

Oremus

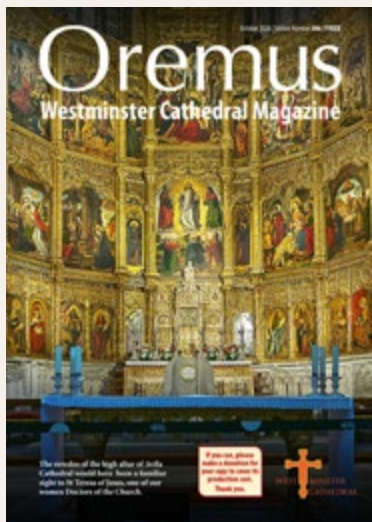
Westminster Cathedral Magazine

The Archbasilica of St John Lateran is the Pope's Cathedral as Bishop of Rome

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

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The Archbasilica of Saint John Lateran (officially, the Major Papal, Patriarchal and Roman Archbasilica, Cathedral of the Most Holy Saviour and Saints John the Baptist and the Evangelist in Lateran, Mother and Head of All Churches in Rome and in the World, and commonly known as Saint John Lateran) is the Catholic cathedral of the Diocese of Rome in the city of Rome, and serves as the seat of the bishop of Rome, the Pope. Dedicated to Christ, in honour of John the Baptist and John the Evangelist, the place name, Laterano (Lateran) comes from an ancient Roman family (gens), whose palace (domus) grounds occupied the site; the adjacent Lateran Palace was the primary residence of the pope until the Middle Ages.

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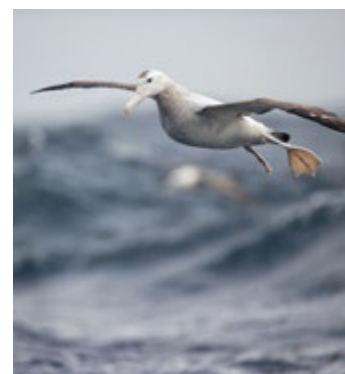
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Colours Revealed

We are grateful to the Sir Harold Hood Foundation and the American Friends of the Cathedral for enabling the cleaning and restoration work in the Blessed Sacrament Chapel and Sacred Heart Shrine. The images below show what a difference the cleaning has made.



Has the dirt come in through the windows?



Noah offers a spotless sacrifice after the Flood



The intricate pattern of the Shrine mosaics becomes clearer



The work requires specialist access

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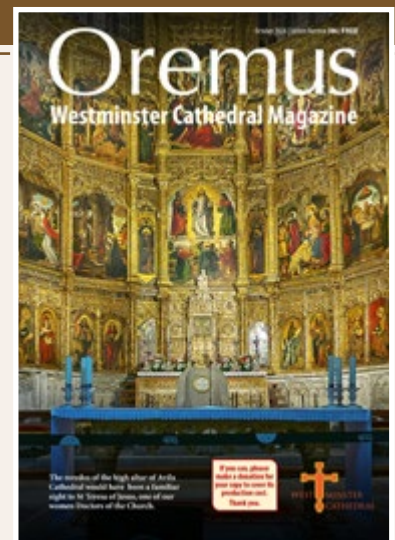
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Fr John writes



This is the eighty-ninth edition of *Oremus* to which my name has been attached, and also the last as I vacate the editorial chair, with a certain sense of relief at entering upon a stage of life no longer dominated by deadlines. I understand what the late Terry Pratchett meant when he said: 'I love deadlines; I love the whooshing sound they make as they fly by.' That should not in any

way reflect upon *Oremus'* contributors, both regular and occasional, who have enabled me to produce a magazine with, I hope, at least something of interest in each edition. You will know that *Oremus* is not a long read and so I am grateful to readers who pass on their copies to others and so spread the good news of the Cathedral's life and witness.

I have included here the Cardinal's recent Pastoral Letter on 'Assisted Suicide', which both concerns all of us and goes to the heart of our faith. As His Eminence asks, do not leave it to others to protest against the present proposals; make it a priority to contact your Member of Parliament and voice your opposition.

We can also learn from the homily preached by Bishop Curry at the Red Mass invoking the Holy Spirit for the New Legal Year, remembering that while Parliament makes the law, the judiciary interprets and enforces it.

During the summer and on into Autumn, work has been proceeding in Clergy House and the Cathedral. The small images on page 4 give an indication of the effect of cleaning the mosaics of the Blessed Sacrament Chapel and Sacred Heart Shrine; thank you for your patience while these areas have been closed off to devotion.

As *Oremus* goes to print, the restoration of the aisle floors should be complete, adding to a more cared-for impression of the Cathedral's interior. Again, thank you to all whom have supported the project.

In conclusion, I must thank those who help to put *Oremus* together each month and enable its distribution; they are named on page 3; the Companions' financial contributions allow you to continue to receive the magazine and the Cathedral to publish it. Please pray also for deceased readers, subscribers and contributors, especially Sharon Jennings and Patrick Rogers, who have died during my editorship.

Fr John Scott

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Cardinal Vincent at St Joseph's Hospice in Hackney

Cardinal urges Catholics to take action against assisted suicide

My brothers and sisters,

This Wednesday, 16 October 2024, a bill will be introduced to Parliament proposing a change in the law to permit assisted suicide. The debate will continue for a number of months, in society and in Parliament, before a definitive vote is held there. This puts in the spotlight crucial questions about the dignity of human life and the care and protection afforded by our society to every human being.

As this debate unfolds there are three points I would like to put before you. I hope that you will take part in the debate, whenever and wherever you can, and that you will write to your Member of Parliament.

The first point is this: Be careful what you wish for.

No doubt the bill put before Parliament will be carefully framed, providing clear and very limited circumstances in which it would become lawful to assist, directly and deliberately, in the ending of a person's life. But please remember, the evidence from every single country in which such a law has been passed is clear: that the circumstances in which the taking of a life is permitted are widened and widened, making assisted suicide and medical killing, or euthanasia, more and more available and accepted. In this country, assurances will be given that the proposed safeguards are firm and reliable. Rarely has this been the case.

This proposed change in the law may be a source of relief to some. But it will bring great fear and trepidation to many, especially those who have vulnerabilities and those living with disabilities. What is now proposed will not be the end of the story. It is a story better not begun.

The second point is this: a right to die can become a duty to die.

A law which prohibits an action is a clear deterrent. A law which permits an action changes attitudes: that which is permitted is often and easily encouraged. Once assisted suicide is approved by the law, a key protection of human life falls away. Pressure mounts on those who are nearing death, from others or even from themselves, to end their life in order to take away a perceived burden of care from their family, for the avoidance of pain, or for the sake of an inheritance.

I know that, for many people, there is profound fear at the prospect of prolonged suffering and loss of dignity. Yet such suffering itself can be eased. Part of this debate, then, must be the need and duty to enhance palliative care and hospice provision, so that there can genuinely be, for all of us, the prospect of living our last days in the company of loved ones and caring medical professionals. This is truly dying with dignity. Indeed, the radical change in the law now being proposed risks bringing about for all medical professionals a slow change from a duty to care to a duty to kill.

The third point is this: being forgetful of God belittles our humanity.

The questions raised by this bill go to the very heart of how we understand ourselves, our lives, our humanity. For people of faith in God - the vast majority of the population of the world - the first truth is that life, ultimately, is a gift of the Creator. Our life flows

from God and will find its fulfilment in God. 'The Lord gave, and the Lord has taken away; blessed be the name of the Lord.' (Job 1:21) To ignore or deny this truth is to separate our humanity from its origins and purpose. We are left, floating free, detached, in a sphere that lacks firm anchors or destiny, thinking that we can create these for ourselves according to the mood of the age, or even of the day.

The clearest expression of this faith is that every human being is made in the image and likeness of God. That is the source of our dignity and it is unique to the human person. The suffering of a human being is not meaningless. It does not destroy that dignity. It is an intrinsic part of our human journey, a journey embraced by the Eternal Word of God, Christ Jesus himself. He brings our humanity to its full glory precisely through the gateway of suffering and death.

We know, only too well, that suffering can bring people to a most dreadful state of mind, even driving them to take their own lives, in circumstances most often when they lack true freedom of mind and will, and so bear no culpability. But this proposed legislation is quite different. It seeks to give a person of sound will and mind the right to act in a way that is clearly contrary to a fundamental truth: our life is not our own possession, to dispose of as we feel fit. This is not a freedom of choice we can take for ourselves without undermining the foundations of trust and shared dignity on which a stable society rests.

As this debate unfolds, then, I ask you to play your part in it. Write to your MP. Have discussions with family, friends and colleagues. And pray. Please remember: be careful what you wish for; the right to die can become a duty to die; being forgetful of God belittles our humanity.

