

Oremus

Westminster Cathedral Magazine



St Bede the Venerable, Doctor of the Church and English Historian, has his shrine in Durham Cathedral



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

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This watercolour by Augustus Hare is believed to have been painted for an 1863 guidebook for travellers in the North of England. It depicts St Bede's tomb in the Galilee Chapel at the west end of Durham Cathedral.

© British Museum



Inside Oremus

Cathedral Life: Past & Present

A Homily for Maundy Thursday
by Cardinal Vincent **4**

Cathedral History: William Brindley,
Marble Merchant and Explorer
by Patrick Rogers **14 & 15**

Cathedral Treasures: Heavyweight Gifts –
A Missal and its Stand
by Richard Hawker **21**

Spreading the Gospel:
Holy Week Livestream Statistics **25**

Cathedral History in Pictures:
The Papal Envoy's Mass in Thanksgiving
for the Coronation of King George V
by Paul Tobin **26**

Features

The Loyal Address of the Catholic Community
in England and Wales to the King
by Cardinal Vincent **6**

Manx Objections to Assisted Suicide
by the Catholic Union **7**

Titanosaur at the Natural History Museum
by Tim Segal **8 & 9**

The London Eucharistic Octave
at Covent Garden **9**

A Bad Boy in Kolkata
by Steve Burrows **10 & 11**

A Neapolitan Apostle
in the National Gallery **12**

A Papal Initiative: Pieces
from the Parthenon return to Athens **13**

A Victorian Visit to Egypt:
Jerusalem and a Journey Home
by Fr John Scott **16 & 17**

Book Notice: Ruth Evans'
Time to Delay No Longer
by Fr John Scott **20**

Good News, Bad News and Mental Health
by David O'Malley **27**

Regulars

From the Editor **5**

Friends of the Cathedral **11**

Monthly Album: Holy Week
and the Triduum **18 & 19**

In Retrospect: May 1923 **22**

Poems & Crossword **23**

Diary and Notices **24 & 25**

SVP Catholic Primary School **28**

6



12



19



24



27



Service and Sacrifice

Cardinal Vincent Nichols

As we know, actions often speak louder than words. The words of this Sacred Liturgy are precious and rich. Yet this evening the actions are even more eloquent. This is Maundy Thursday. Now we enter the three sacred days which bring us to the words and actions of Jesus that lie at the heart of our faith and give shape to our lives. Two words sum up these days: service and sacrifice. These two words also sum up how we are to live our faith.

The act of Jesus' washing the feet of his disciples is a representation of every act of service, every act of random kindness, that makes our lives bearable and fruitful. Here, as Jesus stoops to offer this humble service, our daily acts are given fresh meaning and new depth. Hidden within our instinctive kindness and compassion for those in need is the touch of God's Holy Spirit, for such actions show in practice the truth that we human beings are made in the image and likeness of God. Our kindly service bears the mark of God. For this we thank the Lord this evening. We offer to him, again, the gift of our lives that he may use us, as he wills, to do this work of service for all his people.

Yet his washing of the feet takes us beyond our comfort zone. Here is something more than everyday kindness. And the command he lays on us this evening is far from comfortable. As this Last Supper of the Lord takes place, we know that 'the devil had already put into the mind of Judas Iscariot son of Simon to betray him' (John 13:2). And we know that Jesus was fully aware of his betrayer. Yet Judas was included in this washing of the feet. Jesus did not shun him or turn him away. No, even his betrayer is included, knowingly, in his act of loving service.

'Do you understand' he said, 'what I have done to you...I have given you an example so that you may copy what I have done to you' (John 13:13-15). Service is love in action. Here, service is forgiveness in action. This is his command to us. And herein, too, lies the truth of his sacrifice. The death of our Blessed Lord, which tomorrow we will behold in great solemnity, is a sacrifice offered



for us as sinners. He gives his life for us, people who regularly betray him with our bitterness, our mean-spirited reactions to each other, our lack of forgiveness. Yet he embraces us all. He turns no-one away, excludes no one, just as long as we come to him as sinners in need of his mercy. 'Lord, I am not worthy...but only say the word and my soul shall be healed.'

Often, when I celebrate Mass, and again this evening, my mind and heart are full of wonderment. When I take the host, in the simple form of bread, I see in it all the hunger of the world, all those mouths longing for food, hearts hungry for acceptance. As I elevate the consecrated host, I think of Jesus accepting and absorbing all that distress and injustice, all the hunger for life that marks our world, all the pain of injustice that causes such misery. And Jesus makes of it all a sacrifice to the Father, begging forgiveness for us in our puny efforts and pervading greed. When I take the chalice, holding his blood, I see there all the cruelty and bloodshed of our broken world, in warfare, in feuds, in gratuitous violence that breaks bones and lives alike. This too he takes and transforms into a sacrifice of love.

Here is the miracle of service and sacrifice of our Lord and Saviour Jesus Christ. Truly of our flesh and truly of the fullness of God, he alone can wash us clean. In his offering to the Father, which evokes for all time an outpouring of the Holy Spirit, he takes not only the good that we do, our acts of kindness, but also our sinfulness, our destructiveness and ingratitude. Of these too he makes a saving sacrifice. Judas is not cast out. This is the wonder of our salvation, for left to ourselves we are, all too often, authors of our own tragedies and downfall.

With this Mass of the Lord's Supper our Lenten journey has come to an end. Here, in this Eucharist, our wanderings in the desert are over. Here, as in every Eucharist, we enter into our promised land, overflowing with the gifts of the Holy Spirit, waiting to fill our hearts and reshape our lives. As St Paul tells us, in doing this, in celebrating Mass, we are to keep our wits about us, missing nothing of the wonder of this action, its beauty and goodness, its truth and strength, knowing that here, again, we are proclaiming the saving death of the Lord, 'until he comes again'. Praise to you, Lord Jesus Christ. You are the king of glory.

Fr John writes



Dear Readers of *Oremus*

The month brings a certain sense of fruition, ending as it does a few days after we shall have celebrated the Solemnity of Pentecost. Please can we use the days of this month to commend to God in our prayers those for whom this is an important spiritual time – the children making their First Holy Communion, both from the parish and the Choir

School, and the young people receiving Confirmation, fulfilling the offering of their lives made at their Baptism? From the Chaplains' point of view, the tradition that marriages should not be celebrated during the Lenten season means that as soon as Easter arrives, weddings follow almost in profusion and these couples, too, need to be remembered. So much in our society militates against the notion of lifelong commitment 'for better, for worse, for richer, for poorer, in sickness and in health' and those who marry and take on the task of having and guiding a family need all our support.

Mention of lifelong commitment brings the good news that the Cardinal has approved the Ordination to the Priesthood on 24 June of Francis Thomas, whom many of us will remember from his two-year stint at the Cathedral as Sub-Administrator's Intern. Francis is very much a Londoner, a product of Willesden, and it will be good to have him in the diocesan presbyterate. Lifelong commitment is also a theme for this month of the Coronation, and I have included the 'Loyal Address' which the Cardinal was able to offer to King Charles on our behalf.

Sadly we now take leave of my great-great-uncle John and his travels as he boards the steamer home for Marseilles and, ultimately, Leeds. When editing John's text, my late brother made the same journey to Egypt, photographing the same locations to see what had changed over the course of a century, and reproducing the text here in *Oremus* has inspired me to consider doing something similar. Actually, there is something more; 13 years after the Egypt trip, in 1876, Uncle John visited Japan and left a short account of his time there, but I will keep that for another year.

I try to make sure that each edition of *Oremus* contains at least something of interest to readers, even if you do not read all of it, but please take a moment to look at page 25, where you will see the statistics for the livestream viewing of the principal liturgies of Holy Week and Easter. There is no doubt that the livestream maintains a good connection with many who, for varied reasons, cannot be physically present in the Cathedral, as well as showcasing our life and worship as we witness to the Good News.

Fr John Scott

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At the beginning of a Reign

The Privileged Bodies are culturally significant organisations and institutions that reflect the United Kingdom's diverse society, drawn from the education sector, as well as incorporating science, arts, and religious institutions. Traditionally, the Privileged Bodies are given the opportunity to present Loyal Addresses to the Monarch, representing the key role they play in British society. This long-held tradition dates back as far as the seventeenth century and takes place to mark significant Royal occasions. On 9 March 2023, to mark His Majesty's Accession, the 27 Privileged Bodies presented their Loyal Addresses to The King, serving to emphasise and reaffirm their loyalty to the Monarch.

Your Majesty,

On behalf of the Catholic community in England and Wales, I thank you for the privilege of offering you this expression of our highest esteem for Your Majesty and our assurance of loyalty to you in your service of our nations.

In doing so I assure you that there remains in our hearts a most special place for our late Queen Elizabeth. She is remembered in our prayers, with thanksgiving to God for the remarkable and unique role she played not only in the great events of the last 95 years but also in the lives of so many individuals and communities. We pray that she now has an everlasting place in heaven, embraced by the splendour and glory of God, to whom she was so devoted.

Your Majesty, we rejoice in your Accession. For so many years we have observed your desire and unstinting efforts to explore and enhance the well-being of the entire human family, through your commitment to religious faith, to the protection of the environment, to the relief of poverty, to the promotion of beauty in architecture and living conditions, and your steadfast opposition to religious persecution.

Your Majesty, at this solemn moment I wish to assure you that the Catholic community is profoundly supportive of these fundamental concerns. We strive to offer to our society, Your Kingdom, an education to young people that is rooted in faith and its consequent commitment to human dignity, expressive of service to those most in need and inspired by a vocational call to contribute to the common good and a shared prosperity.



Our faith demands that we have a particular concern for the fate and future of those fleeing violence and poverty, for those trapped in human trafficking and modern slavery, for those dedicated by their profession to the service of the sick and poor, among whom are many Catholics from numerous countries of the world. The Catholic community in our nations today draws together and holds together in a common faith people from different nationalities, languages, cultures and customs, helping them to find a settled way of life here and to be generous contributors to the common good. Our parishes and communities are places of rich human diversity, outreach and profound communion.

When you addressed faith leaders in September last year, you told us that 'the beliefs that flourish in, and contribute to, our richly diverse society differ. They, and our society, can only thrive through a clear collective commitment to those vital principles of freedom of conscience, generosity of spirit and care for others which are, to me, the essence of our nationhood.' These are values that the Catholic Church holds dear indeed.

Your Majesty, as you approach the solemn moment of your Coronation, and in all the kingly service that you will continue to give in the years to come, I assure you, with great confidence, of the support and prayers of the Catholic community in England and Wales. May God bless Your Majesty and your Queen Consort, preserve you both in health of mind and body and grant you every grace and blessing now and for the years to come.

