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Oremus

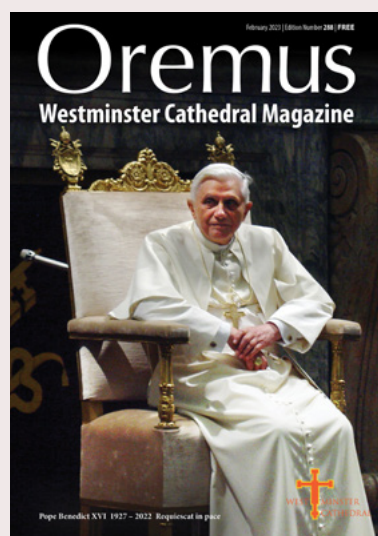
Westminster Cathedral Magazine

Ite ad Joseph – Go to Joseph



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St Joseph and the Child Jesus in the Grabeskirche St Joseph (Viersen)

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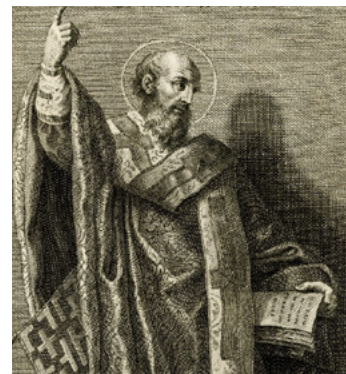
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Failings in our Prisons

Theresa Alessandro

Bishop Richard Moth, Lead Bishop for Prisons at the Bishops' Conference, has welcomed a new report by Pact, the national Catholic prison charity, which amplifies the voices of families supporting unwell loved ones in prison. Titled 'Nobody's Listening', the report asserts that involving families more proactively in prisoners' healthcare would reduce deaths in custody, relieve pressure on the NHS and the criminal justice system, and cut crime.

The report finds that when families are involved in the process everyone benefits – prisoners, families, the criminal justice system and the NHS. When the system works well it can have a positive impact on people's health, allowing prisoners to access previously unavailable support. However, the report concludes that families and significant others are too often locked out of a system that doesn't value their role as carers. This creates a range of problems – the ripple effects of which are felt well beyond the prison gates.

The Bishop said: 'This new research reveals the central importance of family involvement in keeping prisoners safe

and healthy and re-affirms the dignity of the human person and especially the importance of family relationships. Much more needs to be done to ensure more proactive and positive family engagement.'

Recommendations include:

- Diverting more appropriately risk-assessed people with mental health problems to community treatment and secure treatment settings
- Training for staff to ensure that they understand how to involve family members
- A single point of contact in every prison to champion the role of families in the healthcare process

Andy Keen-Downs, CEO of Pact, said: 'All the research and guidance stress the crucial role that families have in caring for loved-ones who are ill. Families bring with them a wealth of experience and knowledge – they know what "well" looks like and understand the subtle signs that someone is struggling. We found examples where the system works well and people's health had improved while they were in

prison. But all too often guidance about family involvement is simply not put into practice, leaving family members locked out, prisoners struggling and a healthcare system under pressure. Ensuring that prisoners get access to the right healthcare isn't only doing the right thing – it creates safer prison regimes, reduces reoffending and relieves pressure on the NHS.'

The report also sets out some of the statistics that illustrate the extent of the health problems facing the prison population:

- Half of prisoners, and three in five female prisoners, have a mental health problem.
- Rates of self-harm are near record levels
- 684 incidents per 1,000 prisoners
- One in three prisoners has a serious drug addiction
- Prisoners have a life expectancy 20 years younger than the general population

Nobody's Listening: www.prisonadvice.org.uk/nobodys-listening

Public Policy at the Pub

Catholic Union

The Union's next Pub Talk will take place on Wednesday 15 March with The Rt Hon Ruth Kelly as guest speaker. The former Labour MP and Government Minister, who is also a former Trustee of Westminster Diocese, has kindly agreed to talk about her work on the Vatican's Council for the Economy. The talk is taking place on the same day as the Chancellor delivers his Spring Budget.

The Pub Talks are aimed at people with a background or interest in politics and public affairs, but are open to everyone. The events provide an informal opportunity for networking and discussion, and the chance to hear from a guest speaker. Owing to the success of our first Pub Talk with Lord Alton, spaces

for this event are strictly limited. The event will be held in the upstairs room of the Windsor Castle pub on Francis Street near Westminster Cathedral starting at 6pm, with Ruth Kelly expected to speak at around 6.30pm.

Ruth Kelly commented: 'I'm pleased to be joining the Catholic Union for this event. I'm always encouraged by the number of Catholics I meet who are involved in politics at the national or local level. I know just how important it is to have a support network in politics, as it can be tough being a Catholic in public life. I hope these events will inspire more people to get involved in politics or the life of the Church. We need good men and women to serve at all levels and all places.'

James Somerville-Meikle, Deputy Director of the Union, notes: 'I first met Ruth many years ago when I was a student. I had travelled down to London for Mass in the chapel in Parliament and she gave one of the readings. It made a lasting impression on me seeing Ruth and other Catholic politicians come together to celebrate Mass. I'm delighted that she has agreed to be the guest speaker for our next Pub Talk. She has inspired many people over the years, and I'm sure she will inspire many more at this event.'

Sign up for the Pub Talk on Wednesday 15 March can be found here: <https://www.eventbrite.com/e/pub-talk-with-ruth-kelly-tickets-523463682967>



Fr John writes



I sometimes wonder if *Oremus* gives an impression of living in its own slightly rarefied world, so I begin this month in the most down-to-earth way by thanking all who made donations to the CAFOD Appeal in the Cathedral on 12 February for the victims of the earthquake that rocked Turkey and Syria. In all, £4,571.54 was given, a commendable result from

our Cathedral community that gave the Counting House volunteers a busy morning's work. Our donations may be one-off, but let us continue our prayers for those are injured, homeless or mourning as well as for the thousands who died. Continuing the theme of engagement with the world around us, I have included a piece from the Marriage Foundation which shows a disturbing gap between rich and poor when it comes to the likelihood of marrying. This should concern us not only as a matter of social equality, but because it suggests that one section of society is much more likely to be alienated from reception of the Sacrament of Marriage, and it is a fundamental principle that there should be no charge made to receive any of the Sacraments. I have myself said on numerous occasions that what God and the law of the land require for marriage is a man, a woman and two witnesses – everything else is self-inflicted.

You will see that the back cover repeats the advert for the Cathedral Choir's performance of Bach's St John Passion on Thursday 16 March. This is a major undertaking and will coincide with the launch of the Choral Foundation Appeal. We are incredibly blessed with the music that ascends to heaven each day from the Cathedral, whilst we have to acknowledge that weekly giving alone cannot sustain the life of a busy parish, the maintenance of its historic buildings and the quality of its liturgy and music-making. By the grace of God combined with much hard work and generosity we have received a rich inheritance and we hope that this new Appeal will assist with sharing the responsibility for handing on the good things that we enjoy here.

This whole month falls within the Lenten season and, although the approach of Lent can produce a certain rather lowering feeling, I find myself buoyed up by the devotion that marks the behaviour of many in the Cathedral over the 40 days. In particular, both the individual and corporate Friday evening praying of the Stations of the Cross stand out as expressions of Christian faithfulness and love of the Lord; if you have not joined the Friday Stations previously, do come and enter into this pilgrim experience.

With best wishes and prayers

Fr John Scott

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The Funeral Procession

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The Death of the Queen and the Beliefs of Britain

Christopher Howse

The death of the monarch was something only old people in Britain had experienced before. Queen Elizabeth II had reigned for 70 years. The country was surprised to find how much it meant. They discovered things they believed but had not put into words.

In the United Kingdom's constitutional monarchy, the powers of the Queen or King are limited yet important. The monarch has the right to be consulted, to encourage and to warn the government of the day. The monarch is not a politician. The classical theorist of the British constitution, Walter Bagehot, observed: 'The nation is divided into parties, but the Crown is of no party'. The corollary is that support for the system of monarchy goes far beyond those who are conservative in outlook.

Queen Elizabeth had an ability to console the nation and put heart into it at times of crisis. She broadcast early in the coronavirus pandemic, when no one knew how it would develop. She said: 'We will be with our friends again; we will be with our families again; we will meet again'. She was not speaking trivially of lockdown. As in her very popular message broadcast every

Christmas Day, her own Christian faith underlay her words. That year she was to lose her husband of 74 years. Sitting isolated (because of coronavirus regulations) in St George's Chapel, Windsor Castle, she embodied both private grief and public mourning. There they are both now buried.

There is no separation of Church and State in Britain. The monarch, the Head of State, is the Supreme Governor of the Church of England. This might sound like a bad thing, but the Church of England is not the state church. No one is today disadvantaged if they do not belong to it. Catholics are able to fill any position in the judiciary, civil service or Parliament. It happens that the man who fulfils the traditional role of organising state ceremonial (such as the funeral of the Queen and the coronation of the King) is the Duke of Norfolk, in his capacity as Earl Marshal. His ancestors remained Catholic through the centuries of disabilities for Catholics, which since 1829 have receded.

Anyone who saw on television the lying in state of Queen Elizabeth's body at Westminster Hall, her funeral in Westminster Abbey and burial at Windsor Castle would have been struck

by all the historical ceremonial – particularly that these rituals were Christian. In a way, the people of Britain enjoyed the rituals around the death of Queen Elizabeth. Many were unexpectedly moved to tears. They found that they had an admiration for her selfless service, and more than that, a love for her. So they wanted to express it, and thousands went to lay flowers or queue to take part in the lying-in-state in Westminster Hall, the oldest surviving part of Parliament, built in 1097. Her coffin was covered by the royal standard, upon which rested the Imperial State Crown. One television channel broadcast a live stream without commentary 24 hours a day of soldiers, in uniforms from the past, standing in vigil beside the coffin as ordinary citizens constantly filed past in silence, stopped for a moment, bowed, or sometimes made the sign of the Cross, and passed on. They had been queuing for hours all along the banks of the Thames for miles.

The Imperial State Crown lying on the coffin had travelled to Parliament for the formal state opening each year, taken in its own horse-drawn coach, on a cushion. It symbolises the Head of State, and was worn by the Queen as she read out her Government's plans, without comment, in the House of Lords. In that crown is the sapphire of St Edward, said to have been part of the coronation ring of King Edward the Confessor, who came to the throne in 1042. The funeral ceremony of Queen Elizabeth took place a few paces from the remains of that king and saint. Queen Elizabeth shared a common ancestry with him from earlier English kings. History has a unitive force if it is received hospitably, but here we had an added dimension, the spiritual.

In religion, there is an old saying: *lex orandi lex credendi* – the law of prayer is the law of belief. In other words, prayers and liturgy express implicit meanings. Perform the rites and you learn what you believe. Something similar operated in the ceremonial of Queen Elizabeth's funeral. One of the Psalms sung said: 'Like as the hart desireth the water-brooks: so longeth my soul after thee, O God'. This went beyond her widely recognised sense of duty and expressed the deeper vocation of every baptised Christian. The baptism that Queen Elizabeth underwent is of course the same valid sacrament that Catholics and Orthodox believers undergo.

