rochdale. Currently we are working at the V&A Museum in London and in Manchester Town Hall, a large two-year project to conserve and restore the fine decorative floor and ceiling mosaics which cover in excess of 4,000 m<sup>2</sup>. We are very keen to pass on the knowledge we have obtained over the years, as we are now celebrating our 25th year in practice and currently have two apprentices through Historic England and The Prince's Foundation.



John Maddison writes:

**The saint is seated beneath a canopy of tabernacle-work. This canopy is a symbolic representation of the City of God which is the subject of Augustine's most important work of Christian philosophy, *De Civitate Dei*. The depiction of the saint is not intended to be an historically authentic image. His vestments are later mediaeval in character, to allow the gold orphreys and other decorative borders of that period to enliven the design. Three different types of gold are used. The saint's colouring and facial type express his probable Berber descent.**

On either side of the tabernacle-work are the words *Tolle Lege* ('Take up, read'), heard by the saint as a child's voice whose source could not be identified. The text which it encouraged him to read was found in the Epistles of St Paul and the passage that he lighted upon was Romans 13:13-14. This text inveighs against earthly passions and encourages readers instead to clothe themselves with the Lord Jesus Christ. Its authorship accords with the location of this mosaic at the entrance to St Paul's Chapel. Augustine's emblem, a flaming heart pierced by arrows is also symbolic of the penetration of the passionate human heart with the desire to know and love God. It is here combined with a book representing Augustine's status as the author of *The Confessions*, *De Doctrina Christiana* and *De Civitate Dei*, as well as the decisive impact of reading the Pauline Epistles on his faith and ministry.

The mosaic is executed in mixed media. White Carrara and Verona Green marble *tesserae* are used for the throne, the architecture, and the chequered floor. This helps to integrate the design with the frame and with the green and white marble cladding of the Cathedral's surrounding dado walls. Marble makes a particularly satisfying contrast with adjacent areas of gold. The rest is in Venetian glass *smalti*. The mosaic was executed mainly by the indirect method, but the face and hands are in the direct method.

Gary Bricknell of Mosaic Restoration in Daventry made the mosaic to the artist's designs. Many refinements and improvements arose in discussion with him and in consultation with Westminster Cathedral's Art and Architecture Committee and with the Diocese of Westminster Historic Churches Committee. The mosaic has been installed in memory of the life and ministry of the late Canon Christopher Tuckwell.





Working from a drawing by the indirect method



Starting to create the Saint's hands by the direct method



Beginning to build up the colour



The indirect work is complete; the face can now be added



Final touches to the grouting are carried out in situ

Photos © Mosaic Restoration Company



# The Spanish Monstrance

Richard Hawker, Head Sacristan



*The monstrance, full size*

**Those of you who are habitu (e)s of Vespers and Benediction on a Sunday afternoon will notice that there is some seasonal variation in monstrances used at Benediction: we are fortunate to have a sizeable collection, which have been donated by a variety of people over the years. It is therefore incumbent on us to give these kind benefactions the use they deserve. Our monstrance for Advent and Christmastide is our second smallest, and possibly our most exquisite. From the image you will see that there is an awful lot to unpack, and it is difficult to know where to start!**

First, and most important: provenance. How did this monstrance come to us? It was one of the earliest gifts to the Cathedral, and tells one of those beautiful, but frustrating, stories of an anonymous benefactor. The *Cathedral Chronicle* of October 1907 describes

it as a 'Monstrance, solid gold, with inlaid enamels and precious stones. An anonymous gift sent through the Royal Jewellers, valued at upwards of  1,000'. That is roughly  95,000 in today's money; to put this into the context of the Cathedral, this is one tenth of the donated cost of the Holy Souls chapel.

Since the records tell us little, what can we glean from the object itself? It is roughly 46cm tall; as the *Chronicle* says, it is solid gold, exquisitely enamelled, and set with rubies, emeralds, and diamonds, along with panels of translucent blue. All of this tells us that this was an extremely costly object, on which no expense was spared. In style it is very definitely Spanish: the four horns around the central knob of the stem of the monstrance are a clear sign of this; which gives us a clear country of origin. Its size tells us that it is quite an early Spanish example, and possibly not meant for use in a large church.

The sunburst rays around the lunette and the figure at the top of the monstrance give us some very strong clues. The rays are black and white, and the bearded figure at the top is vested in a Dominican habit, holding a book: St Dominic. Above him is a scroll inscribed



*Exquisite detail on the base*



*St Dominic atop the rays of the sunburst*

with an abbreviated form of this verse from Revelation: "Fear the Lord, he cried aloud, and give him the praise; the hour of his judgement has come." (Rev. 14:7). All of this leads me to believe that this was made for a monastery of Dominican nuns, and that at some point in the history of that monastery it was sold for some reason or other, and made its way to England, by some means, ending up as an anonymous donation to the Cathedral.

On the subject of donations, I am happy to be able to tell you that one new green Mass set has been donated, and will be with us after Easter next year. We are still looking for donors for another two green sets, and for three white sets, all for use on weekdays. Please do contact me at [headsacristan@rcdow.org.uk](mailto:headsacristan@rcdow.org.uk) if you are interested in giving all or part of the cost towards these vestments.



# Next Stop: The Supreme Court

SPUC and ICN

**Down's syndrome campaigner Heidi Crowter has lost her legal challenge after the Court of Appeal ruled recently that babies with Down's syndrome can be aborted up to birth. Under current UK law, abortion can be carried out until 24 weeks and then up to birth if the unborn baby is suspected of having a disability.**

Heidi, 27, is seeking a change in the law on the grounds that it is a clear 'instance of inequality' for people with conditions like her own and is accordingly incompatible with the European Convention on Human Rights. After losing a legal challenge at the High Court in September last year, Heidi took her case to the Court of Appeal, which has now concluded that 'it is a question which is for Parliament, and not the Courts, to decide'.

Commenting on the ruling, Heidi said: 'I am very upset that babies with Down's Syndrome can be aborted up to birth. This

tells me that I am not valued and of much less value than a person without Down's Syndrome. She nevertheless vowed to take her case to the Supreme Court: 'I will keep on fighting because we have already informed and changed hearts and minds and changed people's opinions about the law.'

Alithea Williams, SPUC Public Policy Manager, said: 'Although they lost their challenge, Heidi and her team have illustrated the discrimination inherent in allowing babies to be aborted up to birth because they are considered "handicapped" under an outdated and callous law. They have drawn attention to something that our "civilised" society likes to ignore – that babies can be legally killed, without anaesthetic, up to the very moment of birth, because they have Down's syndrome or another disability. We hope that this case will open society's eyes to the discrimination



© SPUC

inherent in all abortion – that a human being can be killed because they are "unwanted" or inconvenient, or the wrong gender, or simply too young and vulnerable to protect themselves'.

Bishop John Sherrington commented: 'The law which protects Heidi after birth did not protect her in the womb. This is illogical and unjust. The judgment claims that the relevant section of the Abortion Act does not have "any significant role in causing discriminatory attitudes against disabled people generally, or those with Down's in particular", yet the year-on-year increase in disability-selective abortions tells a very different story. I echo the words of Pope Francis, who described prenatal diagnosis for selective purposes as "an expression of an inhuman eugenic mentality, which deprives families of the possibility of welcoming, embracing and loving their weakest children."

## Catholic Women Cross the River

Margaret Tobin

**At the end of October 17 members of the Southwark Branch of the Catholic Women's League (CWL) visited the Cathedral Sacristy by arrangement with the Head Sacristan. Richard had prepared an extensive array of vestments and other treasures, with some of the chalices and monstrances shown to the group seen only rarely, being usually kept in the Cathedral vault.**



The recently-restored Metropolitan Cross

Richard spoke about the history and usage of each item on display and it was a great privilege to see these items at close quarters. Of particular interest to us was the Metropolitan Cross, which was donated by the CWL members of the Province of Westminster in 1912. The Arms of St Edmund of Abingdon are etched on the Cross, and, co-incidentally, several members of the group were from the CWL Section at St Edmund's Church in Beckenham. Also shown on the reverse of the Cross are the arms of both the Diocese of Westminster and Cardinal Bourne.

As a group we were most grateful to Richard for his preparations and for sharing with us his in-depth knowledge of the background to and usage of these historic and beautiful artefacts.

Groups are welcome to ask to make similar visits and should email headsacristan@rcdow.org.uk .

  
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# Rare Cathedral Marbles: *Africano*

Patrick Rogers



One of two panels of Africano on either side of St Patrick's altar

**St Patrick's Chapel received its marble altar in 1910 in time for the consecration of the Cathedral in that year. But subsequent decoration was undertaken in the late 1920s, a troubled time both for the firm responsible and for the country. One of the consequences was the installation in St Patrick's Chapel of rare and unusual marbles, one of them *Africano*.**

The marble merchants Farmer & Brindley had been chosen by the Cathedral architect, J F Bentley, to undertake the majority of the early marblework in the Cathedral. The firm's founder, William Brindley, had travelled extensively across the countries of the old Roman Empire to locate, explore and exploit the ancient marble quarries. But Brindley retired in 1905 and died in 1919, and his successors lacked his innovative flair and the ability to cope with the disruption in international trade and decline in demand for marblework which resulted from the 1914-18 War.

After the 1910 altar, Farmer & Brindley's next work in St Patrick's chapel was the arcade under the windows and the lower west wall, completed in 1923-24.

The firm's economic situation then seems to have deteriorated. When they returned to the chapel in 1927-28, not only the usual, readily available, marbles were used, but much rarer ones were introduced – *Verdite* from South Africa, *Lapis Lazuli* from Chile and *Amazonite* from Colorado for the floor, and *Breccia Universale*, *Africano* and *Imperial Porphyry* (reputedly obtained by Lord Elgin from Ephesus) for the walls. It looked very much as if the firm was using up the stock of unusual marbles carefully collected by its founder, William Brindley. In 1929, the year of the Great Crash, Farmer & Brindley ceased trading.

*Africano* itself is one of the most variable and distinctive of the old Roman marbles and, like *Imperial Porphyry* and others, it was reserved for the Emperors. Its source was not discovered until 40 years ago, as a result of a mistake made by Pliny the Elder in the first century AD. In his *Natural History* he describes how, in 74 BC, Lucius Lucullus had introduced a generally black marble from the island of Chios into Rome and it had been named *Marmor Luculleum* (Lucullean marble) after him. *Africano*, as it is now known

because of its colour, is a black or grey breccia although ruby red, pink, white and green colours also appear. As a result of Pliny's error, it was listed as *Marmor Chium* from Chios in the Aegean Sea.

In lambasting the inadequate laws and ostentatious consumption of late Republican Rome, Pliny also describes how, in 58 BC, Marcus Scaurus had openly installed 38ft long *Lucullean* marble columns in his house on the *Palatine*, having to indemnify a sewer contractor against possible damage to the drains along the route which they travelled. So we know that by the time of Julius Caesar, Lucullus' introduction of *Africano* marble had caught on in Rome and that the quarry was capable of producing great columns of the same size as the granite columns which today still front the Pantheon.



An Africano column displayed for sale

© Sathley's



The quarry was only discovered in 1966 by Michael Ballance, an Englishman, near Izmir on the west coast of Turkey. On the road from Seferhisar to Sigacik, half a mile short of the latter, an unmetalled track goes off to the right beside a rocky hill. A hundred yards down the track is a line of marble blocks and below them a roughly circular lake known as *Kara Gol* or Black Lake, about 350ft in diameter and 60ft deep with shelving banks carpeted with reed beds. Diving confirms the presence of an underwater quarry face on the far (northeast) side. All around the lake are spoil heaps rising to a height of perhaps 60ft and consisting of marble chippings, most a featureless dark grey colour. It is this, together with the similar grey colour of the surrounding rock, which seems to have led earlier visitors to miss the evidence of *Africano* marble on the banks around this flooded quarry.

Imperial numbers on abandoned blocks at the quarry and at the *Marmorata* (marble depot) in Rome date from 64 to 163 AD. They confirm that the quarry was Imperial property worked during the first and second centuries until about 170 AD. If Pliny's information is included, then the quarry was opened by Lucullus about 75 BC and closed some 250 years later about the time of the Emperor Marcus Aurelius, either because it was exhausted which, given its small size seems very likely, or because of flooding.



*This bust represents Spain as a person, Hispania. The mix of colours in Africano lends richness, in contrast to the white marble head*

© Prado Museum, Madrid

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# Preparing for the Desert

*After the voyage on the Nile, my great-great-great uncle John sets off into the Desert, discovers how uncomfortable riding a camel can be and indulges in speculation about the Crossing of the Red Sea.*

Fr John Scott



*Starting to Cross the Desert*

The preparations needful for a journey of some weeks into the wilderness involve, as you may suppose, some little trouble. The first, and most important point, upon which the success of everything depends, is to find a good servant. We were fortunate enough, through the kindness of friends, to obtain the services of Achmet Nabout, a Nubian by birth – a Prince in his own country – whose restless spirit had driven him forth in search of other experiences than those furnished by pastoral pursuits and a share in the government of his Father's Estates. Nabout was a man about 40 years of age, tall, stout and powerful as if built expressly for robust exertion, a quality of no small value in

the desert. His high birth, combined with an admirable tact in managing the Bedouins caused him to be at once loved and feared by them. These gentry, by their craft and obstinacy, often occasion no little annoyance to the traveller, and woe be to him if his Dragoman proves craven in the hour of need.

Our next care was to provide tents, bedding and the necessaries for our Desert Housekeeping. It is true, one may do without tent or bedding in the Desert, but it is inadvisable. You have no shelter from heat, cold, rain or sandstorms; no privacy, of course, or sense of comfort, to say nothing of consideration in the eyes of Arabs. The question of provisions is one

requiring especial care, as beyond fowls and eggs – which are very occasionally met with – a sheep or kid procured from a passing tribe of Bedouins, everything must be obtained before leaving Cairo.

The traveller has nothing to do with provisioning his Arabs, unless by special agreement, though not unfrequently they seek to establish a claim, and in fact, from habitual want of calculation, their stores often run out, so that a small supply of rice and biscuits must now and then be given to them; but care and foresight are needful, without which the traveller, on whom privation tells far more seriously than on his guide, may find himself destitute, without any means of replenishing his stock. Our firearms consisted of 3 revolvers and 3 double-barrelled guns, of which the Oriental stand in much awe. As to dress, a light European costume is sufficient, but for my own part, I decidedly prefer the Arab dress, flowing trousers, jacket, turban, and bernous or cloak, as being conducive to comfort and as affording better protection against the extremes of temperature which are met with.

After four days busily spent in these preparations, our caravan started for Suez under the command of our Dragoman and on the morning of the third day following, was joined by us there. By unusually good management, the camels, often reloaded here, were already provided with their respective burdens and we had nothing to do but start. It was noon, and we stood in the dead oppressive heat, alone, on the verge of the Desert. The hot film trembled over the far stretching and apparently boundless sand, relieved only by the hazy shimmer of the Red Sea, and although we had looked forward with delight to the time of setting off, the journey now, for the first time, seemed formidable; in the face of the unknown we were about to traverse, it was impossible to repress a feeling of melancholy.



But our Arabs cut this short by suddenly leaping up out of the shade of a ruined tomb, and mechanically bringing forward my Dromedary – over whose wooden pack saddle, mattress, carpets and saddle bag were spread so as to make a broad and comfortable seat – the growling animal was forced upon its knees, and leaping on and holding fast by the pegs of the saddle as he suddenly rose up on his hind legs, I achieved my first ascent without pitching head-foremost upon the sands, which was accounted a good omen. The caravan, consisting of 10 pack-camels and 3 riding dromedaries, then passed off on our noiseless track over the broad expanse, as a vessel spreads her sails and slips quietly out to sea, while the Minarets of Suez grew fainter and fainter till we lost them in the red and dusky haze of an Egyptian atmosphere.

A singular and half dreamy sensation is that of first riding on a camel; the very opposite to that quickening of the pulse which comes to one on horseback, your seat on a broad pile of carpets is so easy, the pace of the animal so equal and quiet – instead of the noisy clatter of hoofs, you scarcely hear the measured and monotonous impress of the broad soft foot on the unyielding sand, the air fans you so lazily as you move along; from your lofty post your view over the Desert is so widely extended, the quiet is so intense that you fall by degrees into a state of pleasurable reverie, mingling early ideas of the east with their almost fanciful realisation. And thus the hours pass away until a sense of physical uneasiness begins to predominate, and at length becomes absorbing.

It now appears that the chief and only art in camel riding lies in the nice poising and management of the vertebral column, which seems to refuse its office though you sustained its failing functions by a desperate tightening of your belt. To sit quite upright for a length of time is difficult on account of your extended legs; you throw your weight alternately to the right and left, lean dangerously forward on the pommel, sit sideways and lounge desperately backwards, all in vain. To lose your sense of weariness, you seek to urge the animal to a trot, but a few experiments suffice, fatigue is better than downright dislocation and you resign yourself to the horrible see-saw and provoking

tranquillity of your weary pace, till the sun's decline enables you to descend and walk over the shining gravel. From this it will be plain that no one makes his first day's journey in the Desert a long one, and we joyfully encamped for the night on the shore of the Red Sea.

The position selected was opposite Djebel Attaka, the Mount of Deliverance, one of the two spots which have been fixed upon in modern times as the most probable point at which the passage of the Israelites commenced – the other at the mouth of Wady Tawariek, some 12 miles lower down the Gulf. The distance from the Land of Goshen to the Red Sea near Suez is about 30 miles which would be a moderate three days journey for the cumbrous host of Israel. On approaching the borders of the Sea, their proper course would obviously have been to the East of the head of the Gulf, direct into the Wilderness of Sinai, but we are informed a false movement was ordered for the express purpose of inducing the Egyptians to conclude that they were entangled in the land and this consisted in their passing to the West of the Gulf and thus having the high Mountains of Attaka on the right and the Sea on the left while the Egyptians threatened their rear.

In this perilous position they are supposed then to have encamped on the sea shore near Suez and while their movements were concealed or protected by a pillar of cloud, a strong East or North East wind blowing with preternatural force, opened to them a passage to the opposite shores of the Gulf, here about 3 to 4 miles wide, a distance which, to say the least, might be accomplished in the course of a night. There are still two fords in the neighbourhood of Suez, one in some places breast high, the bottom is flat and sandy, and as there can be little doubt this arm of the Gulf was at that time both wider and deeper, the miracle would be sufficiently striking. It is in favour of this theory that the Egyptians should have followed after the Israelites, for, although without the supposition of a miraculous infatuation, which is indeed implied, it is inconceivable why, with their rapid chariots, they should not have rather preferred to turn in an hour or two the head of the Gulf and thus have hemmed in the retreating Israelites. Those who contend for the greater probability of the passage having taken place some distance from Suez, at the mouth of the Wady Tawariek, are much influenced by the consideration that the miracle would then have been far more striking.



*Camel at rest*



# A Haul from the Hall

A sign of the return of more traditional activities was a recent SVP Book Sale in Cathedral Hall, a regular source of income for the SVP's charitable work. The *Oremus* camera only arrived at the end, but was informed that there had been good crowds earlier. In any case, what matters really are the takings, in this case £485.65. As sales are always in multiples of £1, the 65p is something of a mystery, but nonetheless welcome.