✠ Cardinal Vincent Nichols



Isle of Man Consulted on Assisted Suicide

Catholic Union

The Catholic Union has welcomed the results of a consultation on the Isle of Man, which found that a majority of people opposed plans to introduce assisted suicide on the island. Some 1,650 responders objected to the principle that 'assisted dying should be permitted for terminally ill adults on the Isle of Man', compared to 1,630 responders who were in favour. The results highlight the divisive nature of assisted suicide and the need to focus on immediate ways of supporting people who are terminally ill with better palliative care.

The majority of responders to the consultation (88%) were Isle of Man residents, showing that the consultation results are reflective of Manx opinion. The exercise was carried out as the Isle of Man Parliament, the House of Keys, considers a Private Member's Bill that would legalise assisted dying on the island, which is a Crown Dependency. The Catholic Union had warned that the plans being considered were 'extremely worrying' and risked introducing 'one of the most extreme versions of assisted suicide anywhere in the world'. An earlier survey this year found that 88% of responders thought that introducing assisted suicide would make it harder for Catholics and other people of faith to enter the medical profession.

Proposals to introduce assisted suicide are also being considered on Jersey. Meanwhile, the House of Commons Health and Care Select Committee is considering the impact of a possible change in the law in England and Wales and legislation is also expected in the Scottish Parliament before the end of this year. The Union is continuing to monitor developments across the British Isles extremely carefully and highlighting the interests and concerns from the Catholic community about any change in the law.

Nigel Parker, Union Director, commented: 'The results from this consultation are encouraging. It is no surprise that when confronted with the grim reality of making assisted suicide legal, a majority of people have rejected the plans. We hope that the Isle of Man Government and Parliament will look at these results carefully and listen to the concerns of people on the island. Better palliative care needs to be the starting point for the conversation about how to support those who are terminally ill. This is essential if the dignity of life is to be upheld. We will continue to make this case to politicians and policy makers across the British Isles.'

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A Patagotitan in Chicago's Field Museum of Natural History

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Titanosaur: Life as The Biggest Dinosaur

Tim Segal

The Natural History Museum in South Kensington is putting on a new exhibition that will make you see the world through your own smaller eyes. In addition to reptiles, fish and many dinosaurs at the Natural History Museum, the museum has a whole new exhibition dedicated to titanosaurs: the name given to the largest dinosaurs that ever existed on Earth.

Ever since its formation the earth has evolved over time to host myriads of beautiful flora and fauna. Through evolution, things have changed like a kaleidoscope. After the formation of the planet, life formed quickly, and fossils and rocks have indicated that simple cells began on earth about 4 billion years ago. Algae first developed in the sea and water around 3 billion years ago. Land plants almost certainly evolved from them around 500 million years ago. Through DNA evidence, we can see that the first animals came from co-operating cells around 800 million years ago in the oceans. Then, around 400 million years ago, animals began to come out of the

sea onto land. Eventually, 250 million years ago, the dinosaurs appeared. Made up of myriad species and sizes, they roamed and dominated the world for millions of years. The biggest of them ever to be discovered were a group called the titanosaurs, which lived approximately 100 million years ago during the cretaceous period when the world was a very different place, characterized by warm climates and rising sea levels.

Now, in the 21st century, the Natural History Museum is bringing us a new exhibition that takes us back to the time of titans and giants. It provides us with the opportunity to witness the cretaceous period and learn about some of the biggest creatures that ever walked the earth.

'Titanosaur' is a name given to a group of these dinosaurs; there were about 100 species worldwide. They were generally very large in size and many were over 20 tonnes in weight, though a small number achieved giant size, getting up to 57 tonnes.

Titanosaurs were sauropod dinosaurs, which essentially means that they were dinosaurs with very long necks. They looked a lot like the diplodocus, a dinosaur with a long neck that is portrayed in many movies, such as *Jurassic Park*. However, according to the palaeontologist Professor Paul Barrett of the Natural History Museum, compared to the titanosaurs: 'a diplodocus is a football player, whilst a titanosaur is a rugby player.' He states that the general difference between the diplodocus and the titanosaurs is that diplodocus weighed about 30 tonnes, whilst the titanosaur was about 40–70 tonnes being 12 metres longer than the diplodocus, and wider. Titanosaurs were also vegetarians, specializing on foraging for hard-to-digest plants like ferns at ground level.

On your voyage through the world of the titanosaurs you will see many sights and signs that provide fascinating details into the world in which they once lived. Their lives and habits are clearly explored with pictures and images that inform you how these towering giants thrived. The

exhibition itself does not have a significant range of bones on display, which is a shame, although it does have on loan two enormous bones. These certainly put you in a position of feeling like a child again, tiny indeed as a mere human being. There are many interactive installations and games throughout the exhibition to reinforce the sense of disparity of size. One such allows a number of people to stand on a platform that reveals how much heavier a titanosaurs would be than everyone standing there; great fun for the whole family.

The centrepiece of the exhibition is a cast of what is called a Patagotitan, one of the group of titanosaurs that lived in Patagonia, at the southern tip of South America. It had a very large neck and reached a length of 37 metres, weighing an estimated 69 tonnes. The exhibition only shows a cast of a Patagotitan, not the actual Patagotitan bones, because palaeontologists have been unable to uncover a single complete Patagotitan. The cast was created from parts of six different Patagotitan dinosaurs – when looking at it you are witnessing one of largest dinosaur displays in Europe.

In front of the Patagotitan cast are illuminated areas in the shape of Patagotitan footprints. Inside each footprint is more information about the Patagotitan, including that they covered 3 metres with every step they took, and did not have any claws. Looking up at the towering cast of the Patagotitan, a giant of evolution, one cannot help feeling humbled and small again, and a part of a greater community of animals of earth.

What were they like? Were Patagotitans meek and gentle? And how did the earth produce such enormous reptiles? Professor Barrett describes witnessing the Patagotitan cast as ‘humbling’. He goes on: ‘It is humbling that animals of this size were living breathing things. And it is humbling how evolution can produce raw materials and build them to these sorts of limits.’

Whilst he described the importance of appreciating the giants and world of yesterday, he also wants us to know about today: ‘We are lucky to still live with giant animals.’ However, he warns that many giant animals such as elephants

are suffering today as result of human interference with their habitats and the world, as well as poaching. He implores us to think of the giants of the future. Supporting conservation efforts is always something noble and wonderful to do, if you can.

Although there has been much research into the Patagotitan, little is still known about the titanosaurs. It should make us realise that, much as we may find out about the worlds of yesterday, there is always more we can do to unveil the mysteries of the past.

Come, then, and step into a world that makes you feel as small as a mouse. You are invited to enter and see the world of titans and giants, with a number of special events on offer which unveil and explore the world of titanosaurs even further. These include Mystery at the Museum; The Case of the Titanosaur Egg; a Learn to Animate Workshop; the Giant Dino Night; and the Out of Hours Titano Tours. The exhibition offers a unique experience that makes us re-evaluate our role on this awe-inspiring earth.

The London Eucharistic Octave

3rd – 11th June 2023

Celebrating the Eucharistic Heart of the Catholic Church



All events taking place at Corpus Christi Maiden Lane, WC2E 7NB, except for the afternoon Procession on Sunday 11th, which departs from Our Lady of the Assumption, Warwick Street, W1B 5LZ

Saturday 3rd | 6pm | Vigil of the Most Holy Trinity

SUNG MASS OPENING THE OCTAVE
Mass in the Roman Rite (English)

Sunday 4th | Mass in the Parishes as advertised

Monday 5th | 6:30pm | St Boniface, Bishop & Martyr

Mass in the Dominican Rite
Celebrant & Preacher: Fr Lawrence Lew, OP, Rector of the Rosary Shrine

Tuesday 6th | 6:30pm

Mass in the Alexandrian Rite (Catholic Coptic Rite)
Celebrant & Preacher: Fr Romany Shenouda

Wednesday 7th | 6:30pm

Ukrainian Catholic Divine Liturgy of St John Chrysostom
Celebrant & Preacher: Bishop Kenneth Nowakowski
Bishop of the Ukrainian Catholic Eparchy of Great Britain

Thursday 8th | 6:30pm | Votive Mass of Corpus Christi

Mass in the Roman Rite (Latin) opening the Annual Quarant'Ore Devotions
Celebrant: Fr Alan Robinson, Rector of Corpus Christi
Preacher: Fr Stephen Morrison, O.Praem., Parish Priest of Our Lady of Sorrows, Pechham
Exposition from the end of Mass until Midnight

Friday 9th | 7am – Midnight

6:30pm | Continuation of Quarant'Ore
Votive Mass of the Sacred Heart
Mass in the Ordinate Use of the Roman Rite
Celebrant & Preacher: Fr Mark Elliott-Smith, Rector of Our Lady of the Assumption, Warwick Street

Saturday 10th | 7am – 6pm

6:00pm | Continuation of Quarant'Ore
Mass Closing Quarant'Ore
Sung Mass in the Roman Rite (English)

Sunday 11th | 11:00am

PONTIFICAL SUNG MASS OF CORPUS CHRISTI
His Eminence, Vincent Cardinal Nichols
Corpus Christi, Maiden Lane, WC2E 7NB, followed by a Procession around Covent Garden

Followed by | 3:00pm

THE ANNUAL CORPUS CHRISTI PROCESSION
Led by Bishop Kenneth Nowakowski
Departing from Our Lady of the Assumption, Warwick Street, W1B 5LZ to St James, Spanish Place via the Ukrainian Cathedral. There will be Exposition of the Blessed Sacrament at Warwick Street from 1pm.



Scan for full Programme



Saturday 3rd | 6pm

SUNG MASS OPENING THE OCTAVE

Monday 5th – Friday 9th | 6:30pm

Mass in the various Rites and Uses
of the Catholic Church

Thursday 8th – Saturday 10th | 7am – Midnight

Quarant'Ore Devotions | maidenlane.org.uk/forty

Sunday 11th | 11am

PONTIFICAL MASS OF CORPUS CHRISTI

His Eminence, Vincent Cardinal Nichols
at Corpus Christi, Maiden Lane with a Procession in Covent Garden

Followed by | 3:00pm

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From Warwick Street to Spanish Place via the Ukrainian Cathedral

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Life in a Bustee

A Bad Boy

Steve Burrows

I used to be a lodger at a vicarage. So some years later, after the vicar had retired, I visited him weekly at his church almshouse for a social meal. On one occasion the subject of voting in elections came up in conversation. I don't remember why I went on to ask: 'We pray and go to church and take the sacraments to be our best selves?', but the host kept our talk about the wider picture by replying: 'Yes, some say that if people are good, if in whatever circumstances they are good, then this brings about the Kingdom of God. But I believe that people need help to be good, by having good government'.

A few days later I happened to buy the *Herald Tribune* newspaper (12-13 June 2004, weekend edition), and read a story on page two about the recent, protracted war in Sierra Leone. A spiritual leader, Sheik Conteh, an imam, thought that a key cause of the conflict was political instability. He said: 'It was due to bad governance that people yielded to Satanic temptations'. Thus I came upon an independent assertion of the priest's view.

Previously, I had read Nathaniel Hawthorne's classic novel set in New England amongst the early settlers. In *The Scarlet Letter* a woman whose husband had

been away overseas for a couple of years became pregnant and had a child. The town court decreed she must wear a scarlet letter 'A' on her bosom. Though this mortified her, she bore it stoically, whilst refusing to give up the name of the father. Then there was a move to take away her baby, as she was, being an adulteress, surely unfit to be a mother? In her desperation she appealed to the young parish clergyman who spoke up on her behalf and prevailed there. And so she was allowed to keep the child, to her immense relief. But as she was leaving, a local crone who was, a few years later, to be executed as a witch, hailed her. 'Wilt thou go with us tonight? There will be a merry company in the forest; and I well-nigh promised the Bad Man that comely Hester Prynne should make one.' Hester refused this invitation, but added, 'Had they taken her from me, I would willingly have gone with thee into the forest, and signed my name in the Bad Man's book too, and that with mine own blood!' Perhaps this incident illustrates that people need a reason, a stake in something, to be good; and if they don't have it, why should they be?

For a few months in the winter of 2007/08 I volunteered in India with Calcutta Rescue as a wound-care nurse. There, in one of the charity's clinics, I had an encounter in which, perhaps, some of the above thinking

found an application. It began with an old lady, thin and dusty, having her leg ulcer redressed, after which she took the plastic bowl of wound washings to a drain in the concrete floor and emptied it, and then rinsed it under a tap ready for the next patient. On her way back, as she was passing a young man with his bare foot up on a trestle, she announced to the queue of patients and assorted staff, quite loudly and indignantly: 'Bad boy!' The person indicated didn't react, and didn't even seem to notice her. But we all looked his way. He was unshaven, with neatly cut thick black hair, and fine regular facial features. But he was wearing dark glasses, and when he subsequently took these off, you saw strains around his eyes that showed the life he lived wasn't a good life. More immediately noticeable were the jerky and apparently involuntary movements of his head, going on even as he waited there, oblivious to the attention. He was wearing grubby and ill-assorted clothes that were too tight on his body.

Now it was the young man's turn to have his injury dressed. The healthcare worker (HCW), with a peremptory but not unkind manner, questioned him and was answered in the same quick way, so a rally of abrupt Bengali words flew between them. Then a flick of colour caught my eye so I, as the

HCW's assistant, leant forward and tapped the patient on his forearm and mimed showing my tongue. He opened his mouth and there, at the side and near the tip, was an irregularly-shaped raised patch, about the size of a penny, of luminous green, like the paint used to pick out the marks on a divers' watch.

'What is that?' I asked my colleague. 'Has the doctor seen it?' 'Yes, the doctor has seen it. He told him to go to the government hospital to see the skin doctor.' 'Can he do that for free?' 'Yes, he can do that for free.' 'Has he been?' 'No, he has not been.'

To satisfy my interest, the HCW asked the young man about the lesion and drew an angry response. I felt sorry for causing any distress, though my colleague reported back matter-of-factly: 'The patient has had it for 12 years. He is from Orissa (a poor rural state about 800 km south of Kolkata) and alone; no brothers, no sisters. His mother is old. He lives in a bustee by the

river.' A bustee is a small slum settlement; in Kolkata they were situated beside canals, and along the river, and along some of the main roads. Dwellings were made of tarpaulin or corrugated metal over wooden spars, without water or electricity, but with every sort of infestation and social problem. The patient was now moving his neck more jerkily: it wasn't the Indian 'head bobble'; it was more like agitation.

'Better get on with re-dressing the wound,' I volunteered. So my colleague attended to the patient's ankle, which had been injured somehow. It was dented and out-of-shape, with a break in the skin that leaked exudate. The wound was smaller now than when he first visited. I didn't risk asking how he got it. As for the startling patch on his tongue, maybe his mindset hadn't allowed him to go to the specialist? Or maybe it was number 11 on his list of problems? But you couldn't imagine it going untreated in the UK.

When the dressing was done the patient, on his hands and knees, pushed the bowl along the floor to the drain, but this drew no attention here. He emptied, rinsed, and returned it and then got to his feet, with a little difficulty, and the help of a piece of white-painted, snapped-off aluminium tubing, which he also used as a staff to aid his disabled gait, a sort of stagger, out of the clinic. I don't know what he had been doing to merit the old lady's censure. She had called him a bad boy. I wonder, though, what had ever come into his life to help him be good?

Calcutta Rescue is a registered charity that grew out of the work of an English doctor, Jack Preger, ministering to the refugees in Calcutta's streets in the 1970's. Now it is an award-winning medium-sized NGO, with Indian staff and international support groups, that provides free healthcare, education and vocational training to the poor in Kolkata.

Forthcoming Events

The friends
OF WESTMINSTER CATHEDRAL



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

For May and June, The Friends are pleased to be offering a range of historical events, to tie in with religious as well as Coronation themes. On the latter, not only will there be the chance to get out and explore Coronation London, but to hear from a range of expert voices later in June. Of course, our regular quizzes make an appearance on the schedule. Tickets can be purchased via the Cathedral website or by emailing friends@rcdow.org.uk.

Thursday 11 May, 6:30pm Coronation Walking Tour

Join acclaimed writer, speaker, and principal guide at *Catholic History Walks* Joanna Bogle for this walking tour to coincide with the Coronation. Taking in St James Park, Buckingham Palace, Whitehall, the Mall, and Westminster Abbey – we will encounter coronation history new and old. Tickets are £15, with advance booking essential due to limited numbers. Meeting point is the steps outside the main doors of the Cathedral.

Monday 5 June, 6:45pm Talk on St Titus Brandsma

We are very happy to be welcoming Amanda C Dickie, freelance journalist and lay Carmelite to give this talk entitled: *St Titus Brandsma – Prophetic Beacon of Light for the World Today*. Amanda was present at the canonisation of the Dutch Carmelite last year in Rome. She highlights his exceptional life and writings as a Carmelite Mystic, Journalist, Pioneer Ecumenist and Martyr of Dachau. Venue: Clergy House Library with tickets £10 available in advance or on the night. NB: please meet at 6:30pm in the Lady Chapel to be escorted to the venue, latecomers after 7pm may not be admitted.

Wednesday 14 June, 6:30pm Quiz Night with Fish & Chip Supper

Whilst your May will probably be full of national celebrations in addition to the multiple bank holidays, June may well be quieter for you ...f ear not! The antidote is here in the form of vinegar-soaked fish and chips, and the hope of quizzing victory! Tickets are £20 and include food from The Laughing Halibut (dietary alternatives available on request). Teams can be assembled on the night as required. Venue: Westminster Cathedral Hall with advance booking essential.

Tuesday 20 June, evening (time to be confirmed)

Annual General Meeting followed by Coronation Reflections

The Society of Friends of Westminster Cathedral is a registered charity and duty-bound to meet annually in this way. Once business is concluded, there will be a special 'Coronation Reflections' event where we will hear from learned voices on various perspectives of May's Coronation.

We are pleased to announce that His Eminence the Cardinal will be joining us for this event.

A Neapolitan Apostle goes on Display

National Gallery

The recently-acquired *St Bartholomew*, a 1640-45 work by Bernardo Cavallino (1616 -1656?) has now been displayed alongside other Italian Baroque masterpieces in Room 32 of The National Gallery. The painting was last exhibited in public in 1993 (at the Metropolitan Museum of Art in New York), so the public will be able to enjoy it for the first time in 30 years. It has long been a desire of the Gallery to acquire an important painting by Cavallino in order to represent the full glory of the Neapolitan Baroque and Caravaggio's influence in Naples. Purchase of the life-size 178.8 x 127 cm painting by auction at Sotheby's New York back in January from the Fisch Davidson collection - one of the most important collections of Baroque art ever to appear on the market cost \$3.9 million (hammer \$3.2m), with funds generously coming from the American Friends of the National Gallery.

The Gallery has one other work by Cavallino, *Christ driving the Traders from the Temple*, which is a beautiful example of the poetic handling that earned Cavallino the nickname 'the Poussin of Naples', but it is relatively small and does not show the full emotional power of the artist's greatest works. This depiction of St Bartholomew, one of the most splendid works Cavallino ever painted, dates to the 1640s, when the Neapolitan artist was at the height of his artistic powers. It finds a natural home in the refurbished Hans and Julia Rausing Room amongst the Gallery's 17th-century Italian pictures by artists such as Caravaggio, Artemisia and Orazio Gentileschi, Guercino, Reni and Ribera. We believe it will immediately become, alongside Caravaggio's *Salome with the Head of John the Baptist*, one of our most important Neapolitan paintings, adding a very different dimension to the collection.

In addition to the Gallery's *Christ driving the Traders from the Temple*, there are four paintings by Cavallino in UK public collections - two at the Barber Institute of Fine Arts in Birmingham and one each at Compton Verney, Warwickshire and York Art Gallery.

Dr Francesca Whitlum-Cooper, Acting Curator of Later Italian, Spanish and French Paintings said, 'We have long wanted to strengthen our collection of 17th-century Neapolitan paintings with a major work by Cavallino. This life-size depiction of Saint Bartholomew, with its extraordinary emotional intensity and beautiful treatment of flesh and fabric, is a very exciting addition to our walls.' Dr Gabriele Finaldi, Director of the National Gallery, comments: 'Cavallino is an elegant, lyrical and slightly reticent artist of immense technical skill, and the newly acquired *St Bartholomew* is undoubtedly one of his very best pictures. He painted very few works on this scale and I am delighted that it can now be enjoyed by all our visitors.'



St Bartholomew

Bernardo Cavallino (1616-1656?) was one of the leading Neapolitan artists of the first half of the 17th-century. While many details of his life and career remain shrouded in mystery, he was renowned in his lifetime for his small, sensitive paintings of mythological and Biblical subjects which he painted for a private clientele. He probably received his training in Naples, the city of his birth. Severe naturalism is especially evident in his work, blended with the more lyrical styles of Anthony van Dyck and Peter Paul Rubens, whose works he could have studied in Neapolitan collections. He almost certainly collaborated with Artemisia Gentileschi.

Cavallino's painterly style is highly distinctive, characterised by harmonious colours, virtuoso brushwork and dramatic, stylised compositions. Just eight known works are signed or initialled, and only one is dated: knowledge of the artist has been developed through careful analysis of his style. By the early 1640s, his paintings take on the lighter cast and more mannered, elegant compositions for which he is best known, such as *Christ driving the Traders from the Temple*. His later works, painted during the final years of his life, display a renewed interest in theatrical displays of emotion. He probably died during the plague that devastated Naples in 1656. Well-regarded in the decades following his death, knowledge of his paintings, which were often mistaken for the work of other artists, remained rudimentary until the second half of the 20th century, when scholars developed a fuller sense of his poetic contribution to 17th-century art.