The steady habit of service by her implied a faith in things not yet seen, as reflected by a hymn for her funeral that used the words of a poem from the 17th century by Henry Vaughan: 'My soul there is a country / Far beyond the stars'. The ceremony of the funeral did not just mark the end of the reign of the Head of State. This was the burial of the body of an individual person who had a soul. The traditional funeral liturgy of the Church of England quotes the Book of Job (19:26): 'Though after my skin worms destroy this body, yet in my flesh shall I see God'.

It is a peculiarity of the United Kingdom to have a national anthem which is formally a prayer to God. At the death of a sovereign, the heir immediately becomes the monarch, without having to wait for any coronation. So at the funeral of Queen Elizabeth, the congregation found themselves, at a moment of great emotion, singing the national anthem, which for 70 years had been 'God Save the Queen' – but now they sang: 'God save our gracious King. Long live our noble King. God save the King'.

Christopher Howse is a Cathedral parishioner and an assistant editor of The Daily Telegraph. This piece was written for Most, an annual publication of the Croatian Chaplaincy, whom we thank for permission to reprint.

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Nightingale's Nuns – A Book Launch Conv

Recorded and edited by Jo Siedlecka

The story of the Religious Sisters who worked alongside Florence Nightingale during the Crimean War (1853 – 1856) has largely been left out of our historical memory. In this fascinating new book, Fr Terry Tastard documents their time in the Crimean War and shows their importance in the development of nursing and the role of women in society.

Fr Terry gave the following interview with BBC journalist Lorna Donlan at the launch of the book at Holy Trinity Parish Centre, Brook Green.

Lorna: I'd like to ask first, when Florence Nightingale and her group arrived in November what kind of conditions were they confronted by? Also how were they received by the army, by the people running hospitals there?

Fr Terry: When they arrived there was virtually no provision for them. They were sent up a tower – because the hospital had towers at each corner. They had a room with broken panes of glass. It was freezing cold. There was no food for them – the soldiers actually had to pool their rations to feed them. It was bitterly cold. They also got a bitterly cold reception from the medical staff, because the medical staff felt that the presence of the nurses as a whole – because there were also other nurses who were not nuns – all the nurses – were an implicit criticism of the doctors. And the doctors felt they were being made – as we would say now – the 'fall guys' for the problem with supplies. The supplies were a major problem that led to poor medical conditions in the hospital. They felt all the publicity had put them in a bad light and the presence of the nurses, including the nuns, was a rebuke to them. On top of that, of course, women were simply never present – ever – in a military hospital. And so there was tremendous fear of romantic relationships or worse. Or women fainting at the sight of blood. That was the kind of fear that greeted them

Lorna: And what were they confronted by in those hospitals?

Fr Terry: They were confronted initially by people who had been injured at the Battle of Inkerman. Of course one of the primary treatments for a shattered limb was amputation. So they were dealing with men who sometimes had had a limb amputated on the battlefield. Sometimes they were taken by ship across the Black Sea to have the limb amputated in the hospital. There were a huge number of amputations. In fact Sr Gonzaga Barry, who was the number two of the English Sisters and very much a favourite of Florence Nightingale, treated over 200 stumps in her first few days in the hospital. When Nightingale arrived, there were two things she tried to change right away: first were the clumps of excrement on the wards – she had them removed, and secondly, operations were taking place on the wards in the full view of the military patients. So she tried to arrange for screens at least to screen off the amputations taking place. Nevertheless, nuns occasionally would have to urgently attend to a patient here and witness an amputation there. On top of that, infestation with lice and fleas was rampant. Before they went to bed each evening they had to spend hours de-lousing themselves.

Lorna: The clash between Bridgeman and Nightingale was so stark and it's very vividly portrayed in the book through some of the extracts you show and you also make it clear that neither was a particularly easy woman in many respects. But was it more than just a clash of personalities?

Fr Terry: I think in some ways Nightingale felt that she represented England and Bridgeman felt that she represented Ireland. There were echoes of an ancient clash there. Although I suspect if you put it to them, each would have denied it vociferously.

Lorna: And they weren't able to work together in the same hospital?

Terry: They couldn't work together. In fact a small group of the Irish sisters did work in Scutari, but not directly under Nightingale. Bridgeman then negotiated for half a hospital on the coast, which she took charge of with her sisters. Then later on when that hospital closed, because hospitals had been opened finally in the Crimea, Bridgeman negotiated to have a general hospital in Balaclava where she and her sisters would be exclusively in charge of the nursing. And that simply lit the fuse of Florence Nightingale who was so infuriated that she had been out-manoeuvred by this Irish woman. She wrote a series of angry letters to the War Office back in London; Lord Panier – the war minister – was exhausted by all this. But eventually what happened was Nightingale managed, only a couple of months before the Armistice, to get the War Office to say she was in charge of allocating nurses and she alone. She sped off to Balaclava, and asked Mother Bridgman to remain in post – under her authority. Bridgman refused, and went off with her sisters.

Lorna: One of the other striking things in the book is the plight of the ordinary soldiers in this war. The terrible conditions in which they fought and also the terrible conditions they endured before getting help if they had been wounded.

Fr Terry: Yes; I think we need to add here that there was a particular disaster. There was a ship called the Prince, which was full of winter uniforms, and boots. There was a terrible storm on 14 November and Prince sank with all hands and its cargo – in sight of Balaclava harbour. About a dozen other ships were sunk as well. A terrible disaster. And so the men were totally unequipped for a Russian winter – you know what it did to Napoleon. You can imagine what it did to the British

ersation

and French forces; they were exposed to frostbite on a terrible scale. This again led to a cycle of necrotising flesh, gangrene and amputations. Supplies of food were very low. Fodder for the horses could not be had. The horses were dying. Sentries were sent out and actually froze to death at their posts. Some of the men had charcoal heaters in their tents and would die from the fumes when there wasn't proper ventilation. The other thing to be said was that the quality of officer leadership varied enormously. Particularly in regiments with strong regional ties, the leadership might be good and officers solicitous. But many officers had actually bought their commissions and were able to resign it almost at will – which quite surprised me. Some officers, encountering the hardship simply resigned and came home, leaving the men exposed to particularly bad army organisation. The purveyors of supplies organised layers of forms and operated in committees with no sense of urgency. One thing which came up when there was an investigation of the supplies was that they would sometimes tell Florence Nightingale that what she asked for was not in the stores – and they were. And sometimes they would say things couldn't be bought locally and she would go out and buy them herself.

Lorna: Another thing you depict in the book is that we were looking at two women with two very different visions of what nursing was or should be – in that very early stage of the professionalisation of nursing. Also, the role of religion was very contentious.

Fr Terry: Hugely contentious. When the nuns went out, it was partly in response to letters in *The Times* where people becoming aware of the state of healthcare for the soldiers said the French have Sisters of Charity who follow their armies – which was true. And they care for the wounded. Why have we not got that? So on the one hand there was a public outcry wanting nuns to go out, but on the other hand large sections of the public were afraid that these nuns would work on the minds of men who were at their most vulnerable and bring them over to Rome. There was a lot of ambivalence really about the nuns who nursed. But another factor was different concept of nursing. Nightingale really wanted it on a scientific basis – in the middle of all this she careful compiled statistics about what numbers of men died, what they died of and so on, working out morbidity rates. She wanted nursing to be scientific and based on what was observably good practice. The Irish nuns also had done their best to follow what was best practice in nursing but they had a much more spiritual view and sometime adopted a rather sentimental caring approach as something which would carry men through a difficult time physically. As part of that, they very much wanted to care for their own. A large proportion of the army was Irish, between 30 - 40 %. So they felt a natural affinity to Irish soldiers, mostly Catholic – and so brought in religion as well was a source of comfort. However, there were conversions in hospitals run by the Irish sisters. And that aroused a lot of antagonism.

Lorna: Once the war ended and the nuns returned home, how were they received in Britain and in Ireland?

Fr Terry: It's extraordinary. The English sisters went back into anonymity, almost. They were known to Henry (later Cardinal) Manning, to the hierarchy, but publicly there was not much acknowledgment or awareness. The reputation and name of Nightingale soared over everybody else. When the Irish Sisters went back, there was a lot of publicity about their return. They came from four or five different convents in Ireland and often their arrival was signalled in advance and there were parties to greet them and bonfires, a sense of rejoicing and of pride at what the sisters had done. At the same time there was an acute awareness in Ireland that Nightingale grabbed all the credit and that their sisters had been neglected.

Lorna: You quote someone in the book saying that Nightingale afterwards monopolised the public imagination. Do you think that really was the case?

Fr Terry: I'm convinced it was the case.

Lorna: It could also be argued in terms of that very iconic picture of her – with the lamp in the ward – created a new kind of heroic image of war – a more caring aspect of war, do you think?

Fr Terry: I do. There was also the class aspect. One author I read was very thought – provoking. I can tell from letters I've read in *The Times* especially .. but there were many letters saying: 'The army is led by aristocrats, it's led by old men, led by people who are out of touch with reality. It's being led by people stuck in the past who are still fighting the Peninsular War against Napoleon. There was a sense of a new middle class criticising the aristocratic monopoly of military leadership and Nightingale, as she ultimately admitted, was a perfect example of someone who could be a hero figure and someone who at the same time voiced criticism not just of the military, but other aspects of the country that were stuck, in the eyes of the middle class.

Lorna: Finally, in a sense, is it a story of a conflict within a conflict? What was achieved? What did the women achieve?

Fr Terry: They saved many, many lives. But they also brought a sense of the involvement of the public. They represented a greater part of England caring for the soldiers. On top of that, they learnt skills under pressure that were brought back to England to St Thomas' Hospital, where Nightingale set up the first professional in-hospital nurse training programme.

Nightingale's Nuns is published by Bloomsbury Academic, hbk, pp 216, illus 9 b/w, ISBN 978 1350251 588

Spain and the Hispanic World

Lucien de Guise

The last time Latin America came to town, I wondered about anti-Catholic sentiment resurfacing. In 2022 the British Museum introduced us to *Peru: a journey in time*. It turned out that the cut-off point in this 'comprehensive exhibition' coincided with the arrival of the Spanish. Visitors thereby missed out on one of the most exceptional fiestas of hybrid creativity that has ever existed.

There are no such worries at the Royal Academy. The latest exhibition *Spain and the Hispanic World* delivers exactly what it says; from four thousand years ago up to the 20th century. This is a blessing, as London is well stocked with the treasures of most cultures from around the world, with the exception of Spain's erstwhile colonies. There is plenty of pre-colonial material in the metropolis of course. Aztecs and Toltecs abound, along with bits of everywhere from Honduras and Guatemala to the Iberian Peninsula itself. The missing ingredient tends to be the colonial era. Two years ago Colnaghi thrilled the small number of people prepared to go into the oldest and, superficially at least, most exclusive private art gallery around. *Discovering Viceregal Latin American Treasures* was a defining event.

The RA is using a broader canvas, which means that the five centuries of Christian dominance do not have a Colnaghi-style monopoly. Fortunately, as the exhibition space is so vast, it still means a profusion of wonders from that



The Penitent St Jerome by El Greco

magnificent half millennium, and much more. What we are seeing is only a tiny percentage of what exists at the New York HQ of the Hispanic Society of America. Put any thoughts you might have of West Side Story to one side. The Hispanic Society is as far from the world of the Jets and the Sharks as it is possible to find on the island of Manhattan. The collection of 18,000 works of art was mostly accumulated by one man. Archer Huntington wasn't of Spanish descent but became enthralled with a culture that he first saw as a young man holidaying in Europe. He founded the collection in 1904 and this is the first time it has been to London.

One hundred and fifty objects are on display, shown to perfection with the Royal Academy's customary eye for drama without hysteria. This exhibition has none of the stack-them-high-sell-them-cheapish abandon of the Summer Exhibition. All is calm and serene in the massive space that is needed to do Mr Huntington's vision justice. The exhibition could have been confusing, roaming as it does across most of the Western Hemisphere. To keep a sense of order, the curators have given us chronology to cling to.

We start at the beginning, in European terms at least. Most of what is shown from the Hispanic World comes after Spain's intervention. In that sense it is the

opposite of the Peru exhibition that upset me so badly with its omission of Spain – especially when the very word 'Peru' was first used by a Spaniard. The earliest artefacts from the 'Old World' Iberian Peninsula are very old indeed. As long ago as 2,400 BC, the Bell Beaker artisans were creating tableware of some sophistication. The curators do not enter the angry discussion among anthropologists about whether these wares moved around Europe and North Africa through trade or migration. That is contentious stuff, passed over at the RA in favour of fauns and gorgons and other delights from Classical Antiquity.

As no phase of Hispanic culture is overlooked, plenty of gallery space has been devoted to the Spain of Al-Andalus. This lasted for seven centuries in the south and did such a good job of blending Christian and Islamic cultures that they often became the same thing in visual terms. By the time the *Reconquista* had really asserted itself, the big transformation was the quantity and forcefulness of Catholic art that came to characterise Spain. Has any other part of Europe matched the spiritual intensity of what comes next at this exhibition?

The largest gallery at the RA is reserved for religious imagery that cries out for attention. Whether it's the paintings of El Greco, which include a Pieta and a Penitent St Jerome, or the sculptures of Andrea de Mena (*Ecco Homo* and *Mater Dolorosa*) – with 3D



Detail of a Talavera de la Reina plate featuring Jonah and a sea monster



The Flight into Egypt by an unknown artist from Peru, 18th century

blood and tears respectively), it's perhaps a bit much for modern sensibilities. There are, however, some quirky gems in the same gallery that shouldn't threaten anyone's safe space. From the Talavera de la Reina pottery of Toledo, circa 1600, is a rendering of Jonah and a sea creature that defies description. It's the Bible on another planet. The tininess of Jonah and his boat is entirely overwhelmed by the enormity of the monster about to swallow him. It takes time to absorb this familiar tale on a plate. At least it draws viewers in, unlike the heavy-duty devotional items whose numbers have been somewhat restricted at this exhibition.

Most visitors scuttle past the more serious masterworks of piety. The reputation that Spain has acquired for mysticism combined with realistic gore will take more than one exhibition to overcome. At the same time as avoiding life-size Spanish crucifixes that surpass realism, the Royal Academy has also limited the glittering liturgical items that are spectacular without being shocking. Visitors are left with a chalice, monstrance, reliquary crucifix and a dalmatic, briefly visible as the faint-hearted headed for the Goyas next door.

Goya was a troubled soul, capable of extremely disturbing work such as the *Disasters of War*. His offerings here are less alarming. Probably the main draw of the exhibition is the *Duchess of Alba* (1797), a painting that art lovers have seen countless times in books but would have to visit the Hispanic Society to see in the flesh. This



The Duchess of Alba *by Goya*



Detail of a portable writing desk made in Colombia under Jesuit supervision, circa 1640

version of Goya's favourite patron is fully clothed and as haughty as one would hope for; the artist is at his painterly best. Next to the 13th Duchess is another glorious portrait from two years later, depicting a male luminary from a rival ducal court. If one scrutinises the background behind the proud figure, there is the humorous sight of laundry fluttering in the breeze. The Central Court space also features the opposite end of the colour spectrum: a tiny monochrome sketch of a young woman checking her nightshirt for fleas.

And then we move to the Hispanic World rather than its mother Hispania. This is the setting to which London audiences have been less exposed. The meeting of Spanish Catholic fervour with the indigenous artists and iconography of Latin America is among the most fruitful is the history of religious art. As with the extreme Spanish works, the oeuvre of the 'New World' melting pot has been culled of anything that might need a trigger warning. There is still plenty of energy and imagination on view. *St Michael Striking Down the Rebellious Angels* is a vibrant work in oil on copper by an artist born in Spain who painted this in Mexico City, shortly before dying there in 1652. From a century later there is the native Ecuadorian talent of Manuel Chili. His polychrome wood *Four Fates of Man* is a highly expressive vision of death, hell, purgatory and heaven taken from Catholic eschatology.

The devotional art of the Spanish Americas could also be filled with an uplifting spirit of lightness. The 18th-

century *Flight into Egypt*, by one of the many unknown artists in the exhibition, is typically Peruvian. The glow that can be achieved with plain old oil on canvas is enhanced by a frame of radiant gilt and mother-of-pearl. The scale of most of the Hispanic World works is small. There's a feel of intimacy to the devotional imagery, including the many items created for everyday use under Jesuit supervision. Happily, this religious order turns out to have been rather more benign than other forces at work in the New World. The Spanish secular colonisers were greedy land grabbers whose ambitions are shown mainly in maps. Their ideas about racial hierarchies are another reminder of a not-so-golden age.

The final section of the exhibition brings us back to the Iberian Peninsula, with barely a mention of what happened in Latin America after the independence movements of the 19th century. There is nothing intimate about the bravura displays by Spain's leading artists of the early 20th century. Sorolla and Zuloaga are especially conspicuous for the size of their canvases and the showmanship of their painting styles. They are still dazzling, even after a hundred years of extraordinary artistic experimentation around the planet. This was the art that first impressed Huntington and it is a tribute to his vision that he fell in love with the entire Hispanic World. One mystery for me is that the Hispanic Society is also committed to the art of Portugal and the Philippines. There was almost none of that on show. Could they be saving the irrepressibly Catholic output of the colonies of Goa, Macau and the Philippines for Hispanic World Part II?

In Honour of Pope Benedict XVI

Lord Williams of Oystermouth

'Love each other as much as brothers should and have a profound respect for each other.' (Romans 12:10)

To be brothers and sisters in the Body of Christ is to recognise that our connections are connections of love; that the deepest of the gifts we have to exchange with one another is love; that we are conjoined in the Body, so that our love will give life. And if we are to give life to one another, we must know and be able to speak about that which gives us unity.

This means a unity which is not simply a set of compromise formulae, not simply a set of pained but highly successful negotiations, but a deep and grateful sense that we receive life from our neighbours, in the first instance from our neighbours in the Body of Christ, but also from our neighbours who belong to the wider human family but are all welcomed to oneness in the sight and in the love of almighty God.

Pope Benedict believed with all his mind and heart in unity of that kind. He was not a man for easy ecumenical settlements, not a man for doctrinal compromise. And yet precisely because he believed that the Church existed simply because of the call of God in Jesus Christ, he was able to direct our thoughts and our prayers constantly to that deep level of connection and mutual gift in which alone we can flourish as Christ's friends, Christ's brothers and sisters, and ultimately, as those who, together in the human family, reflect God's own glory to God as God's image and likeness.

To approach Pope Benedict in this way is perhaps to begin to make sense of two aspects of his thinking and his witness which will be of lasting value to all the communities that call themselves Christian - and, we hope and pray, all communities that call themselves human.

The first has to do with the way Pope Benedict did his theology. Often misunderstood as simply being conservative, Pope Benedict's deepest theological commitments belong in that great theological movement in the middle of the last century which sought for *ressourcement*: going back to the sources. Going back to those resources of understanding, imagination, prayer, and thought which the early centuries of the Church had developed.

Those resources, especially within the time frame of the first millennium, remain deeply alive and life-giving for all Christians. In returning, along with many theologians of that school, especially in France but also in Germany, to those sources, Pope Benedict was in effect saying that for us as Christians, one of the greatest, most significant priorities is that we are able to recognise one another's language as grounded in that formative experience of the Church's youth.



Lord Williams preaching

The Church's youth. Is that a turn of phrase we use very often, which comes to mind in looking at the Christian community? Not always, it has to be said, in the practical life of congregations. And yet, the early Church is the young Church; and when we return to the vision of the first Christians, we are not reverting to something that is old, but identifying ourselves with something that is new, something that is fresh with the newness of the Gospel and the theology that flows from it.

In Pope Benedict's three great encyclicals on faith, hope, and charity, you can see the youth of the Church at work. Those three models of theological composition and exposition seek to draw out, in the full light of traditional exegesis, prayer and understanding, the riches of the scriptural vision of life lived in faith, hope and love.

They are not weighed down by scholarship, though they are impregnated with it. They are not neatly scholastic, though they are closely reasoned. In those texts as a whole, we hear Pope Benedict as teacher and preacher to the Body of Christ.

'If your gift is teaching then use it for teaching, let the preachers deliver sermons.'

And so he did. His gift for teaching, his gift for preaching, was indeed a recall of the Church to its youth.

A second aspect of his thinking which again, I believe, is of lasting and profound value is the emphasis he placed upon human reason. A strange thing to insist on, we might say, at a time when we've been taught to be very suspicious of 'rationalism' both by believers and unbelievers.

But remember where Pope Benedict's theological inspiration comes from. It comes from an era in the life of the Church when 'reason' was seen not as a tool of argument, but as a vehicle of vision. It was our capacity to reason that allowed us to behold and wonder at the world together, to see the order of creation and to participate joyfully in it.

A human family which does not believe in reason is a family terminally and fatally divided - not because some people know how to argue better than others but because we've lost sight of the notion that what God gives us is the capacity to listen to one another and learn from one another in a common world.

Without that gift of reasoned, ordered language that we share with one another, we shan't ultimately share the same world. We shall retreat into our corners. We shall battle for our victories.

Pope Benedict's approach to those outside the Christian Body and outside the Roman Catholic Church was deeply rooted in that vision of the possibility for human beings to talk to one another, to listen to one another, to wonder at the world together.

'Come and let us reason together,' says the Lord to Isaiah in prophecy and it's a reasonable conclusion - as you might say - that the Lord doesn't mean 'let us argue together'.

Let us reason together, let us explore together, let us find together what it is that makes us human, in the firm hope and the confidence that there truly is a humanity we share. As Pope Benedict approached other communities of faith, he did so with this hope and confidence that we could find a way of reasoning together.

When Pope Benedict, in the earlier part of his career, worked in the Congregation for the Doctrine of the Faith, he was seen by many - famously or notoriously - as a watchdog of orthodoxy; 'God's Rottweiler,' as was sometimes said. And yet if you examine what Pope Benedict actually had to say about the theologies about which he was unhappy, again and again what seems to come into focus is his unwillingness to accept any theology which had as its centre anything other than the gift of God in Christ.