May God bless us all at this critical time.

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Birds: Brilliant and Bizarre at The Natural

Tim Segal

Come feast your eyes on a beautiful exhibition on birds at the Natural History Museum in Kensington! Soar through the history of birds, from their beginnings in the period of the dinosaurs until present day. See the many different sides of birds and explore the many different dimensions of a bird. From their behaviour, to their lifestyles, and the environments where they live in, to their place on Earth and their future and destiny on the planet, this exhibition gets you fully immersed into the world of birds, and offers an experience that makes you feel for a short while that you are one of these precious animals, and makes you look at the world with a new eyes.

The exhibition starts out with the earliest examples and history of birds, from hundreds of millions of years ago, around the time of the dinosaurs. It discusses the shared origins of reptiles from the dinosaur period to modern-day birds. It shows a jaw of a dinosaur, that is possibly a *Tyrannosaurus rex* jaw. The display says that 'modern birds are descended from a group of two-legged meat-eating dinosaurs called 'theropods': a group of dinosaurs that generally have two legs. The display shows a fossil bird feather, likely from the outer tail, that is 33 million years old. The display says that 'feathers gradually evolved from simple tufts called 'dino fuzz' into complex interlocking structures. The display informs us that feathers are made from keratin, of which human fingernails are also made. 'While theropod dinosaurs used them for courtship displays, insulation or camouflage, birds evolved by using them for flight.' We see the cast of a *Pterodactylus antiquus*: a group of flying bird-like dinosaurs. The Pterosaurs evolved 100 million years before birds. However, they were not related. We are shown ancient fossilised eggs: 'whilst huge dinosaurs like Titanosaurs laid relatively small eggs, bird eggs are large compared to their body size.'

Further to the left of the exhibition there is a display that contains a small model related to a bird's anatomy. We are told that 'bird lungs don't expand and contract. Instead, a system of air sacs pushes fresh

air through them as birds breathe in and out. This efficient breathing makes high energy flight possible.' Further into the exhibition, you see a small display of a cast of the skull of the oldest modern bird called Wonderchicken. The cast of the Wonderchicken is 66.7 million years old and lived just before the dinosaurs were wiped out.' There is a wonderful collection of model bird beaks, from a variety of species, that you can touch and examine.

Taking a left past the models of beaks, you move further into the exhibition which is focussed on modern day birds. You see a dramatically posed stuffed albatross with its wings extended. Beneath the albatross is a fluffy stuffed albatross chick. The display states that 'Albatrosses fly thousands of kilometers to find food for their chick. But many of the adults don't return, drowning at sea when caught on the long lines of commercial fishing fleets.' The display also states that Albatrosses raise one chick at a time. Opposite the Albatross display is a display that contains 4 beautiful stuffed birds: a Common hoopoe, an Australian Zebra finch, a Great hornbill that resembles that of Zazu from the *Lion King*, and a cute and quirky looking Macaroni penguin. Next to the display of these four birds is a stuffed common cuckoo atop a branch. As you move deeper into the exhibition, you see a collection of stuffed birds of all sizes on display. One of the birds includes a Great Bustard, a male, on display with enormous wings.

Going past this large college of stuffed birds you enter the heart of the exhibition. Beneath the ceiling there are multiple large strips of projector screens that project the image of masses of flying birds. The colour of the background of the projector screens is orange and blue, evoking beautiful sunsets. There are also sounds of different birds in the background; eclectic sounds, some booming, some softly chirping. The background sound of birds must include and be of many different species of birds. The effect is to make you feel that you are in the middle of a large rainforest setting.



History Museum

Wandering albatross in flight, east of the Tasman peninsula

Around the projector screens are many cases of more birds. There is a display of a large emu-like bird called the Southern Cassowary. Next to the display of the Southern Cassowary is the display of a Northern Gannet: a seagull-like bird, in a diving pose. Surrounded by birds and more birds, you begin to decompress and escape the busy city of London. One of the birds on display in the heart of the exhibition is a common barn owl with a wood mouse in its beak. Its white feathered face stares at you, reminding you of the unfortunate predatory side of these animals. Another bird in the same display is Common kestrel feeding on a Eurasian bullfinch. A rather gruesome scene, it further reminds you of another dimension of these deep and multidimensional animals.

Going further into the exhibition, above you is a stuffed Eagle-like bird, hanging from a bar. Below this is a display case displaying a beautiful bird called the Himalayan monal. It has in its dark feathers a glaze of shining sapphire blue, that is resplendent in the light.

At this point in the exhibition, you are completely immersed in an incredible avian world! We speak of having a bird's-eye view, but I could not help wondering what these birds were actually seeing or thinking. How do they see the world?

Moving further through the exhibition you see a section that is titled 'Under threat'. Here are displayed a collection of birds that are endangered. One of the display cases displayed the stunning Phillipine eagle, which 'one of the largest and most critically endangered birds.' The description goes on to say: 'Due to extensive deforestation, there are fewer than 500 individuals and they need vast territories to raise chicks and juveniles cannot safely move between the remaining fragments of forest.' Next to the display of the Phillipine eagle is a display of a beautiful, stuffed smaller bird: the common kingfisher. It is posed as if it is hovering; its blue feathered head bent down as its extended wings are outstretched. Their existence is threatened by logging and over development.

As you progress, there is another eagle-like bird above you, hanging from some wires as if soaring into the sky. On the wall to the right of this eagle is a board that states that 'in the last 50 years the UK has lost 73 million birds. That's like losing almost 4,000 birds a day'. Next to this board is a display case of a Greater Adjutant Stork, standing tall and proud with a large beak and a red neck. A woman's dress is on display next to the display of the stork, donated by Purnima Devi Barman and the Hargila Army. We learn about the Wildlife biologist Purnima Devi Barman, known as the Hargila Baideu, or the Stork Sister, who 'leads a conservation campaign in India with her Hargila Army of over 10,000 women to protect the birds and their trees. Through their work, Assam's stork population continues to rise.'

At the end of the exhibition is a lovely spectacle: three giant projector screens show landscapes that change every 30 seconds or so. The landscapes change from suburban, where you can hear cars going by, and even a train, to a hillside where you can see electric windmills in the background, to up close in a marsh land filled with birds and insects, and also a forest with a boar that is wagging its tail. There are 4 benches where you can sit down and watch the landscapes change on the projector screens. There you can listen the multiple atmospheric sounds, unwind and breathe in the tranquillity of the scene, taking in all of the wondrous environment.

Ornithologists and nature lovers will be enthralled by this wonderful exhibition. Come and escape into this world of birds, and find new a perspective on life.

Birds: Brilliant and Bizarre at the Natural History Museum ends on 5 January 2025.

Homily at the Red Mass



Bishop James Curry, Auxiliary Bishop of Westminster

Dear Friends, sometimes we can find the heart and the words with which to pray, but there are other times when, in the words of the Book of Lamentation, and echoing Isaiah's cry for justice tempered with mercy all we can do is put our mouths to the dust and wait.

The poet, Rainer Marie Rilke, once gave this advice to a person who had written to him, lamenting that in the face of a devastating loss he was so paralyzed that he did not know what he could possibly do with the pain he was experiencing.

Rilke's advice: Give that heaviness back to the earth itself, the earth is heavy, mountains are heavy, the seas are heavy. In effect: allow your anguish to be your prayer.

Notwithstanding the PM's efforts to cheer us all up, there is a perceptible weariness, heaviness and anguish in our world. We witness daily to the continuing agony of the peoples of the Middle

East, Central Africa, Ukraine, Sudan and so many other places. We see the displacement of so many women and children who can no longer call the place of their birth home. Transnational borders are acquiring a new definition. The international community, whether with the UN or via other channels, struggles with the legality of the consequences of these conflicts and tries to bring some prudent judgment to bear whilst urging restraint.

The riots which we in the United Kingdom witnessed in August, fed as it was by despicable 'fake news', unsettled our nation. The judiciary was deployed quickly to uphold the law and administer justice, restoring a stability that is needed if the human person is to flourish.

This was the law restoring order. We know of course that justice and law do not always go in hand in hand in some jurisdictions. Discussions over jurisprudence become relevant here.

But such episodes of public disorder of course are not new. One only has to look at our own history. We can recall the Titus Oats conspiracy and the Gordon riots. Equally fed by fake news.

Every person lives and dies with a certain sense of an insatiable hunger for justice. This hunger reflects a deeper yearning for divine justice, which ultimately finds fulfilment in God. The legal community is called to be a mirror of justice, reflecting God's own justice in their dealings and decisions.

The beginning of the legal year, marked by this Red Mass, and the service in the Abbey with their invitation to prayer and plea for the guidance of the Holy Spirit, serves as a profound moment for reflection on the interplay of law, justice, and faith. This occasion invites you here present to renew your commitment to the principles of truth and justice, which are foundational to your vocation.

Moreover, this act of worship, this Mass, is a reminder of the moral responsibilities that come with the administration of justice. The Church's teachings highlight that justice is integral to peace; without it, conflicts arise, and the strong may dominate the weak.

Law, Pope St John Paul II once remarked, should not become a "juridical bottleneck" but rather a means to facilitate the salvation of souls. You deal with fragile, broken wounded persons. No more so than in the family courts that expose human frailties and pains - as Pope Francis also reminds us.

To those touched by the Life, Death and Resurrection of Jesus of Nazareth you will hear a call to approach your legal duties with compassion and a commitment to the common good, ensuring that justice serves to uplift rather than oppress.

Pope St John Paul in an address to the Tribunal of the Roman Rota, emphasised the intrinsic relationship between truth and justice. He reminded us that justice is not merely a set of rules but a reflection of

divine truth, urging legal practitioners to aspire to embody this truth in their work.

He stated, "*Love for the truth must be expressed in love for justice and in the resulting commitment to establishing truth in relations within human society.*"

The teachings of the Church also remind us that justice is a virtue that transcends human limitations.

Justice involves respecting the rights of others and fostering harmony in human relationships, promoting equity and the common good. Justice is a social virtue, essential for creating communities where every person is treated according to their innate dignity.

Justice is not merely a human convention but is innately connected to the dignity and rights of each person, which are inherent and God-given.

Justice is a multifaceted virtue that governs interpersonal relations, ensuring that individuals receive what is rightfully theirs while promoting the common good and the dignity of all persons.

You, as advocates and judges, give a voice to those who seek justice, truth and right. Sometimes you are the only voice a person has. Our legal system is no doubt under immense pressure, financial, political and from the high expectations the public have of what can be delivered.

In this Mass, we are not just enacting an arcane ceremony.

Today is an opportunity to seek divine guidance in your noble work, ensuring that your actions contribute to a just society that honours the dignity of every person from their conception to their natural death. After all, no person and no institution, including the state, should be above the law. But for all people to be equal before the law there must be equal access to the law too.

As we embark on this new legal year, I pray we may all be inspired by the teachings of Christ and his Church to uphold justice as a reflection of God's love and truth in the world. Thank you, for all you do to make and render it so.

November Events



Joe Allen, Co-ordinator

November will see events to suit a range of different tastes, with the opportunity to get involved from home, at the Cathedral, and across Greater London at various points.

Our events are open to all so please do come along. We offer fellowship, entertainment, and myriad trips, tours, and talks. In turn, your fees and ticket purchases combine to raise incredible amounts of money to make lasting and valued contributions to the fabric of the Cathedral.

Upcoming Events:

Wednesday 6 November, 7pm

Online Talk: Music-making from the world to the cloister (and back again)

We hear many stories of people entering the religious life... but what about those leaving? Join musician and composer Caroline Leighton to hear about how she discerned her musical vocation into and back out of the cloister. Tickets £5, prebooking essential. This talk will be online only.

Thursday 7 November, 6:30pm

Quiz Night with Fish & Chip Supper

By popular demand, sometime Vice-Chair of The Friends Andrew Sanders reprises his role as quizmaster for our next fixture. Tickets (£20) must be booked in advance and include admission and food. Raffle and refreshments available on the night.

Saturday 16 November, 3pm

Visit to St James's Church, Spanish Place We are very grateful that Mgr Philip Whitmore will give us a tour of the beautiful St James's and some of its treasures. Tickets are £10 and can be purchased in advance or on the day. Holy Hour follows after the event.

Tickets and full information via Eventbrite (google 'Westminster Cathedral Eventbrite'), email friends@rcdow.org.uk, or in writing to The Friends, Clergy House, 42 Francis Street, SW1P 1QW. You can also get in touch this way to enquire about membership, with forms also available at the back of the Cathedral.

Check back in next month's *Oremus* to hear about our Advent and Christmas plans!

'I was in prison and you visited me ...'



Wormwood Scrubs may look idyllic...



but the Prison entrance is uninviting.

Prisoners' Sunday took place this year on 13 October, with a Cathedral Mass celebrated two days later.

Cardinal Vincent Nichols has issued the following message: 'As President of Pact, (the Prison Advice and Care Trust, the national Catholic charity for people in prison and their families), I invite you to join with me in supporting its work with Prisoners, Pact supports people throughout England and Wales, whatever their beliefs. Pact's work is varied, and includes care for children whose parents have been sent to prison, as well as offering practical assistance to people leaving prison, who are trying to make a fresh start and put their past behind them.'

Pact works in five prisons in the Westminster diocese, as well as in courts and in the community. These prisons in London include HMP Wormwood Scrubs and HMP Pentonville where they run the Visitors' Centres. This is where they meet children and families coming to visit someone inside. Visitors can easily feel overwhelmed and apprehensive, but Pact staff and volunteers provide a friendly welcome and good information about what to expect. It can be upsetting and overwhelming to visit someone in prison and it can be hard to be visited in prison by your children and members of your family. However there are also men and women in prison who receive no visits at all. Perhaps family relationships have completely broken down, or the person experienced being in care as a child and young person, and never had a good network of support.

Pact CEO Andy Keen-Downs says: 'Every day, I hear how our prisons are in crisis. Prisons are overcrowded and inspection reports are often dire. There are many in prison experiencing mental health crises. Whilst with the new government we are waiting for system change, we must carry on, sleeves rolled up on the prison wings and landings. The change we make happen every day is in the human heart. People only change when they believe it is possible and when they find the motivation.'

We are delighted that this year Bishop Paul McAleenan celebrated a Prisoners' Sunday Mass in the Cathedral. How beautiful and how fitting that prisoners and their families will be brought before the Lord in the Cathedral as well as in parishes in the diocese.

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Westminster Cathedral



Cardinal Herbert Vaughan had originally envisaged Westminster Cathedral being served by a monastic community, but decided to set up a College of Chaplains, drawn from the ranks of the diocesan priesthood, and this College was established in 1903. He wrote of the chaplains that their chief motivation should be a desire to serve God as apostles, through a life of prayer and public liturgy. Throughout its life, the centre of the College's being has been the daily celebration of the Mass and the Prayer of the Church, and it remains so to this day. The Chaplains begin each day with Morning Prayer together and go on to celebrate one of the Cathedral Masses.

Originally the chaplains lived together with the Archbishop in one house, but as the vision for the Cathedral developed, Clergy House and Archbishop's House were created. In the early days there were twenty or more chaplains at the Cathedral; our ranks have now been thinned, but we maintain a degree of common life by sharing meals and recreation as well as the liturgical duties. The Dean oversees the whole life of the Cathedral on behalf of the Archbishop and his duties run from liturgy to maintenance, from staffing to finance, and from catechesis to parish visiting.

The Sub-Dean looks after the domestic arrangements of Clergy House, the duty rotas by which the daily life of the chaplains is governed, and the day-to-day running of the Cathedral. The Precentor has responsibility for the Cathedral's liturgy, co-ordinating special services, liaison with the Music Department, and the management of the Cathedral diary. The Registrar maintains all the Cathedral records and documents.

Each of the chaplains has a specific pastoral responsibility, either in the Cathedral parish or in a wider context, and these include the normal sacramental programmes, the visiting of the sick, the chaplaincies at the Choir School and St Vincent de Paul Primary School and much else. A significant ministry of the Cathedral is the provision of confessors for the daily celebration of the Sacrament of Reconciliation, a very privileged and worthwhile responsibility.

The life of a Cathedral Chaplain is a very rich and diverse one, often quite exhausting, but never dull, and we are all very conscious of the great privilege entrusted to us of serving God and his people in this great Cathedral.

College of Chaplains



From left to right:

Fr Vincent

– Chaplain to SVP School, First Communion, Confirmation and RCIA Courses

Fr John

– Registrar, Sacred Heart Church, Liaison with Westminster School, Catholic Grandparents' Association, Baptism Preparation

Fr Brian O'Mahony

– Sub-Dean, Rector of the College of Chaplains, Chaplain to WCCS School, Guild of St Anthony, Cathedral Oblates, Marriage Preparation, Lecturer at Allen Hall Seminary

Fr Sławomir Witon'

– Dean, chairman of the Friends, WCCS School Governors, Chair of the Safeguarding Committee, Filipino Club, Newsletter Editor

Fr Patrick

– Precentor, Prefect of the Sacristy, Cathedral Stewards, Guild of St John Southworth

Fr Javier (in residence)

– Legion of Mary, Filipino Club, Lecturer at Allen Hall Seminary

Fr Hugh

– Guild of the Blessed Sacrament, Pastoral Care of Nursing Homes, co-ordination of Sick Visits, Chaplain to Hospital of St John and St Elizabeth



Some Priests

Philip Hodges

There was a blond-headed young priest on the staff who had to undergo the sixth form ‘humour’ of some of his young clerical colleagues. His name was Josph Sunn with an umlaut over the ‘u.’ Antipathy towards anybody suspected of German origin was rife during the early stages of the ‘Great War.’ When Fr Sunn’s name appeared on the clergy notice board, the wags among the junior clerics would add a mountain of umlauts over the vowel in his name. Fr Sunn was a happy and handsome man.

When I was detailed to assist at week-day evening Benediction he would afterwards gather the trio of boys round him and tell us Teutonic ghost stories with harrowing details and most with an unusual twist in their denouement. There was also a very gentle Belgian priest, Fr Joseph Tibot, to whom most of us went to confession because he seemed so understanding and ‘let you off lightly.’

Sometimes the chaplains would swap rooms in the clergy house and, to avoid heaving furniture and personal belongings along the corridors, they would transfer these articles by rope out of the window to the room beneath. None of these ‘ghost’ removals by these lively young men would, of course, be seen, except by somebody in the upper rooms of the Choir School. They took good care not to do the removals whilst the austere Cardinal Bourne was taking his constitutional up and down his lonely esplanade.

Cardinal Bourne’s secretariat was manned solely by clerics. His principal private secretary was Mgr Arthur Jackman, a pleasant, inscrutable man with a sardonic wit and a smooth diplomatic style whilst Mgr George Coote, a tall, lean and sinister man was his assistant. Fr (later Mgr) Collings, who spent some of his time teaching us French, was the acme of discretion as the typist. As such he would be privy to the Cardinal’s dealings with Rome, the British Government and most of the chancelleries of Europe.

To his favourites he would give envelopes which had contained communications from most of the hierarchies of the world and still bearing their imposing red seals. The collecting of seals was as popular as stamp-collecting and autographs. Cardinal Bourne had a very long tenure of the See of Westminster and, like Queen Victoria, maintained a very strict and fixed regime.

I had no experience of the *modus vivendi* of the Cardinal’s successor, Arthur Hinsley, who was a forthright Yorkshireman and whose approach, I understand, was vastly different from that of Cardinal Bourne. I gather that he was not averse to calling on or being received by members of his college of chaplains in their private rooms where he would enjoy a chat and a cigarette, an approach that would be unthinkable by his predecessor.

The hierarchy of England met regularly in conference in Archbishop’s House where they would assemble in the Throne Room, seated on gilded and upholstered chairs. These meetings were somewhat like the Board meetings of a nation-wide company. The Cardinal had two assistant bishops, William Fenton, Bishop of Amyclae, and Joseph Butt, Bishop of Cambysopolis. Among the hierarchy were two men of outstanding physique; they were the Army bishop, Keatings, and Bishop Cotter of Portsmouth.

Mgr Carton de Wiart was the brother of General Carton de Wiart, a fine figure of a regular soldier who had lost an eye and an arm in action.

Captain Dove, who had clocked up some daring exploits in the Royal Navy, was the brother of Fr Lionel Dove, another delightful and good-looking Cathedral Chaplain. Fr (now Canon) Philip Moore, a one-time vice-rector of the Choir school, was a sprinter and was known at college as ‘Miler Moore’. He had two brothers, one of whom was a Benedictine monk on Caldey Island and the other was on the staff of De Valera when he was negotiating the erection of the Irish Free State in 1921. Though born and bred in London, Fr Moore had a deep hatred of the ‘Black-and-Tans’, a corps of tough commando types who were sent over to Ireland under the command of Sir Neville Maccready to keep the Irish in bondage to Great Britain.

Some colleagues

The majority of the boys came from south of Watford, an outpost above which, I understand, civilisation ends. During my time however, there was a sprinkling of boys from the ‘troglodyte’ north. One came from South Shields, others from Lincoln, Hinckley and Norwich but we never had any barbarians from north of the border. There were three boys from the West Country but Hertfordshire, Sussex and Kent were represented. I took defensive action against the smug superiority of those from the metropolis. Initially I was ragged for my Yorkshire accent but these were formative years and I unconsciously picked up the smooth vowels of the London area and, in turn, got ragged at home on holidays for ‘haughty’ pronunciation.

Two of the boys were out-and-out cockneys and the rector thought it necessary to correct their speech which, because of their popularity, was spreading and tainting the rest of us with their vulgar Music-hall accents. There were four sets of brothers, the usual majors and minors of schoolboy-lore. The brothers Powell were sons of a London stockbroker and the brothers Hamilton were sons of a doctor both with highly developed egos.

One was a good pianist and the other still painfully learning to play the violin and I understand, finished up in the LPO. The younger one had a taste for telling ghoulish yarns in the



St Joan of Arc in Notre Dame Cathedral, Paris

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dormitory which seemed always to involve the finding of the dismembered remains of a woman's body in a suitcase or some other equally predictable discovery. This storyteller sought that 'Bubble, reputation, even at the cannon's mouth' He ascended the cathedral tower and sat with his legs dangling over the parapet for our delectation and admiration.

The brothers Murray became priests, the elder, Anthony, became Dom Gregory Murray, OSB and the other, Joseph, became Parish Priest of Borehamwood.

One of the brothers McCarthy, Denis, after leaving school, took over the thankless job of secretary of the Old Boys Association. He was an excellent organiser, whipping up enthusiasm among the old boys and sparing no effort to make the Old Boys Association Dinners, which I attended, into a great success. With the passage of time and the fluctuations

of the wheel of fortune, former schoolmates, in common with other such men, fought shy of meeting up with their boyhood colleagues. Denis McCarthy had the happy knack of overcoming this natural inhibition and all the members who attended were made to feel at ease and were glad to forget the passing of the years and to re-live their 'days of yore.' Denis's brother, Vincent, became Parish Priest of Tottenham.

Lt. Colonel Ambrose Menecies was a colleague of mine in the Choir School; he had Spanish blood in his veins and became an army surgeon. My friend Terence McHugh had Irish antecedents and claimed to have associated with natives of the Wicklow mountains who themselves had literary intercourse with leprechauns. In later life he became a partner in the firm of Jackson Stops and Staff, estate agents who specialised in buying and selling bits of the Cotswolds.

His wife, Stuart McHugh, was the great granddaughter of Charles Dickens and her special subject was the 'language of flowers.' Both he and his wife were lovers of the countryside. His great passion was for wild fowl and he established a Wildfowl Sanctuary similar to that of Peter Scott, close to his home at Baunton Fields, Cirencester. He was a prolific amateur poet and published several anthologies of his work which ranged from a philosophic view of the vicissitudes of life to the rough and tumble of his life as a seller of real estate together with his amusing experiences as an auctioneer of woodland and livestock.

He owned the riparian rights of part of the River Wye below Ross-on-Wye where salmon was plentiful. He had a fishing cottage there decorated with symbols of the salmon-fishing sport and which contained all the equipment of rods and waders of this luxury pastime. After an operation, when I was convalescent, he gave me and my wife the tenure for a week of this cottage nestling in the wooded slopes of the Wye nest Symmond's Yat.

In 1919 a titled woman, Lady Haldon, wished to show her gratitude to the McHugh family. His father, Captain McHugh, had been instrumental in obtaining an acquittal for her son at a Court-martial. She obtained permission from the rector and took the whole school to a dramatic and musical display in honour of the victorious allies. This was at the old Queen's Hall and consisted of a series of colourful tableaux accompanied by orchestra. Dame Clara Butt appeared as a very regal 'Britannia' and sang 'Land of Hope and Glory' in her rich deep mezzo voice whilst Mary Anderson made a startling display as the 'Statue of Liberty' representing the entry of the USA on the side of the Allies during the war.

Cardinal Bourne was a Francophile and when in May 1920 the Church after hundreds of years decided to canonise Joan of Arc, he ordered a procession to move through the streets of Westminster in her honour. He himself walked in this procession in his stately *cappa-magna* with its 15-foot train of water-wave scarlet silk. Joan was represented by a Miss B. Laing, then aged 17, who, equipped in shining armour and a surcoat decorated with fleur-de-lis, rode horseback accompanied by boys from Wimbledon College as pages dressed in tabards.

Let There Be Light!

Patrick Rogers

Providing appropriate lighting in a neo-Byzantine building the size of Westminster Cathedral posed very real problems both for the architect, John Francis Bentley, and for his successor, John Marshall. Whether or not they succeeded is a matter which only those using the Cathedral can judge.

Natural Light

Internally the Cathedral is 342ft long by 148ft wide and is surmounted by four shallow domes rising to 112ft, the last of these, above the sanctuary, being somewhat lower. Bentley's



A round-headed, vertical window in the nave, composed of Venetian roundels.

objective was to provide sufficient daylight without putting in long rows of identical windows which could have made the building look like a factory. So he decided to use two very different styles of windows, generally placed high up in the building in the Byzantine fashion, not always arranged in the same way and with a series of different patterns for the tracery and glazing. He chose a greenish glass, conscious that future decoration with mosaic and coloured marble would make anything approaching stained glass both unnecessary and inappropriate. But he had to override the objections of Cardinal Vaughan who wanted something warmer in effect.

Looking first above the main entrance doors, the head (tympanum) of the arch here is filled with a great horizontal semi-circle of terracotta tracery, tailor-made by the firm of Doulton & Co of Lambeth. Enclosed within this framework are leaded glass panels of tinted glass, arranged to resemble flowers. Below this great window Bentley inserted three contrasting vertical windows, round-headed and filled with serried ranks of lead-framed Venetian roundels or 'bull's-eyes.' Though there are variations, including a few small, round windows, these are essentially the two styles chosen by Bentley for the main windows of the Cathedral.

Bentley wanted to break up the featureless expanse of the great arches on each side of the nave, which are essential to support the domes. So he built a pair of smaller, coupled arches

into each one. Into the head of all but one of these new arches went a semi-circular window of terracotta, or alternating pattern, with the enclosed glass panels forming fleur-de-lys and other flowers. Below it went a pair of vertical round-headed windows with 'bull's eye' glass, each containing a decorated panel different from its neighbour. Only below the third dome, where the nave meets the transepts, is this scheme varied. Here the semi-circular terracotta window is absent and there is a triangle of three vertical round-headed windows.

The sanctuary also has a semi-circular window of terracotta at the head of the arch on either side, with a pair of vertical round-headed windows below. But the drum of the shallow dome above is itself pierced by a circle of 12 round-headed windows to provide additional light for this, the focal point of the Cathedral. Behind the sanctuary, the apse, which Bentley understood was to be used by Benedictine monks for the singing of the Divine Office, is amply provided with six round-headed windows facing east. Finally twin recesses in the side chapels each enclose two or three windows containing leaded and patterned glass. Perhaps most attractive are the flower-like patterns in the Holy Souls Chapel, and St Andrew's Chapel, where the white cross of the saint appears on an azure blue ground.

Artificial Light

Bentley died in 1902, before the Cathedral was complete, and it fell to his successor, John Marshall, to design the artificial lighting. The 12 great electric light chandeliers in the nave were made by the firm of J W Singer & Co of Frome of wrought iron. Although put in place in early 1909, they were not used until 1912 when their cost of £2,005 (about £100,000 today) was finally met. They resemble descriptions of the circular chandeliers which carried oil lamps in Emperor Justinian's sixth-century Byzantine church of Hagia Sophia (Santa Sophia) in Constantinople. The top ring is 6ft in diameter and carries 15 lamps, the next bears ten and the lowest and smallest, three, the rings being independently controlled. The six chandeliers in the sanctuary follow a similar design but are considerably smaller and gilt.

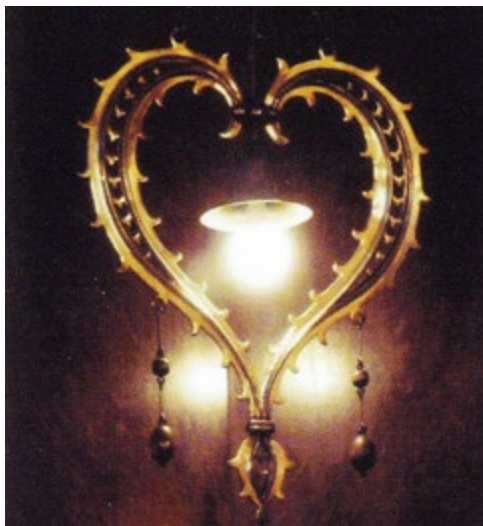
The Byzantine-style lighting of the Lady Chapel consists of eight chandeliers of silvered copper suspended from bronze cantilevers. Each is in the form of a corona or crown, pierced and decorated, and suspended from a star. Below hang medallions pierced with fleur-de-lys and bearing four electric lamps, with a fifth in the centre attached to an oval medallion displaying Our Lady's monogram. Either side of the altar, graceful bronze pendants carry a single light. These are repeated on the other side of the Cathedral in the Blessed Sacrament Chapel but here there are also eight more pendants in the form of bronze gilt diamonds, pierced and enamelled with alpha and omega symbols and small, coloured diamonds. They carry five electric lights, the lowest



One of twelve chandeliers which illuminate the nave.

attached to a cross. The three silver oil lamps suspended before the tabernacle are decorated with blue and green enamel and set with onyx and rock crystal.

Next door, in the shrine of the Sacred Heart and St Michael, beams carry four silvered bronze pendants in the form of a cross, each bearing a single light. They resemble descriptions of ancient light crosses in Hagia Sophia. The oil lamp before the statue was designed by Osmund Bentley, the architect's son. At the other end of the Cathedral, the light pendants in the



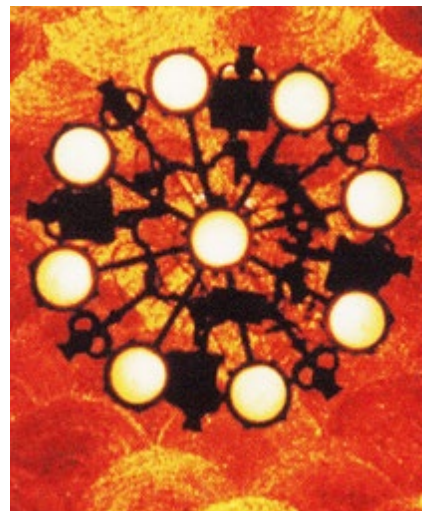
A graceful bronze pendant bearing a single light in the Lady Chapel.

Chapel of St Gregory and St Augustine and the Chapel of the Holy Souls are virtually identical and have been compared to Byzantine jewellery. From six frames of burnished bronze hang shaded little lamps and droplets of semi-precious stone around blue enamelled medallions showing a dove. Though designed by Marshall, the Cathedral light pendants show marked similarities in style to those designed earlier by Bentley for the Church of the Holy Rood in Watford, demonstrating Marshall's faithfulness to Bentley's ideas.

But most Byzantine of all the lighting in Westminster Cathedral must be the simple, pierced bronze chandelier with an ostrich egg (symbol of rebirth and God's love for mankind) clasped within its chain, which hangs from the vault in the Chapel of St Andrew. Designed by the Byzantine specialist Robert Weir Schultz for the Fourth Marquess of Bute and made by William Bainbridge Reynolds, with the clouds of heaven in gold mosaic glittering above, one only has to imagine olive oil and a burning taper in each of its nine glass beakers to be back in the age of Justinian.

Light and Shadow

In the *Westminster Cathedral Record* of 29 December 1900, Bentley wrote: 'The westernmost dome is in strong light, which streams through a large lunette window immediately on a line with the pendentives. The dome of the next bay is deeper in mysterious shadow; the third is still more so; while the sanctuary dome is brilliantly lighted by the twelve windows around its drum, so that our attention is led up to and powerfully focused upon the high altar beneath its marble baldacchino, necessary to give it emphasis and dignity.'



The Byzantine-style chandelier in St Andrew's Chapel with gold mosaic on the vault above.

As for Marshall, he was determined that his designs should be both true to the Byzantine tradition and up to Bentley's standards. The twin lines of great, gaunt chandeliers which march up the nave to the brilliantly lit sanctuary, and the delicate enamelled pendants to be seen hanging in the side chapels, form the basis on which his work on the Cathedral lighting can be judged.

This article was written in late 2012 and therefore takes no account of the recent improvements to the lighting of the Cathedral (Ed.)



A watchful eye

We recently said farewell to Neil Fairbairn after his 17 faithful years as Cathedral and Site Maintenance Manager. Happily he is seen here under the supervisory gaze of John Francis Bentley, the Cathedral's Architect and with his successor in the post of Manager, Stuart Doxey and Arturas Bakanovas of the Maintenance Team.



The Annual Round

Besides many special occasion, the Cathedral continues to host many regular events, of which the National Altar Servers' Mass and Mass for the World Day for Migrants and Refugees were just two celebrated by Cardinal Vincent.





