



And then there was Margaret Sinclair, one of six children born to a dustman and his wife who were parishioners of St Patrick's. Margaret was baptised at the church on 11 April 1900. She left school at fourteen and became an apprentice French polisher; but in her early twenties she became a Poor Clare Colettine nun, before contracting TB and dying at the age of twenty-five. In the years after her death her fame spread: she had been an ordinary young woman, a factory worker and a trade unionist, whose struggles in life seemed relatable to many. She was someone who never gave up: she had a grit and a strength that belied her age and her situation. As a teenager, whenever her mother was tired out or worried about not having enough money for the family, Margaret always had the same advice for her: "Dinnae give up." No wonder Pope St John Paul II, when he visited Scotland in 1982, described her as someone who "through her very simplicity was touched by God with the strength of real holiness in her life". Four years earlier, in 1978, she had been declared Venerable by Pope St Paul VI; today St Patrick's has a chapel dedicated to her and the cause for her canonisation continues.

RESTORATION AND UNITY

Meanwhile the parishioners have launched a fund to pay for the restoration costs of the Runciman mural and hope the church will raise its profile further when the Edinburgh Festival is revived after the pandemic. As a church it's a strong symbol of Christian unity, exemplified in the different congregations that have worshipped there across the centuries, as well as a centre for the sort of dramas and stories that fuel the world's biggest arts festival.

Mass text

ENTRANCE ANTIPHON

Let my prayer come into your presence.
Incline your ear to my cry for help, O Lord.

FIRST READING 1 Kings 17:10-16

PSALM Psalm 145

RESPONSE My soul, give praise to the Lord.

Or Alleluia!

1. It is the Lord who keeps faith for ever, who is just to those who are oppressed. It is he who gives bread to the hungry, the Lord, who sets prisoners free. **R.**
2. It is the Lord who gives sight to the blind, who raises up those who are bowed down. It is the Lord who loves the just, the Lord, who protects the stranger. **R.**
3. The Lord upholds the widow and orphan but thwarts the path of the wicked. The Lord will reign for ever, Zion's God, from age to age. **R.**

SECOND READING Hebrews 9:24-28

GOSEL ACCLAMATION

Alleluia, alleluia!
How happy are the poor in spirit;
theirs is the kingdom of heaven.
Alleluia!

GOSEL Mark 12:38-44

COMMUNION ANTIPHON

The disciples recognised the Lord Jesus in the breaking of bread.

Next Sunday's Readings:
Daniel 12:1-3
Hebrews 10:11-14, 18
Mark 13:24-32

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THE SISTINE CHAPEL OF SCOTLAND — ST PATRICK'S, COWGATE, EDINBURGH

It's the site of a hidden artistic masterpiece; it nurtured a parishioner who is now en route to canonisation; one of its parish priests is said to have given his name to an Oscar Wilde novel – and for good measure, its football team went on to be a world-famous club. No wonder they call St Patrick's in central Edinburgh the Sistine Chapel of Scotland: standing just off the city's Royal Mile, it oozes atmosphere and history.

When the church first opened, in 1774, it wasn't Catholic but Episcopalian – and its name was St Paul's. Soon after its consecration, the artist Alexander Runciman was commissioned to create a series of murals for the ceiling, the most important of which was a depiction of the ascension. A few years later, though, the church was sold to a Presbyterian congregation and they decided to paint over the piece – despite the fact that it's widely regarded as Runciman's finest work.

In 1856 the church changed hands again, this time transferring to Catholic ownership, and it was given a new name – St Patrick's. At the time the city's Catholic population was expanding rapidly and the large, spacious church became the hub of Edinburgh Catholicism – at one point, there were around six hundred baptisms there a year.

The size of the parish was no doubt how it came to have such a successful football team, founded in 1869 by one of its priests, Canon Edward Hannan. The club was Hibernian, its name derived from an ancient word for Ireland. Today the "Hibs", as they're known, are one of the top clubs in the country.

Thirty or so years after the founding of the Hibs, a new priest who was also a poet arrived at St Patrick's – Father John Gray. He had been a friend of the playwright and author Oscar Wilde and was rumoured (though this he denied) to have helped inspire the title character in Wilde's novel *The Picture of Dorian Gray*, published before Gray became a priest.

Houses of God



Joanna Moorhead looks at an Edinburgh church and some of the characters who have been involved in its history.



7 NOVEMBER 2021

32ND SUNDAY IN ORDINARY TIME

YEAR B

DIVINE OFFICE WEEK IV



When the camp commander realised how talented an artist he was, Chiocchetti was given time to paint the rest of the chapel – his other paintings included depictions of St Francis of Assisi and St Catherine of Siena. When the prisoners were eventually released at the end of the war, Chiocchetti stayed on Lamb Holm to finish his paintings.

In 1958, with the chapel the only remaining memory of the Italian prisoners, a presentation committee was established to ensure it was looked after into the future. Over the years since, new artworks have been added, included a carved figure of Christ gifted by the citizens of Chiocchetti's home town of Moena; and he also sent detailed instructions for a cross and canopy which were then constructed in Kirkwall, Orkney's capital.

In 1964 Chiocchetti and his wife Maria visited the chapel again, bringing with them a gift of a set of Stations of the Cross. Chiocchetti died in 1999 but fifteen years later, in 2014, a Mass was held at the chapel to mark its seventieth anniversary – and his daughter Angela sang a solo.

AN ENCHANTING PLACE

In the late 1990s the American travel writer Bill Bryson spent several weeks in Orkney to research an article and he left in no doubt about his favourite place there. He wrote that he chanced upon the chapel unexpectedly, and found it "simply a lovingly made, and almost impossibly gorgeous, chapel... it is one of the most enchanting places I have ever come across, and alone worth going to Orkney for".

Mass text

ENTRANCE ANTIPHON

The Lord said: I think thoughts of peace and not of affliction.

You will call upon me, and I will answer you, and I will lead back your captives from every place.

FIRST READING Daniel 12:1-3

PSALM Psalm 15

RESPONSE **Preserve me, God, I take refuge in you.**

1. O Lord, it is you who are my portion and cup; it is you yourself who are my prize.

I keep the Lord ever in my sight: since he is at my right hand, I shall stand firm. R.

2. And so my heart rejoices, my soul is glad; even my body shall rest in safety.

For you will not leave my soul among the dead, nor let your beloved know decay. R.

3. You will show me the path of life, the fullness of joy in your presence, at your right hand happiness for ever. R.

SECOND READING Hebrews 10:11-14. 18

GOSPEL ACCLAMATION

Alleluia, alleluia! Stay awake and stand ready, because you do not know the hour when the Son of Man is coming. Alleluia!

GOSPEL Mark 13:24-32

COMMUNION ANTIPHON

To be near God is my happiness, to place my hope in God the Lord.

Next Sunday's Readings:

Daniel 7:13-14
Apocalypse 1:5-8
John 18:33-37



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THE CHURCH IN A NISSEN HUT – THE POW CHAPEL IN ORKNEY

In October 1939, soon after the outbreak of World War Two, a German submarine entered the waters of Scapa Flow off the north-east coast of Scotland and sank a British battleship called HMS *Royal Oak*, with the loss of 834 lives. Winston Churchill, who at that time was First Sea Lord, visited nearby Orkney in the days following the attack, and decided to construct barriers to close off the entrance to Scapa Flow and make the British ships based there more secure.

Orkney is a stunning series of islands, but one thing it lacked and still, rather wonderfully, lacks to this day is large numbers of people. So Churchill needed labour to build his sea defences; and after thousands of Italian soldiers were captured fighting the Allies in North Africa, it was decided to transport several hundred of them to Orkney to work on the project.



The men – 550 of them altogether – were billeted in a camp on Lamb Holm, an island in Orkney. An Italian priest, Fr Gioachino Giacobazzi, was stationed with them; initially he would say Mass using a table in the prisoners' mess, but one day someone had the idea of attaching two Nissen huts together to create a chapel.

One of the prisoners who attended services at the chapel, Domenico Chiocchetti, had always dreamed of becoming an artist, but his family couldn't afford to send him to art college. Instead he was apprenticed to a church to train as a church painter. This, and a prayer card given to him by his mother depicting the *Madonna and Child* by the artist Nicolo Barabino, gave Chiocchetti the idea of creating a large painting like it above the altar. As he painted, other prisoners created a concrete facade for the exterior, so the building resembled a church rather than a Nissen hut; and Giuseppe Palumbi, who had been a blacksmith before the war, created an intricately worked rood screen. Outside the church, the men also created a statue of St George (the patron saint of soldiers) killing the dragon – it also remains there to this day. The chapel, unsurprisingly, was dedicated to peace, and a white dove flies across the sanctuary ceiling.

Houses of God



On this Remembrance Sunday, