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Oremus

Westminster Cathedral Magazine

St Lawrence identified the Faithful as the Church's treasure and was martyred on a gridiron for so doing

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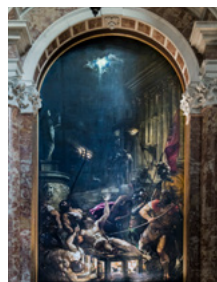
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The front cover image is Titian's depiction of the martyrdom of the Roman Deacon St Lawrence, found in the Jesuit church in Venice. Titian shows this as happening at night, to emphasise the light of burning flares and the flames beneath the gridiron on which the martyr is placed. At the top of the painting, however, the light of heaven breaks through the dark sky and St Lawrence looks up to this.



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Swapping the Cathedral for the Abbey

Carolyn Craig, Organ Scholar



When I first told friends in the US that I was moving to London to become Organ Scholar at Westminster Cathedral, I was met with all sorts of statements and questions, such as ‘That’s a very loud organ’, ‘That’s an incredible choir’, ‘Have they had women organ scholars before?’ and ‘Do they still elongate the punctum before a quilisma?’—this last question left my American Episcopalian self wondering what parallel universe I was about to enter.

Having never worked in the Catholic Church, I was immersed in the world of plainchant, which I could hardly read when I arrived, and Renaissance polyphony. I could not have wished for a better plainchant coach than Peter Stevens, Assistant Master of Music here. It has been an absolute joy coming to grips with these genres, which are so well understood and rendered in Westminster Cathedral in particular.

The choir is indeed incredible. In addition to being an authority on the interpretation of plainchant and polyphony, the choir brings individuality and character to all of the works they sing. Simon Johnson has immense respect for the choir’s unique sound, and he continues to hone this identity as he leads the choir into the future. It is amazing to watch him work and to be part of his team. As a conductor, I have had the slightly intimidating task of working with the lay clerks—shaping chant, with which I was still becoming familiar, with very good musicians, some of whom have been singing here longer than I have been alive. We met each other with deference and struck a great balance in how we learned from one another, for which I thank them. It has also been

wonderful to work with the boy probationers, who started this journey with me at the beginning of this past academic year. I will miss their love of singing, their enthusiasm for the choir, and their unpredictability.

As a woman, it was a leap of faith to come and be part of this community. They have had a woman organ scholar before, Iris Schollhorn, 1992-1993. However, a woman hadn’t held the post in 30 years, and my music department, choir, and clergy colleagues are all male. As I nervously attended my first Clergy House Sunday lunch in September, I could not have imagined the community of welcome, love, and laughter I would find in Clergy House. When my parents came to visit at Christmas, they asked me how I was ever going to leave.

My community here extends beyond Clergy House and the choir. The volunteers and parishioners here have shared their love of God, of this place, of its history, and of its people. Although I am moving on, this love will remain in my heart. I am thankful and proud to be part of this place. Now I am moving down the road to be the Organ Scholar at Westminster Abbey, and look forward to visiting the Cathedral when I can.



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Fr John writes



Dear Readers of *Oremus*

I write as the Cathedral prepares for the liturgical onslaught which the last week of June brings. In this edition you will see images of those who have recently passed milestones in the sacramental life, although the priestly ordinations are just a few days too late for inclusion. I hope that Fr Francis Thomas, our former Intern, will write

for us in September as he looks back on his own journey to priesthood, now completed.

Fr Gerard Skinner of Notting Hill parish makes two appearances in this edition. The cause for the canonisation of the Cathedral's former Fifth Sacristan, John Bradburne, proceeds apace and Fr Gerard describes how the Head Sacristan, Cardinal Godfrey and Mgr Worlock all sought in their different ways to relate to John; not, one realises, always a straightforward mission. Meanwhile I have gratefully added to my shelves Fr Gerard's new book, detailing the lives and martyrdom of the 159 priests collectively referred to as the Douai Martyrs; my review of it is on page 17.

I also include, rather unusually for *Oremus*, an external film review, simply because the *Jesus Revolution* sounds highly entertaining, at least for those of us who can remember the word 'hippy', with all its connotations of guitars, sandals and (such terrible) unkempt long hair. Disconcerted small-town American Protestantism meeting radical Jesus people may not be our natural area of interest, but the film also raises a perennial question: What happens when slightly tired religious orthodoxy encounters a rising and questioning younger generation?

A few years ago a friend reported to me on a local initiative in which fathers were encouraged to take their daughters into work with them as an incentive for the girls to look for a job. 'They've got it the wrong way round', he said, 'the girls will look for work in any case. It's the boys who need the encouragement.' Something of this view seems to have been held by the *Cathedral Chronicle* a hundred years ago; I reproduce its rather scathing comments on the bringing up of young men, which are entitled 'Our Baby Boys'.

Bishop John Sherrington has kindly allowed me to publish his submission on The Dignity of Life to the Parliamentary Select Committee (a second part of it follows next month). Hardly had it been sent to *Oremus*' designer, than news came of Canada relaxing more of its few remaining safeguards against imposed assisted dying. And they say that there isn't a slippery slope!

On that note, I wish you all a refreshing and life-enhancing summer break, rejoicing in God's goodness to us.

Fr John Scott

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Understanding our Human Dignity

Bishop John Sherrington, on behalf of the Catholic Bishops' Conference of England and Wales, has submitted written evidence to the Parliamentary Health and Social Care Select Committee Inquiry into Assisted Dying/ Assisted Suicide. In this first part of his submission he considers basic matters of principle. In the second part, to follow in the September Oremus, he looks at how assisted suicide/euthanasia could affect us and how it has worked and widened in other jurisdictions.

1.1 The Catholic Bishops' Conference of England and Wales has made this submission because of its concern for the good of every person in society, the protection of this good in law, and the spiritual and pastoral care of the sick and dying. The Catholic Church also provides many care homes for the elderly, hospices and spiritual and pastoral care in hospitals. The outcome of this Inquiry could affect these institutions as well as individuals. Additionally, it will raise serious questions of conscience for healthcare professionals.

1.2 The submission of the Catholic Church to this Inquiry illustrates that our opposition to any legislative change in this area is a matter of human reason, as well as religious faith. The purpose of the submission to your Select Committee is twofold: to underline our principled opposition to the introduction of any form of legislation which will liberalise the law with regard to assisted suicide/euthanasia and, secondly, to highlight a number of concerns around some of the more pragmatic issues which your Inquiry raises.

The Catholic Church stands opposed to the legalisation of assisted suicide/euthanasia

2.1 Catholic teaching stands opposed to the legalisation of assisted suicide/euthanasia on the principle that life is a gift to be cherished and cared for at all stages until the time of natural death. The Catholic Church teaches that it is morally wrong to intentionally take the life of another person, including at their request. Human life is the primary common good of society; it is a sacred and inviolable gift. This is something that we hold to be knowable by right reason as well as by faith. It follows that assisted suicide is a crime against human life, involving the rejection of the inherent value of human life by all parties involved. We will continue to stand opposed to any legislation to liberalise the law in this area.

Clarity of Language

3.1 Clarity of language is central to any effective public debate on an important moral issue. The language in which this Inquiry has been framed is of serious concern. It is crucial, therefore, that the Committee recognises that the use of the term 'assisted dying' is euphemistic, seemingly designed to evade the reality that prescribing lethal drugs to terminally ill patients is assistance in the suicide of a person. Those in support of assisted suicide often attempt to reframe the proposal as compassionate assistance in a painful dying process, yet this obscures the grim reality that physician assisted suicide always intends the deliberate death of a patient.

The fallacy of autonomy, compassion and 'dignity in dying'

4.1 Arguments in support of legalising assisted suicide/euthanasia centre on the autonomy and freedom of the individual to take responsibility for his or her own choices. The focus on radical autonomy is flawed. Human beings are both relational and individual. Assisted suicide/euthanasia can never be an isolated, autonomous act but is always deeply relational. It implicates many people beyond the dying person such as family, friends, and healthcare professionals. Assisted suicide/euthanasia also has grave consequences for the fabric of society. The common good of the fabric of society is eroded when relationships are reduced to merely reductive or transactional approaches to the quality of life, dependency, and human relationships.

4.2 The language of compassion plays an important role in this debate though its true meaning, to suffer with another person, is often obscured. Appeals for assisted suicide/euthanasia are often based on a false and misleading view of 'compassion', one that fails to adequately address the reality of suffering, which is part of being human. Such advocacy effectively recommends death as a solution to certain types of suffering which allegedly render life no longer worth living. Assisted suicide/euthanasia premised on 'compassion' holds that it is better to die than to find other ways of alleviating suffering. The Catholic Church consistently teaches that 'human compassion consists not in causing death, but in embracing the sick, in supporting them in their difficulties, in offering them affection, attention, and the means to alleviate suffering.' Such care is demonstrated by serving the pastoral and spiritual needs of a person in nursing homes, hospices and through chaplaincy work in hospitals.

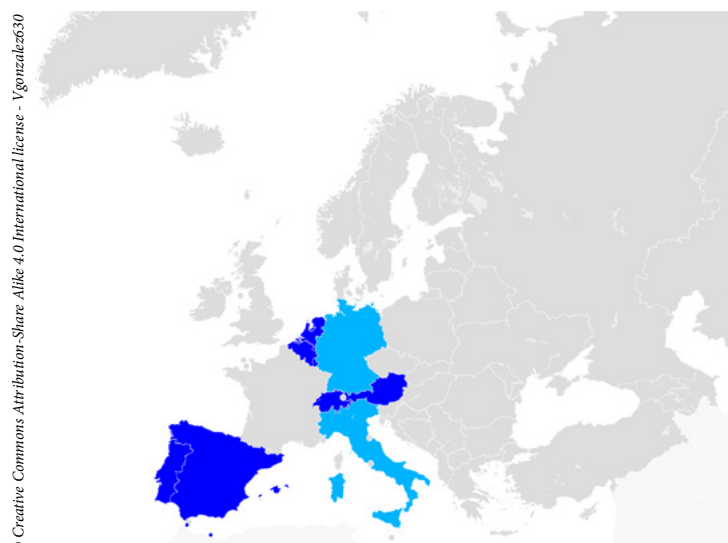
4.3 Linked to this request for so-called 'compassion' at the end of life is the call for a 'dignified death' or 'dignity in dying'. Respecting the dignity of people who are dying must involve respecting their lives, for without life there is no dignity. Being present with, and care of, the person until their natural death is the only way such dignity can be upheld. Other understandings make judgements about the value of human life based on qualities or criteria such as the possession or lack of particular psychological or physical functions, or sometimes simply by the presence of psychological discomfort. This utilitarian anthropological perspective, sees a life whose quality seems poor, as not deserving to continue. Human life is thus no longer recognised as of value in itself.