# From Cooking to Catechetics

Readers will be aware that Ismaele Conte, who has been cooking for us in Clergy House kitchen and supplying some recipes for *Oremus* too, has a real interest in making connections between food and faith. After assisting also with catechetical work here, he has felt that the time was right to move full-time into working for the Church and we congratulate him on being appointed as a Senior Retreat Leader at SPEC in Westminster Youth Ministry's base in Pinner. A presentation was made and thanks expressed at the customary Clergy House farewell gathering.

# Choristers Inducted

An annual Autumnal event at Sunday Vespers is the Induction of Probationer Choristers into full membership of the Choir. The boys sit on the side of the sanctuary for the psalmody and then come forward to make their promises, and receive their cottas and copy of the *Graduale Romanum* for the chant. Then they go up to the apse and join in singing with the rest of the Office. Pictured with the Administrator after Vespers are Leo, Ellie, Finn, Zak, Agostino and Edward.







## A Crop of Carol Services

December's Advent worship in the Cathedral, beyond the usual schedule and extra hours of confessions, brings visiting groups old and new to the Cathedral. New this year was Harrow School, perhaps in tribute to its distinguished *alumnus* Cardinal Manning. Will some echo of the boys' singing have penetrated down to his quiet tomb in St Edmund's Crypt Chapel, I wonder? Annual visitors for their Carol Service (pictured) are the girls of Woldingham School, who bring formidable musical resources of brass and a harp to accompany their music-making.



## Clerks in Celebration

It is important for the Cathedral to keep up with best practice as best we can and the Lay Clerks of the Choir are seen celebrating the successful negotiation of new employment contracts which they had all just signed.

## Seniors' Partying

The Covid Pandemic put an end to the traditional Seniors' Pre-Christmas Party for a couple of years, a period during which we also lost the late Berenice Roetheli who had presided over its arrangements. The SVP Conference kindly agreed to take on the work of organisation for this year's event and was rewarded with a bumper attendance of about 130 people.





# George Weigel's *To Sanctify the World: The Vital Legacy of Vatican II*

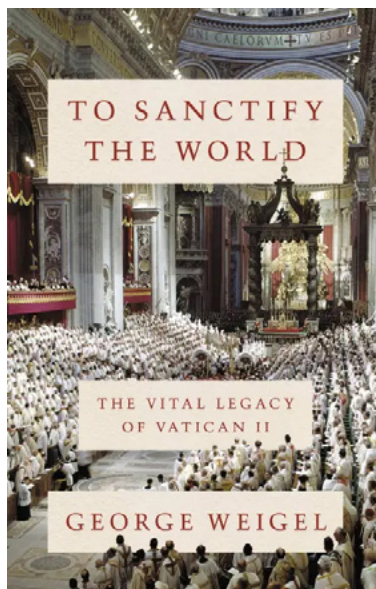
pp 368 hb, Basic Books 2022, ISBN 9780465094318

Fr Hugh MacKenzie

Apparently Cardinal Ratzinger, shortly before he became pope, took a well-known quote from St John Paul II's 1996 Encyclical *Fides et Ratio* and made it into a joke punchline. George Weigel, the author of this excellent book, had pointed out to him a photo shortly after the Second Vatican Council of the priestly Fr Ratzinger dressed, not as a cleric, but in suit and tie. Ratzinger replied: 'as Pope John Paul said of the Church, "we must move from phenomenon to foundation"'. The mere 'phenomenon', then, refers to Ratzinger's neck tie and, in the Encyclical, to our culture's myopia. We are so fixated upon the phenomenon of human observation that we can't believe in any definite natural order or moral value beyond the human, let alone beyond the cosmos. Such mere phenomena need better 'foundation'!

George Weigel's convincing thesis in this book is that the 1960s Second Vatican Council (the three year, authoritative gathering in Rome of all the world's bishops) was making this point. The modern world has bought into a self-centred humanism. It led to the 'circular firing squad' of the 20th century, not least the two closely connected World Wars. This unfounded secular culture has certain insights about the human person, but it needs to be led beyond what can be sensed by our bodies to the spiritual and supernatural. And Vatican II proposed the key to such evangelisation – a 'personalistic', Christocentric concept of revelation and of the Church. Weigel argues that the Council 'propose[d] a renewed humanism rooted in the dignity of the human person revealed in Christ' (p.110).

Vatican II puts it, Weigel points out, this way (p.166): The human person 'can fully discover his true self only in a sincere giving of himself' (*Gaudium et Spes*, 24). And, 'it is only in the mystery of the Word made flesh that the mystery of man truly



becomes clear ... Christ fully reveals man to himself and brings to light his most high calling' (*Gaudium et Spes*, 22). Weigel's key point is captured on page 133. The Council's Dogmatic Constitution on Divine Revelation (*Dei Verbum*), 'affirmed that humanity does not live in a claustrophobic world: a world of self-creating, self-contained, autonomous human beings ... Rather, the bishops of Vatican II taught, we live in a world open to transcendence, to that which is greater than ourselves.'

The book is an engaging read in three parts. The first situates the Council in the increasingly hostile culture of the post-Enlightenment West, namely secular humanism; the second presents Vatican II's antidote as a Christocentric humanism and ecclesiology. The third puts these two parts together with the help of Popes St John Paul II and Benedict XVI. Their magisterium has been needed, Weigel argues, because Vatican II itself didn't make what the Spirit was doing through it! Furthermore, it was seriously misinterpreted in the years afterwards.

The papal joke with which I began is not in the book. It was included in the answer Weigel gave to a question that I asked at a November talk he gave in Oxford, promoting his book. I argued that he went a little far in suggesting that Vatican II showed just how personalism enables secular humanism to break out of its confines and discover the transcendent God made Man. *Dei Verbum* only outlined this solution and *Gaudium et Spes* highlighted that there is more work to do: 'the human race is passing from a rather static concept of the order of things to a more dynamic, evolutionary one ... calling for efforts of analysis and synthesis ... in order to ... present to our contemporaries the doctrine of the Church concerning God, man and the world' (n. 5, 62). Vatican II was proposing rather than providing the solution to the modern crisis of Christianity. It was offering a new starting point for Catholic thought – the human yearning fulfilled in Jesus Christ.

I argued that St John Paul II recognised this. Hence my provision of the joke punchline; we still need to go 'from phenomenon to foundation'. I might have added that in the years after Vatican II Cardinal Karol Wojtyla explained that his own philosophical writings (especially his Phenomenological book, *The Acting Person*) were an attempt to respond to this need highlighted by the Council. Weigel accepted the point, while arguing that the first half of *Gaudium et Spes* was beginning to fill that gap and that, for instance, Bishop Barron's Catholicism video series was doing that through linking the themes of beauty and holiness.

Weigel's book concludes that the needed renewal, which Vatican II was rightly outlining, is ultimately a new prioritising of Christ intellectually and in our personal, daily living. This is the key to the renewal of our civilisation. Not (only) a laughing matter.