Silver Sunday

Silver Sunday is an initiative of Westminster City Council to provide activities for older members of the community. The Filipino Club eagerly embraces the challenge, although one might question quite how many qualify as 'silver' by hair colour.

What Comes Next?

Fr Patrick, the Precentor, comes to us from a career in the Art World and so recently took part in a symposium on Art and the Afterlife as part of the Art of Living Well and Dying Well Project.



Park Here

Fr Mike Maguire celebrated a Farewell Mass, with a party in the Hall following. Granted his love of flying and the proximity of his new parish to Heathrow, we gave him a couple of table tennis bats, so that he can practise being ground crew, parking planes.

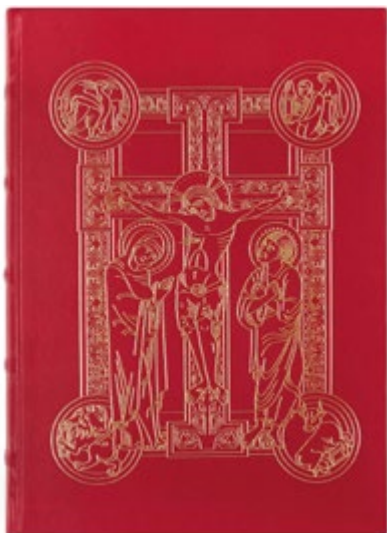
The Ministry of the Word

Catholic Bishops' Conference / Catholic Truth Society

A new Lectionary will shortly be launched in England and Wales. The Dicastery for Divine Worship and the Discipline of the Sacraments has confirmed the approval by the Bishops' Conference of England and Wales for the new Lectionary.

The Lectionary, which includes the scripture readings for Mass and the sacraments, will come into use in Catholic parishes in England and Wales from the beginning of Advent.

Cardinal Arthur Roche, Prefect of the Dicastery, wrote to Cardinal Vincent Nichols, President of the Bishops' Conference, confirming the new translation of the Lectionary, which has been done in collaboration with the Bishops' Conference of Scotland.



The Cover of the new Book of the Gospels

project which highlights the importance of different episcopal conferences within a small geographical area working together for the overall good of the Catholic population in the British Isles.

What has now been achieved ensures that a stable version of the Lectionary will endure in Great Britain for years to come. Both Conferences are to be commended for this cooperation.

The Lectionary was revised after the Second Vatican Council. Paragraph 51 of Second Vatican Council document *Sacrosanctum Concilium* said: 'The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word.'

Archbishop Emeritus George Stack of Cardiff, Chair of the Department for Christian Life and Worship, welcomed the dicastery's *confirmatio* for the Lectionary:

'As we mark the 60th anniversary of the Second Vatican Council we can see that the Lectionary is one of the great fruits of the Council. It fulfils the mandate of the Council Fathers to open up the scriptures for the faithful so that Sunday by Sunday Christ himself speaks to us in the word.'

The new Lectionary gives us an opportunity to hear that word with fresh ears as we engage with a text which is intended for public proclamation and reflects up to date biblical scholarship.

I hope that parishes and other communities will engage in preparation for the Lectionary so that all the faithful will hear the word of God with deepened faith and understanding.

The Lectionary will be in use from the first Sunday of Advent and is published by the Catholic Truth Society (CTS).

Further information is available at <https://www.cbcew.org.uk/lectionary/>



Our new Editor – Lorcán Keller

Although I am no stranger to Westminster Cathedral, nor indeed to many of you, allow me to introduce myself formally. My name is Lorcán Keller and I have recently been appointed as Cathedral Communications

Officer. This is a newly created role, encompassing *Oremus*, website management, social media and the incredible team of livestream volunteers.

Originally from Dublin, I moved to London in October 2017 to begin my new role assisting the Precentor, Fr Andrew Gallagher, producing the various orders of service needed each week. After three years in-post, a national lockdown, and the sad loss of Canon Christopher Tuckwell, I left Westminster Cathedral in August 2020 to discern a vocation.

When the print room manager discovered I was returning, she quipped that *Oremus* would soon become a single-sided leaflet, twice a year! I would like to think she has more faith in me than that (perhaps double-sided). It is true that *Oremus* does not just appear fully formed each month and, even in my few short weeks working alongside Fr John Scott, it has become abundantly clear just how much work it takes to keep the wheels in motion.

I would like to take this opportunity to thank Fr John for his years of dedicated service to the Westminster Cathedral community and diaspora, through his work with *Oremus*. As keen as he is to retire, he will be sorely missed. I only hope that, with his critical eye and with help from contributors, I can keep *Oremus* even half as engaging and interesting as my Editor Emeritus.

CATHEDRAL HISTORY A PICTORIAL RECORD

The 50th Anniversary of the foundation of the Metropolitan & City Catholic Police Guild, October 1964

Paul Tobin

The first two presidents of the Metropolitan & City (now the Catholic) Police Guild of England and Wales), founded on the Feast of Corpus Christi in 1914 were both Cathedral Administrators; Mgr Canon Martin Howlett from its inception in 1914 until 1948 and then Mgr Canon Cuthbert Collingwood from 1948 to 1973.

It was Mgr Collingwood who led the 50th anniversary pilgrimage to Rome in October 1964 culminating in an audience with the Holy Father, Pope St Paul VI in St Peter's Basilica in the afternoon of Wednesday 8th, Being before the days of the Pope Paul VI Audience Hall, it was normal practice to hold weekly audiences either in St Peter's itself or in the Hall of Blessings in the Apostolic Palace. On this occasion the audience was held in the tribune facing the altar of the Chair of St Peter with the pope seated at the opposite end with his back to the Papal Altar and baldacchino.

A City Police Helmet truncheon and armlet, mounted on a polished oak stand were presented to the Pope during the audience by Mgr Collingwood, seen in



the picture with Sgt Patrick Somerville of the Metropolitan Police. Also presented to the Pope were Sgts Eric Chapman (City Police) and Eric Lysaght (Met Police).

At the Cathedral it was customary to hold a Memorial High Mass during the week following Remembrance Sunday in November and this tradition has

continued since 1923 to the present day. Until 1968 a march past of hundreds of police took place, complete with the band of the Metropolitan Police, after the Mass with the Commissioner of the Metropolitan Police accompanied by the president taking the salute on a dais in front of the West Door. In this 1967 picture, Sir Joseph Simpson is accompanied by Mgr Collingwood, wearing the white fur *cappa parva* of a Chapter Canon. To the right of the Commissioner are Inspector Somerville with Fr Michael Ware, a Cathedral Chaplain in black cassock. The lady in the front of the group with the stick is Miss Monk, who was a well-known Cathedral parishioner for many years.

Acknowledgments:

The 'Police Guild Magazine'
November/December 1964

Photographs;

- 1) From the Archives of *The Universe Catholic Weekly: Vol 7 2010*
- 2) Source unknown from collection of Patrick Somerville



A Daughter's Farewell to St Thomas More:

She was not able to say any words but 'Oh, my father! Oh my Father!' 'Take patience, Margaret,' he said, 'and do not grieve; God has willed it so. For many years didst thou know the secret of my heart'. From whom after she was departed, like one that had forgotten herself, being all ravished with the entire love of her father, having respect neither to herself nor to the press of people, suddenly turned back, ran to him as before and divers times kissed him lovingly, till at last she was fain to depart, the beholding whereof made those present for very sorrow to weep and mourn.

Thomas More by Hans Holbein



© Frick Collection, New York City

The Month of November

The Holy Father's Prayer Intentions

For those who have lost a child.

We pray that all parents who mourn the loss of a son or daughter find support in their community, and may receive peace of heart from the spirit of consolation.

Friday 1 November *No Friday abstinence*

ALL SAINTS (*Holy day of Obligation*)

5pm Solemn Second Vespers

5.30pm Solemn Mass (Men's voices)

Lassus – Missa In te Domine speravi

Palestrina – Vidi turbam magnam

Palestrina – Et omnes Angeli

Organ: Placare Christe servulis – Dupré

Saturday 2 November

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

8am Mass in the Holy Souls Chapel

10.30am Solemn Requiem Mass

4pm Low Mass

5pm Vespers of the Dead

5.30pm Requiem Mass

Sunday 3 November

Ps Week 3

31st SUNDAY IN ORDINARY TIME

12 noon Solemn Mass (Full choir)

Catenians attend Mass

Byrd – Mass for four voices

Guerrero – Hoc est praeceptum meum

Byrd – Ave verum corpus

Organ: Allegro (Symphonie II) – Vierne

4pm Solemn Vespers and Benediction

Victoria – Magnificat septimi toni

Palestrina – Exsultate Deo

Organ: Pastorale – Roger-Ducasse

4.30pm Mass for the Deaf Community (Cathedral Hall)

Monday 4 November

St Charles Borromeo, Bishop

Tuesday 5 November

Feria

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: Mass 8am, Morning Prayer 10am, 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 10.30-12.30pm; Solemn Mass (Choir) 12noon *, Solemn Vespers (Choir) 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 please consult the Cathedral diary on the website.