Threats to the therapeutic relationship

5.1 Assisted suicide/euthanasia also has grave implications for the therapeutic relationship between patients and healthcare professionals. It would introduce and institutionalise the intentional killing of a patient as a part of medical treatment. This is a negation of the vocation or profession of healthcare workers who share a common calling to care for human life until its natural end. This ethic is expressed in the maxim *primum non nocere* or, 'first do no harm.' A healthy and fruitful relationship of care between physician and patient is grounded in trust that the physician knows and cares about the patient's particular situation. The legalisation of assisted suicide would damage the sometimes-fragile trust that exists between physicians and patients by communicating that doctors may be more invested in the death of a patient rather than in their continued care in times of suffering.

5.2 The deleterious impact of assisted suicide/euthanasia on trust between physicians and patients can be further amplified by the difficulty in accurately predicting the outcome of a terminal illness, specifically the amount of time one will live with such a diagnosis. For example, research from the Marie Curie Palliative Care Research Department at University College London in 2016 found the accuracy of prognoses for terminal illness can range from 78% to a mere 23%. Such difficulties can further increase the distance and lack of trust between physician and patient, particularly if a prematurely negative prognosis affects the availability of the physician for the full care of the patient and if the patient considers their remaining life to be futile and best ended by an assisted suicide/euthanasia. It is further worth noting that no doctors' groups in the UK support changing the law, including the British Medical Association, the Royal College of General Practitioners, the Royal College of Physicians, the British Geriatric Society, and the Association for Palliative Medicine.

To be continued.



Assisted suicide in Europe as of February 2021

Dark blue: Assisted suicide legal

Light blue: Legalized by court ruling, but not legislated or regulated

Grey: Legality not certain

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A Saint in the Sacristy?

Fr Gerard Skinner

John Bradburne is one whose cause for canonization is progressing quickly. Born in Cumbria in 1921, a soldier in India, Malaya and Burma during the Second World War, a poet, a convert to Catholicism and a pilgrim, he spent the final decade of his life ministering both physically and spiritually in a leper camp in Zimbabwe, refusing to leave despite the increasing violence that surrounded the Zimbabwean struggle for independence, violence that would claim his life in 1979. In this extract from his latest book, Fr Gerard explores the years that Bradburne worked at the Cathedral and for the Archbishop of Westminster.

In late October 1956, Bradburne asked for a job in the Burns & Oates bookshop across the road from Westminster Cathedral. With Christmas approaching, the shop's manager was looking for extra hands for the seasonal surge in business and gladly took Bradburne on. He offered his services to the Cathedral Choir too, which were politely declined, but, in the New Year, he was more successful in obtaining the position of fifth sacristan. While the work was congenial to him, he was less than perfect in ensuring that cruets, books and vestments were always in the right place at the right time. All the same, the head sacristan of the time spoke of Bradburne as: 'One of the most lovable men I ever knew ... a most conscientious worker'. In the Cathedral the newly appointed archbishop, William Godfrey, also seems to have noticed John and would spend time with him, amiably chatting as the sacristan went about his duties and the archbishop paused between his long periods of prayer.

In his spare time Bradburne still wandered the streets playing his recorder. If he was given any money by passers-by, he would give it to beggars or put it in the St Vincent de Paul collection box. On one occasion he was seen by a Cathedral parishioner playing his recorder outside St Paul's Cathedral. The parishioner mentioned this to the Cathedral Administrator who quickly took Bradburne to task for bringing Westminster's reputation into disrepute by begging outside the Anglican cathedral. Bradburne explained that he wasn't begging but simply playing Marian hymns, giving any proceeds to the poor.

By the summer of 1957, Archbishop Godfrey invited Bradburne to become the caretaker of his country house at Hare Street, a Hertfordshire village some 40 miles from London. This residence had been left to the Archbishops of Westminster by the Benson family, having been owned by Robert Hugh Benson, a renowned convert, priest and writer who was also the son of an Archbishop of Canterbury. The setting must, at first, have seemed ideal to Bradburne. Whilst at the Cathedral he had lived in either miniscule lodgings or shared rooms in a small flat; Hare Street House and its garden gave John much more space, not least because, for the most part, he was the solitary resident, the archbishop and his staff usually being resident in Westminster. 'It is heaven to be alone with God,' he wrote, 'Heaven albeit with a heavy cross – that of being alone all with

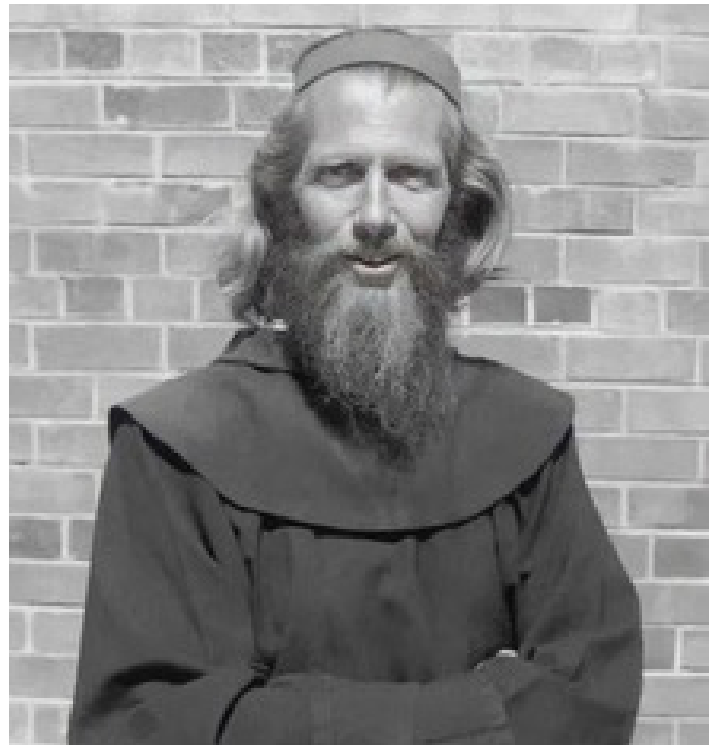


oneself'. He continued to live as frugally as he always had, the account set up in his name revealing an unrelieved diet of baked beans, bread and margarine, and his writing of poetry burgeoned.

When Archbishop Godfrey was staying at Hare Street, John would often serve his Mass and seek him out for conversation, seeing the archbishop as a holy man 'always up the mountain with God'. Relations with the archbishop's secretary, Mgr Derek Worlock (the future Archbishop of Liverpool), were not as cordial, the characters of the two men being so vastly different, yet the Monsignor did much to make sure that Bradburne was as comfortable as possible in his role as caretaker. When the archbishop was not in residence, Bradburne would make his way to Buntingford, two miles away, for the early morning Mass before returning to work for the morning. He would sometimes lock himself away for a week at a time for prayer and meditation. At other times he would practice on the harmonium in the house's chapel, where Robert Hugh Benson was buried or spend time reading Benson's novels.

Indeed, he became so immersed in the novels of Benson and felt himself so imbued by his spirit that he became very protective of the house as it had been left by Benson: alterations were not welcomed. This quickly led to altercations between John and Mgr Worlock's architect, George Mathers (who designed churches in St Albans South in 1962, Hatfield in 1970 and South Harrow in 2002). With Archbishop Godfrey being created a Cardinal and approving a wholesale restoration of the house, Mgr Worlock came to inspect ongoing work up to three times a month, increasing tensions between caretaker and the Cardinal's secretary. On the whole, when they met, Bradburne was civil to Worlock, but in letters he could be blisteringly brusque. Ultimately he could bear what he saw as the destruction of the house no longer and, on 21 October 1961, he took leave of his employment, quietly leaving Hare Street just after Cardinal Godfrey had arrived, being sure that the Blessed Sacrament in the Chapel was not left unguarded. In August of the following year, Bradburne travelled to Southern Rhodesia, as it was then called. He was, finally, edging towards the leper colony where he would fully realise his God-given vocation in life and in whose defence he would ultimately be killed.

Fr Gerard Skinner is the author of John Bradburne – Soldier, Poet, Pilgrim published by the Catholic Truth Society.



Julians go Gregorian

Bishop Kenneth Nowakowski, Bishop of the Ukrainian Greek Catholic Eparchy of the Holy Family in London announced recently that the Church will be moving from the Julian to the Gregorian calendar. This means that in future it will celebrate feast days such as Christmas and the Annunciation at the same time as Western Churches.

Earlier this year, the head of the Church, Major Archbishop Sviatoslav Shevchuk, announced the decision in Ukraine. On 6 February, he said that the move followed 'numerous requests of the faithful and ... prior consultations with the clergy and monastics of our Church about the urgent need to reform the liturgical calendar'. At that time Bishop Nowakowski said that over the next few months clergy and parish councils of the eparchy would be consulting together to determine the course of direction of the Church here.

On Friday, Bishop Nowakovski, issued a decree saying: 'In caring for the spiritual development of the faithful in our Eparchy and in order to deepen unity with the Ukrainian Greek Catholic Church in Ukraine, which announced the transition of the Liturgical Calendar to the New Style from the 1st September 2023, as well as in conformity with our church communities in the Diaspora and after listening to the opinions of the clergy and laity of our Eparchy, the Ukrainian Catholic Eparchy of the Holy Family in London will adopt the Gregorian calendar from 1 September. I instruct the clergy to inform and properly prepare the faithful for this important event in the life of our Eparchy.'

'I did this for the glory of God and the good of the people of God entrusted to my pastoral care. Blessings of the Lord be upon you.'

The decree has the happy result in the Cathedral parish that the Croatian Chaplaincy and the Ukrainian Catholic community, both worshipping in Sacred Heart church in Horseferry Road, will in future celebrate the major feasts of the Church on the same days, rather than at a distance of a week or more apart.

The Gregorian calendar was originally invented by Pope Gregory XIII, from whom it gets its name and gradually became more popular than the Julian calendar previously in use. The two calendars are similar, but the Julian calendar was slightly longer than the solar year. As a result of this, the Julian year produced 1 extra day every year. During the Middle Ages, it became apparent that the Julian leap year formula had overcompensated, having added an extra day every 128 years. By 1582, seasonal equinoxes were falling 10 days too early and some church holidays, such as Easter, did not always fall in the proper seasons. In that year, Pope Gregory XIII authorized, and most Roman Catholic countries adopted, the Gregorian Calendar. As part of the change, 10 days were dropped from the month of October, and the formula for determining leap years was revised so that only years divisible by 400 (e.g., 1600, 2000) at the end of a century would be leap years.

Priest to the Police

Fr Liam Bradley



Although rural Hertfordshire is part of the diocese of Westminster, we likely think of ourselves at the Cathedral as busy city-dwellers. But what is priestly life like elsewhere? Fr Liam is known to some members of the congregation and describes a particular form of priesthood in the small Welsh diocese of Menevia.

It's been ten years since I left the Eternal City, and priestly ministry in West Wales has been exceptionally varied: I've been based in the city of Swansea but also rural Pembrokeshire, I've had the joy of being a Vocations Director and the challenge of being a School Governor, I've celebrated with families on their wedding day, and I've cried with them at the hospital as they suffer the loss of loved ones.

I'm sure all former English College students have had similar experiences, and we know that there are as many ways of being a priest, as there are priests themselves. In all these circumstances, however, one thing remains always the same: we are asked to bring Christ to the people whom we serve. I've had the privilege of being able to support a unique group of people in the past few years and to bring something of my faith to them: the police officers and staff of Heddlu Dyfed-Powys Police.

I started some years ago as a volunteer chaplain, simply going into my local police station for about two hours a week. Today, however, finds me celebrating my second anniversary as the Lead Chaplain for the whole police force – a position which has meant I'm not presently engaged in parish ministry. There are about 500 police chaplains in the UK, drawn from all faith denominations and I oversee a team of ecumenical chaplains who are based within the Heddlu Dyfed-Powys Police Force area.

The Force is the largest geographically in England and Wales, covering about 3,400 square miles, with a coastline of about 350 miles. Within its boundaries there are both dense urban areas and remote mountain villages, international port facilities and critical parts of the UK's energy infrastructure, a contrast with adventure tourism and agriculture. The resident population that works in two principal languages is swelled each year by vast numbers of tourists drawn from all corners and languages of the world. While Dyfed-Powys is one of the safest places in the UK to live, there is also the scourge of organised crime groups, domestic abuse, robbery, drug addiction, traffic offences, child abuse and county lines crime. It is the role of Police Officers, Police Community Support Officers and Police Staff to keep this criminality in check, and it is the role of the Chaplain to support them all in their work.

My team have three principal functions:

- The ongoing spiritual and pastoral support of officers and staff. We meet with our colleagues to provide advice, support and prayer, and, as part of a welfare team, we work alongside the force counsellor and occupational health staff when visiting police stations.



On patrol supporting officers on the front line, Aberystwyth

- Provide operational support. Chaplains can sometimes be seen on patrol with police, building links to the local community, especially faith communities. I've organised days for clergy, so that they are aware of criminality in their area, and what they can do to help support victims of crime. Police Chaplains also conduct liturgical services such as police funerals, weddings and annual Remembrance Day services. As the lead chaplain I also attend Attestation Ceremonies whereby new police constables parade for the first time and, before the Chief Constable, the Justice of the Peace (Magistrate) and myself, take the oath to keep the King's Peace.

- Chaplains respond to Major and Critical incidents. Sadly, on occasion, there are events which are tragic and may involve a significant loss of life and property. On these occasions police chaplains can be found working alongside Disaster Victim Identification Officers, Family Liaison Officers, Mortuary Staff and all members of the emergency services. I have sadly been involved in a few of these incidents where accidents or criminality have led to the accidental death, or indeed murder, of innocent victims.

When I left Rome, I did so with a licence in Moral Theology from the *Angelicum*. I've put those studies to good use, because part of my role is to sit on the police Code of Ethics Committee. We meet regularly to discuss ethical issues as they arise, and we try to offer solutions to questions which may be quite complex in nature, but reflect real-life predicaments. Take, for example, the events of autumn 2021.

In October that year, a Catholic MP, Sir David Amess, was fatally stabbed in his constituency and tragically died. A local priest asked if he could give the Last Sacraments to Sir David, but he was unable to do so as the police were following their guidelines to preserve the scene for forensic evidence. This caused some consternation at the time and questions were raised in the House of Lords. Subsequently, at the request of Cardinal Vincent Nichols and Dame Cressida Dick QPM (then Commissioner of the Metropolitan Police Service) I did some work with Archbishop John Wilson and a small group of senior police officers. Together we changed national police practice, so that today police officers are trained not only to protect crime scenes from contamination, but also to allow priests to administer the sacraments. I'm quite proud that I was the only one in the group who was both a Catholic priest, and a member of Police Staff. Our work was reported back to the House of Lords, where it received much praise in April of last year.

My days at work can be very varied – one moment I can be sat in an office planning a training day for new recruits, the next moment I can be in the Brecon Beacons supporting Mountain Rescue searching for a highly vulnerable missing person. I've consoled police officers at the death of a loved one, and laughed with them as they share the joy of promotion. I get to spend time with amazing police dogs, have been propelled in a high-speed rib across the Milford Haven estuary and have seen first-hand the pain that abuse and addiction afflicts on some of the most vulnerable people in our communities. In all of these moments I have tried to bring the grace and peace of Jesus Christ. Please pray for me, for my team and for all police chaplains working in the U.K.

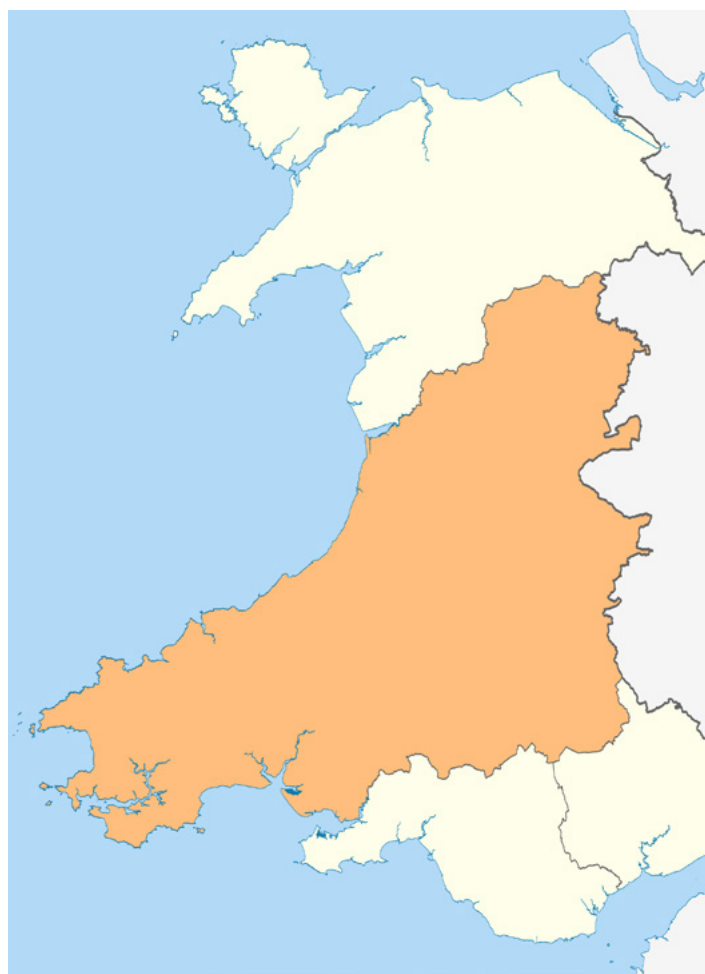
<https://www.policechaplaincy.uk>

Fr Liam Bradley was ordained in 2013 for the Diocese of Menevia. As well as being employed by Heddli Dyfed-Powys Police, he is a part-time chaplain for the Hwyl Dda University Health Board and supports a community of Cistercian Nuns at Holy Cross Abbey, Whitland.

This article was first published in the Spring 2023 edition of Venerable View, published by the Friends of the English College, Rome and is reproduced by kind permission.



Fr Liam, Guest Preacher at a National Memorial Service on the centenary of the Royal Irish Constabulary, London 2022



The Force covers a considerable proportion of the Principality

The *Poverello* in Trafalgar Square

Genevieve Muinzer

It is hard to think of another saint who is as appropriate to our age than St Francis of Assisi (c. 1181–3 October 1226). He was a radical, a mystic, a lover of nature, protector of the poor and an advocate of international peace. His life of poverty, holiness and espousal of peace has inspired nearly a thousand years of public devotion that includes worshippers from other religions, and has even touched the hearts of agnostics and atheists. The undeniable sincerity of his vocation is reflected in the works of countless artists and writers. Francis is timeless and appeals to the modern world with his care for the poor, his renunciation of worldly goods and his vision of the natural world as indicative of God's glory. He was a conservationist before the word was invented. He has been consistently relevant over the centuries and is a figure whose bravery repeatedly moves many to seek better ways of life.

For this reason, *St Francis of Assisi*, curated by Dr Joost Joustra and Dr Gabriele Finaldi, Director of the National Gallery, is a *tour de force*, showing the enduring influence that the saint has exerted on the world of art. The earliest iconography of him

began to appear shortly after his death in the 13th century. The saint is an instantly recognisable figure: a kindly but austere bearded man, humble but charismatic, always clad in his distinctive brown robe of rough fabric with a rope belt. Many works also depict the distinctive marks of the stigmata that he received around the age of 24.

The exhibition contains one of the most celebrated and powerful portraits, *Saint Francis in Meditation* by Francisco de Zurbarán (1635–9). The painting is



El Greco depicts the intensity of St Francis' devotion to the crucifix

a haunting one, the kneeling, shadowy figure with a partially obscured face reflects Francis' rapt, mystical affinity with God. His robe with its torn and ragged sleeve is evidence of his physical poverty but spiritual richness. With hands clasped deep in prayer, Francis clutches a skull to his chest as a reminder of the temporary nature of life and its pleasures, while his gaze focuses intently upwards towards the light and the spiritual rewards of God and the Divine life.