# Helping You Help Yourself



Joe Allen, Co-ordinator

**The New Year is here. December has given way to January, the days are short, and the weather is cold. We are of course still in the Christmas season, but the lights and decorations are now packed away. But fear not – because the Friends are here to provide a remedy – some respite to the cold wintry days.**

Event attendance numbers are confidently climbing off the back of Covid-19 – with our latest quiz welcoming over



50 people. Our thanks go to Fr Mike for being our Quizmaster. As you can see from the picture, he rose to the occasion donning an academic gown as well as a scarf to compliment his bonus aviation round! Quizzers will therefore be delighted to hear that two Quizzes will be taking place – one in January, and another to follow in February. Perhaps you prefer to sit back at events and let it all happen to you? If so, you may be keen to attend one of our

speaker events – covering a wide range of topics from learned and well-qualified speakers such as Fr Lawrence Lew OP. Feeling a bit more active? Consider joining our Cathedral Architect Suzi Pendlebury on a tour of the Cathedral. Maybe you're ready to



venture with the Friends beyond the Cathedral precincts? If so, do sign up for our tours to the London Oratory and to Corpus Christi, Maiden Lane. Between now and Easter, the Friends will be hosting a range of events, tours, and trips at various times of day. So whether you like sitting back or getting up and exploring – putting your knowledge to the test or allowing yourself to take in new knowledge – there will hopefully be something for you.

Whilst some projects continue, others reach their fruition and this was evident with the installation of the mosaic of St Augustine of Hippo in memory of Canon Tuckwell in St Paul's Chapel. A warm thank you to all who contributed to raising funds for it. A formal blessing will take place in due course and advertised when a date is set, but in the meantime, do go and seek it out when you are next in the Cathedral – it really is beautiful. Meanwhile, funding continues for the renewed sanctuary lighting,

and this project took a huge step forward in early December with the raising of c.£70,000 during our Big Give campaign. A simply excellent result which wouldn't have been possible without the almost 200 donors who donated during the campaign, as well as our benefactors who are 'matching' the funds raised. A profound thank you to all who played a part.

How do you fare with New Year's Resolutions? All too often we get caught up by what we desire versus what is realistic. 15,000 steps a day? That new and trendy diet? A book a week? Sounds simple enough when you're snoozing after Boxing Day lunch and pondering the year ahead. But when push comes to shove, life gets in the way and we fall by the wayside. The gap in the market, therefore, is a Resolution which you can stick to. Something which is achievable, maintainable, and perhaps even something which does the work for you? Well, allow me to extol the virtues of membership of the Friends!

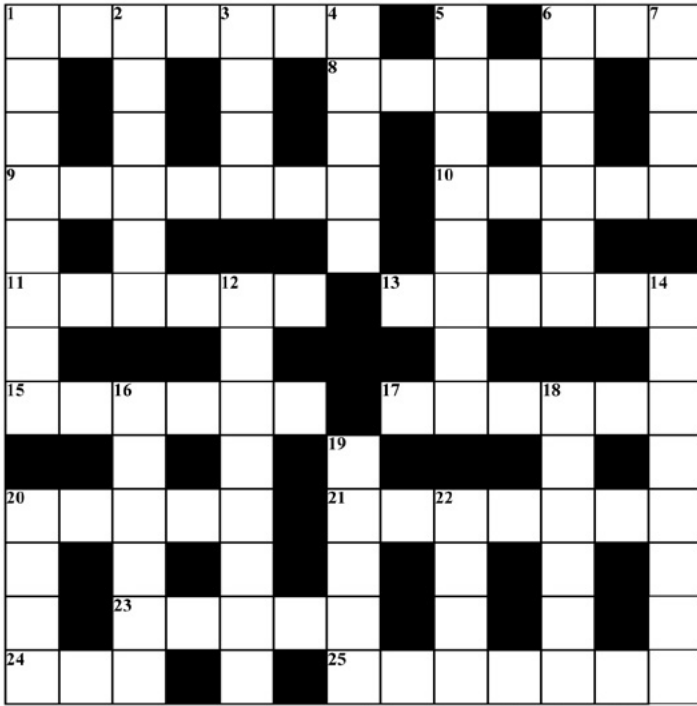
Membership can serve a whole host of New Year's Resolutions, including, but not limited to:

- **Charity.** Your membership fee, and your ticket fees for events constitute charitable giving and the tangible support of a major place of worship.
- **Adventure.** Involvement in the Friends will inevitably involve discovering new places, whether that be a religious or cultural site within or without the M25 – or perhaps even a side-chapel or nook of the Cathedral which you never knew existed (I've seen this happen first-hand trust me!)
- **Learning.** Whether you're sat at a speaker event or exploring an unknown feature, Friends' events are sure to expand your religious and wider knowledge.
- **Fellowship.** Our events welcome speakers from all over the country and world, as well as Friends from London, the South East, and further afield. People from all walks of life congregate and socialise at our events, and we are ready to welcome you too.

*The vitality and productivity of the Friends, and therefore fundraising for the Cathedral, depends on a large supporter base. Looking to try something new in 2023? The Friends of Westminster Cathedral will surely answer the call of at least one of your aims and aspirations for this New Year. We create the events, we open doors for you, we put funds to good use. All we ask in return is your involvement and attendance!*

January-March event information is now available on the Cathedral Website at <https://westminstercathedral.org.uk/the-cathedral-community/the-society-of-friends-of-westminster-cathedral/>. Flyers are also available at the back of the Cathedral.





Alan Frost January 2023 – No. 106

**Clues Across**

- 1 Saint who assisted St Paul, Feast Day 26 Jan. (7)
- 6, 4 Down & 24 Across: Beginning of the current month, former Feast of the Circumcision (3,5,3)
- 8 Muse of lyric poetry in Greek mythology (5)
- 9 American estate agent with genuine link to Glastonbury hill (7)
- 10 Capital city in the Holy Land (5)
- 11 Famous bookshop in central London (6)
- 13 Edward ----- developed the use of vaccination at London University (6)
- 15 Something, including Heaven, given for service or effort (6)
- 17 Christ's burial cloth, associated with Turin (6)
- 20 Caribbean country, with about 50% Catholic population (5)
- 21 '----- greatly O Daughter of Zion', aria from Handel's *Messiah* (7)
- 23 See 22 Down
- 24 See 6 Across
- 25 Sympathetic spirit in the family (7)