Reunited at the Acropolis

Vatican News



In the Acropolis museum, Athens

Three fragments of the Parthenon Marbles were recently returned to the Acropolis Museum in Athens. The pieces of marble sculpture, depicting a horse's head and two male heads had been kept in the Vatican Museum for more than two centuries. Following his apostolic journey to Cyprus and Greece in December 2021, Pope Francis told the Archbishop of the Orthodox Church of Athens, His Beatitude Ieronymos II, that he wanted to return the artefacts.

His Beatitude Ieronymos II presided over the ceremony that was attended by a Vatican delegation with Bishop Brian Farrell, Secretary of the Dicastery for Promoting Christian Unity; Archbishop Jan Romeo Pawłowski, Apostolic Nuncio to Greece; Mgr Andrea Palmieri, Undersecretary of the Dicastery for Promoting Christian Unity; and Professor Barbara Jatta, Director of the Vatican Museums.

In his address, His Beatitude expressed great joy and gratitude for the reunification of the three fragments of the Parthenon from the Vatican Museums with the Parthenon architectural sculptures at the Acropolis Museum, 'their natural place'. He said this initiative of Pope Francis in donating the fragments has 'historic importance, with multiple positive repercussions on several levels'.

First, His Beatitude noted, it shows the 'tangible proof of the fruits produced by the fraternal relations that exist among us Christians, guided by truth, love, mutual respect and understanding'. It shows our world today, marked by injustice, that solutions to our problems are possible when there is goodwill and a sincere desire to resolve them. Second, he recalled how 'truth is restored' and wounds from the past are healed with this reunification of inseparable parts of this special monument of the world's cultural heritage. In conclusion, he expressed his wish that the gesture of Pope Francis might be imitated by others. He thanked all those who contributed to making this celebration possible.

Bishop Brian Farrell said that the gifting of the fragments marks 'an ecclesial, cultural and social gesture of friendship and solidarity with the people of Greece'. He recalled the origin of Pope Francis' desire to make this gesture and how it affirms 'ever more strongly the friendship and spiritual closeness between our Churches'. He conveyed the Pope's warmest greetings and prayerful good wishes to His Beatitude and the whole body of the Church of Greece. He added that 'people of goodwill can see in this event the expression of a shared hope that our diverse cultures, and art itself, will always be a privileged means of dialogue and encounter among peoples. In that exchange, we enrich each other, in the wonderful diversity of our histories, our achievements and the universal aspiration to peace and fraternity'.

The Greek Minister of Culture and Sports, Lina Mendoni, commented: 'This is a gesture with a strong religious, but also political symbolism, which reflects the deep moral conviction that the mangled and mutilated monument itself demands the return of its architectural sculptural members, in order to regain its single and indivisible physical, aesthetic and semantic entity'. Last year another marble fragment from the Parthenon temple, depicting a foot of the ancient Greek goddess Artemis, was returned to Athens from a museum in Palermo, Sicily.



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Faces From the Past: William Brindley, Sculptor

Patrick Rogers

Westminster Cathedral is not a conventional late-Victorian building but is modelled on a Byzantine basilica – built of brick with the interior decorated with marble and mosaics. The Cathedral authorities were unusually fortunate in having, just across the river, a marble merchant not only well-versed in Byzantine architecture, but one who knew where Byzantine materials could be obtained. His name was William Brindley.

Brindley was born in Derbyshire in 1832 and, appropriately enough in a county renowned for its stone, became a stone carver. By the 1850s he was working for William Farmer, another stone carver from Derbyshire nine years his senior, on the decoration of churches and other buildings and in 1868 the two formed a partnership at 67 (later 63) Westminster Bridge Road. By this time they had become established stone and wood carvers and were the preferred choice of well-known architects such as George Gilbert Scott and Alfred Waterhouse. Scott chose Brindley for the capitals and other stone carving on the Albert Memorial in Hyde Park and described him in 1873 as ‘the best carver I have met with and the one who best understands my needs’.

George Gilbert Scott died in 1878 and William Farmer died the following year, leaving Brindley in sole charge of the firm. By this time the marble decoration of prestige buildings such as the Albert Chapel at Windsor, the Royal Mausoleum at Frogmore and the Opera Garnier in Paris had convinced Brindley that coloured marble was becoming increasingly fashionable. So he embarked on a mission to seek out the old Roman quarries in Europe, Africa and Asia. As he put it 20 years later, ‘as my delight is in old quarry hunting and as I knew the high price fragments in Rome fetched, I determined to try to find the lost quarries and see if they were worked out or not’. After previously listing themselves in the Trades Directories simply as sculptors, in 1881 the Farmer & Brindley firm began to advertise as marble merchants.



William Brindley in 1890

During the 1880s and early 1890s Brindley travelled through Greece, Turkey and North Africa, discovering the ancient workings of *Cipollino* marble on the Island of Evia, *Porta Santa* on Chios, *Verde Antico* near Larissa on the central Greek mainland and Imperial Porphyry at Gebel Dokhan in the Egyptian Eastern Desert, which he travelled through with his wife, 19 Bedouin and 15 camels. Whenever possible, his discoveries were followed by the negotiation of a concession to reopen the quarries and extract any workable marble. He also purchased examples of ancient marble which he discovered during his travels and produced a number of reports for the Royal Institute of British Architects, and trade journals such as *The Builder*. As a result of his research Brindley was elected a Fellow of the Geographical Society in 1888.

Meanwhile demand for decorative coloured marble was increasing as Brindley had foreseen. A major customer was John Francis Bentley, the architect of Westminster Cathedral, who required 29 structural columns for the nave, aisles and transepts and large amounts of marble

cladding for the chapels. In 1899 Brindley invited visitors from the Cathedral to his works to watch the 13ft main nave columns being turned on lathes with steel blades, ground with sand and polished with oxide of tin before being installed in the Cathedral. The white Carrara capital for the top of each column, however, was only roughly shaped at the works and received its detailed carving after installation, two of Brindley’s stonemasons taking an average of three months to carve each one.

Bentley died in March 1902 and Cardinal Vaughan, the Cathedral’s founder, followed him in June 1903, but work continued. The Cardinal had set his heart on eight 15ft onyx columns to support the baldacchino over the high altar. Both Bentley and Brindley had advised against onyx and, sure enough,



Greek *Verde Antico* and *Cipollino* columns in the north transept of the Cathedral, from quarries discovered by William Brindley

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Sculptor, Marble Merchant and Explorer



A sculpted group and part of the frieze of the Albert Memorial

when the columns arrived from Algeria four were already broken. So Brindley replaced them with Bentley's choice of eight columns of yellow Verona marble. The baldacchino, which Bentley described as being 'the best thing about the Cathedral', was installed by Farmer & Brindley from 1905 and unveiled on Christmas Eve 1906. Then followed the marble of the Blessed Sacrament Chapel (completed 1907), Lady Chapel (1908), Sacred Heart Shrine and Vaughan Chantry (1910), Baptistry floor (1912), St Andrew's Chapel (1915) and St Paul's Chapel (1917).

Farmer & Brindley became a private limited joint stock company in 1905 when Brindley sold the firm for £50,000 (though retaining a majority shareholding) and transferred control to his nephew, Ernest Brindley, and his son-in-law, Henry Barnes. Now aged 74, Brindley moved down to Boscombe in Hampshire. He presented a major paper on the use of marble in architecture to the Royal Institute of British Architects in 1907 and continued to travel to distant countries such as Canada, the United States and

Japan (three times). He corresponded with academics and architects, allowing them to consult his extensive architectural library and collection of photographs and he arranged for, and often led, groups such as the Architectural Association and the Geologists' Association on tours of the

Farmer & Brindley premises, including its marble museum. He died in 1919 at the age of 87 leaving an estate valued at £60,000.

From 1908-23 Farmer & Brindley advertised as the 'Largest establishment and with greatest variety and stock of choice coloured marble and rare stones in the Kingdom' but the 1914-18 War disrupted markets and Brindley's death seemed to take the heart out of the firm. London's County Hall and Glasgow's City Council Chambers provided work until 1928 but the demand for wood, stone and marble decoration never picked up to pre-war levels. In the Cathedral, the apse wall (1921), the organ screen (1924) and the south transept (1926) were clad with marble, while work on St Patrick's Chapel, using some of Brindley's last remaining stock, took place intermittently from 1923-29. But standards were starting to slip. There was an accident at the works in 1924 and in 1929 the carved marble screen at the entrance to St Patrick's was rejected and had to be recarved. The same year, the year of the 'Great Crash,' Farmer & Brindley went out of business. On its site at 63 Westminster Bridge Road a block of flats now stands.



Exterior sculpture on the Natural History Museum

Jerusalem, Damascus and the Steamer to Marseilles

Fr John Scott

Great-great-great Uncle John is coming to the end of his journey. He finds Jerusalem full of 'dirty people' and also many Russian pilgrims, whilst ecclesiastical rivalry means that the Church of the Holy Sepulchre is in a parlous state of repair. He is also unimpressed by the prayers of the Samaritan community that he meets. Damascus, however, delights him, reminding us of what has been lost in the years of civil war that have bedevilled Syria in our own time.

The first view of Jerusalem from this point is very disappointing as only part of the South wall is visible with the valley of Hinnom and Mount of Olives in the distance. On entering the Jaffa gate, we have on the right the tower of Hippicus with the English church and Consulate, and before us a street crowded with dirty people from almost all parts of the globe, presenting a scene quite out of character with a place of such sacred interest.

We have taken up our quarters at the Prussian Hospice which has been strongly recommended to us by an American gentleman. It is an establishment in connection with the Prussian Consulate intended for poor pilgrims like ourselves.

On going to the post, I was very much disappointed in not finding a letter, as Eli said he would tell you to address to Jerusalem. The next mail does not come in for 2 weeks when I suppose we shall have again commenced our wanderings. I am glad to say we are both in good health and enjoying fine weather and not, as we expected, rain, as it is just about over. You may expect another letter before we leave Jerusalem.

With love to all friends, brothers, sisters, etc.

Letter 14

Prussian Hospice, Jerusalem
25 February 1863

Dear Father and Mother,

Since I wrote my last letter we have been fairly settled here. We have very nearly been over the city and have been exceedingly pleased with the objects which have been presented to our thoughts, not on account particularly of their present beauty, but from the sacred associations which will cling to them forever. Indeed some of the spots are very much disfigured, for instance, the Garden of Gethsemane has a high wall round it, and is laid in little flower beds and small summer houses with the old olives scattered about here and there. They look extremely old, but of course, cannot be those of the Saviour's time. A short distance from this further up the valley, is a similar enclosure belonging to the Greeks which they contend is the true one, but as yet they do not show it to Franks as they are waiting till the trees grow.