* Live streamed via the Cathedral website

Wednesday 6 November

Feria

8am-6.30pm NHS Blood Transfusion

Service (Cathedral Hall)

1.15pm Lunchtime Concert

Thursday 7 November

Feria

(St Willibrord, Bishop)

2pm Combined Irish Regiments Service (St Patrick's Chapel)

2.30pm Catholic Police Guild Centenary Anniversary Requiem Mass (Bishop Hudson)

6.30pm Friends' Quiz Night (Cathedral Hall)

Friday 8 November

Friday abstinence

Feria

Saturday 9 November

THE DEDICATION OF THE LATERAN BASILICA

5.30pm Vespers of the Dedication

6pm Mass of the Dedication (Visiting Choir)

Sunday 10 November

Ps Week 4

REMEMBRANCE SUNDAY

32nd SUNDAY IN ORDINARY TIME

10am Solemn Requiem for the Fallen (Full choir)

Duruflé – Missa pro defunctis

Duruflé – Domine Iesu Christe

Duruflé – Lux aeterna

Organ: Prelude & Fugue in C minor (BWV

546) – J.S. Bach

4pm Solemn Vespers and Benediction

Palestrina – Magnificat quarti toni

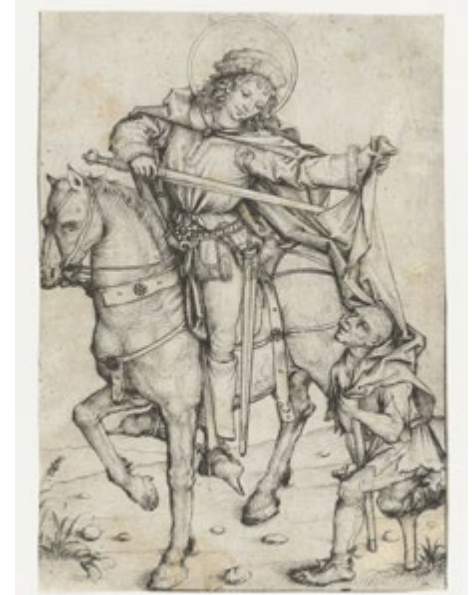
Brahms – Wie lieblich sind deine

Wohnungen

Organ: Luttes (Trois dances) – Alain

Monday 11 November

St Martin of Tours, Bishop



St Martin

Tuesday 12 November

St Josaphat, Bishop & Martyr

Wednesday 13 November

Feria

1.15pm Lunchtime Concert

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Thursday 14 November

Feria
8am-6.30pm NHS Blood Transfusion
 Service (Cathedral Hall)

Friday 15 November *Friday abstinence*

Feria
 (St Albert the Great, Bishop & Doctor)

Saturday 16 November

St Edmund of Abingdon, Bishop
12 noon Permanent deacons attend Mass

Sunday 17 November *Ps Week 1***33rd SUNDAY IN ORDINARY TIME**

12 noon Solemn Mass (Full choir)
 Knights of St Columba attend Mass
Berkeley – Missa brevis
Pizzetti – De profundis
Croce – O sacrum convivium
 Organ: Præludium in F sharp minor
 (BuxWV 146) – *Buxtehude*
4pm Solemn Vespers and Benediction
Victoria – Magnificat primi toni
Poulenc – Salve Regina
 Organ: Prière – *Franck*

Monday 18 November

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

Tuesday 19 November

4.45pm Chapter Vespers
5.30pm Deceased Clergy Mass

Wednesday 20 November

Feria
1.15pm Lunchtime Concert

Thursday 21 November

The Presentation of the Blessed Virgin Mary

Friday 22 November *Friday abstinence*

St Cecilia, Virgin & Martyr
8am-6.30pm NHS Blood Transfusion
 Service (Cathedral Hall)



Portrait of Mrs. Richard Crowninshield Derby
 as St Cecilia

Saturday 23 November

Blessed Virgin Mary on Saturday
 (St Clement I, Pope & Martyr; St Columban, Abbot)

Sunday 24 November *Ps Week 2***OUR LORD JESUS CHRIST, King of the Universe**

12 noon Solemn Mass (Full choir)
Langlais – Messe solennelle
Tye – Omnes gentes plaudit manibus
Marenzio – O Rex gloriae
 Organ: Fantaisie sur le Te Deum et
 Guirlandes Alleluiaques (L'Orgue mystique
 LI) – *Tournemire*
4pm Solemn Vespers and Benediction
Victoria – Magnificat octavi toni
Britten – Regis regum rectissimi
 Organ: Te Deum – *Langlais*

Monday 25 November

Feria
 (St Catherine of Alexandria, Virgin & Martyr)



St Catherine of Alexandria

Tuesday 26 November

Feria
8am-6.30pm NHS Blood Transfusion
 Service (Cathedral Hall)

Wednesday 27 November

Feria
8am-6.30pm NHS Blood Transfusion
 Service (Cathedral Hall)
1.15pm Lunchtime Concert

Thursday 28 November

Feria

Friday 29 November *Friday abstinence*

Feria
8am-6.30pm NHS Blood Transfusion
 Service (Cathedral Hall)

Saturday 30 November

ST ANDREW, Apostle, Patron of Scotland
8, 10.30am Mass in St Andrew's Chapel

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

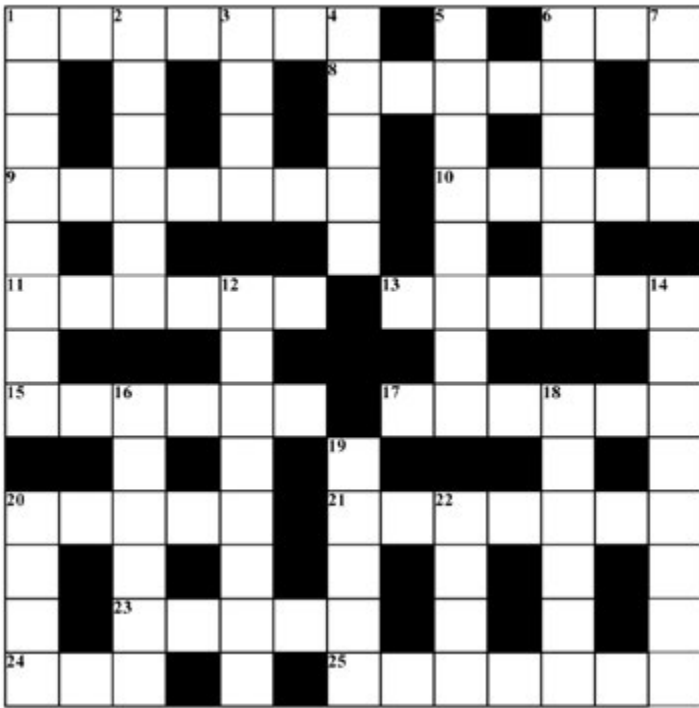
Lady Chapel,
 Saturdays 11.15-12.00noon

Walsingham Prayer Group

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

Yoruba Association

Hinsley Room,
 Third Sundays 1.30-3pm



Alan Frost November 2024 – No. 126

Clues Across

- 1 Name by which St Thomas also known (7)
- 6 Payment on arrival, for fish perhaps! (3)
- 8 Hampstead link to former PM! (5)
- 9 One of the 'Peaks' of the Lake District (7)
- 10 See 2 Down
- 11 & 24 Across: Wildlife conservation feature of Regent's Park (6,3)
- 13 Saint and King after whom the Coronation Crown named (6)
- 15 First name of Poirot creator who inspired papal indulgt for Traditional Latin Mass (6)
- 17 Powder in the bathroom (6)
- 20 Monarch or wife of the King (5)
- 21 Early Pope, predecessor of Boniface I (7)
- 23 Feather or whiff of smoke (5)
- 24 See 11 Across
- 25 House of -----, having Westminster address (7)