**Clues Down**

- 1 Server deploying the censer at Mass (8)
- 2 Illness revealed by mother and Lord's wife (6)
- 3 Nomadic dwelling made, as an example to followers, by St Paul (4)
- 4 See 6 Across
- 5 Town where the Angel Gabriel brought tidings to Mary (8)
- 6 Original invasive architectural style of Westminster Abbey (6)
- 7 Favourite bird of St Paul's Cathedral? (4)
- 12 First to arrive and no known date before (8)
- 14 Saved through Christ's sacrifice from the consequences of sin (8)
- 16 Location of 664 Synod, which determined the date for celebrating Easter (6)
- 18 St ----- Plunkett, last of the Tyburn Martyrs, killed 1681 (6)
- 19 Law breaker's staff? (5)
- 20 Robin's link with part of a monk's habit (4)
- 22 & 23 Across: Saint who championed poor boys' education, Feast Day 31 Jan. (4,5)

**ANSWERS**

Across: 1 Timothy 6 New 8 Erato 9 Realtor 10 Amman 11 Foyles 13 Jenner 15 Reward 17 Shroud 20 Haiti 21 Rejoice 23 Bosco 24 Day 25 Kindred  
 Down: 1 Thurtifer 2 Madady 3 Tent 4 Year's 5 Nazareth 6 Norman 7 Wren 12 Earliest 14 Redeemed 16 Whitty 18 Oliver 19 Crook 20 Hood 22 John 23 Bosco

# The Conversion of St Paul

Christopher Smart

Thro ' him, the chief, begot by Nun,  
 Controul'd the progress of the sun;  
 The shadow too, through him, retir'd  
 The ten degrees it had acquir'd.

The barren could her fruit afford,  
 The woman had her dead restor'd,  
 The statesman could himself demean  
 To seek the river, and be clean.

At his command, ev'n Christ I Am,  
 The cruse was fill'd, and iron swam;  
 The floods were dry'd to make a track,  
 And Jordan's wave was driven back.

All these in ancient days occur'd,  
 The great achievements of the Word,  
 By Joshua's hand, by Moses' rod,  
 By virtue of the men of God.

But greater is the mighty deed  
 To make a profligate recede,  
 And work a boist'rous madman mild,  
 To walk with Jesus like a child.

To give a heart of triple steel  
 The Lord's humanity to feel;  
 And there, where pity had no place,  
 To fill the measure of his grace;

To wash internal blackness white,  
 To call the worse than dead to light;  
 To make the fruitless soil to hold  
 Ten thousand times ten thousand fold.

To turn a servant of the times  
 From modish and ambitious crimes;  
 To pour down a resistless blaze,  
 'Go, persecutor, preach and praise.'



© National Museum of Warsaw

*The Conversion of St Paul* by the Master of 1486 – 1487

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



## CATHEDRAL HISTORY – A PICTORIAL RECORD

### The Funeral of Cardinal William Godfrey, 29 January 1963



Paul Tobin

**The death of Cardinal Godfrey, who holds the record for the shortest time as Archbishop of Westminster (1957-63), was not unexpected as he had been unwell for some time. Despite the nature of his illness, he was able to attend the first session of the Second Vatican Council from the previous October to December, although whilst in Rome he had to visit hospital daily for treatment, something few people were aware of. His Private Secretary, Mgr Derek Worlock, had many years' experience of ensuring news of the health of the archbishop rarely became common knowledge, having worked for Cardinal Bernard Griffin for the whole time his health was deteriorating.**

Cardinal Godfrey, along with Cardinal Bourne in 1935 are the only two archbishops to have died in Archbishop's House. The first shoots of ecumenism were evident by the Archbishop of Canterbury, Dr Michael Ramsey asking to visit the dying Cardinal; alas, by the time he arrived, the Cardinal had just died.

As custom dictates, the funeral Mass was celebrated by the senior suffragan bishop of the Westminster Province, Bishop Leo Parker of Northampton, with Mgr Worlock and Fr David Norris, the late Cardinal's Private Secretaries, as Deacon and Sub-Deacon. The Assistant Priest was

the Cathedral Administrator, Mgr Gordon Wheeler. In the picture taken during the singing of the Post Communion prayer, to Bishop Parker's right is Mgr Wheeler with Fr Peter Lowry, an, MC behind him. Standing in line behind the bishop in dalmatics are the Deacon and Sub-Deacon. Three Cardinals, Spellman of New York, D'Alton of Armagh, and Alfrink of Utrecht are seen in *cappa magna* with trains of purple rather than the normal scarlet, this being a funeral. Their thrones stood in the sanctuary on a canopied platform which concealed the throne of the Archbishops of Westminster.

At the conclusion of Mass, the Panegyric was delivered by Archbishop Heenan of Liverpool, destined to become the next Archbishop of Westminster. He can be seen on the extreme right of the back row of bishops who are seated as a group to the right of the Sanctuary.

The five Absolutions were presided by Cardinal Spellman, seen wearing cope and mitre at the head of the coffin with Archbishop Francis Grimshaw of Birmingham, Bishop Eugene O'Doherty of Dromore, Bishop George Craven, Vicar Capitular and Bishop David Cashman, Auxiliary Bishop of Westminster at the four corners. After the Absolutions had been completed, the oak coffin was carried to

the West Door from whence the Cathedral Chaplains and Metropolitan Chapter led the procession down Ambrosden Avenue to the Crypt via the side entrance. There the bishops and family members had assembled and the Cardinal's coffin was laid against the North side of the Crypt in a tomb of brick and stone in a style and size approved by Cardinal Godfrey himself.

Finally, Bishop Craven recited the prayers of Committal and the text of the *Rogito* (the brief account of the life of the Cardinal) which had been placed in the coffin before it was sealed was read to those present.

The Cathedral Choir sang the Requiem Mass by Anerio and for the Absolutions, the first was plainchant, the next three were composed by George Malcom with the responsory to the fifth Absolution specially composed for the occasion by Colin Mawby, the then Acting Master of Music.

As a footnote, Cardinal John D'Alton died in Dublin two days later on his way back home from the funeral. Although 80 years of age, he was still functioning as Archbishop of Armagh as there was no upper age limit for bishops to offer their resignations at that time.

Source and images: *Westminster Cathedral Chronicle* March 1963



**Tales of the English Martyrs**

Speech of Abbot Feckenham OSB of Westminster to the House of Lords:

The subjects of this realm, and especially such as were of the honourable council in Queen Mary's days, knew their way to Church or Chapel, and to begin their daily work by calling for help and grace by humble prayer. But now since the coming of our most sovereign and dear lady Queen Elizabeth, by the only preachers and scaffold-players of this new religion all things are changed and turned upside down. Obedience is gone, humility and meekness clean abolished, virtuous, chaste and straight living abandoned.

*St John Baptist church, Feckenham, the village from which the Abbot took his name*



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## The Month of January

### The Holy Father's Prayer Intention

#### For Educators

We pray that educators may be credible witnesses, teaching fraternity rather than competition, and helping the youngest and most vulnerable above all.

### Sunday 1 January 2022

#### SOLEMNITY OF MARY, THE HOLY MOTHER OF GOD

12pm Solemn Mass

4pm Solemn Vespers (English) and Benediction

### Monday 2 January

*Ps Week 2*

Ss Basil the Great and Gregory Nazianzen, Bishops & Doctors  
(Bank Holiday: Masses at 10.30am, 12.30 and 5.30pm)

### Tuesday 3 January

The Most Holy Name of Jesus

### Wednesday 4 January

Christmas feria

### Thursday 5 January

Christmas feria

Choral services resume

5.30pm Vigil Mass of the Epiphany

### Friday 6 January

*Holy Day of Obligation  
No Friday abstinence*

#### THE EPIPHANY OF THE LORD

10.30am SVP School attends Mass (English)

5pm Solemn Second Vespers

5.30pm Solemn Mass (Men's voices)



*The Epiphany of the Lord*

### 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

From December 2022, the Sunday 12noon Solemn Mass with the Cathedral Choir is again livestreamed rather than the 10am Sung Mass.

*Tallis – Missa Puer natus est*

*Byrd – Propers for Epiphany*

Organ: *Cochereau – Toccata 'Marche des Rois'*

### Saturday 7 January

Christmas feria

(St Raymond of Penyafort, Priest)

4pm LMS Monthly Mass (Blessed Sacrament Chapel)

### Sunday 8 January

#### THE BAPTISM OF THE LORD

12pm Solemn Mass (Men's voices)

*Palestrina – Missa Ut re mi fa sol la*

*Lassus – Tribus miraculis*

Organ: *Cochereau – Toccata 'Marche des Rois'*

4pm Solemn Vespers and Benediction

*Victoria – Magnificat octavi toni*

*Palestrina – Surge illuminare*

Organ: *J S Bach – Christ, unser Herr, zum*

*Jordan kam (BWV 684)*

### Monday 9 January

*Ps Week 1*

Feria – Weekday Lectionary readings of Year 1 begin

### Tuesday 10 January

Feria

### Wednesday 11 January

Feria

### Thursday 12 January

Feria

(St Aelred of Rievaulx)

### Friday 13 January

*Friday abstinence*

Feria

(St Hilary, Bishop & Doctor)

### Saturday 14 January

Blessed Virgin Mary on Saturday

### Sunday 15 January

*Ps Week 2*

\* Peace Day

#### 2nd SUNDAY IN ORDINARY TIME

12pm Solemn Mass (Full Choir)

*Mozart – Missa brevis in F major (K. 192)*

*G. Gabrieli – Iubilate Deo omnis terra*

Organ: *Preston – Toccata*

4pm Solemn Vespers and Benediction (Full Choir)

*Palestrina – Magnificat primi toni*

*Palestrina – Tribus miraculis*

Organ: *Messiaen – Les Mages (La Nativité)*

### Monday 16 January

Feria

### Tuesday 17 January

St Anthony, Abbot



*The Abbot St Anthony, by Francisco Zurbaran*

© Uffizi Gallery



**Wednesday 18 January**

Feria  
The Octave of Prayer for Christian Unity takes place until Wednesday 25 January  
**5pm** Evensong is sung by the Choir of St Paul's Cathedral  
**6pm** Said Mass

**Thursday 19 January**

Feria  
(St Wulstan, Bishop)

**Friday 20 January**

*Friday abstinence*

Feria  
(St Fabian, Pope & Martyr; St Sebastian, Martyr)  
**8am – 5pm** NHS Blood Transfusion Service in Cathedral Hall

**Saturday 21 January**

St Agnes, Virgin & Martyr  
**6pm** Vigil Mass with Adult Confirmations (Bishop Hudson)

**Sunday 22 January**

*Ps Week 3*

**3rd SUNDAY IN ORDINARY TIME  
(OF THE WORD OF GOD)**

\* Openness to the Word of God  
**12pm** Solemn Mass (Full Choir)

*Palestrina – Missa brevis*

*Palestrina – Dexter Domini*

Organ: *Widor – Finale (Symphonie II)*

**4pm** Solemn Vespers and Benediction

*Lassus – Magnificat primi toni*

*Palestrina – O admirabile commercium*

Organ: *J S Bach – Allein Gott in der Höh' sei Ehr (BWV 664)*

**Monday 23 January**

Feria  
**5pm** The Choir sings Solemn Vespers at St Paul's Cathedral  
**5.30pm** Said Mass

**Tuesday 24 January**

St Francis de Sales, Bishop & Doctor  
Anniversary of the Episcopal Ordination of Cardinal Nichols (1992)

**Wednesday 25 January**

THE CONVERSION OF ST PAUL THE APOSTLE  
The Octave of Prayer for Christian Unity ends

**Thursday 26 January**

Ss Timothy and Titus, Bishops

**Friday 27 January**

*Friday abstinence*

Feria  
(St Angela Merici, Virgin)  
**8am – 5pm** NHS Blood Transfusion Service in Cathedral Hall

**Saturday 28 January**

St Thomas Aquinas, Priest & Doctor  
**6pm** Victoria Choir sings at Mass



*St Thomas Aquinas, known as The Angelic Doctor*

**Sunday 29 January**

*Ps Week 4*

**4th SUNDAY IN ORDINARY TIME**

**12pm** Solemn Mass (Full Choir)

*Rheinberger – Cantus Missae*

*Byrd – Beati mundo corde*

Organ: *Pott – Toccata*

**4pm** Solemn Vespers and Benediction

*Bevan – Magnificat primi toni*

*Holst – Nunc dimittis*

Organ: *Tournemire – Diptyque (L'Orgue mystique XI)*

**Monday 30 January**

Feria

**Tuesday 31 January**

St John Bosco, Priest



*Photograph of 1880, attributed to Carlo Deasti*

**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



# In retrospect: from the *Cathedral Chronicle*

*A diligent search of the Cathedral Archives has failed to turn up any trace of copies of a Westminster Cathedral Journal for the year of 1973. Was production suspended, or was the production of such a slender nature that it was not thought worthy of preservation? We continue, therefore, with the Chronicle of 1923.*

## The Cardinal's Message

The Great Organ, blessed on June 14, was used for the first solemn occasion at the midday Mass on Sunday, July 2, when Monsieur Marcel Dupré, the famous organist of the Cathedral of Notre Dame in Paris, gave beautiful proof of its tone and power. The praises lavished on this new instrument, even in its incomplete condition, by competent judges, and the more popular character which its presence has given to certain of the services in the Cathedral by enabling the faithful to upraise their voices therein, are very gratifying to those who by gift and counsel and sympathetic interest have lessened the burden of anxiety attaching to its construction. No debt has been contracted, but there are no funds at present available to carry the building of the Organ to its completed perfection. The marble decoration of the West end of the Cathedral, which will eventually screen the Organ, is already provided for; and the work will be carried out at once up to the level beyond which it would impede the structural finishing of the Organ itself. Thus both this decoration, the cost of which is already provided, and the Organ itself, must remain in an incomplete condition until some £7,500 can be found for insertion of the missing stops in the places that await them. I commend this urgent need to the attention of all who love the beauty both of the structure and of the music of the Cathedral.

Estimates have been obtained for the division of the choir Organ in the Apse in such fashion as to reveal to view the doors which it now conceals. Such concealment was of no consequence while the brick remained in its rough state. Now that the walls have been clothed in precious marble, the doors alluded to form part of the decoration of the Apse. The division and reconstruction of this Organ will render necessary a suitable oak or walnut encasement, for which at the moment no funds are at our disposal.

The first part of the erection of the eventual Choir Stalls, to which reference was made last year, would have been in hand by now, but for a reason of which few are conscious – a reason which is a striking tribute to the ever living character of the work of the Cathedral, namely, the difficulty of finding an uninterrupted period for prolonged work on any part of the building or decoration. It is a Church not merely for Sunday or even festival use. It is a place for the daily, almost hourly, public worship of God; and there is rarely a long interval in which the High Altar is not needed for the celebration of a Feast falling on a week-day. Thus the work in connection with the stalls which the contractors were ready to begin this month, could not have finished between the Forty Hours' Prayer and the Ember Day Ordination, and so has perforce been postponed until after the Epiphany. Only a small part of the costly work of erecting Choir Stalls can now be undertaken, as it would not be prudent to incur any debt for this purpose.

## Memories of Childhood by Fr Bernard Vaughan, brother of Cardinal Herbert Vaughan

It was not our mother's practice to bring us any dainty from the dinner table. We were never allowed to go down to dessert, our father thinking it might encourage greediness or undue fondness of food. We dined at our parents' lunch and then were allowed to take what we liked. I remember one day being offered some dish which I rejected with the incautious remark, 'Thank you, father, I don't fancy it.' I shall not forget how he turned upon me and in solemn voice said, 'I do not wish any of my boys to indulge in fancies about food; fancies are the privilege of your sisters.' On another occasion, when I had shown over-much relish for some dish, my father reminded me that it was a poor thing to be a slave to any appetite or practice. Blushing to the roots of my hair, I ventured to retaliate, saying, 'Well, father, how is it that the snuff-box is brought to you every day at the end of dinner? – you always take out a big pinch.' For a moment he was silent, and then made me fetch the box, and while in the act of tossing it into the fire, he said, 'There goes the box, and that is the end of that bit of slavery.' His training was somewhat drastic, but it was a fine counterpart to that of my ever-tender mother.

from the January 1923 *Westminster Cathedral Chronicle*



# Christmas Celebration and a New Year

Chayse Pryce, Year 6

**As the year comes to an end, we remember Jesus' birth – a holy day. Many, of different faiths, celebrate Christmas in a variety of ways, getting together with loved ones and enjoying the birthday of Jesus.**

There are several ways to mark this special time of the year, beginning on the 1st Sunday of Advent, when we all gather and light the first of the four Advent candles. These four represent hope, love, joy and peace, gifts that Jesus brings to us and help us to follow in his footsteps. Jesus always wants us to be like him and to keep the Ten Commandments.

Then as a whole school family, we prepare for our Christmas Nativity Play, sharing the story of Jesus' birth with others. We thank God within our prayers and take time to reflect by singing different songs of praise. Our Play tells the whole story of the birth in a more exciting way – for us, acting it out is extremely enjoyable and a magical moment to cherish with our families who come to watch.

We also hold a Christmas fair, working as a school community to raise money for our school, to show love and support for each other and show acts of kindness like Jesus. To give our SVP Christmas a festive feeling, we gather as a school family to have a special Christmas dinner before we go on holiday and get ready to celebrate with our families.

For Christians throughout the world this period of Christmas is a time to allow us to take more notice of the lessons we can learn from the birth and coming of Jesus and a time for us to be thankful for how much we are always loved by him. It is not a time to think about how many presents we are receiving! It allows us to become aware that God is present with us and shows us that we have to reflect and think on what God wants in our lives. If we do remember presents, then we can remember the wise men who travelled far on their camels to bring to the baby Jesus the gifts of gold, frankincense and myrrh.

Instead of thinking more about ourselves this Christmas time, we should pray for those who don't have anyone to pray for them or are lonely, living on the streets and not able to see or visit their loved ones, or are forgotten. This year specially we will keep in our thoughts who are fighting in the war or forced to leave their families, and also those affected by the cost of living. We support one another and show our appreciation for the birth of Jesus throughout the Christmas season and we will think more about this when we come back to school on 6 January, the feast of The Epiphany, which recalls the visit of the Wise Men to worship the Child Jesus. We have enjoyed our Christmas celebrations and look forward to a new year, a time of hope and new beginnings.



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# Borewells for drought stricken area of Andhra Pradesh

Fr. Govindu Rayanna, Director of the Guntur Diocese Social Service and Welfare Society, has asked for our help to provide fresh drinking water for five villages in the Palnadu district, Andhra Pradesh. Although clean drinking water is a precious commodity essential for health, it's not readily available for the 11,951 people living in the five villages.



The area is suffering serious drought

The project will locate uncontaminated ground water and provide five borewells with handpumps. The area is one of the worst-affected by drought and has received no government help to improve the situation. Many of the residents (23%) belong to Scheduled Castes who face extreme social discrimination and caste-based violence. Another 9% belong to Scheduled Tribes, indigenous people who were originally forest dwellers. They are among the poorest of the poor in India. The borewells will improve health and prosperity in this deprived area.

Please can you help?



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

**Cheques should be made out to SPICMA**

My donation is for:  Mlunduni School       Borewells in India       SPICMA's Choice

NB If surplus funds are raised, the trustees retain the discretion to use such funds to support other SPICMA projects.

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Address: \_\_\_\_\_

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GIFT AID       Due to the cost of postage - no receipt please       I would like an email / postal receipt

Gift Aid Declaration: I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax in the current tax year than the amount of Gift Aid claimed on all my donations, it is my responsibility to pay any difference.

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