The Greek and Latin Catholics here are the greatest enemies possible, contending for the various sites mentioned in Scripture and often setting up rival shrines. It is carried on so far that the dome of the Rotunda in the Holy Sepulchre, which is the joint property of both, is in such a state that when I was in the other day the rain poured in in torrents. Just below is the Holy Sepulchre which they consider to be the most sacred place in the whole building, thus shamefully disfigured. Around and near this are grouped at almost equal distances, (the same as in Sinai) places, the events of which are impossible to have occurred there, such as 'the centre of the world,' 'the Chapel of the Invention of the Cross,' where the true Cross was dug with the two others, 'the pillar of flagellation' and several others. The most affecting part of it is to see the poor Russian pilgrims (who are here in great numbers waiting for Easter) going round to the various shrines, in perfect faith, weeping piteously, and kissing the places most devoutly.

The finest general view of Jerusalem is decidedly from the Mount of Olives, a little below the summit. Here we take in the whole city at a glance, the lowest part being nearest us, the other half gradually rising up behind. We can very well understand the Psalmist when he says 'Beautiful for the situation the joy of the whole earth.' The other day we walked round the walls outside and 'told the towers thereof and marked well her bulwarks', but as for palaces, I am sorry to say there are none to consider, except that of the Governor, a most miserable place overlooking the Temple area.

There are some very pleasant walks around the city, as to Bethany where, of course, the tomb of Lazarus is shown, a dark, damp place, more like a dried up well than anything else. Another is down in the valley of Hinnom to visit all the wells and fountains. Although we are close to the walls in this valley, we might be 50 miles away for what you can see or hear of the city. Everything is wild and solitary, principally planted with olives and the rocky sides being riddled with ancient Jewish tombs.

Mr Brocklebank is delighted. Whilst we were in Egypt, he did not seem to enjoy himself so much, but now he has arrived where Scripture associations are so strong, he says he would like to stop a year. The only drawback is the weather which is rather stormy. In fact, we have had snow and rain in abundance principally in the nights. People here tell us it is the fag end of the rainy season and that when we start and get into the plains we shall have warm



1860s Albumen silver print from glass negative, *The Garden of Gethsemane with a View of Jerusalem*

weather. During the two days we came from Jaffa, we found it extremely warm. We have not yet been into the Mosque of Omar, but made arrangements with the Consul to send his janizary this morning but he disappointed us.

We intend starting (D.V.) on Monday for Jordan and the Dead Sea, get back here on the Thursday following, set out on Friday to Haifa where we intend taking steamer to Beyrout. This will occupy about eight days. From Beyrout to Damascus by stage coach and Baabbeck by horses. From Beyrout we are thinking of going round by Constantinople and Athens, so that it will be some time before we are home.

2 March 1863

Since I wrote the above, I have heard that the steamer which should have carried my last letter was wrecked off Beyrout, so that you will get the two about the same time. The weather is very fine and we hope to have a pleasant trip through Syria. We have seen Jerusalem thoroughly and are now taking it easy.

Hoping you are all in as good health as we are, and with love from Mr. Brocklebank and myself to you, George, Eli, Louisa, Henry, etc., etc., and all friends.

Letter 15

Beyrout
2 April 1863

Dear Father,

I have waited for two mails before I wrote hoping to receive a letter, but I have been disappointed.

I am sorry to say for some things, that our tour in the East is nearly over, having arrived here, our way home seems pretty clear. Just after I had posted my last letter in Jerusalem, a sad affair occurred near the city, viz, the murder of an English man by a

native servant of his. I suppose you will have had an account of it in the papers. It made the Europeans in the city and neighbourhood very much alarmed for the time being, and obliged us to give up our visit to Mar Saba, as the people in this district were up in arms. However, we started for Jordan and the Dead Sea on Monday, March 9th.

We found it exceedingly hot in the valley of the Jordan and a bath in the sea was very acceptable. Here I experienced, for the first time in my life, the delightful sensation of swimming or floating, as the water is so dense that it is impossible to sink. It is very bitter to taste, something like a strong dose of Epsom salts. The next day we went back to Jerusalem instead of Mar Saba. Our next ride was to Hebron and back which occupied two days. There is nothing particular to see there except 'Abraham's Oak' and the tombs of the Patriarchs which, of course, Christians are not allowed to enter. We finally left the Holy City on March 13th, after a very pleasant stay of 16 days and seeing everything thoroughly and easily. It took us 7 days from Jerusalem to Haifa or Mount Carmel, passing many sites of many ancient cities. I think Nablous (the ancient Shechem) is the most flourishing place at present. Here we saw Jacob's well, which may be the original or not, Joseph's tomb, and we also ascended Mount Gerizim, on which there are some slight remains of the Samaritan temple.

We made the acquaintance of the chief of the Samaritans (150 in number) and saw their religious services which I thought were very much like the Dervishes at Cairo. They all shout out their prayers at once (with their faces turned towards Gerizim) without the slightest reverence or attention. After, we were shown what professes to be the oldest manuscript in the world. It is the Pentateuch in a brass case and is said to have been written by the great grandson of Aaron. Mr Hammond in his letter to Eli says 'Do not be palmed off with one in a brass case as the real one is in a silver case'. They assured us that the silver is a copy of the brass one, and Murray also says the brass one is the real MS.

After waiting a few days at the convent of Carmel, we sailed for Beyrout. The next morning we started for Damascus by the French diligence. We slept in a miserable hut on the road side and took horses for the remaining portion as the road was not finished right through. Damascus is very much like Cairo but far more Eastern, and is truly called the 'pearl of the East' and by Mahomed 'The Paradise of this World'. The situation is magnificent, in the large plain, the city lies surrounded by a forest of fruit trees. The principal thing in the interior are the bazaars which are far superior to Cairo in every way. Here we spent two days and a half, coming back to Beyrout the same way.

In my last letter, I told you we thought of visiting Constantinople and Athens, but on making enquiries here, we find that we should have one day at Athens and should have to wait 15 days at Smyrna, so that we have given it up and intend starting for Marseilles by the steamer on Sunday.

I have written to Mama by this post and have said we should perhaps go round by Smyrna and Athens. Will you please tell her we have given up all thought of it?

With love to George, Eli, Louisa, Henry, Robert, Rebecca, Hilly, Mrs. Moore, yourself and all friends.



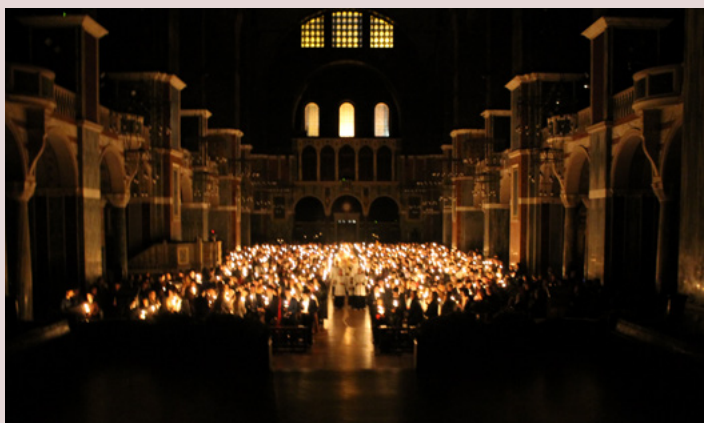
At the Chrism Mass, the Oil of Catechumens and the Oil of the Sick have been blessed; now the Cardinal mixes Balsam into the oil in preparation for the consecration of Chrism.



By tradition, the Chelsea Pensioners join the Cathedral congregation for Maundy Thursday's Mass of the Last Supper and their feet are washed. After Mass they join the Cardinal and the College of Chaplains for a buffet supper, first displaying shades of scarlet in a group photo.



At the beginning of the Easter Vigil, lighting the Paschal Candle can be a bit tricky.



But soon the Light of Christ spreads around the Cathedral



Gloria in excelsis Deo is intoned, the Grand organ thunders and the bell ringers in the Lady Chapel well go mad.



For many years, the 'tombstone' which conceals the Master of Music has not been veiled. This year it was, and the veil dramatically dropped at the *Gloria*.



Water is blessed and the Candle lowered into it in preparation for the baptism of three candidates, who have been presented by Fr Vincent.



With the three having been baptised, three more, previously baptised in other ecclesial communities, make their profession of faith and are received into full communion with the Catholic Church.



'Be sealed with the gift of the Holy Spirit'; after the Baptisms and Receptions, a group of adult baptised Catholics, supported by their Sponsors, receive the Sacrament of Confirmation.

A Hybrid Volume

Fr John Scott

Time To Delay No Longer: A Search For Faith And Love, Bill and Win Evans, edited by Ruth Evans; Gracewing, Leominster 2022; pb, pp xviii +275; ISBN 978-0-85244-927-1

This book can be described in several ways. On one level it is the account of a marriage; on another, it is a daughter's determination to ensure that the unfinished legacy of her late father's writing and thought is not lost. Then again, it can be taken as a conversion story or as a theological tract. Or it could be a useful source for the societal or ecclesiastical historian seeking to explore the life, tensions and religious beliefs of 1950s families. The Contents page admits all this, dividing the 26 chapters into 'Part 1: The Story' and 'Part 2: Bill's Search'.

Ruth Evans, a contemplative Sister in Shrewsbury diocese, is one of the children of Bill and Win, who met at Durham University in the mid-1950s, and she has worked through her parents' letters and memories to recreate their developing relationship. The social atmosphere of the time is well summed up by Win's account of Freshers' Week's Saturday evening - the choice of a dance or a musical evening. Daringly opting for the former, she attends in: 'an attractive turquoise dress, bought by my mother in the Elys Sale, dances with Bill and feels elated: 'Bill was my first and only boyfriend'.

They come from different backgrounds; Bill from a working class family in Barrow in Furness, and Win from a middle class family in suburban Wimbledon. Their religious backgrounds vary, too, Bill being sent to Methodist Sunday School and church, whilst Win has only a traditional Grammar School semi-Anglican R.E. background (also experienced by Bill), although her Jewish mother adds a dose of anti-Catholicism, seeing Catholics as the persecutors of her race. What is common to them both is the experience of knowing large parts of the Scriptures, and this becomes a major

TIME TO DELAY NO LONGER A SEARCH FOR FAITH AND LOVE



Bill and Win Evans

Edited by Ruth Evans

theme: how, over time, they come to see the Catholic faith as firmly rooted and expressed in the scriptural text, rather than as an exotic superstructure imposed on it.