Clues Down

- 1 Daughter of Herod Agrippa [in Hogarth painting 'Paul Before Felix'] (8)
- 2 & 10 Across: Contemporary British artist, whose 'Golden Calf' recently sold for £10m (6,5)
- 3 & 12: Lady serving 20 Across, with cake? (4,2,6)
- 4 Covering for a lady's shoulders (5)
- 5 'Ex -----', 'from the Chair', as when the Pope makes infallible statement (8)
- 6 Disorderly movements in the body, a rare form named after discoverer Huntington (6)
- 7 One of Worms, not to Luther's taste! (4)
- 12 See 3 Down
- 14 'Road to -----', St. Paul's journey interrupted by Act of God (8)
- 16 Second city to Damascus in Syria (6)
- 18 '----- de Santiago', the way for pilgrims to the shrine of St. James (6)
- 19 Member of people and civilisation of central Mexico (5)
- 20 '---- Night', regular pub feature where teams put to the test (4)
- 22 Go very fast for online meeting? (4)

ANSWERS

Across: 1 Didymus 6 COD 8 Heath 9 Skiddaw 10 Hirst 11 London 13 Edward
 15 Agatha 17 Talcum 20 Queen 21 Zozimus 23 Plum 24 Zoo 25 Commons
 Down: 1 Drusilla 2 Dantien 3 Maid 4 Shawl 5 Cathedra 6 Chorea 7 Diet
 12 Of Honour 14 Damascus 16 Aleppo 18 Cammino 19 Aztec 20 Quiz 22 Zoom

A Prayer for the Departed

Words: Anonymous, in the *Missal of Liège*, 1502
 (*De profundis exclamantes*).

Translated from Latin to English by Richard F. Littledale

Christ, enthroned in highest Heaven,
 Hear us crying from the deep,
 For the faithful ones departed,
 For the souls of all that sleep;
 As Thy kneeling Church entreateth,
 Hearken, Shepherd of the sheep.

King of Glory, hear our voices,
 Grant Thy faithful rest, we pray;
 We have sinned, and may not bide it,
 If Thou mark our steps astray;
 Yet we plead the saving Victim,
 Which for them we bring today.

That which Thou Thyself hast offered
 To Thy Father, offer we;
 Let it win for them a blessing,
 Bless them, Jesu, set them free;
 They are Thine, they wait in patience;
 Merciful and gracious be.

They are Thine, O take them quickly,
 Thou their Hope, O raise them high;
 Ever hoping, ever trusting,
 Unto Thee they strive and cry;
 Day and night, both morn and even,
 Be, O Christ, their Guardian nigh.

Let Thy plenteous loving-kindness,
 On them, as we pray, be poured;
 Let them through Thy boundless mercy,
 From all evil be restored;
 Hearken to the voices pleading
 Of Thy Church, O gracious Lord.

Hear and answer prayers devoutest,
 Break, O Lord, each binding chain,
 Dash the gates of death asunder,
 Quell the devil and his train;
 Bring the souls which Thou hast ransomed
 Evermore in joy to reign.



The Chapel of All Souls' College, Oxford

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

In retrospect: from the *Cathedral Chronicle*

The sale of Catholic Truth Society pamphlets at the Cathedral exceeded all records in August last, when 10,000 were sold within the month.

Handsome inlaid ebony kneelers have been put into St Andrew's Chapel. The gates of the chapel, which previously were kept locked, have now been removed.

Additional decorative work has been carried out in St Patrick's Chapel during October, the lower part of the west wall of the chapel, each side of the confessional, being panelled with marble.

Probably during this month the marble decoration of the south transept (Lady Chapel side) will be put in hand. The work is likely to extend over several months.

The divided small organ, with its rather unsightly pipes, in the Apse, will soon be covered with handsome latticed oak casings.

The iron grille for the balcony at the top of the Cathedral Tower has been fixed at last. Without restricting the splendid view of London, the balcony is now so caged in as to render practically impossible a recurrence of the unfortunate tragedy which caused so painful a shock throughout London early in the year. Very shortly the Tower will be opened again to the public.

from the November 1924
Westminster Cathedral Chronicle

.....

Trade Unions

It is a constant source of contention that the labourer is regarded more as a unit of production than as a human person, that men tend to be valued for their output rather than for their human personality. This heresy of the times is a frequent cause of complaint and it is my firm conviction that at the route of all these troubles lies the question of human relations in industry. Though much of the rancour of today is traceable to evil conditions in the past, this problem of human relations in

industry must be faced. Until the proper relationship between employer and employee is established there will be no true peace in industry.

It must be realised that human labour has dignity precisely because it is human. Man is neither brute beast nor machine. It is because he brings to his work not only the faculties of his body but also those of his mind and spirit that his labour, of whatever sort it may be, however menial, is endowed with a dignity of its own. No matter how many workers be employed in a task, each has a human dignity, each has definite rights and obligations, each has a will that is free.

Because of the dignity of human labour the Catholic Church has always protected the rights of the worker. She has supported every honest means of securing an improvement in working conditions and upheld the right of the individual, for his own sake and for the sake of his family, to seek to better his position. She has upheld his claim to a wage that is sufficient to enable him to maintain his family in decent comfort and to provide for sickness and old age. But with all this she has made clear that with these rights go undoubted responsibilities.

Precisely because he is a human being, gifted with intellect and will, man has responsibilities towards his fellow-beings. He is a member of society, and whilst that society owes him a living, he has a duty towards the other members of society. He must work for the common good and in times of need must be prepared to sacrifice some of his own time, comfort and even goods for the general well-being. These responsibilities he possesses alongside his rights. His rights are undeniable, his responsibilities inescapable.

No one can deny the right of a man to withhold his labour, or to strike, in face of unjust treatment or in working conditions contrary to his human dignity. Yet strike action, with all its grave repercussions, should only be taken as a last resort when all other means of settlement have failed. In

the last few years, when full employment has come to industry in this country, there has been an alarming increase in the number of strikes. One cannot escape the conclusion that on some occasions at least the decision to call a strike has been taken prematurely. But in saying this we are not unaware of the grave dissatisfaction felt by many at the delays experienced in the work of reconciliation.

The epistle of today's Mass (Ephesians 4: 25-26) tells us that the sunset must not find men still angry. It does not tell us that our disputes are to remain unresolved until the time is ripe for intervention. Now is the acceptable time. Let every effort be made to clear outstanding differences. Only by such a whole-hearted and realistic approach can the present impasse be broken and mutual trust and respect between employers and employees be restored.

from a Sermon of Cardinal Griffin,
17 October 1954 in the November 1954
Westminster Cathedral Chronicle



The inlaid ebony kneelers of St Andrew's Chapel



One of the (reinstated) gates of the Chapel

Remembrance

Annika, Year 6

November is a special month for people all around the world because in this month we remember all those who died, especially those who sacrificed their lives for us in the war. To symbolise this, we wear poppies.

The famous World War One remembrance poem, *Flanders Fields*, written by Lieutenant-Colonel John McCrae, describes these red flowers which grew over the graves of fallen soldiers. The red poppy has come to symbolise the blood shed by those who fought and those who continue to fight for our country.

Poppy Days were when poppies were sold to raise funds which would then be used to help with housing for surviving soldiers and the family members of those who had died, such as widows and orphans.

We still sell poppies to help veterans. We sell them in school to help raise money for those in need. Traditionally, poppies are not worn after Remembrance Sunday.

Together as a nation we observe Remembrance Day (or Armistice Day) on the 11th of November to recall the end of the First World War. An Armistice (an agreement to stop fighting) was agreed at the 11th hour of the 11th day, of the 11th month, 1918. On this day we commemorate all the people who have died in wars around the world with a two minutes period of silence. One of the minutes symbolises a time of thanksgiving for those who returned alive, while the second is to remember the fallen. We also do this as a school. On Remembrance Sunday, the royal family will lay wreaths of poppies at the Cenotaph on Whitehall. Many people gather to watch this ceremony.

In our school, we remember those who are special to us that have died with our prayer pillow. Every class writes down the names of those deceased and we place these letters into our pillow. We also attend Mass on All Saints Day in Westminster Cathedral.

On All Souls Day (also known as The Commemoration of All the Faithful Departed or The Day of the Dead), we pray for them.

We use this prayer to remember our faithful departed:

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls and the souls of all the faithful departed, through the mercy of God rest in peace. Amen.

We say this prayer three times and end with the Glory Be.

The first prayer we say is for who we know that have died. The second is for those who have died in war and the third is for people who have died and have nobody to pray for them.

As I reflect, it is important to remember the selfless sacrifices of people who lost their lives to give us the freedoms we have today. It is important to remember the selfless sacrifices and love of our family members who have given us such wonderful opportunities so we can learn and thrive.

May the souls of the Faithful Departed Rest In Peace. We will forever remember them.





A. FRANCE & SON
INDEPENDENT CATHOLIC FUNERAL
DIRECTORS

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funeral arrangements by
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