He believed deeply and consistently that a theology that depended for its criteria, its hopes and its categories, on anything other than what God had given us, was a theology which would end up being another tool of ideology, of exclusion, of privilege and conflict. And as he exposes his theology in the three great encyclicals, this is the vision he wants to share.

This is what binds the believing community together. It may express itself in and ally itself with the languages of other visions and other philosophies from time to time; yet, what is it that makes it the daily bread of a believing community? Only Christ, the Bread of Life, at its heart.

So as we look back at the life, the witness and the teaching of Pope Benedict, these are two of the themes which we are to dwell on, to celebrate, and to learn from.

Looking back to the youth of the Church, not in an idealised vision of primitive purity (it's not as if the first millennium of the Church was entirely free from conflict...), but looking back to those years when the novelty and excitement of what Christ had done drove people to those great flights of inspired reasoning which gave us the creeds and the councils. Out of that youthfulness of Christ-centred doctrine, we can find the energy and the confidence to speak to one another as Christians, even across the deep divides and hurts of the centuries that have elapsed since then.

And then, as we as Christians turn to the wider world, turn to our brothers and sisters of other religious confessions, the question in our minds should be, how shall we reason together? How shall we recognise the world we share? And in recognising the world we share, recognising the respect we can exchange?

'Love each other as much as brothers should and have a profound respect for each other.'

Pope Benedict taught us much about respect. The deep gestures of respect which he offered to those in other Christian communions, the deep gestures of respect with which he approached other religious families will stay in the mind. He was aware that, in the Church he led and served, respect was not always historically so visible; and he was willing more than once to say where some in the Church had failed in respect, and failed in faithfulness to those God had given them as partners and brothers and sisters.

May God then renew us in the youth of the Church. May God teach us afresh what it is to be overwhelmed by the discovery of the newness of God's act in Christ, so that our words and our thoughts, our minds and our hearts, take wing by the guiding of the Spirit.

May God renew in us that life-giving word and reason, that wisdom which gently and peacefully pervades all things, so that we may find a language in which to speak and listen, and to begin to build a world in which we are delivered from that death-dealing separation which God's work, constantly throughout history, seeks to overcome.

May God bring us, in that constant prayer which the Apostle recommends to us, to the unity of the human family in the vision of the Almighty, the vision in which faith and hope and love set us free to live the divine liberty for which we are created, that divine liberty for which our departed brother Benedict so laboured and which he so loved.

Amen.

Lord Williams of Oystermouth, Rowan Williams, was Archbishop of Canterbury at the time of Pope Benedict's State Visit to Britain.



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The Chapel of St George and the English

Patrick Rogers

Surprisingly for a chapel dedicated to such a well-known and popular saint and the patron saint of England, St George's Chapel has always been something of a poor relation in the Cathedral. Whereas in the case of many of the chapels, donors came forward to provide for their decoration as they were completed, the decoration of St George's has taken place piecemeal over almost a century. Only in 2007 was the final design approved for the Chapel mosaics completed just a few years ago by the late Tom Phillips RA.

So what do we know of St George? He is best known and usually portrayed as a young man in armour who slew a dragon and rescued a maiden. But this story may have resulted from confusion with images of the Christian Roman Emperor Constantine destroying paganism in the form of a dragon. St Michael the Archangel is also often shown vanquishing a dragon, representing the devil. St George was probably a Roman soldier who died as a Christian martyr in the Holy Land, under the Emperor Diocletian in about 303 AD. By the fifth century he was known as 'the Great Martyr' and as patron of the Byzantine armies. In England King Richard I (the Lion Heart) put himself and his armies under St George's protection. Edward III probably introduced the battle cry 'St George for England' – a cry popularised by Shakespeare in Henry V – and founded the Order of the Garter with St George as its patron. In the 18th century Pope Benedict XIV recognised the saint as patron of England.

Turning now to the Chapel, its decoration started in 1910, the year of the Cathedral's consecration, when the brick-built chapel altar was clad with marble. The main marble used was veined, cream-coloured Italian *Pavonazzo*, inlaid on the altar frontal with twin panels of green *Verde Antico* from Greece and a central oval of blood-red *Rouge Sanguine* from Algeria. The next work to be undertaken effectively established the chapel as a war memorial. In 1915 it was decided that St George's should be made a permanent memorial chapel for those Catholics who died in the First World War and the names of Catholic servicemen were inscribed on grey marble stone tablets beneath the windows from 1917 to 1920.



Christ, Priest and King, reigning from the Cross

There then followed a lull of almost ten years. In 1927, however, the embalmed body of the martyr priest, John Southworth, who had been executed at Tyburn (Marble Arch) in 1654, was found buried on the site of the former English College at Douai in France. After his execution, John Southworth's body had been taken to Douai, where he had studied

for the priesthood, and was buried on the outbreak of the Napoleonic Wars. It was decided that he should lie in St George's Chapel in the Cathedral, since he had lived and worked in what is now the Cathedral parish. By the close of 1930 a bronze grill had been placed between the reliquary containing the body and the aisle, and a fine marble floor installed.

The following year (1931) witnessed the rearrangement of the memorial panels under the windows and the insertion in the centre of a representation of St George carved in relief by Philip Lindsey Clark. Plans were also drawn up in 1931 for an altarpiece, but it was not until 1938 that the sculptor Eric Gill was commissioned to design one. Gill's plan envisaged portrayals of Ss Thomas More and John Fisher, both executed in 1535 for refusing to recognise King Henry VIII's supremacy over the Church. Both had been canonised as saints in 1935. By 1939 Gill had finalised a design showing Christ as King on the Cross, with More and Fisher either side. The austere design, carved in relief in Hopton Wood stone, was approved by the Cathedral Art Advisory Committee and Cardinal Hinsley.

Gill started work on the altarpiece in 1939, but he was suffering increasingly from ill health. In November 1940, when the work was largely finished, he died after an operation. Shortly before this he explained in the *Westminster Cathedral Chronicle* that he had portrayed Christ reigning as Priest and King, not as a figure in a crucifixion scene. The cross was symbolic. He also explained that he had included a monkey beside More in the bottom left hand corner, to illustrate both the deeply human character of the saint (who had a private zoo including a monkey at his house in Chelsea) and as a caricature



Christ the Healer

Martyrs



The Cross of St George

of the lowliness of humanity. After Gill's death the work was completed by his assistant, Laurie Cribb, but it remained in Gill's studio until after the War.

It was when the altarpiece was finally installed in the Cathedral in 1946 that the storm broke. Cardinal Griffin had become Archbishop of Westminster in succession to Hinsley in 1943. He was given a private viewing of the altarpiece, saw the monkey and ordered it immediately removed as inappropriate in a crucifixion scene, but the public response to the removal was overwhelmingly hostile. Meanwhile, decoration of the Chapel continued. Shattock designed a surround for Gill's altarpiece and this was installed, together with the marble cladding, in 1947-49. Names of Catholic servicemen who had been killed in the Second World War were added to the lists below the windows, a list which also now includes Catholics who died in the Korean War.

In 1948 a memorial to the dead of the Royal Army Service Corps was installed on the west wall and in 1952 a mosaic in honour of the fallen members of the Royal Army Medical Corps, designed by Michael Leigh, appeared beside the entrance to the Chapel. The most recent memorial, installed to the left of the altar in 1965, commemorates the 500,000 members of the Polish armed forces who died fighting for freedom alongside British and Commonwealth forces from 1939-45. Also designed for this Chapel by Nick Allen was a carved rosewood chair and matching prie-dieu, used by



The Soldier-Martyr

Her late Majesty Queen Elizabeth II when she attended Vespers at the Cathedral in 1995. Incorporated in the design are the cross of St George and the rose of England.

It is natural to think of St George's Chapel as a memorial to Englishmen who died as martyrs for their faith and those killed serving their country in time of war; certainly that is one theme of the Chapel. But men from many countries are commemorated here. In addition, as Eric Gill was at pains to point out in the year of his own death, the altarpiece shows the living Christ reigning triumphantly

as King and Priest – the Christ not of the Crucifixion, but of the Resurrection. On a similar theme, Michael Leigh's mosaic at the entrance portrays Christ as healer and divine physician and is accompanied by the words 'Behold, I will make all things new'. As to St George, he is revered not only in England, but in countries, regions and cities throughout the world as patron saint, soldier-martyr, protector of the vulnerable, and healer of the sick and insane. The message of St George's Chapel is not just one of nationalism, but of self-sacrifice and compassion, of renewal and rebirth.



St George slaying the dragon in Stockholm Cathedral

The Monastery of St Catherine

Fr John Scott

Great-great-great Uncle John completes his journey across the desert and is welcomed into the Monastery of St Catherine in Sinai

In the Wady Mokatteb, the largest collection of the famous Sinaitic inscriptions are to be found, although they are widely scattered throughout the entire peninsula. They are perfectly childish efforts and widely different from the finished works of Egyptian Art we had just been inspecting. Great obscurity still hangs over their origin, first being mentioned by Comus about A.D. 535, when they were supposed to be the work of the ancient Hebrews. Professor Ben of Leipsic, after laborious study, has deciphered their meaning and pronounces them to be of Christian origin, probably the work of Pilgrims to Mount Sinai. Christian monograms and crosses, as well as Greek inscriptions demonstrably older, as Dr. Lepsius affirms, tend to prove this. Depsius, however, regards them as the production of a Christian pastoral people, and not of mere passing Pilgrims, an opinion seemingly borne out by their number, their often elaborate, though rude character and the remote spots in which they are sometimes met with. The opinion of the German scholars is now pretty generally accepted, yet some lean to the old theory that these inscriptions are in reality the work of Israelites during their sojourn in the Wilderness. The Rev M Foster, well known as the author of a work on the Arabians is said to have translated more than a hundred of them – records of various incidents in the Exodus.

The irregular jagged peaks of Mount Serbal rose upon us soon after leaving Wady Maghana, and from no point does it present itself with more imposing grandeur, in a stern and desolate region – the most stern, lonely and inaccessible, no mountain in the peninsula can compare with it. The mind falls back upon itself and delights to recall the events in all their vividness, of that early period when the Israelitish host threaded these weary defiles, to represent to itself every incident of their toilsome march, and a feeling of horror and amazement that must have daunted their spirits as they feel themselves transplanted from Verdant Egypt into the heart of a solitude of which we may indeed say ‘So lonely ‘tis, that God himself scarce seemeth there to be’.

But a sudden change awaited us; about noon at the turn of a road the scene that burst upon us was more like the dream of a poet than any reality in this arid wilderness. The cliffs on either side still towered, bare and perpendicular, to an immense height, but instead of a gravelly valley, arose as by enchantment tufted groves of palm and fruit trees producing in the mind a more vivid impression of romantic luxuriance than anything I had yet beheld in the East. The entrance to this valley is supposed to be the Rephidim of Moses. Proceeding further, this rich vegetation almost ceases till we approach the old city of Feiran, and afterwards a multitude of these singular living graves,

as they may well be termed, which were once tenanted by the hermit population of the Valley. They consist of small natural orifices with a flat stone nearly covering the top, just large enough for a single tenant and resembling more the lair of a wild beast than the abode of human beings. They are scattered in great numbers over the surrounding mountains.