El Greco shows St Francis with the Apostle Andrew, who holds his cross

The *San Sepolcro Altarpiece*, commissioned in 1437, is by Stefano di Giovanni, known as Sassetta, and is regarded as his masterpiece. The work brilliantly captures scenes from Francis' life, including his encounter with the ferocious wolf of Gubbio, which he tamed through his kindness. It also highlights his travels to Egypt where he sought to meet the Sultan al-Kamil in a bid to encourage peace and perhaps to convert him. Francis could easily have been martyred by the great leader, but he so impressed the Sultan by walking over burning coals to show his commitment to Christianity that al-Kamil entered into a dialogue with him that became a form of diplomacy. This resulted in the Sultan giving Francis the ivory horn that is also on display at the exhibition as a relic. This extraordinary event in the saint's life is one of the earliest representations of ecumenism and peace between people of opposing beliefs.

Caravaggio's tender portrayal of *Saint Francis of Assisi in Ecstasy* (1595), showing the saint being comforted by an angel having just received the stigmata, contrasts with El Greco's stark and more dramatic depiction of the event in *Saint Francis in Ecstasy* (c. 1590–95) where he bravely stands alone.

The exhibition is an enthralling mix of artists from medieval times to the contemporary. The Pre-Raphaelite painter Frank Cadogan Cowper's evocative piece, *Saint Francis of Assisi and the Heavenly Melody* (1904), clearly focuses on his mystical experiences and spiritual messages from heaven. In humorous contrast, Stanley Spencer's *St Francis and the Birds* (1935) is a

larger-than-life depiction of Francis in the physical world: a stout, over-sized friar leading flocks of assorted birds that clamour around him, jostling to be near him, possibly to hear his preaching.

Sir Antony Gormley's statue *Untitled (for Francis)* (1985) is directed to Everyman in its evocative depiction of saintliness. The figure was made from Gormley's own body-cast, but it could be any of us. The stark sculpture is featureless, while there are lines running over it that form a cross across the chest. Its most notable attributes are the holes of the stigmata, which compel the viewer to re-live both the agony of Christ's crucifixion and Francis's receiving of the stigmata, making the viewer resolve to live a better life.



St Francis with scenes from his life by the Master of the Bardi (13th century, Santa Croce)

Sculpture and painting are by no means the only artistic representations in this exhibition. Extracts of films about St Francis from throughout the 20th century are on view, along with the artwork of the posters that advertised them. There are extracts from his prayer-poem 'Canticle of the Sun', which laud the godliness of nature. St Francis even found his way to being depicted as a super-hero in Marvel Comics' *Francis Brother of the Universe* (1980). One copy is on display that recounts all the drama and holiness of his life in comic-strip form for the younger generation.

St Francis was clearly a man for all seasons and all times. This outstanding exhibition leaves you wanting to reach out to your fellow man ... and animals and nature.

The exhibition runs until 30 July; it is recommended to book a free admission ticket through the National Gallery's website.



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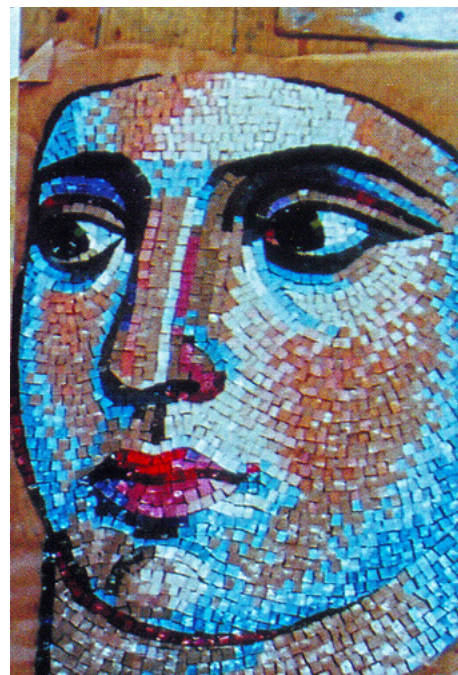
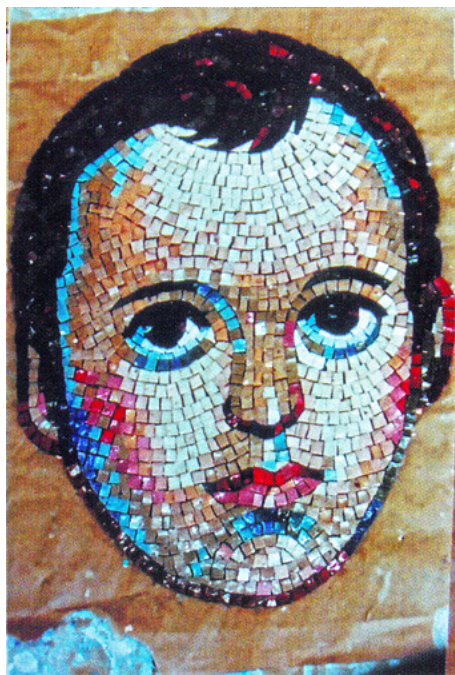
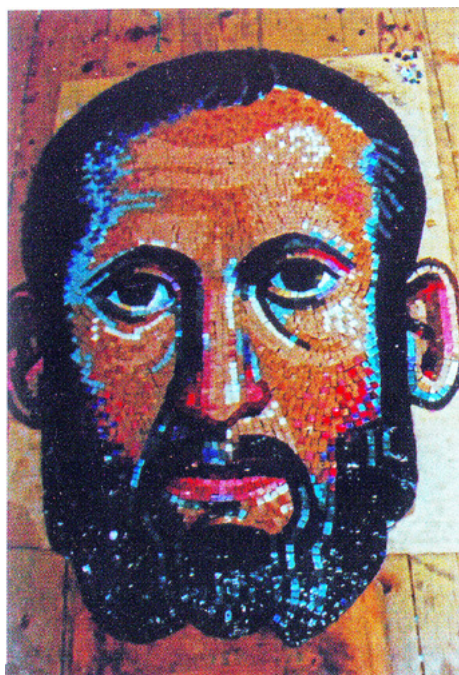
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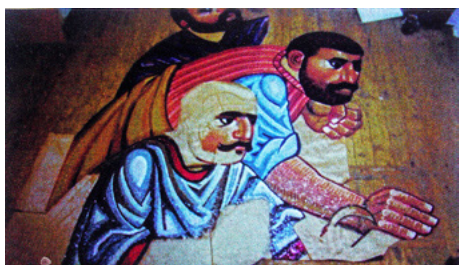


The Holy Family faces for the apse of St Joseph's Chapel prepared in reverse on brown paper in the studio

Patrick Rogers

Westminster Cathedral received its first mosaics in the Chapel of the Holy Souls and the Chapel of St Gregory and St Augustine from June 1902 to May 1904. A century later, at the start of a new millennium, the Chapels of St Joseph and St Thomas received their mosaics. So how have the techniques and procedures changed?

The Holy Souls Chapel is the only one in which the architect of the Cathedral, J F Bentley, was personally involved. He favoured the direct method in which the pieces of Venetian glass mosaic, known as *tesserae* or *smalti*, were individually pressed into the mastic (oil-based putty) in situ. This work was carried out by George Bridge of Mitcham Park and his 26 lady assistants, at least one as young as 17, who worked



Quarter scale cartoon prepared by Christopher Hobbs for the west wall of St Joseph's Chapel

perched on the scaffolding 'twittering away like birds' according to the newspapers. The full size coloured drawings, or cartoons, which the girls used to select the tesserae were produced by the artist W C Symons, working with Bentley in the Byzantine style which Bentley advocated.

Whereas Bentley had complete control in this chapel, across the nave in the Chapel of St Gregory and St Augustine, the donor (Lord Brampton) had commissioned the firm of Clayton & Bell to carry out the decoration. Bentley tried to impress on J R Clayton, the designer, the need for the same style as in the Holy Souls Chapel, but Clayton was against using a style he regarded as dead and adopted that normally used by his firm – Victorian Gothic. Another difference was that the mosaics based on Clayton's designs were produced in reverse in the studio attached with water-soluble gum to brown paper – the so-called reverse or indirect method. Bridge's young lady assistants then hammered the *tesserae* into the mastic in sheets of hundreds at a time. Once the mastic had set, the brown paper to which the mosaic tesserae were attached was soaked and removed, to reveal the completed mosaic the right way up.

In both chapels Victorian *opus sectile* was used. Unlike ancient Greek and Roman *opus sectile* which was made up of naturally coloured stone, in the 1860s Whitefriars Glass (James Powell & Sons), in order not to waste broken or discoloured material, experimented with grinding the waste glass into powder and baking it in the kiln to form sheets of opaque material which could be cut, painted and reassembled to produce pictures and patterns. The method became fashionable. In the Chapel of St Gregory and St Augustine, Powell used it to portray the four bishops above the altar, and later for the panel of the Just Judge and that of St Gregory in the Roman slave market either side of the entrance. Similarly the altarpiece in the Holy Souls Chapel is also *opus sectile*, though here it was made by George Farmiloe & Sons of Smithfield.

So what has changed in the new millennium? Firstly we have a Cathedral Art and Architecture Committee to authorise new decoration. It was in early 2000 that the Cathedral committee asked the designer Christopher Hobbs to produce a full-scale cartoon of St Alban for a panel in the aisle near St George's Chapel, and this was then approved by the Historic Churches Committee. St Alban was a



Part of the west wall mosaic for St Joseph's Chapel. prepared in reverse on brown paper in the studio

young Romano-British martyr and Hobbs' portrayal is in the early Byzantine style, though the face is inspired by Egyptian Fayum mummy portraits of about St Alban's time. The symbol at the top left of the mosaic refers to the donor's family. The mosaic was assembled in the studio by Tessa Hunkin of Mosaic Workshop and installed by her and Walter Bernadin in June 2001. Ceramic tile adhesive with an additive to improve cohesion was used and the gold *smalti* of the halo was worked in situ to make it glitter.

The next mosaics were those of St Joseph's Chapel, a major undertaking costing some £300,000. As early as 1999 the then Cathedral Administrator (Mgr George Stack) had suggested a Holy Family scene and one of St Joseph the worker, the carpenter. After his success with St Alban, Christopher Hobbs was chosen as the designer. In 2001 he produced his



A coloured cartoon of St Thomas prepared by Christopher Hobbs for the east wall of the chapel

proposals for an apse scene of the Holy Family, of which he also made a scale model. Because of the curve of the apse he proposed that the direct method be used but subsequently accepted the reverse method for all but the gold background which was to be laid in situ by hand, at different angles so that it would glitter in the light. In 2002 the mosaicists, Mosaic Workshop again, started work in the studio, initially on the arch mosaic with its stylised dove representing the Holy Spirit – two versions of which made it look very sinister indeed! Then came the Holy Family, clearly influenced by the Byzantine and traced on the apse wall using an overhead projector.