As they come to know each other, sharing literary and musical tastes, so Christianity becomes an area of mutual discussion, in a way perhaps difficult to imagine in much of contemporary society. Planning a life together and marrying, they agree that practice of Christian faith must be fundamental to this. Two factors come together here: the mutual exposure to the person of the Lord in scripture, but also Bill's particular experience of a childhood marred by violent parental quarrels and subsequent fear of a marriage without a solid foundation in faith. Advent 1959 is the milestone event; they go to an evening (still, of course, Latin) Mass at St Mary's, Sunderland and are shocked to find the 600-seat building jam-packed: 'it was like the crowd at Roker Park, the local football ground ... I felt throughout,

particularly at the consecration and immediately afterwards, that there was a reverence, a depth and intensity of inward prayer there which I had never experienced before.'

From that first contact, the story moves on; Win is, slightly surprisingly, the first to be instructed and received into the Church, whilst Bill, established in his teaching career, takes longer, feeling the need to examine all the evidence he can for the Church's faith. This takes us back to a rather lost era of Catholic Apologetics: Mauriac, Belloc, Chesterton, Lunn, Knox and, for Christianity in general, C S Lewis.

Here one picks up on the first of two laments. As Bill puts it: 'Sadly, one does not always experience the Mass today in its blinding truth ... There has, perhaps, been less in the way of clear doctrinal instruction from the pulpit, resulting in a loss of devotional fervour ... Devotion springs from doctrine firmly grasped, and internalised.' Secondly, the couple's illuminated understanding of the intimate relationship between the Church and scripture leaves Bill concerned when he perceives that scholars and others seem more willing to deconstruct the biblical text than constructively to receive it, in the way that has been so fruitful for him. Sr Ruth notes: 'This, together with his working class background, gave him sympathy for the plight of the "man in the street" who knows his or her Catholic faith without intellectual self-confidence and feels worried by the scepticism of the academics'.

Myself a child of the 1950s, I enjoyed reading this book, although I would be tempted to read what Sr Ruth calls her Kaddish at the end of the book before starting at the first chapter. And I am left with a question: Bill died in 2017 - can any echo of his distinctive voice and faith be heard above the present clamour of Synodal voices?

Two Heavyweight Gifts

Richard Hawker, Head Sacristan

This month's objects explore a new area: the Cathedral's collection of books. Just a century ago an altar missal and missal stand were presented, but as this is Westminster Cathedral, these are no ordinary objects, but rather, spectacular examples of 19th century rococo.

The missal stand (affectionately termed the Intercontinental Ballistic Missal Stand, due to its vast size and weight) is 17" (43cm) tall and 21" (53cm) wide. The main structure is pierced brass, with detailing in copper gilt, a triumph of 19th century engineering. Details include the figures of the four Evangelists, one at each corner, and an Agnus Dei in a shell at the bottom of the desk. The desk itself is covered in red silk velvet, slightly worn now. It is plausible that it was never intended to be a missal stand, but possibly a display stand for some weighty tome.

The missal itself is a thing of great beauty, both inside and out. It was printed in Mechelen, for the Sacred Congregation for the Propagation of the Faith (*Propaganda Fide*) during the reign of Blessed Pius IX. It is lavishly illustrated throughout, with carpet pages for the propers of major feasts, and a hand-coloured portrait of the Pope as the frontispiece. Much of the work of *Propaganda Fide* was concerned with publishing, particularly catechetical material in all languages. Being concerned primarily with missionary activities, the Jesuits were much involved, and this missal has Mass propers for Jesuit saints bound into the back.

It is, however, the missal's cover that is its crowning glory: bas relief in hallmarked silver. The front is clearly based on the central panels of Van Eyck's Ghent altarpiece. The centre of the image is the Lamb of God standing victorious on the altar of sacrifice, and below a fountain of baptismal regeneration, all surrounded by the Communion of Saints, grouped into apostles, bishops, and other saints, all surrounded by hosts of angels. At the top is God the Father, flanked by Our Lady and St John the Baptist.

The back of the missal gives us another sign of the Jesuit connection. It clearly takes its inspiration from Gaulli's ceiling of the Gesù: the principal Jesuit church in Rome. In the centre, IHS: the Holy Name, surrounded by Jesuit saints busy evangelising the peoples of the world, all in various national costumes; of note is St Francis Xavier in the bottom centre. At the top is Our Lord, holding the Cross, and a cartouche which bears the text from St Luke 12:49 'It is fire I have come to spread over the earth', with rays coming from him to St Ignatius. Also visible on the right-hand side is our own English martyr St Edmund Campion.

How did these come to the Cathedral's collection? For once we have the name of a donor! The *Cathedral Chronicle* article of May 1923 which records the missal's presentation tells us that it was given by Sydney Ernest Kennedy, Esq. (1855-1933) in memory of his wife Marie. Sydney was a collector of European art, and a prominent collector of Chinese porcelain, being a senior partner in the family firm of Sydney Kennedy & Co., one of the largest



This is a three-dimensional Missal cover; the front shows the Adoration of the Lamb, and the back shows the work of Jesuit missions



The decorative metalwork shows that this is not a light piece of work. The missal stand is supported on four feet fashioned as the symbols of the four Evangelists



The Missal itself dates from the 1840s, with illustrations of the period, here showing the beginning of the Roman Canon (Eucharistic Prayer I)

dealers in the foreign railway market and, at his death, he was a senior trustee of the London Stock Exchange, having been elected in 1900. He lived at 146 Gloucester Terrace, Hyde Park and, at his death, at Upper Brooke Street. May they, and all our benefactors rest in peace.

In retrospect: from the *Cathedral Chronicle*

Holy Week at the Cathedral

The solemnities of Holy Week received due recognition in the Press, as did also the music. One aspect of it - since it is a matter of fact, and not of opinion - is perhaps legitimate subject for comment.

When Mendelssohn was in Italy he attended all the Holy Week functions at the Sistine Chapel. This was long before their abolition (which took place in 1870), and the Papal Choir was therefore in full strength and at the height of its fame. In the book which was afterwards published (*Letters from Italy*) he describes the music in detail, so that from this source, as well as from the pages of Adami and Moroni, we get a complete account of what music was sung in Rome during Holy Week. We are also told what items were sung in Plainsong and what in figured music.

A comparison of these accounts with Westminster Cathedral lists of Holy Week music shows that not only is the Cathedral music greater in total bulk, but that in the matter of elaborate settings it shows a greater numerical amount. This is specially noticeable in the Lamentations and Responsories. Where the elaborate Lamentations of Palestrina were sung is not quite clear, as they are not included in extant accounts of the Sistine Chapel music. Neither are the wonderful Passion *Voces Turbarum* of Soriano, which are annually heard here. So that we may justly state that in no church in the world are the musical services of Holy Week given with such completeness or to such elaborate music as at Westminster Cathedral.

Thoughts for Parents

Nowadays a single maid is often considered adequate to the charge of two or three children, whereas the experienced and conscientious guardian realises that it takes at least three people in constant attendance to grapple with the needs of one healthy, average child. Nature provides two of these in the parents, to whom, if they are worthy of the name, the third is but an adjunct, a mere outsider. It is incomprehensible that parents, especially mothers, should voluntarily relinquish their privileges to a hireling, and yield up to strangers the right of controlling, alimentering, and directing the most precious thing in creation, a human life. People who will not lend their cars, who will not part with their strings of pearls, who cling to their homes, and all their earthly possessions, resign their baby's soul to a chance

instructor, as if God had not confided it to their own particular care. There can be no substitute for a mother's training, as there is none for the bodily nourishment she alone can give. It is true that hasty and foolish marriages - perhaps as dangerous a plague to society as their common sequel, divorce - do not provide proper parents in many instances; but such as they are, the parents nevertheless are a child's best friends, his lawful teachers, his appointed mentors. The disabilities of parents disappear with the exercise of parental responsibility. Primitive motherhood is providentially guided in its task, and enlightened motherhood is gradually endowed with the capacity of acquiring and imparting the knowledge necessary for her child's salvation.

The greatest force in education is love, and this is possessed by mothers in a high degree. Love, as the most potent factor in mind development, should be the basis of all education, and therefore the mother, as the most ardent lover, is called upon to bestow on her child the rudiments of what he must learn for his own welfare and the welfare of the community to which he belongs. Child-rearing is character-building, and character means unswerving allegiance to duty. Hence, early acquaintance with duty in the form of habit, is a preliminary to reasoned recognition and acceptance of duty; so that habit, or regular method of life, should be instilled from the very first day.

Parents cannot easily escape from traditional ways, but if they have not thought out their plan of education, and agreed on its salient points before their child's birth, they will not make good parents. Old time parents were unduly harsh, and the tendency today is in the other direction. Over-indulgence is the better fault, but still a fault, and therefore to be avoided. Judicious love can be developed, if she wills, in the mother, the chief educator. Compassion, the surest road to love, is the first sentiment awakened by the cry of a helpless atom, born with sin and foredoomed to suffering. The Catholic mother will not delay to alleviate the worst inheritance of her offspring by getting him baptised as soon as possible; but after the saving waters have released him from the dominion of Satan, she is confronted with the task of eradicating from his nature all the evil propensities transmitted to him by herself and by the other parent. She will probably have found out the worst failings of the latter by this time, and her own, even if she be but of mediocre intelligence, she knows full-well.

from the May 1923 Westminster Cathedral Chronicle

May is for Mary

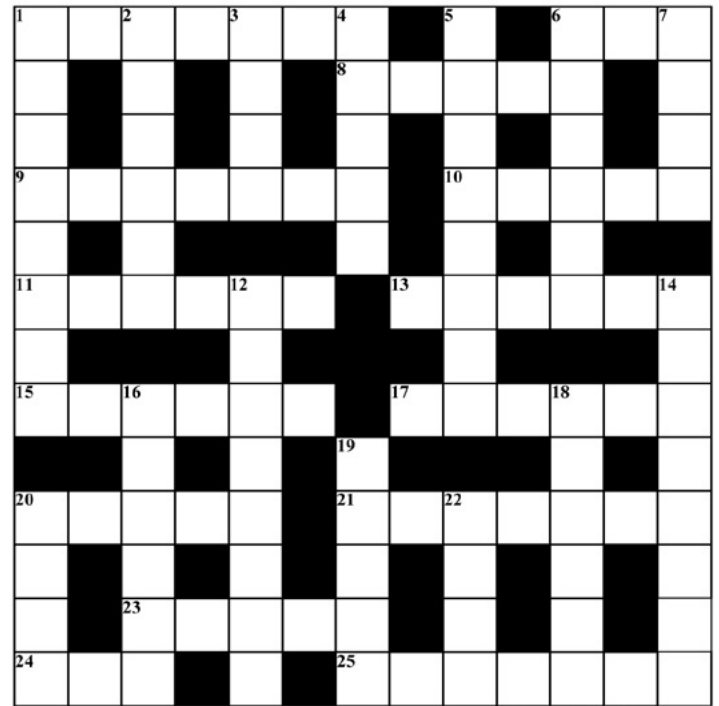
Every tree, every flower is a poem for thee,
 Every landscape is richer when thy shrines grace it;
 Dost thou watch the lamps that burn at thy grottoes?
 Dost thou hark to the chorus that swells through the ages?
 Dost thou hear the canticles that rise from thy children,
 Virgin of virgins and Mother of mothers,
 Royal priestess descended from Abraham and David?
 Chosen from all eternity queen rose of the world?
 Remember, O Mary, despite all thy mildness,
 Thou art terrible like an army in battle array;
 Arise from thy bridal chambers in heaven,
 Chase away the dark clouds that shut out the sun,
 The mists that hover over the rivers and brooks,
 Send a new spring full of shining flowers,
 Spring in the hearts of youths and maidens,
 Spring in the souls of men and women,
 Spring in the darkened minds of the rulers,
 That thy prophecy be not made in vain,
 That this generation, too, will call thee blessed.

.....

Praise for May's Queen

Grace was poured out over thy lips
 When thou cam'st forth like the
 morning rising
 Like the rainbow smiling over the
 clouds.
 The daughters of Sion saw thee
 walking
 And called thee blessed, eternal
 woman
 Whose eyes are pools of mystery
 and mercy,
 Whose mouth only utters words of wisdom,
 Whose mother hands spread only blessing.
 Blessed is thy womb that bore God's Son,
 Who came leaping from the hills of heaven,
 Fleet like a young roe to kiss thy brow
 And call thee mother, and winter ceased on the earth;
 Forever the Spirit's bride and the Father's
 Beloved daughter unlike all others,
 God's turtledove, God's white swan,
 Woman clothed with the sun and the moon at thy feet,
 And a crown of twelve stars upon thy head
 Sparkling like gold and the hue of the crocus.

Both anonymous, from The Christian Family and Our Missions, May 1950.



Alan Frost May 2023 - No. 110

Clues Across

- 1 Evening prayer, set to music by Monteverdi in 1610 (7)
- 6 & 19 Down: French white wine (3,5)
- 8 Famous Baroque Fountain in Rome (5)
- 9 English Saint giving name to Order he founded, long before association with Sullivan! (7)
- 10 Bd ----- dos Santos, eldest of the Fatima seers who died in old age, not childhood (5)
- 11 Biblical 'mighty hunter' and something of an Enigma for Elgar! (6)
- 13 Place of short-term accommodation (6)
- 15 Five provided with two fishes in the 'Feeding of the 5,000' (6)
- 17 Where the priest clothes for Mass [sic] (6)
- 20 German philosopher whose system of dialectical reasoning influenced Karl Marx (5)
- 21 Party of sole Welsh PM, Lloyd George (7)
- 23 Gain knowledge or remember lines for play (5)
- 24 Dominicans initially doing short surgical work? (3)
- 25 Long black robe worn by clergy (7)

Clues Down

- 1 Old keyboard for chaste young woman? (8)
- 2 Hebrew greeting of peace (6)
- 3 & 20 Down: 'Behold the man', Pilate's presentation of Christ to the crowd (4,4)
- 4 Numerical information in a palindrome! (5)
- 5 Praise for how steak preferred? (4,4)
- 6 'Christus -----, Christus regnat, Christus imperat' (6)
- 7 Child's grandmother or Zola novel (4)
- 12 On the next page (8)
- 14 One of ten professional singers in the Cathedral Choir (3,5)
- 16 Heavenly beings, some our guardians (6)
- 18 'Sindone Di -----', or 'The Turin Shroud' (6)
- 19 See 6 Across (5)
- 20 See 3 Down
- 22 Type of adult singer (4)

ANSWERS

Across: 1 Vespers 6 Vin 8 Trevi 9 Gilbert 10 Lucia 11 Nimrod 13 Hostel 15 Leaves 17 Vestry 20 Hegel 21 Liberal 23 Learn 24 Ops 25 Cassock
 Down: 1 Virginal 2 Shalom 3 Ecce 4 Stats 5 Well Done 6 Vincit 7 Nana 12 Overleaf 14 Lay Clerk 16 Angels 18 Torino 19 Blanc 20 Homo 22 Bass

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

Tales of the English Martyrs

Daughter of the Duke of Clarence, grand-daughter of the Earl of Warwick, Margaret knew only sorrow from her birth. King Henry VIII, who revered her for her holiness, created her Countess of Salisbury. But the opposition of Margaret's son, the exiled Cardinal Pole, to Catherine's divorce embittered the king and to make Pole 'eat his heart', as Cromwell said, Margaret's eldest son, Lord Montagu, and her little grandson, the only hope of the family, were executed. Margaret herself was arrested and, after three years' confinement, condemned for treason, a tunic embroidered with the Five Wounds being proof thereof and at the age of 70 the last of the Plantagenets won her crown on Tower Hill, 28 May 1541

Blessed Margaret Pole



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The Month of May

The Holy Father's Prayer Intention: For Church movements and groups:

We pray that Church movements and groups may rediscover their mission of evangelization each day, placing their own charisms at the service of needs in the world.

Monday 1 May (Bank Holiday) Ps Week 4

St Joseph the Worker

* Human Work

Reduced timetable

10.30am Mass in St Joseph's Chapel

Tuesday 2 May

St Athanasius, Bishop & Doctor

5.30pm Chapter Mass

Wednesday 3 May

Ss PHILIP and JAMES, Apostles

Triduum of Prayer for King Charles III begins

1.15pm Lunchtime Concert – Peter Stevens (Westminster Cathedral)

Thursday 4 May

THE ENGLISH MARTYRS

Friday 5 May

Easter feria

Friday abstinence

5.30pm Mass for the Intentions of the King

Saturday 6 May

Easter feria, Coronation Day

No 8, 10.30am or 12.30pm Masses or 11.30 am Confessions; afternoon Confessions, Vespers, Vigil Mass as usual

9am Mass

4pm Monthly Low Mass (Blessed Sacrament Chapel)

Sunday 7 May

Ps Week 1

5th SUNDAY OF EASTER

12pm Solemn Mass (Full Choir)

Mozart – Coronation Mass

M. Martin – Vidi aquam

Organ: Widor – Marche Pontificale (Symphonie I)

4pm Solemn Vespers and Benediction

Bevan – Magnificat sexti toni

Philips – Ecce vicit Leo

Organ: Reger – Te Deum

4.30pm Deaf Service Mass in Cathedral Hall

Monday 8 May (Bank Holiday)

Reduced timetable

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.

For full opening and closure times of the Cathedral and for confession and service times during Holy Week and the Easter Octave, please see flyers available from the Cathedral or consult the Cathedral diary on the website.

* Live streamed via the Cathedral website

Tuesday 9 May

Easter feria

* Day of Prayer for the Victims and Survivors of Sexual Abuse

Wednesday 10 May

Easter feria

(St John of Avila, Priest & Doctor)

1.15pm Lunchtime Concert – Alexander Pott (Magdalen College, Oxford)

Thursday 11 May

Easter feria

Friday 12 May

Easter feria

Friday abstinence

(Ss Nereus and Achilleus, Martyrs; St Pancras, Martyr)

Saturday 13 May

Our Lady of Fatima

10.30am Choir School First Holy Communion Mass

2.30pm Matrimony Mass (Cardinal Nichols)

6pm Victoria Choir sings at Mass

Sunday 14 May

Ps Week 2

6th SUNDAY OF EASTER

12pm Solemn Mass (Full Choir)

Victoria – Missa Surge orioera

Guerrero – Hoc est praeceptum meum

Guerrero – Vos amici mei estis

Organ: Schmidt – Prelude and Fugue in D "Hallelujah"

4pm Solemn Vespers and Benediction

Anerio – Magnificat quinti toni

Victoria – Laudate Dominum

Organ: Messiaen – Joie et clarté des corps glorieux

Monday 15 May

Easter feria

Tuesday 16 May

Easter feria

5.30pm Southwark Cathedral Choir joins with the Cathedral Choir at Mass

Wednesday 17 May

Easter Feria

1.15pm Lunchtime Concert – Jeremy Lloyd (Rochester Cathedral)

5.30pm Vigil Mass of the Ascension of the Lord (fulfils obligation)

Thursday 18 May

THE ASCENSION OF THE LORD

(Holy Day of Obligation)

Masses at the usual times

5pm Solemn Second Vespers

5.30pm Solemn Mass

Victoria – Missa Ascendens Christus

Victoria – Ascendens Christus in altum

Victoria – Ascendit Deus

Organ: Messiaen – Transports de joie

Friday 19 May

Easter feria

Friday abstinence

Saturday 20 May

Easter Feria

(St Bernadine of Siena)

2.30pm Parish First Holy Communion Mass

6pm Mass for New Catholics (Cardinal Nichols)

Sunday 21 May

Ps Week 3

7th SUNDAY OF EASTER

* World Communications Day

12pm Solemn Mass (Men's Voices)

Monteverdi – Missa Ave Domine Iesu
Christe

Vaughan Williams – O clap your hands

M. Martin – Vidi aquam

Organ: Langlais – Fête

4pm Solemn Vespers and Benediction

Bevan – Magnificat octavi toni

Stanford – Caelos ascendit hodie

Organ: Franck – Choral No. 1 in E major
Anniversary of the Installation of Cardinal
Vincent Nichols 11th Archbishop of
Westminster (2009)

Monday 22 May

Easter feria

(St Rita of Cascia)

Tuesday 23 May

Easter feria

Wednesday 24 May

Easter feria

1.15pm Lunchtime Concert – Richard
Pinel (St Mary's, Bourne Street)

Thursday 25 May

St Bede the Venerable, Priest & Doctor

Friday 26 May

Friday abstinence

St Philip Neri, Priest

Saturday 27 May

ST AUGUSTINE OF CANTERBURY,
Bishop

6pm Vigil Mass of Pentecost with Parish
Confirmations (Cardinal Nichols);
Westminster Schools' Singing Programme
Choir sings

Sunday 28 May

PENTECOST SUNDAY

12pm Solemn Mass (Men's Voices)

Palestrina – Missa Veni creator Spiritus

Byrd – Confirma hoc Deus

Organ: Messiaen – Sortie: Le vent de l'Esprit
(Messe de la Pentecôte)

4pm Solemn Vespers and Benediction

Bevan – Magnificat primi toni

Palestrina – Dum complerentur dies

Pentecostes

Organ: Tournemire – Fantaisie Paraphrase
(L'Orgue Mystique XXVII)

Monday 29 May

The Blessed Virgin Mary, Mother of the
Church

Ps Week 4, Ordinary Time Week 8

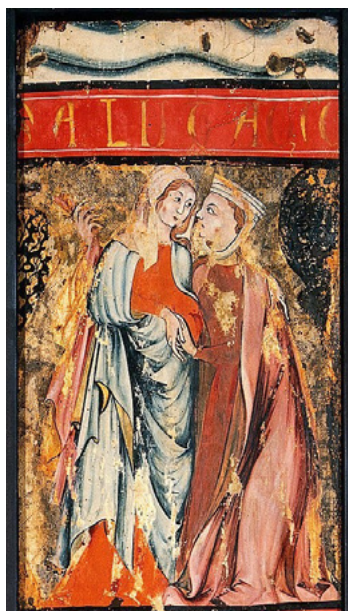
Tuesday 30 May

Feria

Wednesday 31 May

THE VISITATION OF THE BLESSED
VIRGIN MARY

1.15pm Lunchtime Concert – David Grealy
(Leeds Cathedral)



The Visitation

© Wellcome Images

Holy Week Livestream Report

Livestreaming by Jan, John-James and
Christian

Subscribers 4,150 (+291 subscribers
gained during Holy Week and
Triduum)

Top Locations of Viewers: United
Kingdom, United States, Canada and
Australia

Palm Sunday of the Passion of the Lord

Views: 5,798 (+4,846 since the video
was published)

Peak number of viewers: 208

Average number of viewers: 165

Chrism Mass

Views: 3,927 (+2,545)

Peak number of viewers: 255

Average number of viewers: 193

Mass of the Lord's Supper

Views: 3,341 (+1,984)

Peak number of viewers: 284

Average number of viewers: 219

The Celebration of the Passion of the Lord

Views: 2,906 (+1,321)

Peak number of viewers: 405

Average number of viewers: 357

The Easter Vigil in the Holy Night

Views: 4,911 (+2,545)

Peak number of viewers: 366

Average number of viewers: 299

Easter Sunday of the Resurrection

Views: 2,719 (+1,344)

Peak number of viewers: 272

Average number of viewers: 220

Key to the Diary: Saints' days and holy days written in **BOLD CAPITAL LETTERS** denote Sundays and Solemnities, **CAPITAL LETTERS** denote Feasts, and those not in capitals denote Memorials, whether optional or otherwise. Memorials in brackets are not celebrated liturgically.

What Happens and When

Catholic Grandparents' Association

Hinsley Room,

Second Sundays 12-3.30pm

Charismatic Prayer Group

Cathedral Hall,

Fridays 6.30-9pm

Divine Mercy Prayer Group

St Patrick's Chapel,

Sundays 1.30-2.30pm

Filipino Club

Hinsley Room,

First Sundays 1-5pm

Guild of the Blessed Sacrament

Blessed Sacrament Chapel, Mondays
6.15pm

Guild of St Anthony Lady Chapel,

Tuesdays 6.15pm

Interfaith Group Hinsley Room,

Third Wednesdays 2-3.30pm

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

CATHEDRAL HISTORY – A PICTORIAL RECORD

The Papal Envoy Celebrates a Pontifical High Mass of Thanksgiving for the Coronation of King George V and Queen Mary

Paul Tobin

We have become accustomed to the sight of both flag poles outside the Cathedral flying the Papal and Union Jack flags respectively throughout the year but at the time of this particular Coronation it was considered to be newsworthy in the account of this event in *The Tablet*.

Three days after the Coronation, on Sunday 25 June 1911, a special Mass of Thanksgiving was celebrated by the Envoy Extraordinary to the Court of St James, Mgr Granite di Belmonte (1851-1948) who arrived with his suite (see image) in two horse drawn royal carriages. He was attended by Mgr Eugenio Pacelli, seated front left, who was to become Pope Pius XII in 1939. They were met at the West Doors of the Cathedral by the Canons and the College of Chaplains and proceeded to the Blessed Sacrament Chapel, having changed into *Cappa Magna* on arrival. As Papal Envoy, Archbishop di Belmonte was able to pontificate at the throne, which probably explains the arrival of Archbishop Bourne (who was to be created Cardinal later that year, along with Archbishop di Belmonte) only after the Papal Envoy's procession was leaving the Cathedral. Archbishop Bourne intoned the *Te Deum*, gave Pontifical Benediction and sang the Prayer for the King after the Choir, under the direction of Dr Richard Terry, had sung the traditional *Domine Salvum Fac Regem nostrum* by Silas.

Many ambassadors and notable dignitaries attended this Mass, including the Duke of Norfolk, accompanied by the Duchess. He, as Earl Marshal, was responsible for arranging the Coronation of Their Majesties. Archbishop di Belmonte was so



delighted with the standard of ceremonial at the Cathedral that he was reported to have said that it was like pontificating in Rome! For the record, the Mass setting was the familiar *Missa Brevis* by Palestrina with the Offertory motet *Veritas mea* by Foggia. The *Te Deum* was sung to a setting by Victoria and for Benediction the settings were *O Salutaris* by Elgar and *Tantum ergo* by Pitoni.

Sources:

The Tablet 1 July 1911 *Westminster Cathedral Chronicle* August 1911

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Good News; Bad News

David OMalley

I used to travel home often when my mother was alone and not very well. On waking up I would give her tea and toast and put the paper by her chair. She was generally cheerful and we would chat. But later, when she had read the paper, she became anxious and angry. She told me about all the disasters, corruption, incompetence and cheating in the stories she read. It always cast a cloud over her day and left her restless and fearful. It wasn't good for her at all to read the newspaper. That's because research shows that only one in 17 stories in newspapers are positive, good news. The relentless diet of bad news in the newspapers, repeated all day on radio and TV, erodes away the natural optimism of the human spirit and take us away from living the Gospel.

All that was years ago. Now we have smartphones that allow our thumbs to take us into 'doom scrolling' activity, sliding from one disaster to another, sometimes for hours. There are 5.1 billion smartphone users in the world and a 2019 report suggested that many people are on their phone for up to six hours a day. This dark and negative alley is absorbing a lot of our thinking time. Many of the scrollers or 'doom surfers' are young and their view of the world is shaped by this negative output. Allowing someone else to describe your world is like losing control of a car, you can lose all sense of direction and of reality. When we scroll, we become hyper-focused on threat and danger, we are constantly on high alert and likely to become chronically anxious. We are likely to become overly suspicious of others, fearful of the future and become less confident about key relationships. In Salesian terms, we could lose our souls: that spark, that sense of self which connects umbilically to the mystery of God.

Each time we scroll through sad and negative stories, drawn on by curiosity and perhaps by a dark pleasure in imagining disaster and deception we join Alice as she tumbles down the rabbit hole.



Alice started to her feet, for it flashed across her mind that she had never before seen a rabbit with either a waistcoat-pocket, or a watch to take out of it, and burning with curiosity, she ran across the field after it, and fortunately was just in time to see it pop down a large rabbit-hole under the hedge. In another moment down went Alice after it, never once considering how in the world she was to get out again. The rabbit-hole went straight on like a tunnel for some way, and then dipped suddenly down, so suddenly that Alice had not a moment to think about stopping herself before she found herself falling down a very deep well.

This image captures the connection between an innocent curiosity that draws a scroller into an ever faster slide into darkness. A recent study found that 16.5% of people were at serious risk of major health problems through their scrolling which became a vicious spiral, drawing people deeper into the rabbit hole. The study found that such people were absorbed in news content, preoccupied with negative thoughts, attempting to reduce anxiety by consuming more news, finding it difficult to avoid the news and having news consumption interfere in their daily life. Perhaps this is the reason why many people lost confidence in vaccines and why millions believe in QAnon conspiracy theories. The deeper we fall down the rabbit hole, the more gullible we become. The result is that someone else is directing our thinking, pointing us to a world view that may be quite distorted.

For Christians, scrolling should take place in a world view where difficulties happen, disasters fall upon us and people let us down, yet we believe that God knows the plans he has for us, plans for peace and not disaster (Jeremiah 29:11) St Paul suggests an antidote to doom surfing when he writes: 'Finally, brothers, let your minds be filled with everything that is true, everything that is honourable, everything that is upright and pure, everything that we love and admire -- with whatever is good and praiseworthy' (Phil 4:8). This can dispel anxiety and foreboding, because it attempts to re-frame the world view of the Christian around what is working, going well and hopeful. Focusing in this way provides energy, faith and resilience to address the things that are wrong with our world. Focusing only on what is going wrong eventually undermines faith and hope in the future and makes it less likely that we can reshape things like climate change or improve mental health. We need buoyant hopeful and realistic people who see more than the 95% of bad news on line and in the papers. Don Bosco, like many educators, wanted young people to focus on what is good. He also said that the better is the enemy of the good and wanted people to praise goodness wherever it appeared. Living thankfully, counting one's blessings, is a way to spiritual and mental health that we ignore at our peril.

Why is May the month of Mary?

Tiffany Quaino

As we come away from Lent and Easter, we start to think about Mary and a special month in our church. In the 19th century, May was officially recognised as the month for the Blessed Virgin Mary, the Mother of Jesus. She is without sin and gave birth to Jesus, who is the perfect gift who has come down to us all. This month is all about how we remember Mary's dignity.

In the month of May, we celebrate a special service to crown our holy Mother, Mary, and we pray the Holy Rosary throughout the whole month. We focus on her because the benefits of God's mercy come down to us in great abundance through her prayer. We dedicate this month to honour Mary our mother and to seek the intercession of Mary, who is also the Mother of the whole Church. During this time Christians in church offer their heart to Mary in prayer. We think about how Mary is always by our side and she helps us to believe and trust, just as she believed and trusted in God. We think about why May being in the Springtime when our statues of Mary can be crowned with flowers. We may have a statue of the Coronation or sometimes a picture created by an artist. These help us reflect on how Mary loves all of us because she is our blessed mother.

In May, there are other ways to honour her apart from the Coronation ceremony and praying with the Rosary. We can make a special consecration of ourselves to her, or wear the miraculous medal as a daily reminder. In our homes we could move the statue or picture of the Blessed Virgin to a new place of more prominence to make a special altar for her, with a lot of flowers, plants and candles. We can use this altar to always ask Mary to pray for us. To celebrate and praise her during the month of Mary, some countries do a Coronation ceremony with a procession of everyone when special prayers are said and lots of songs are sung. We do this to thank God for giving us such a good mother.

In the Cathedral, the special May Services include Year 3's First Holy Communion Mass. My sister Lucienne will be making her First Holy Communion along with all her peers. Before you make your First Communion it is mandatory that you have to make your first confession, to be ready to receive Jesus. The Year 3 Class will take a number of classes in preparation for their special moment. It will be very memorable and my family and I are so proud of her.

It is often good to pray to Mary quietly and reverently, either alone or collectively. We use this time to thank her for all that she has done for us and for people all around the world.



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