Shortly after quitting the Wady Feiran and as we advanced through a narrow glen running deep through the heart of the solitude, half lost at the foot of the precipice, peeped out the high wall of the convent of Sinai and the dark verdure of its garden, looking as someone has well described it, like the end of the world. Abou Nabout uttered a joyful shout. There was El Deir at last, rest after toil; better bread than to be had at Cairo, fresh fruit and vegetables, eggs, butter and milk. This plain was most probably the camping ground of the Israelites, its extent is still further increased by lateral valleys receding from the plain itself, altogether making a very extensive open space, greater than any other existing among these rugged barriers and from every part of which the precipices of Horeb in the centre of the view, could plainly be discerned, certainly an important literal conformity with the Scriptural account. This jagged range of rocks projects into the plain, rising directly from its level in dark and solemn grandeur, and its summit appears a fitting theatre for the awful phenomena which accompanied the promulgation of the law.

We traversed the plain and then picking our way up the receding ravine among loose blocks of stone rolled from the precipice above, approached the convent walls, which, although prison-like in their exterior, had the reputation of enclosing a rude sort of comfort within. The place seemed utterly abandoned and we crept unhailed and seemingly unnoticed under the high walls, seated ourselves in the shade to wait for the camels under the aerial entrance, 30 feet from the ground by which alone admittance is obtained into this jealous stronghold.

Dozing off from fatigue, we were presently startled by the grating of the iron door over our heads, followed by the projecting of a long white beard, the turning of a windlass, a descending rope with a bar across and an interrogation in modern Greek to which none of us could reply. More beards now squeezed into the narrow trap doorway and signs were made that we should mount. I caught hold of the rope, but before properly securing my seat across the bar, the windlass began to turn and I found myself suspended between Heaven and Earth, grasping desperately the greasy ropes with my teeth set and my legs dangling in the momentary risk of a dangerous fall if my grasp should relax, as it was about to do, when at the critical moment, a vigorous brother, suddenly pouncing

upon me from the doorway, pulled me in safely and tumbled me in a heap on the floor of the corridor. All this passed in even less time than it takes to tell. We were most kindly welcomed, receiving the holy kiss and spent three most agreeable and profitable days in this lonely home.

.....

Letter 11

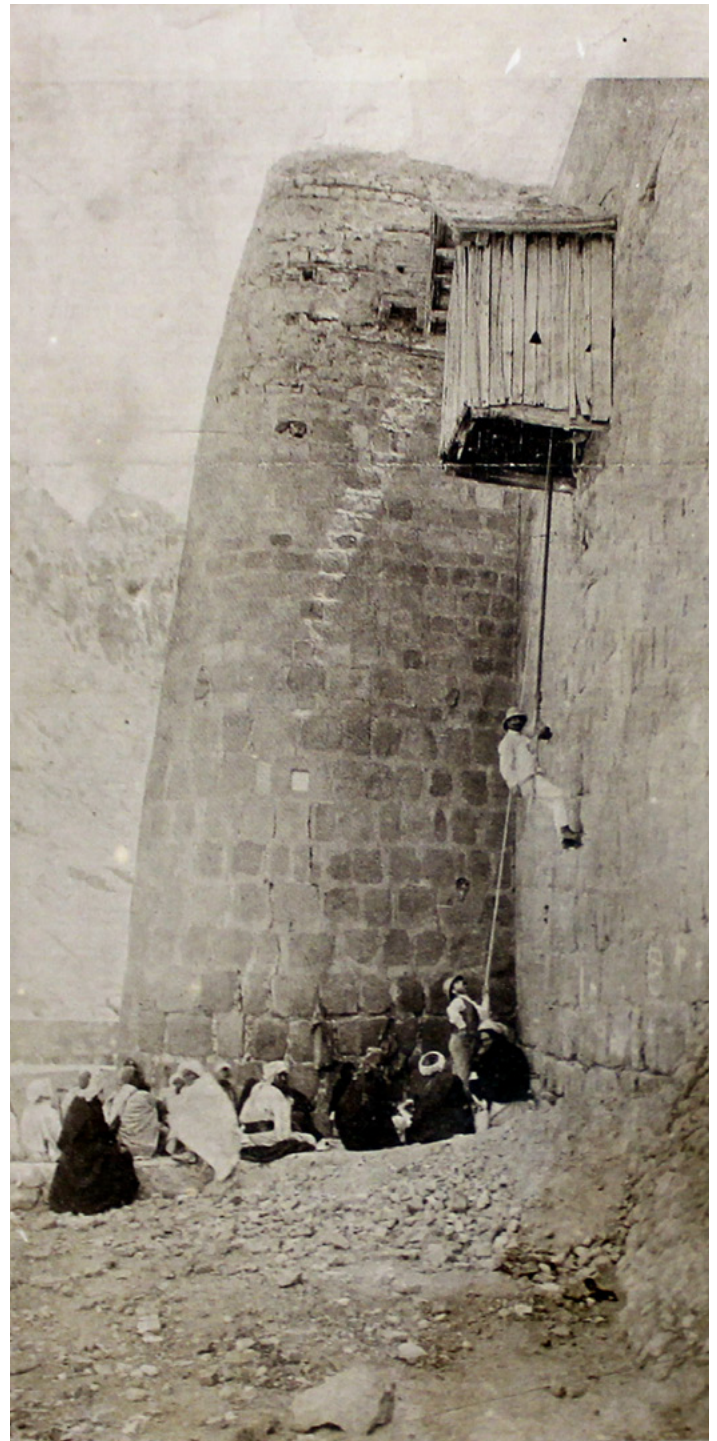
Convent of St Catherine
Mount Sinai.
1 February 1863

Dear Father and Mother,

We arrived here the end of this pilgrimage yesterday at 12 o'clock after 7½ days camel riding through the desert. We find it extremely interesting and novel, quite different from any kind of travelling we have yet experienced. I daresay your idea of the desert is a boundless plain with hardly a tree or a rock to relieve the monotony, the surface being deep and into which you would sink at every step. I thought the same, but I was very much mistaken. Instead of the plain, we have hills with valleys between, sometimes wide and sometimes narrow. Before reaching the great mountain chain, the hills are composed of a kind of sandstone which reflects the heat at noonday so as to render it almost unbearable, far hotter than I ever found it in Egypt. We are almost burnt black. The mornings and evenings are quite a contrast, being very cold, against which we have to take great precautions.

Tent life is first rate when the weather is warm, to be sure, it is not like a drawing room, but yet we find it very comfortable. The three beds are on the sand close to the canvas. A small table occupies the centre which, with our three camp stools, constitutes the whole furniture. Our style of living is quite different from that on the Nile. Here we hardly have a settled time. We have a cup of coffee while dressing, then we have a regular English breakfast, meat, etc., with tea, and sometimes just as we are finishing, we find ourselves in the open air with just the umbrella part of the tent over our heads. We then mount our camels (on which our bedding has been put to form a kind of saddle), and ride under a burning sun till 12, when we stop for about half an hour for lunch and realise with great force and pleasure that passage of Scripture 'the shadow of a great rock in a weary land'. We ride again till about 5 when some shady wady free from cold winds is chosen for our encampment. Our tents are then put up, and in about 2 hours we have dinner. As we have no books or anything particular to do, we go to bed which is the warmest place.

The first night we had a good deal of laughing at seeing Mr Brocklebank in his night shirt and cap, which was resumed a night or two since on receiving a visit from an English gentleman when Mr B. was in the same predicament. The weather has been very fine so far, except the first two days when the bedding was wet through, but I am glad to say we took no harm from sleeping in it. This morning we ascended the monkish Sinai. We had snow 1 foot thick and in some places drifts in which we could find no bottom. In some places it was very dangerous as the snow had melted and then frozen again. The height of the mountain is 7,035 French feet, and that of the convent 5,000 feet.



Aerial entrance to convent on Mount Sinai

Our apartments here are extremely cold being at such an elevation and the floors being stone, and there are no fires except in the kitchen to which we are always running. We saw the principal objects of interest yesterday afternoon. They are, first, the church which was founded by Justinian in A.D. 527. It is only small but very splendidly decorated. The greatest attraction in the church is the mosaic, which is about 1,300 years old and is as perfect as when made. It represents the Transfiguration, Moses before the burning bush and receiving the tablets of the law, with a series of busts of prophets and apostles, with portraits of Justinian and his wife. It covers the roof of the chancel and really is a magnificent piece of work for such an age.

Mass with Anointing of the Sick



The Sick with their supporters



No shortage of cheerfulness among the young

The annual Mass for the World Day of the Sick on the Feast of Our Lady of Lourdes filled the Cathedral and brought together, as does the Shrine at Lourdes itself, the old and the young, the healthy and the infirm. One side of the first block of seats in the nave is removed, to make way for those who come in wheelchairs, whilst the Redcaps gather to take part in the processions and mark the Stations for Anointing and Holy Communion. It is a long afternoon and much work, but rewarding for the blessings sought and received.

An Ecumenical Mélange

Vespers in honour of the late Pope Benedict XVI brought a serious mix of clergy together on the Cathedral Sanctuary. Chaplains and Canons claimed their rear stalls, whilst Monsignori, Bishops and Ordinaries were on the next row and other clergy in front of them. The attention at this point was on the homily of Lord Williams, reproduced elsewhere in this edition for your consideration.



The Ecclesiastical Transfer Market

St Paul's clergy en masse

It's all very confusing, as Church of England clergy move between the Cities of London and Westminster, from St Paul's Cathedral to Westminster Abbey and vice versa. We had got used to the Canons of St Paul's, when one of them suddenly arrived at the Abbey as Chaplain to the Speaker of the House of Commons. Equally, we were used to the Canons of the Abbey, and then Canon Andrew Tremlett was headhunted to become the new Dean of St Paul's (fifth from left in the image), in which capacity we welcomed him back to the Cathedral in January's Week of Prayer for Christian Unity. Perhaps it is the quality of the refreshments that we serve after ecumenical occasions that keeps them firmly in Zone 1?



Having made his promises, Fr Norbert is vested as a Canon

An Improvement, we think

The February meeting of the Cathedral Chapter included the installation of Fr Norbert Fernandes, parish priest of Welwyn Garden City, as a Canon. Hitherto the installation took place somewhat awkwardly at the beginning of Mass, with the new Canon making his profession of faith and promises before being vested in the canonical rochet and *cappa para*. Installed, he would then have immediately to change into Mass vestments whilst the *Gloria* was sung. By including the installation at Vespers, the rite seemed to assume a greater dignity and less sense of fuss. Welcome, Canon Norbert.

A new FRCO or two (Too)



Oremus congratulations go to Carolyn Craig, our Organ Scholar, on the award of her Fellowship of the Royal College of Organists. It is respected worldwide as a rigorous and standardised academic and practical assessment for organists. The diploma represents professional expertise in organ performance, keyboard skills, and interpretive understanding. Carolyn is thrilled not only to have passed the exam, but also to have won the Limpus Prize, Frederick Shinn Prize, and Durrant Prize for highest marks in the practical examination, and the Dr F J Read Prize for highest aggregate marks in the whole examination during the Winter exam cycle. She also won the Coventry Cathedral Recital Award for her performance of pieces. Also due congratulations is Christopher Too, presently at Salisbury Cathedral, who also gained his FRCO and will become the Organ Scholar in September. The prospects are bright for continuing high standards.

No Prayer under PSPOs

Speaking on behalf of the Catholic Bishops of England and Wales, Bishop John Sherrington, Lead Bishop for Life Issues, has reaffirmed a resolution passed by the Bishops at their November 2022 plenary highlighting concerns with current and proposed legislation on the issue of 'Buffer Zones' around abortion clinics.

On 30 January the Government's Public Order Bill entered the report stage in the House of Lords. Clause 9, which was an amendment to the Bill in the House of Commons last autumn, introduces the 'offence of interference with access to or provision of abortion services'.

This clause will criminalise a range of activities within a 150 metre radius of an abortion service, under the broad premises of 'presence' and 'interference'. Problematic for freedom of religion, expression, and association, are many of the terms. These include: 'seeks to influence', 'persistently, continuously or repeatedly occupies', 'advises or persuades, attempts to advise or persuade, or otherwise expresses opinion'.

Clause 9 could extend trends seen at a local level, where Public Space Protection

Orders (PSPOs) in Bournemouth and Birmingham have set a dangerous precedent and banned, amongst other activities, prayer and the recitation of Scripture. Recent police actions have further exacerbated the concerns of Catholic bishops, and many others, regarding the broad legislative proposal of Clause 9 and its implications for freedom of religion, belief, expression, and association.

The interpretation of terms such as 'seeks to influence' could make prayer, certain types of thought, and even mere presence a criminal offence in a public place. There is a risk, despite any other intent, that existing and proposed measures constitute discrimination and disproportionately have an impact on people of religious faith. Its implications



extend beyond the perimeters of an abortion service and raise questions about the state's powers in relation to the individual in a free society, both those with faith and those without.

All harassment and intimidation of women is to be condemned. Moreover, as accepted in a 2018 Home Office Review, there are already laws and mechanisms in place to protect women from such unacceptable behaviour and so render this Clause unnecessary and excessive.

The Catholic bishops, and many others, hold religious liberty to be essential for the flourishing and the realisation of the dignity of every human person and recognise it as a foundational freedom of any free and democratic society.

Brompton Oratory – Revealed

Joe Allen, Co-ordinator
josephdavidallen@rcdow.org.uk

Greetings from the Friends' Office, where our activities and events continue apace. During the month of February, we were pleased to hold two successful and enjoyable events.

The first was a trip to the London Oratory. I was pleased to hear very good feedback from the Friends who went. Indeed, we were lucky to have been given a private tour exploring the rich marbles, altars, and statues around the Church. We felt even more privileged to be given a tour of the sacristy where we encountered beautiful sets of vestments and other treasures. Our sincere thanks go to Br Joseph Rodrigues, and Oratory *Ceremoniere* Mr James Cross for their most gracious and kind hospitality. A week later approximately sixty friends gathered for a pre-Lent Quiz night – an ever-popular night of competition and fellowship.



The London Oratory Church of the Immaculate Heart of Mary

© Dietmar Rabich / Wikimedia Commons / "London, Oratory -- 2016 -- 4610" / CC BY-SA 4.0

The month of March brings more exciting opportunities to get involved in our events, and therefore in the life of the Cathedral. On 9 March we will welcome Fr Lawrence Lew OP, Dominican Promoter General of The Holy Rosary, to give a talk on that most popular and well-known devotion to Our Lord and Our Lady. Later in the month, on 24 March, we will enjoy a tour of the Cathedral given by our Architect, Suzi Pendlebury. She is an accomplished and dedicated servant in her

The friends
OF WESTMINSTER CATHEDRAL

field, and will be able to share with us her extensive insight into the construction and demands of maintenance of the physical fabric of the Cathedral.

Upcoming events:

Thursday 9 March, 7pm. Talk on the Holy Rosary with Fr Lawrence Lew OP. Venue: Westminster Cathedral Hall. Advance booking essential.

Friday 24 March, 3pm. Architectural Tour, with Cathedral Architect Suzi Pendlebury. Advance booking essential. Tour to begin by the Welcome Desk by the main doors of the Cathedral.

Booking via friends@rcdow.org.uk or through the Cathedral website. Office (josephdavidallen@rcdow.org.uk or via Clergy House) or through the Cathedral Website at <https://westminstercathedral.org.uk/the-cathedral-community/the-society-of-friends-of-westminster-cathedral/>

CATHEDRAL HISTORY – A PICTORIAL RECORD

Pontifical Benediction to mark the Death of Queen Mary – Tuesday 31st March 1953



Paul Tobin

The death of Queen Mary, coming little over two months before the coronation of the late Queen Elizabeth II, meant that the stands for the processional route from Marlborough House in The Mall, where Queen Mary had died, to Westminster Hall for the lying in state had already been erected.

Queen Mary's funeral took place on the morning of Tuesday 31 March 1953 at St George's Chapel, Windsor, whilst at Westminster Cathedral at 4pm that afternoon a special service was held at which prayers were offered to beg 'Almighty God to console and sustain the Royal Family in their bereavement'. Pontifical Benediction, given by Cardinal Bernard Griffin (Archbishop of Westminster 1943-56) followed. Being Holy Week, the Metropolitan Cross seen to the left of the carpet and the High Altar Cross can both be seen veiled. In the front row of the choir stalls on the left are the *Familiari* of the Cardinal, Mgr Derek Worlock, Private Secretary, and Sir Harold Hood, Bt, as *Gentiluomo*. The servers are all boys from the Choir School.

On Good Friday afternoon at Stations of the Cross at 3pm, which always attracted a far larger congregation than the Mass of the Presanctified in the morning, the preacher was Mgr Fulton J Sheen, Auxiliary Bishop of New York during the period of office of Cardinal Francis Spellman. There is no mention of his sermon in the *Cathedral Chronicle* of the time but *The Tablet* noted that the sermon lasted almost one hour!

Sources:

The Tablet: 4 and 11 April 1953

Westminster Cathedral Chronicle: April 1953

Image: Universe Archives, Volume 13

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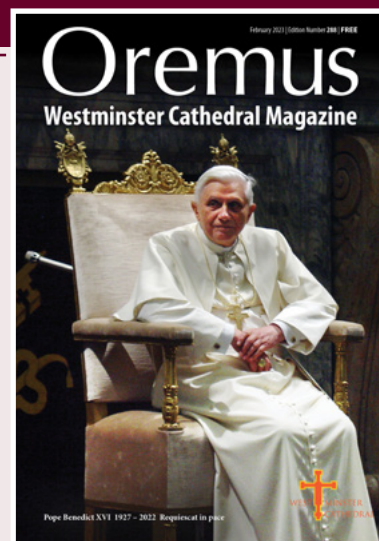
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Reaping the Benefits of Marriage

Marriage Foundation

Sir Paul Coleridge, who was a senior High Court judge in the family division for 14 years, observed in the recent UK Marriage Week that it has been more than a decade since any senior member of the Government or Opposition has taken a positive stand in support of marriage whilst a major new study confirms 'the marriage gap' between rich and poor has worsened.

'The old adage of the unrepentant hypocrite "do as I say not as I do" should be the motto of the politicians of this country when it comes to marriage' he said. 'They are almost to a man or woman married, but there is a deafening silence from them when it comes to talking about its advantages. It is time they preached what they almost all practice, to ensure that the acknowledged benefits of marrying are appreciated by and available to all, regardless of where they are on the income scale.'

A new study from Marriage Foundation reveals that the marriage gap, (the rate at which couples tie the knot,) between the richest and poorest has grown and is now between 37 per cent (at best) and 53 per cent (at worst). 'In 2015, we identified and highlighted the reality of the marriage gap for the first time, identifying that among parents with children under five, 87 per cent of those in the highest income quintile were married. compared to 24 per cent of those in the lowest income quintile', the report says. While acknowledging that marriage rates have been declining, Sir Paul notes that 'the real tragedy is that the less well-off have been hit the most; the less money you have, the less likely you are to marry. And they are surely the sector who would benefit most from the extra family stability which marriage invariably brings. The odds of staying together if you are married are very significantly better if you marry and not only you but your children are the winners'.

'There are some who prophesy that marriage as an institution is finished, so that the marriage gap is irrelevant because of the declining marriage rate. But that is a travesty. As our survey last year showed, marriage remains universally popular, with nine in 10 young people across all of society aspiring to marry, regardless of income or any other factor. Yet when we look at who actually ties the knot, the answer is, predominantly the rich. So, the simple and real tragedy is the less money you have, the less likely you are to marry. You might think that senior politicians, almost all of whom are married, would want to make sure the benefits of marrying are unapologetically advocated by them and made available to all, regardless of a couple's bank balance. But what have we heard in the last decade? A prolonged and deafening silence.'

Marriage Foundation previously surveyed 2,000 18-30-year-olds, to ask them about their attitudes towards marriage, whether they wanted to wed and if they thought they would. While marriage was seen as the gold standard of relationships, with 89 per cent of those surveyed wanting to get married, there was a significant difference in the figures when asked if they thought they would get married, with those on the lowest incomes the least likely to say yes. Their reasonable aspirations have been ignored or stifled. The new report also sets out some of the barriers and deterrence to marriage. Poor Government policy and the 'couple penalty' are major culprits. If you live together, let alone marry, the cost in lost benefits via Universal Credit can be as much as £8,000; a lot of money for most. but an enormous sum for the less well-off.

The report warns that 'the trend away from marriage has profound consequences for stability and children's outcomes. Couples who marry before their child is born are more likely to stay together while bringing up their child compared to couples who marry later or not at all. Couples who split up are far more likely to experience poverty and need higher levels of state support. Sixty per cent of lone parents receive housing benefit compared to just 10 per cent of couple parents. Whether through the drop in income, loss of contact with one parent, or psychological impact of parental separation, children living in lone-parent families tend to fare worse on almost any social indicator. However, what the simple headline about declining marriage rates conceals is that the trend is far more advanced among lower-income households than higher-income households'.

Sir Paul concludes: 'Politicians have turned a blind eye to this centrally important area of public policy and failed to stand up for marriage or address these basic inequalities in our society - those with money overwhelmingly still marry, while those struggling on low or fixed incomes are deterred. Will politicians have the courage to stand up, be counted and rectify this deteriorating situation?'

Marriage Foundation was founded in 2012 by Sir Paul, a High Court judge specialising in family law. The think tank seeks to improve public understanding and to reduce the numbers of people drawn into the family justice system - some 500,000 children and adults each year.

The Blessed Virgin speaks to her Son

(from *Paradise Regained* I)

John Milton

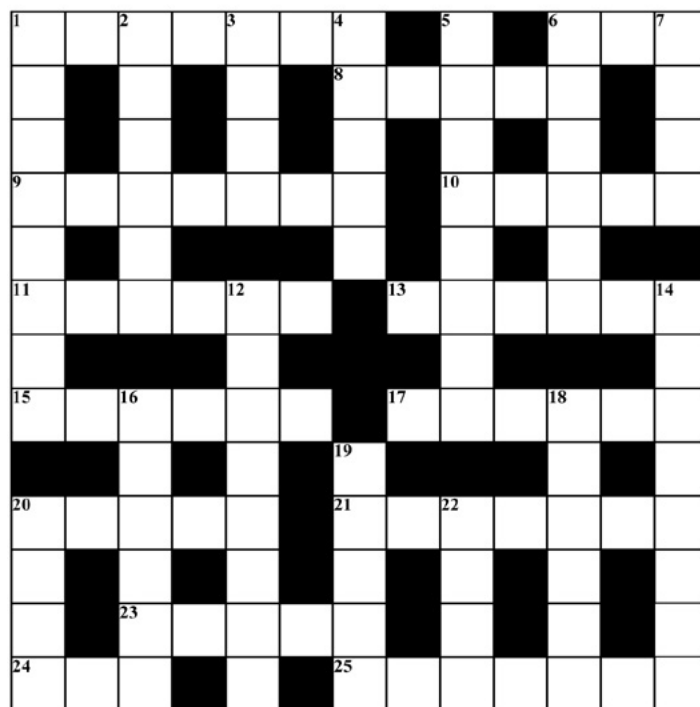
These growing thoughts my Mother soon perceiving
By words at times cast forth inly rejoyc'd,
And said to me apart, high are thy thoughts
O Son, but nourish them and let them soar
To what highth sacred vertue and true worth
Can raise them, though above example high;
By matchless Deeds express thy matchless Sire.
For know, thou art no Son of mortal man;
Though men esteem thee low of Parentage,
Thy Father is the Eternal King, who rules
All Heaven and Earth, Angels and Sons of men,
A messenger from God fore-told thy birth
Conceiv'd in me a Virgin; he fore-told
Thou shouldst be great and sit on David's Throne,
And of thy Kingdom there should be no end.
At thy Nativity a glorious Quire
Of Angels in the fields of Bethlehem sung
To Shepherds watching at their folds by night,
And told them the Messiah now was born,
Where they might see him, and to thee they came,
Directed to the Manger where thou lais't;
For in the Inn was left no better room:
A Star, not seen before in Heaven appearing
Guided the Wise Men thither from the East,
To honour thee with Incense, Myrrh, and Gold,
By whose bright course led on they found the place,
Affirming it thy Star, new grav'n in Heaven,
By which they knew thee King of Israel born.



© Metropolitan Museum of Art

Print of John Milton, from an engraving of 1670
by William Faithorne the Elder (1616-1691)

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



Alan Frost March 2023 – No. 108

Clues Across

- 1 City whose St Patrick's Cathedral is the first in Gothic Revival style in the USA (3,4)
- 6 Acronymous reference to a person's alias (1.1.1.)
- 8 William of ----, medieval monk [OFM] famous for his 'Razor' system of logic (5)
- 9 Large pot container of, e.g., wine, as at Cana in Jesus' first miracle (7)
- 10 & 20 Across: Royal one in Covent Garden for sung musical dramas (5,5)
- 11 Cathedral city in Devon (6)
- 13 Ferry terminal across the Channel (6)
- 15 Representative symbol, a Chi-Rho, perhaps (6)
- 17 Early north of England King and Saint (6)
- 20 See 10 Across
- 21 Baptised Catholic Prime Minister of Canada (7)
- 23 Banishment, as the Jews experienced in the desert with Moses (5)
- 24 Greek letter, pronounced in weariness? (3)
- 25 '----- and flute', Cockney rhyming slang for a suit (7)

Clues Down

- 1 Jesus the -----, as portrayed on the titulus of the Cross (8)
- 2 Elaborate head covering for a nun (6)
- 3 European capital city, whose RC Cathedral is dedicated to St Olav (4)
- 4 Book followed by Muslims (5)
- 5 Learned academics or students (8)
- 6 Simplest form of life (6)
- 7 ---- Mater', one's old school or university (4)
- 12 Explanation of a biblical text (8)
- 14 Member of powerful religious sect opposed to Jesus (8)
- 16 Country in S.E. Asia, former British Protectorate (6)
- 18 One prejudiced against pensioners! (6)
- 19 Distribute confetti or petals (5)
- 20 Instrument associated with King David (4)
- 22 Fruit considered far from pretty? (4)

ANSWERS

Across: 1 New York 6 AKA 8 Occam 9 Amphora 10 Opera 11 Exeter 13 Calais 15 Emblem 17 Oswald 20 House 21 Trudeau 23 Exile 24 Psi 25 Whistle
Down: 1 Nazareth 2 Wimple 3 Oslo 4 Koran 5 Scholars 6 Amnoba 7 Alma 12 Exegesis 14 Sadducee 16 Brunet 18 Agelst 19 Strew 20 Harp 22 Ugli

Tales of the English Martyrs

The Martyrdom of St Margaret Clitherow

At 8am, the Sheriffs called and with them she walked barefoot, going along through the crowd to the Tolbooth. There turning from the ministers she knelt and prayed by herself. Forced to undress, she laid herself on the ground clothed only in the linen habit, her face covered with a handkerchief, her hands outstretched and bound as if on a cross. The weighted door was laid on her; at the first crushing pain she cried 'Jesu, Mercy', and after a quarter of an hour passed to her God

Margaret Clitherow's House and Shrine in the Shambles, York



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The Month of March

The Holy Father's Prayer Intention

For victims of abuse

We pray for those who have suffered harm from members of the Church; may they find within the Church herself a concrete response to their pain and suffering.

Wednesday 1 March

Ps Week 1

ST DAVID, Bishop, Patron of Wales

1.15pm Lunchtime Concert



St David in Cardiff City Hall

Thursday 2 March

Lenten feria

5.30pm Mass marking the Centenary of the Birth of Cardinal Basil Hume OSB, CH (Cardinal Nichols)

Friday 3 March

Friday abstinence

Lenten feria

* World Day of Prayer

* Lent Fast Day

9am-6pm NHS Blood Transfusion Service in Cathedral Hall

6.15pm Stations of the Cross

Saturday 4 March

Lenten feria

(St Casimir)

4pm Low Mass, Blessed Sacrament Chapel (Latin Mass Society)

6pm Marriage Preparation Course Couples attend Mass

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, Benediction 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

Sunday 5 March

Ps Week 2

2nd SUNDAY OF LENT

12pm Solemn Mass (Full choir)

Stravinsky – Mass

Tallis – In ieiunio et fletu

Tallis – O salutaris hostia

4pm Solemn Vespers & Benediction

Bevan – Magnificat primi toni

Byrd – Miserere mei Deus

4.30pm Mass for the Deaf Service (Cathedral Hall)

Monday 6 March

Lenten feria

Tuesday 7 March

Lenten feria

(Ss Perpetua and Felicity, Martyrs)

5.30pm Chapter Mass



St Perpetua and her child in the Basilica of Montserrat

Wednesday 8 March

Lenten feria

(St John of God, Religious)

1.15pm Lunchtime Concert

Thursday 9 March

Lenten feria

(St Frances of Rome)

7pm Friends' Talk on the Holy Rosary by Fr Lawrence Lew OP, Cathedral Hall

Friday 10 March

Friday abstinence

Lenten feria

6.15pm Stations of the Cross

Saturday 11 March

Lenten feria

6pm Visiting Choir – Westminster Schools' Singing Programme

Sunday 12 March

Ps Week 3

3rd SUNDAY OF LENT

12pm Solemn Mass (Full choir)

Vaughan Williams – Mass in G minor [100th Anniversary of first liturgical performance, given at Westminster Cathedral]

Palestrina – Super flumina Babylonis

4pm Solemn Vespers & Benediction

Lassus – Magnificat primi toni

Allegrì – Miserere mei Deus

Monday 13 March

Lenten feria

Tuesday 14 March

Lenten feria

Wednesday 15 March

Lenten feria

1.15pm Lunchtime Concert

Thursday 16 March

Lenten feria

8, 10.30am Mass in the Crypt**12.30, 5.30pm**

Mass in Cathedral Hall

7.30pm Bach St John Passion (ticketed)**Friday 17 March***Friday abstinence*

ST PATRICK, Bishop, Patron of Ireland

8, 10.30am Mass in St Patrick's Chapel**6.15pm** Stations of the Cross**Saturday 18 March**

Lenten feria

(St Cyril of Jerusalem, Bishop & Doctor)

12.30pm Polish Airmen's Association

attends Mass



St Cyril of Jerusalem by Francesco Bartolozzi

4th SUNDAY OF LENT (Laetare Sunday)**12pm** Solemn Mass (Full choir)*Haydn* – Missa brevis Sancti Ioannis de Deo*Palestrina* – Sicut cervus*Palestrina* – Sitivit anima meaOrgan: *Tournemire* – Postlude-Fantaisie (L'Orgue mystique XV)**4pm** Solemn Vespers & Benediction*Incertus* – Magnificat secundi toni*Bruckner* – Ave MariaOrgan: *J.S. Bach* – Passacaglia (BWV 582)**Monday 20 March**

ST JOSEPH, Spouse of the Blessed Virgin Mary, Patron of the diocese

8, 10.30am Mass in St Joseph's Chapel**5pm** Second Vespers**5.30pm** Solemn Mass (Full choir)*Berkeley* – Missa brevis*Malcolm* – Veritas mea*Elgar* – Ave verum corpusOrgan: *Buxtehude* – Praeludium in F

BuxWV 145



St Joseph and the Child Jesus in the Church of Ss Cosmas and Damian, Burgos, Spain

Tuesday 21 March

Lenten feria

Wednesday 22 March

Lenten feria

1.15pm Lunchtime Concert**Thursday 23 March**

Lenten feria

(St Turibius of Mogrovejo, Bishop)

Friday 24 March*Friday abstinence*

Lenten feria

5.30pm Vigil Mass of the Annunciation*Abstinence ends***6.30pm** Stations of the Cross**Saturday 25 March**

THE ANNUNCIATION OF THE LORD

10.30am Solemn Mass (Men's voices)*Hassler* – Missa secunda*Parsons* – Ave Maria*Byrd* – Ecce virgo concipietOrgan: *Buxtehude* – Magnificat primi toni (BuxWV 203)**6pm** Victoria Choir sings at Mass**Sunday 26 March***Ps Week 1***5th SUNDAY OF LENT****12pm** Solemn Mass (Men's voices)*Tallis* – Suscipe quæso Domine*Tallis* – Si enim iniquitates**4pm** Solemn Vespers & Benediction*Incertus* – Magnificat primi toni*Byrd* – Plorans ploravit**Monday 27 March**

Lenten feria

Tuesday 28 March

Lenten feria

2pm SVP School Passion Play**Wednesday 29 March**

Lenten feria

1.15pm Lunchtime Concert**Thursday 30 March**

Lenten feria

Friday 31 March*Friday abstinence*

Lenten feria

6.15pm Stations of the Cross

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 SacramentBlessed 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*

Book Reviews

DREAMING SPIRES AND WINDSWEPT CRAGS

by E Gallienne Robin

(Burns, Oates and Washbourne, 4s 6d)

This is a short novel with an unfortunate title. The author is an enthusiast about Oxford and Jersey, but hardly endowed with the necessary descriptive faculty to do either justice. As a novel it is not up to standard: as a Catholic story it is quite safely suitable for convent schools.

THE LIFE OF CORNELIA CONNELLY

by a Member of the Society of the Holy Child Jesus

(Longmans, 21s)

Briefly put, the story is this: At the age of 22 Cornelia Peacock married (in 1831) the Rev Pierce Connelly, a minister of the Episcopal Church, in Philadelphia. Soon after their marriage Mr Connelly accepted the rectorship at Natchez, Mississippi. After three and a half years, both were received into the Catholic Church. Four children were born to them, and things went on perfectly till October 1840, when Mr Connelly told his wife of his desire to become a priest, and explained that the fulfilment of what he believed to be his vocation would necessitate their separation and her entrance into a convent. Cornelia Connelly was totally unprepared for this; she did not desire it, but accepted it. Before the close of that day they mutually consented to embrace continency. Two of their four children were living (aged seven and five respectively), and the fifth child was born five months after this mutual agreement. In 1844 the petition for separation was granted in Rome; Mr Connelly received the Tonsure and Minor Orders, and Mrs Connelly entered the Sacred Heart Convent there. In June 1845, she made her Solemn Vow of Chastity, a necessary preliminary to her husband's Ordination to the Priesthood in the following month in the chapel of the same convent.

Later, Cornelia Connelly left the convent to found in England what afterwards developed into the Society of the Holy Child Jesus, the interesting record of which forms the greater portion of this book. But interwoven with the history of its actual foundation is the tragic story of Pierce Connelly, subsequent to

his Ordination to the Priesthood in 1845. He did not join the Jesuits as he had proposed to do, and later became hostile to ecclesiastical authority because he found that he had no further right of control over Cornelia Connelly or the society she was founding. Within five years of his Ordination, Pierce Connelly had apostatised and was suing for restitution of conjugal rights in a Protestant ecclesiastical court! He lost his case; and the history of the foundation of the Society of the Holy Child Jesus was thereby made possible.

Letter from a Mission in Russia, February 1922

'If I could relate all the atrocities produced by hunger, the misery of this poor Russian people, your eyes would start from their sockets. The horrors of the siege of Jerusalem related by Flavius Joseph are renewed; mothers kill their children and then cut their own throats to end their suffering; a father hangs himself after having given the last bit of bread to his children; everywhere bloodless faces; swollen limbs that can scarcely crawl; a daily procession of beggars round our doors imploring a crumb of bread, a potato, or a beetroot. What wonder that we have typhus, cholera, scurvy, every disease, when hardly anybody can ever eat enough, and when they live on dead horses, dogs and cats! Lord! Will nobody succour this poor people?

... We get weaker, like everybody else, and I am very anaemic. Some nourishing substance would do us the greatest good. But, except by special providence, if sent it would never reach us. The first postal official who saw it would confiscate it for his own starved stomach. Nobody, not even Comrade Krassin, could remedy this state of things. A purchaser of a loaf on the market has it snatched from him by somebody stronger, who starts devouring it on the spot, and goes on gnawing, indifferent to the blows, curses and kicks of the owner. What can be done? Almost everybody accuses himself of having stolen food. The cleverest of the *Probati Auctores* [approved moral authors] would be as puzzled as myself to enjoin restitution. And here in the coalfields we are lucky: there are towns without a stick of wood, fences, floors, doors, window frames, for all has been used for fuel.

... Instead of coffee we have roasted barley, which does not cause nerves or heart palpitation. For tea we use a chopped carrot, dried in the oven, which gives a gold-tinted brew, slightly sweet and very wholesome. Thus we live, dear Father, for we have many strings to our bow. As economists we could be very useful to penurious superiors.

from the March 1923 *Westminster Cathedral Chronicle*

Celebrating St Patrick

Year 6 pupils

St Patrick was a missionary who helped to make the country of Ireland a Christian country. He is now named its patron saint of Ireland. His Feast Day is celebrated by many around the world on 17 March each year.

He was born in Roman Britain in about 387 AD. When he was about 16, he was captured and taken to Ireland as a slave. Two letters written by him have survived. In one of them, he says that he was a slave for six years in Ireland before managing to escape. He then returned to Britain but later felt called to go back to Ireland to spread his Christian beliefs. He had come from a Christian family, and his faith had helped him during his time as a slave. He spent the rest of his life travelling around Ireland as a missionary.

During his time as a missionary, he used the shamrock (a small three-leafed plant) to explain to non-believers the concept of the Holy Trinity (the Father, Son and Holy Spirit). He used it to visualize how the Holy Trinity is one. The three leaves of the shamrock also represent faith, hope and love. The colour green symbolizes life and new beginnings. The shamrock was sacred to many religious leaders and was an educational symbol used to explain to people who doubted that the Holy Trinity was real. For millions of people today, the shamrock remains an emblem of Ireland.

St Patrick is believed to have died on 17 March. This is now celebrated as a special day in Ireland and also by Irish people living in other countries, including the United States. People often wear a shamrock on St Patrick's Day.

During the month of March, we can all be inspired by St Patrick and the positive example he set. We will display a shamrock in our classroom to remind us that the Holy Trinity is always with us and when we come together in prayer throughout each day we will reflect on these themes of faith, hope and love. Throughout March and in our preparations for Ash Wednesday and beginning our own Lenten journeys we will try to show faith, hope and love by proclaiming the love of God and being a role model to others, just like St Patrick.

We can demonstrate our strong faith by praying often. We will come together with our peers in our classrooms and pray for all those who are going through hardships, war or natural disasters. We ask God and St Patrick to watch over them, guide them and protect them.

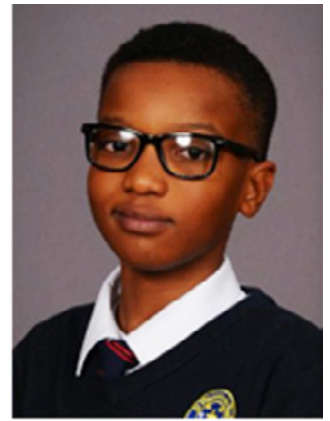
We can show hope by honouring the coming of the resurrection of Jesus Christ. We will reflect upon our own choices and actions and use this period of Lent to seek forgiveness and make amends.

We can show love by giving to others and helping those in need, both in our local communities and around the world. We will open our hearts to others and demonstrate kindness, just like Jesus and St Patrick.

During Lent, we aim to follow in the footsteps of Jesus and St Patrick and share the good news of God.



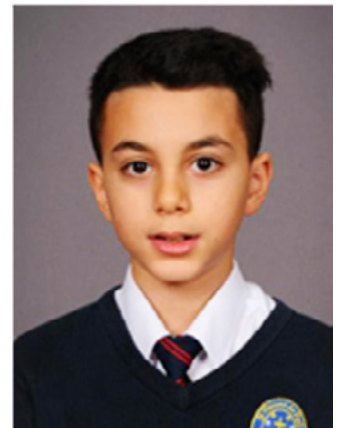
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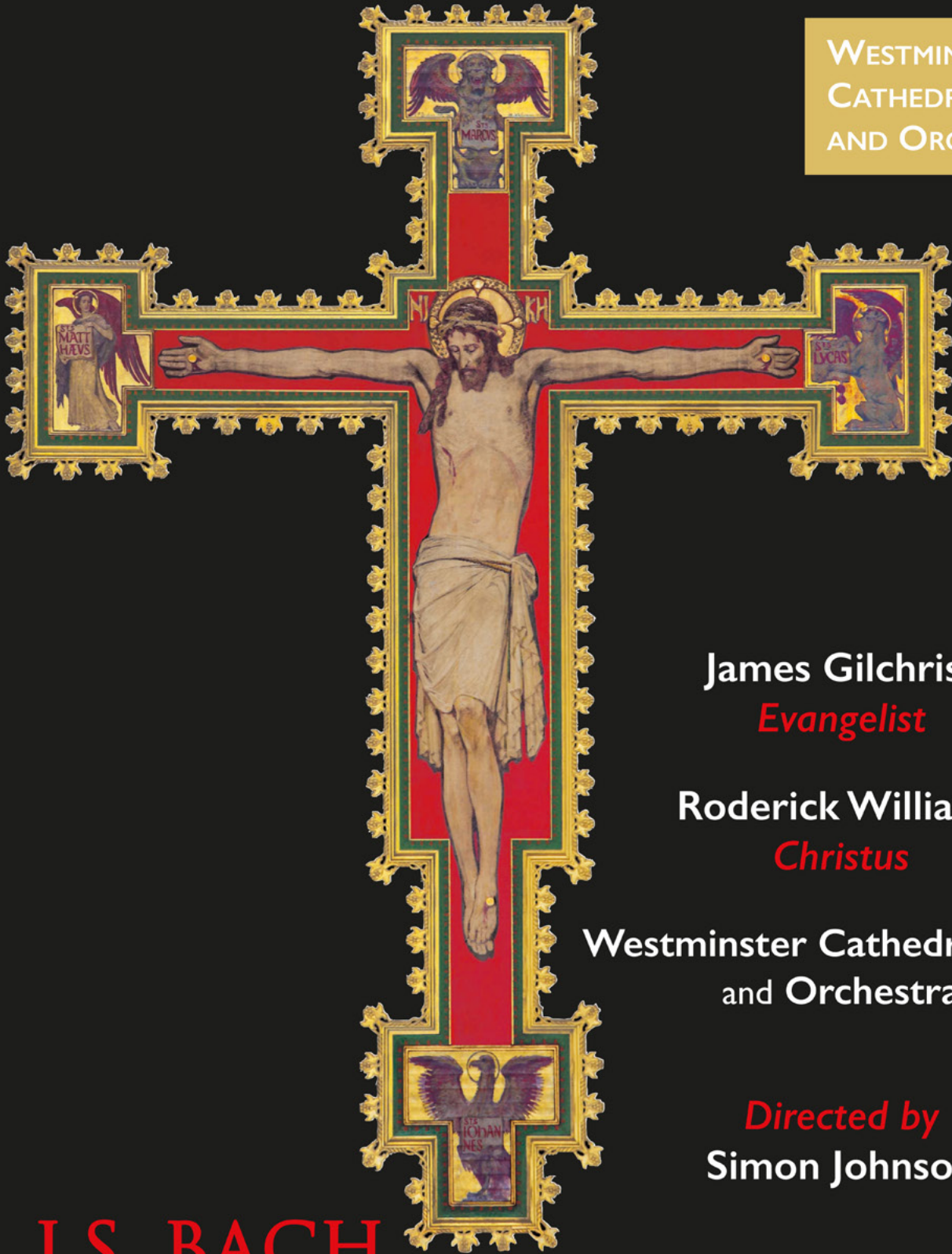
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