By April 2003 St Joseph's apse mosaic had been completed and installed, reaction being one of 'delight and appreciation'. There was then a pause while attention shifted to the Chapel of St Thomas Becket, for the Friends of the Cathedral had undertaken to raise the £200,000 needed and were getting impatient. St Thomas' Chapel was also the chantry of Cardinal Vaughan, founder of the Cathedral, and his body was to be reinterred there. Ever since his death in June 1903 Vaughan, at his own request, had lain at Mill Hill Missionary College which he had also founded, his Cathedral chantry containing only his effigy and empty tomb. So St Joseph's had to wait until late in 2004 for work to start on the repeated basket-weave pattern for the vault. This consisted of over 1,000 small, identical, interlocking

sections and much of the work was done by the mosaicists at home. By October 2005, after three months' installation work by Walter Bernadin and his assistant, the vault mosaic was up, and the west wall mosaic of workmen building the Cathedral had been assembled and lay on the studio floor in sections. During 2006 it was installed in the Cathedral, ready for the chapel decoration as a whole to be unveiled in September.



The mosaic of St Thomas in reverse (note the lettering) lying on the floor in the studio

And so to the chapel which had caused the delay. In early 2002 Christopher Hobbs had produced designs for the east wall showing St Thomas Becket standing before Canterbury Cathedral, and of his martyrdom at the hands of Henry II's knights for the wall opposite. Because the chapel was closed off from the rest of the Cathedral, Hobbs took the opportunity of moving the style of the mosaics away from the Byzantine and towards the Romanesque of St Thomas' time. Hence the Norman arches with their zigzag decoration, the lovely roundel of the saint at sea (based on a 13th century original) and the crossed staffs and scallop shell, symbol of a pilgrim. Hobbs also wanted the richness of the decoration, which included glass jewels and mother-of-pearl, to suggest St Thomas' reliquary in Canterbury Cathedral. Work by Mosaic Workshop started in the studio in mid-2003. By February of the following year the scene of St Thomas before his cathedral was up, to be followed by the vault, the north wall and finally the splendidly atmospheric portrayal of the martyrdom, completed by Christmas 2004. In March 2005 Cardinal Vaughan's body returned to the Cathedral which he had founded.

The Curious Life and Times of Lady Hester Stanhope

Last month we saw Lady Hester engaged in a fearless and successful assault upon a number of Middle Eastern communities and their feared rulers. Having worked her way through Egypt, Jerusalem, Mount Lebanon and the Druze community, she went on to amaze Damascus' inhabitants before moving on to Palmyra and managing to foist herself onto the Bedouin Emir of the 'Anazah' as an honoured guest. The story continues:

Sometime during the week's visit her guides and host arranged an entertaining visit to the decayed city. At first sight, she 'stood on what seemed to be the ridge of the world, and below lay Palmyra ... a forest of mutilated columns carelessly scattered on the tawny plain.' To the throbbing of desert drums she led a procession of Bedouin notables, followed by lesser tribesmen, down one of the few well-preserved colonnaded Roman avenues leading to the great temple which stood in the centre of the city. Beside each column was stationed a young maiden, and as the procession passed, each fell in beside the mounted Lady Hester as escort, all the way to the temple, where, she remembered much later when time had embroidered the truth with harmless fantasies: 'I have been crowned Queen of the Desert, under the triumphal arch at Palmyra'.

It was undoubtedly the crowning point, so to speak, of her aimless, restless life. For a few hours at least, she must have been blissfully happy. The remainder of her life was to be an interminable, disordered, frustrating anti-climax. Her lover Michael Bruce had already departed, in 1813, for England. Dr Meryon was to leave later, and after two brief returns, also stay away for good. She tried and tired of several residencies in southern Lebanon before establishing herself permanently, in 1821, in a 36-room house, a crazy-quilt of secret passages and chambers, oddly resembling her own mind, which became increasingly befuddled. She began to believe her own fables, studied alchemy and astrology, dosed guests willy-nilly with foul-smelling potions from black bottles, talked wildly and incessantly to the few people who now came to see



The Ceremonial Arch and Columns of Palmyra, Syria, the site of Lady Hester's 'Coronation'

her at her home in Joun, guarded by Albanians and staffed by black slaves she made treat her as royalty.

She still had flashes of her old fire. Outraged that the Ansaries of Latakia had violated the laws of hospitality by murdering a French consul who had shown her much deference, she prevailed on a local chieftain to conduct a private war against the northern sect, in the course of which some 300 innocents were slain. On another occasion, convinced that she had discovered a map giving the precise location of buried treasure in Ascalon, she grandly offered to present the entire sum to the Sublime Porte in Constantinople if the Ottoman government would provide means to conduct the excavation. Funds were made available but the dig was a complete fiasco. Then she became convinced that the Mahdi – the ruler expected by some Muslims to establish a reign of righteousness throughout the world – was about to appear in the East,

and that she was destined to be his bride. Her eccentricities compounded – among other things, she kept an Arab mare in a constantly-lighted stable, and had the animal served with sherbets and other delicacies; her friends vanished, debts mounted, enemies multiplied, and the British government gave her the last and unkindest cut of all – cutting off her pension to placate (but not, however, repay) a Turkish creditor.

It was this final blow to her pride that started her on the road that has but one end. She walked up the great gateway to her house, dismissed most of her servants, and prepared to die with the only companion that had served her steadfastly throughout her life: her unbending dignity. Death came in 1839, when she was 63, alone in an alien world, among alien people, whom she had tried for more than a quarter of a century to make believe were her own.

Concluded.

Meeting the Martyrs

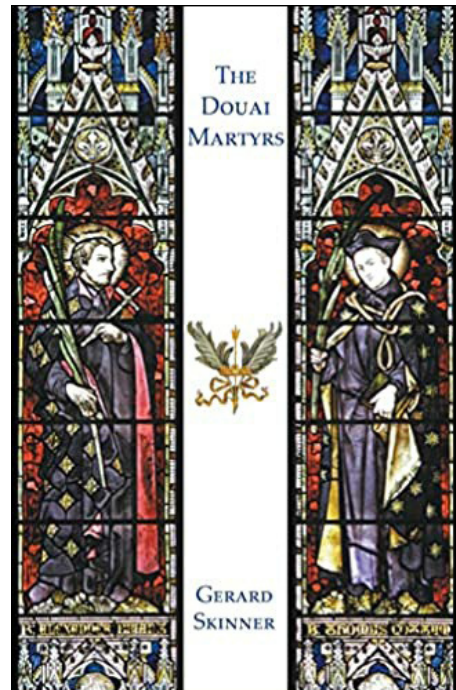
Fr John Scott

The Douai Martyrs, Fr Gerard Skinner; Gracewing, Leominster 2023; pb xx + 252pp; ISBN 978-0-85244-998-1

Fr Gerard Skinner, with this book, pays an important debt of the contemporary Church to those 159 priests who, between 1577 and 1680, offered their lives to enable the Catholic faithful to survive and be sustained, even as a tiny remnant, in England and Wales.

Although the index is alphabetical, the treatment is chronological, meaning that reading through from start to finish gives one a feeling for how rigorously priests were being hunted down at any particular time. In 1588 22 priests suffered; in 1679 just three. All the entries follow the same pattern: name, date of birth, place and date of death, date of beatification or canonisation. Beyond that, however, they differ considerably. Some remain largely unknown, perhaps only their year of ordination and death noted. It is frightening to note how many priests were arrested within days or even hours of their landing in this country, knowing that their detection meant almost certain death. For others, rather complete biographies can be put together; sons of Catholic families or others who became Catholics through travel or educational friendships at the universities. I was personally pleased to discover that St John's College Oxford, where I studied, produced more martyrs than just Ss Cuthbert Mayne and Edmund Campion, of whom I knew already.

The great majority of these martyrs trained at Douai in Northern France, although formation was most frequently brief: Bl John Sandys became a Catholic, travelled to Rheims, entered the English College there on 4 June 1853 and was ordained priest in the city's cathedral on 31 March the following year; he managed two years of ministry before being taken. On 11 August 1856 he was hung, drawn and quartered at Gloucester. Not only was there danger being in this country; access to the seminary at Douai could be sought by the English government's agents to identify priests in training and spies were also used in Rome, where others received formation for priesthood. Bl John Lowe, who was martyred a couple of months after Bl John Sandys, arrived in London in December 1583; government spies watched him until his arrest and detention at the Clink prison the following May. There he was tricked into taking the apostate priest and informer Antony Tyrol into his confidence, providing the state with the information needed to ensure his execution. It is difficult to conceive of how these priests lived under the stress of constantly doubting who could be trusted. Yet even when imprisoned they continued their ministry, on numerous occasions reconciling other prisoners to the Faith, much to the authorities' annoyance.



But there were those who wavered. St John Boste was so severely tortured that he could barely walk and was condemned alongside Bl John Ingram, another priest, and Bl George Swallowell, a former Protestant minister turned Catholic layman. During the trial Swallowell showed signs of wavering, but, encouraged by St John, remained steadfast, asking for forgiveness and receiving absolution from the saint before the whole court. When priests were martyred together, mutual confession and absolution seem to have been normal, alongside prayer and encouragement to persevere.

Fr Gerard is able to give us extracts from contemporary accounts of some of the martyrs' deaths and introduces us to the extraordinary Spanish noblewoman Luisa de Carvajal, a devoted collector of relics: 'On the night before St John Roberts and Bl Thomas Somers were to be martyred, Luisa paid the jailor of Newgate a large bribe so that she and her two companions could give the priests, with at least 20 other imprisoned Catholics, a last supper. With Luisa sitting at the head of the table, St John and Bl Thomas either side of her, the assembly feasted'. Next day her agents recovered the bodies from Tyburn and brought them to Luisa's house, where they were displayed in an atmosphere of great devotion 'making my house happy with such remains'.

This book is, then, both of devotional, historical and hagiographical value, bringing so much material together in one place and to be commended as such. Are there any drawbacks?

The layout is fine, with good print size, but the proof reader seems to have nodded off occasionally. Some extra punctuation marks appear in odd places, and on pages 116 and 117 St Polydore Plasden becomes St Ploydore twice. Also, was a priest continually allusive or continually elusive? The latter, I suspect.

The Sub-Administrator Interrogates

Corpus Christi provided a double opportunity for renewals. At the Vigil Mass Fr Brian invited the servers present to promise to continue faithfully in service at the altar and then blessed and presented medals of the Archconfraternity of St Stephen. Then he turned to the Extraordinary Ministers of Holy Communion, both those who assist in the distribution of the Blessed Sacrament in the Cathedral and those who serve the sick and housebound by taking Holy Communion to them. It is important that the body of the Cathedral congregation witnesses the questions that are put to these volunteers and hears their answers, so that we may both appreciate the offering that they make and pray for their faithful performance of these ministries.



HCPT Observes a Centenary

Friends and Supporters of the work of HCPT in taking children with disabilities and their families on pilgrimage to Lourdes came together in the Cathedral for a Mass with Archbishop Mark O'Toole of Cardiff to mark one hundred years since the birth of Brother (formerly Dr) Michael Strode. Himself a man whose health was not always good, he is regarded as HCPT's founder with its particular vision of integration. Whilst retaining a strong level of involvement, Michael felt a call to religious life in later years, dying as a professed Cistercian Oblate. A cause for his canonisation has been started and more can be read about him here: <https://www.hcpt.org.uk/founder>.





The Litany of the Saints

© Diocese of Westminster

Ordained to the Diaconate

Seven candidates were ordained Deacons by Archbishop Mark O'Toole on Saturday 10 June, with two of them being for Westminster diocese. The image is not so much a bird's-eye view as the view of Our Lady of Sorrows as she look down from the east side of the Great Rood. Things are, of course ordered differently at the ordinations to the priesthood, when the candidates take their places in the centre aisle of the nave, aligned with the relics of St John Southworth, our priest martyr and exemplar.

Grenfell Tower Fire Anniversary

Six years on from the terrible fire, All Saints Catholic College came to the Cathedral for an Anniversary Mass. Prominent on the Sanctuary was the heart-shaped wreath with the word 'Grenfell' on it with the Paschal Candle behind. Bishop John Sherrington was the principal celebrant, with the parish priests of Kensal New Town, Notting Hill and St Charles Square concelebrating. The singing of the choir was impressive and the image shows Bishop John with the singers in the summer sun of the piazza.





At the First Holy Communion Mass

Celebrations of Courses Completed

The work of Cathedral Catechesis is largely done unseen, in groups which meet in evenings and on Saturday mornings, with the relevant Chaplains and catechists. For the adults who come into the Church through the RCIA programme, the work finds its spotlight in the full glare of the Easter Vigil Mass with the administration by the Cardinal of the Sacraments of Initiation. Subsequently, as the Easter season progresses, there is the First Holy Communion Mass for the children, including many from SVP School, and then at the Vigil Mass of Pentecost, the Confirmation of young people both from the parish and from Westminster School. Please continue to pray for all those involved that a living commitment to their faith will grow in them through this Sacramental journey.



The Newly-Confirmed with Cardinal Vincent after Mass

In retrospect: from the *Cathedral Chronicle*

Our Baby Boys

The wave of Feminism that recently swept the world put our boys somewhat in the background. Not only were their failings suddenly decried, but their interests were neglected. There is no doubt that the Feminist campaign was long overdue, if for nothing else but the better direction of the hand that rocks the cradle of the youths through whom it supposed to rule the world. These youths were often tempted, even incited, to sex conceit, to selfishness, laziness, brutality, by women attendants who unconsciously fostered the double standard, and laid the foundation of male tyranny.

Our baby boys were handicapped by being made helpless and arrogant. It was 'manly' to be self-assertive and domineering, to be ignorant of how tea is brewed, of how to hold a needle, of all that is contemptuously styled 'a woman's job'. They were kept dependent on their womenfolk for the necessary things of life; and later, the recurrent joke of the man awkwardly trying to attach a button to his garment, held the victim up to ridicule not for his incapacity, but for his failure to compel his wife to do it for him! Our boys were taught that men's loftier pre-occupations hindered their performance of such minor or puerile tasks as are proper to domestics or – women. Nobody stopped to remark that the women who throng offices or stores, who engage in all forms of sport, find time to sew on their own buttons. The war revealed much to men who did not already know that it is not feasible to carry along a woman on a mountaineering expedition for the sake of a cup of hot coffee. Our boys will profit of their elders' experience, and rely no longer on mothers, sisters, or maids for every little personal want. They cannot begin too soon to learn how to sew and cook. Self-helpfulness can be inculcated in the tiniest tot.

It is marvellous how quickly the human animal adapts himself to routine. I have known a lad of three train his new nursery-maid to follow the ways of her predecessor. He would not dress for his walk until his toys were replaced in their cupboard. Children love work, and rejoice to be allowed their share of it. If not too prolonged it will not be irksome, and play should not be held out as preferable. Mornings given to duty will mature their minds to recognise the value of regular employment, even when it brings no material gain. Loafing and idling, in the form of games or other amusements in the

early hours, is ruinous to a boy at holiday or any other time. Pleasant tasks of benefit to others can always be found for the first hours of the day, before the recreation which should be a total distraction from previous work.

If it is a cruel wrong to curtail the little fellow's food as punishment for misdemeanour, how much more barbarous it is to interrupt his sleep for any reason but peril of life or limb. No slothful laggard is he that fails to awaken at the appointed hour, but an honest, healthy young animal who has probably spent his strength in exaggerated athletics, and is now, by nature's grace, recuperating. Once awake, a normal lad of intelligent parents will never delay to rise, for he has more interesting things to do than lie inert. Infants sleep at regular periods, and, as their guardians know to their cost, will carol at dawn, eager for movement and companionship. The average child, well-cared, is a clock to his surroundings, making belated hours impossible, and teaching punctuality by force of example.

Travel and free association with numerous comrades teach a lad how to live in harmony with others; but the science of 'give and take' is best learned in a large family, wherein he is forced from infancy to rub along all day with different tempers and idiosyncrasies. Brothers and sisters in abundance are the best assets for a boy. They develop his budding intellect, correct his undue sensibility, effectively cure his aggressive self-assertion, and fit him for after life among strangers by making him practise patience, mutuality and restraint – all indispensable qualities for membership of a community. There is no more pathetic figure than the only child. If he be of poor parents he has still a chance, for he may mingle with his fellows in the gutter; but if his parents be wealthy, more often than not he lives ostracised, pampered, a prey to over-fondling, a martyr to repletion, and a butt for the schoolmates with whom he must finally come in contact.

Let us no longer starve our boys of affection, that necessary food of the heart without which education is vain. They are as appreciative of a parental caress as are girls; and if they pretend to shrink therefrom it is because, unfortunately, it has been made unusual, or if they were trained to be ashamed of it.

from the July 1923 Westminster Cathedral Chronicle

Jesus Revolution - The Film

Kristina Cooper

One of the unexpected moves of the Holy Spirit in 1960s California, was the way a whole generation of hippies embraced the gospel message. Known as the Jesus People, these young people, with their long hair and alternative life styles, injected new energy and challenge into the Christian world. This film, based on historical fact, tells the story of how it all began.

Pastor Chuck Smith, pastor of a small evangelical church, is challenged by his daughter, as to why his preaching is not relevant to the questions that her generation are asking, which is why his church is failing and moribund. To prove her point, she invites a charismatic hippie preacher, Lonnie Frisbee to meet her father. There is a huge culture clash between the two men, the one with his suit and the other with long hair and sandals. Chuck Smith, to his credit realises that there is truth in what his daughter says and that Frisbee has found something of the radical nature of the gospel, which Smith has lost along the way. So he bravely opens his church doors to the young people who are searching for answers and gives Frisbee the opportunity to preach the gospel in his way.

Drawn by a gospel message of radical love, the young people come in droves. But their presence and behaviour alienate Smith's existing congregation, and he has to choose whom he will support. His decision to support the young people, at personal cost, was to bear massive fruit in the long run for the American Church, causing the Los Angeles Times to call Smith at his death 'one of the most influential figures in Modern American Christianity'. His experience and wisdom provided much needed stability for the nascent Jesus People movement, when Frisbee went off the rails later.

I really enjoyed the film and found it both interesting and amusing, as in the early attempts at Christian community living, where the young people discovered the reality of cleaning and washing up rather than just sitting around playing guitars and having beautiful thoughts

The Jesus Revolution is a bit niche and not on general cinema release, although it is to be found around the country from now onwards. It will also be available on some of the streaming platforms,



so do look out for it. As well as giving an illuminative account of the time, it also raises perennial questions for those seeking to evangelise the next generation. What is essential to the gospel and what is cultural? As this film shows, whether people wear suits or sandals, what people are really looking for is costly love, whether it is the love of Christ, or the love of the Christian community.

For more information and to see a trailer visit the official Jesus Revolution website: www.lionsgate.com/movies/jesus-revolution

Our Catholic Coronation Contribution

I'd be willing to bet quite a lot of money that when the ladies of our altar guild, and the Sisters of the Convent of the Good Shepherd, Carshalton, sat down to make some new sets of copes for Westminster Cathedral they never for one moment imagined they'd be worn by Anglican bishops for the coronation of a king in England.

The story begins ...

Back in March I received an email chain which started with the offices of the Archbishop of Canterbury, and the Cardinal Archbishop of Westminster, and then, via the Cathedral Administrator, worked its way down to me. Did we have a set of ten matching copes that Lambeth Palace might borrow for the forthcoming Coronation? Well, as it happens we do. Apparently not everybody does.

But doesn't Westminster Abbey have sets of copes for this sort of thing? Yes,

they do, but their chapter of canons were wearing them, and there are not ten. Besides, historically the Abbey had never supplied vestments for anyone other than their own clergy, which meant the bishops were perhaps a little mix and match. With this being the first Coronation on colour television, Lambeth was perhaps a little anxious to avoid this; but this is all speculation. Ten copes were requested, and happily supplied, and were worn.

The copes are plain white silk damask, with gold braid, and (as you would expect) very strictly in the Roman pattern. They were most likely made around the time of the last coronation. They do, in fact, form two sets – a gold-lined set of four (two of which were worn by the archbishops), and a white-lined set of six, which were worn by the bishops attending their Majesties, and those bishops carrying insignia.

Richard Hawker, Head Sacristan

The gold-lined set is made of a fabric called Bramfield, named after the mediaeval rood screen of St Andrew's Church in Bramfield and based on patterns to be found in the panels of the screen. This set of four would have been worn by the Archbishop's attendants of the crozier, mitre, book, and candle at solemn functions.

The white-lined copes are of a fabric called Magdalene, which finds its origins in continental Renaissance damask designs. It was woven by a company called Warners, who also wove the fabric for Elizabeth II's coronation robes, as well as the hangings in Westminster Abbey for her coronation. Interestingly, Michael Ramsey wore a stole of Magdalene when he assisted as Bishop of Durham at that coronation. This set was primarily for the coped attendants at Solemn Vespers.

God save the King.

CATHEDRAL HISTORY – A PICTORIAL RECORD

Cardinal Bourne Ordains to the Priesthood

Paul Tobin

Before the reforms to the liturgical calendar in 1970, four weeks, roughly corresponding to the seasons of the year, had 'Ember Days' or 'Quarter Tense'. They were the first week of Lent, the Octave week of Pentecost, the week after the Feast of the Exaltation of the Holy Cross on 14 September and, finally, the third week of Advent. The Wednesdays, Fridays and Saturdays of these weeks were also designated as days of fasting and abstinence until 1966. It was a tradition to hold Ordinations at these times, hence the custom at the Cathedral to hold the Priestly Ordinations on the Saturday after Pentecost; this custom ceased after 1965 when Ordinations started to take place in parishes, usually where the ordinands had come from.

In Westminster Diocese it was the custom that one priest was always ordained at the Diocesan Seminary at St Edmund's, Ware at the same time as the Ordinations to the Minor Orders (Porter, Exorcist, Lector and Acolyte) and Major Orders (Subdeacon and Deacon). The Mass on the four quarterly Saturdays of Ember Weeks contained five Old Testament Lessons and an Epistle; this allowed for the institution

of the four Minor Orders and Subdiaconal ordination to be inserted after each reading with the Diaconal Ordination after the Epistle and finally the Priestly Ordination just before the Gospel.

In this undated image, six Deacons are kneeling prior to Ordination, the Deacon and Subdeacon of the Mass stand either side of the Cardinal whilst the Book and Bugia Bearers kneel in front of him. In front of the pillars can be seen the two Assistant Deacons at the throne (wearing dalmatics) facing inwards to one another.

In their right hands the Ordinands hold lighted candles, whilst over their left arms they carry the chasubles in which they will be vested later in the ceremony. Prior to the post Vatican II reforms of the Rite of Ordination, the chasubles were imposed after the stoles had been put over both shoulders by the ordaining prelate with the words 'Receive the yoke of the Lord: for his yoke is easy and his burden light' (Mt. 11: 30). The backs of the chasubles were kept rolled up until the end of Mass when they were let down to their full length with the words: 'The Lord has clothed you with the robe of innocence' (Is 61:10).



The Pontifical Blessing having been given, the newly-ordained priests were given a prescribed form of charge from the bishop concerning the orders they had received and were instructed to celebrate three Votive Masses after their first Masses; the intentions being: (i) Of The Holy Spirit, (ii) Of the Blessed Virgin Mary and (iii) For the Faithful Departed. Finally, they were asked to pray for him.

Sources:

Cathedral Archives *Pontificale Romanum* SCR 1895
Image: London News Agency Photographs

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Tales of the English Martyrs

The first act of Blessed Thomas with his companions and followers on entering Durham was to seize the Cathedral and purge it of every heretical token. The Communion table was broken up, the Protestant Bible and Book of Common Prayer were burnt. The Catholic revival spread far and wide with marvellous speed. Altars were erected, holy water-stoups replaced, and everything prepared for the Holy Sacrifice. On Sunday, St Andrew's Day 1569, the first High Mass was sung, the whole official choir assisting in the thronged Cathedral and the reconciliation of Durham to the Church was celebrated on 4 December.

Thomas Percy, Earl of Northumberland



© National Portrait Gallery

The Months of July and August

The Holy Father's Prayer Intentions:

July – For a Eucharistic life

We pray that Catholics may place the celebration of the Eucharist at the heart of their lives, transforming human relationships in a very deep way and opening to the encounter with God and all their brothers and sisters.

August – For World Youth Day

We pray that the World Youth Day in Lisbon will help young people to live and witness to the Gospel in their own lives.

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, [1-7 July: Sung Vespers 5pm (Latin, Choir, except Tuesday, English, Cantor), Solemn Mass 5.30pm (Choir, Tuesday: Boys' voices, Wednesday: Men's voices)]. [10 July - 31 August: Evening Prayer (said) 5pm, Mass (said) 5.30pm.]

Saturday: Morning Prayer 7.35am, Mass 8am, Mass 10.30am (Latin), 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 *, Solemn Vespers (English) and Benediction 4pm, 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 the summer, please consult the Cathedral diary on the website.

* Live streamed via the Cathedral website

Saturday 1 July

Ps Week 4

DEDICATION OF THE CATHEDRAL (1910)

10.30am Solemn Mass (Men's voices)

Grandi – Missa sine nomine

Victoria – O quam metuendus est

Organ: Vienne – Carillon de Westminster

2.30pm Youth Confirmation Mass (Bishop Hudson)

4pm Low Mass in the Blessed Sacrament Chapel (Latin Mass Society)

Sunday 2 July

Ps Week 1

13th SUNDAY IN ORDINARY TIME

12pm Solemn Mass (Full Choir)

Palestrina – Missa Papæ Marcelli

Dupré – Laudate Dominum

Organ: Vienne – Allegro (Symphonie VI)

4pm Solemn Vespers and Benediction

Lassus – Magnificat primi toni

Byrd – Laudibus in sanctis

Organ: Bruhns – Præludium in G major

4.30pm Mass for the Deaf Service

(Cathedral Hall)

Monday 3 July

St THOMAS, Apostle

Tuesday 4 July

Feria

(St Elizabeth of Portugal)

5.30pm William Byrd 400th Anniversary Mass (Cardinal Nichols)

Wednesday 5 July

Feria

(St Anthony Zaccaria, Priest)

1.15pm Lunchtime Concert

Thursday 6 July

Feria

(St Maria Goretti, Virgin & Martyr)

Friday 7 July

Friday abstinence

Feria

Saturday 8 July

Blessed Virgin Mary on Saturday

2.30pm Mass of Ordination to the

Permanent Diaconate

Sunday 9 July

Ps Week 2

14th SUNDAY IN ORDINARY TIME

§ Sea Sunday

12pm Solemn Mass (Full Choir)

Rheinberger – Cantus missæ

Croce – In spiritu humilitatis

Messiaen – O sacrum convivium

Organ: Guillou – Saga VI

4pm Solemn Vespers and Benediction

Incertus – Magnificat secundi toni

Elgar – Give unto the Lord

Organ: Franck – Choral No 3 in A minor

Choral services cease for the summer break

Monday 10 July

Feria

Tuesday 11 July

St BENEDICT, Abbot, Patron of Europe

§ Europe

Wednesday 12 July

Feria

1.15pm Lunchtime Concert

Thursday 13 July

Feria

(St Henry)

Friday 14 July

Feria

(St Camillus de Lellis, Priest)

7.15pm Youth Confirmation Mass (Bishop Sherrington)

Saturday 15 July

St Bonaventure, Bishop & Doctor

2pm Sung Solemn Mass (Latin Mass Society)

Sunday 16 July

Ps Week 3

15th SUNDAY IN ORDINARY TIME

12 noon Solemn Mass

4pm Solemn Vespers (English) and Benediction

Monday 17 July

Feria

Tuesday 18 July

Feria

Wednesday 19 July

Feria

St Mary's University Graduations, morning and afternoon ceremonies

10.30am Mass cancelled

Thursday 20 July

Feria

(St Apollinaris, Bishop & Martyr)

St Mary's University Graduations, morning and afternoon ceremonies

10.30am Mass cancelled

Friday 21 July

Friday abstinence

Feria

(St Lawrence of Brindisi, Priest & Doctor)

Saturday 22 July

ST MARY MAGDALENE

6pm Schola Cantorum of the Basilica of Saint-Sernin, Toulouse, sings at Mass

Sunday 23 July

Ps Week 4

16th SUNDAY IN ORDINARY TIME

12 noon Solemn Mass

4pm Solemn Vespers (English) and Benediction

Monday 24 July

Feria

(St Sharbel Makhlof, Priest)

Tuesday 25 July

St JAMES, Apostle

Wednesday 26 July

Ss Joachim and Anne, Parents of the Blessed Virgin Mary

1.15pm Lunchtime Concert

Thursday 27 July

Feria

Friday 28 July

Feria

Friday abstinence

Saturday 29 July

Ss Martha, Mary and Lazarus

9.30 am – 4.30pm A Day with Mary

Sunday 30 July

Ps Week 1

17th SUNDAY IN ORDINARY TIME

12 noon Solemn Mass

4pm Solemn Vespers (English) and Benediction

Monday 31 July

St Ignatius of Loyola, Priest

Tuesday 1 August

St Alphonsus Liguori, Bishop & Doctor

Wednesday 2 August

Feria

(St Eusebius of Vercelli, Bishop; St Peter Julian Eymard, Priest)

1.15pm Lunchtime Concert

Thursday 3 August

Feria

Friday 4 August

St John Vianney, Priest

Friday abstinence

Saturday 5 August

The Dedication of the Basilica of St Mary Major

4pm Low Mass in the Blessed Sacrament Chapel

Sunday 6 August

Ps Week 2

THE TRANSFIGURATION OF THE LORD

12 noon Solemn Mass

4pm Solemn Vespers (English) and Benediction

4.30pm Mass for the Deaf Service (Cathedral Hall)

Monday 7 August

Feria

(St Sixtus II, Pope, and Companions, Martyrs; St Cajetan, Priest)

Tuesday 8 August

St Dominic, Priest

Wednesday 9 August

ST TERESA BENEDICTA OF THE CROSS, Virgin & Martyr, Patron of Europe § Europe

1.15pm Lunchtime Concert

Thursday 10 August

ST LAWRENCE, Deacon and Martyr

Friday 11 August

St Clare, Virgin

Friday abstinence

Saturday 12 August

Blessed Virgin Mary on Saturday

(St Jane Frances de Chantal, Religious)

Sunday 14 August

Ps Week 3

19th SUNDAY IN ORDINARY TIME

12 noon Solemn Mass

4pm Solemn Vespers (English) and Benediction

Monday 14 August

St Maximilian Mary Kolbe, Priest & Martyr

5.30pm Vigil Mass of the Assumption (fulfils obligation)

Tuesday 15 August

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Holy Day of Obligation; Masses at the usual times

Wednesday 16 August

Feria

(St Stephen of Hungary)

1.15pm Lunchtime Concert

Thursday 17 August

Feria

Friday 18 August

Feria

Friday abstinence

Saturday 19 August

Blessed Virgin Mary on Saturday

(St John Eudes, Priest)

Sunday 20 August

Ps Week 4

20th SUNDAY IN ORDINARY TIME

12 noon Solemn Mass

4pm Solemn Vespers (English) and Benediction

Monday 21 August

St Pius X, Pope

Tuesday 22 August

The Queenship of the Blessed Virgin Mary

Wednesday 23 August

Feria

(St Rose of Lima, Virgin)

1.15pm Lunchtime Concert

Thursday 24 August

ST BARTHOLOMEW, Apostle

Friday 25 August

Feria

(St Louis; St Joseph Calasanz, Priest)

Friday abstinence

Saturday 26 August

Blessed Virgin Mary on Saturday

(Blessed Dominic of the Mother of God, Priest)

6pm Visiting Choir sings at Mass

Sunday 27 August

Ps Week 1

22nd SUNDAY IN ORDINARY TIME

12 noon Solemn Mass

4pm Solemn Vespers (English) and Benediction

Monday 28 August (Bank Holiday)

St Augustine, Bishop & Doctor

Mass at **10.30am**, **12.30** and **5.30pm**;
Confessions **11.30 – 12.30pm** only

Tuesday 29 August

The Passion of St John the Baptist

Wednesday 30 August

Feria

(Ss Margaret Clitherow, Anne Line and Margaret Ward, Martyrs)

1.15pm Lunchtime Concert

Thursday 31 August

Feria

(St Aidan, Bishop, and the Saints of Lindisfarne)

Choral services resume on Sunday 3 September.

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

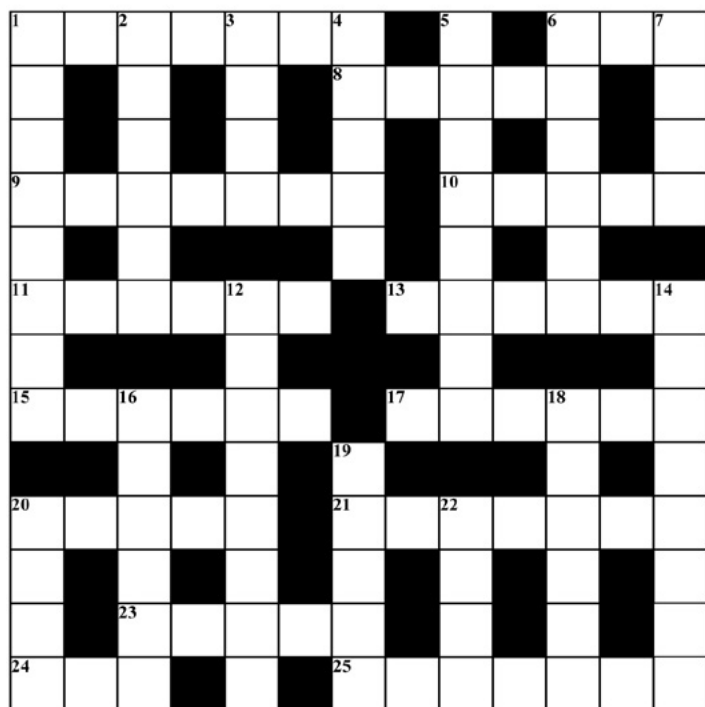
St George's Chapel,

First Tuesdays 2.30-4pm

Yoruba Association

Hinsley Room,

Third Sundays 1.30-3pm



Alan Frost July/August 2023 – No. 112

Clues Across

- 1 & 24: That which is equivalent in some form to something else (4,3,3)
 6 He escaped the destruction of Sodom but his wife didn't (3)
 8 Composer whose 'Requiem' concludes with In Paradisum (5)
 9 The day Christians obliged to keep holy (7)
 10 Patron Saint of Norway giving name to church in the City of London where Pepys is buried (5)
 11 Country where Jerusalem is located (6)
 13 Not ourselves (6)
 15 Relating to region of Scandinavia (6)
 17 Support for the lame or injured (6)
 20 'This is the ----- of Our Queen', hymn to the Blessed Virgin (5)
 21 Son of Abraham and Hagar (7)
 23 'A ----- of beauty is a joy forever', Keats (5)
 24 See 1 Across
 25 Protection or body caring for the homeless (7)

Clues Down

- 1 & 7: Weekly appearance by PM in Palace of Westminster (8,4)
 2 Line on a map linking places of equal barometric pressure (6)
 3 Tuscan city with famous Leaning Tower by the cathedral (4)
 4 & 19: Catholic writer Tolkien's fictional 'Lord' (2,3,5)
 5 International high-speed rail service from St Pancras Station (8)
 6 Papal representative in a foreign country (6)
 7 See 1 Down
 12 Disease affecting many people in a particular area (8)
 14 German poet of the 'Ode To Joy' used by Beethoven in his 9th Symphony (8)
 16 Famous Bridge in Venice spanning the Canal (6)
 18 Isle of -----, where St Augustine landed in 597 (6)
 19 See 4 Down
 20 Country where remains of Babylon located (4)
 22 Theological virtue with a link to Pandora's box! (4)

ANSWERS

Across: 1 Quid Pro Quo 6 Lot 8 Faure 9 Sabbath 10 Olive 11 Israel 13 Others
 15 Nordic 17 Crutch 20 Image 21 Ishmael 23 Thing 24 Quo 25 Shelter
 Down: 1 Question 2 Isobar 3 Pisa 4 Of The 5 Eurostar 6 Legate 7 Time
 12 Epidemic 14 Schiller 16 Rialto 18 Thanet 19 Kings 20 Iraq 22 Hope

Geoffrey Studdert Kennedy, in *The Warrior, the Woman and the Christ*, writes:

Even through the meagre references in the Gospel narrative the passionate devotion of Mary of Magdala still burns its way to the human-hearted reader. When one recalls the poignant desolation of the cry in the garden on the Resurrection morning, 'They have taken away my Lord and I know not where they have laid him,' one cannot help but feel that there is real insight and not merely artistic daring in Elroy Flecker's lovely lines:

O eyes that strip the souls of men!
 There came to me the Magdalen.
 Her blue robe with a cord was bound,
 Her hair with Lenten lilies crowned.
 'Arise,' she said 'God calls for thee,
 Turned to new paths thy feet must be.
 Leave the fever and the feast
 Leave the friend thou lovest best:
 For thou must walk in barefoot ways,
 To give my dear Lord Jesus praise.'
 Then answered I: 'Grave Magdalen,
 God's servant, once beloved of men,
 Why didst thou change old ways for new,
 Thy trailing red for corded blue,
 Roses for lilies on thy brow,
 Rich splendour for a barren vow?'

Gentle of speech she answered me:
 'Sir, I was sick with revelry.
 True, I have scarred the night with sin,
 A pale and tawdry heroine;
 But once I heard a voice that said
 "Who lives in sin is surely dead,
 But whoso turns to follow me
 Hath joy and immortality."

'O Mary, not for this,' I cried,
 'Didst thou renounce thy scented pride.
 Not for a taste of endless years
 Or barren joy apart from tears
 Didst thou desert the courts of men.
 Tell me thy truth, sweet Magdalen!'

She trembled, and her eyes grew dim:-
 'For love of Him, for love of Him.'

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

Cardinals on Coronations, Canonised Carmelites, and Challenging Competition

Joe Allen, Co-ordinator of The Friends

As the title suggests, June was a varied month for Friends' events but I am pleased to report a successful one too. The beginning of the month of June saw lay Carmelite and freelance journalist Amanda C Dickie give a very insightful and well-received talk on the recently canonised St Titus Brandsma. Rescheduled from earlier in the year due to rail strikes, it was wonderful to be able finally to deliver this event.

The following week, we went back into competition mode for a Quiz and Fish & Chip Supper. Our thanks go to Fr Hugh for acting as quizmaster, Barbara for setting the questions, and Lee, Elizabeth, and Zoe for assisting in various capacities on the night. The Southwark Dames narrowly beat the Lay Clerks to win our last quiz before the summer, an event that saw over 50 people in attendance.

Last, but by no means least, 20 June saw the AGM and the long awaited 'Coronation Reflections' event. With Cardinal Nichols giving the opening address, the 60-strong audience were treated to a litany of exciting and thought-provoking anecdote and reflections by His Eminence before the panel made their contributions.



Dutch War Memorial of St Titus Brandsma, Carmelite martyr of Dachau

Thereafter, we heard from well-known broadcaster and author of *Defenders of the Faith* Catherine Pepinster on the realities of broadcasting life during the Coronation and Fr Paul McCourt on military chaplaincy and marching 56 practice miles in the week preceding. Meanwhile, Assistant Master of Music Peter Stevens gave an insight into the rigours of musical preparations for Coronations past and present, and Head Sacristan Richard Hawker broke down the chain of events which led to the Archbishop of Canterbury crowning the King whilst wearing a Westminster Cathedral Cope.

The coming months until September see a hiatus from public events for The Friends. But much work will be done behind the scenes over the summer months to make sure that the autumn schedule and beyond is varied, packed, and attractive. The future looks bright for The Friends, which continues to grow and develop off the back of the disruption of recent years. Current members – see you in the autumn. Everyone else – we look forward to receiving your application forms!



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Rebuilding after the floods in Pakistan

Sindh in southern Pakistan saw devastating floods last year. Thanks to our donors, SPICMA supported four parishes in the relief effort. Hundreds of families were provided with badly needed medicines, mosquito nets and food rations.



Now that the emergency phase has passed, the focus is on rehabilitation and rebuilding. In particular, displaced families, having returned to their villages, are rebuilding their houses. Building materials are very expensive and hard to access; however, they are struggling as best they can.

A missionary priest we know well has come up with a plan and would like some financial help. The families would build the walls of their homes themselves and, when they reach the roof level, they would become eligible to receive the following: one iron girder 14 feet in length, 12 bamboo roof rafters sixteen feet in length, roof matting and 7 metres of plastic. This would be enough for them to have one dry room and would cost approximately £70 per family. He is hoping to help 100 families in this way.

Although the tragedy is no longer in the headlines, the struggle goes on and we know this project would significantly benefit a number of poor families.

We thank Oremus readers for supporting our work.



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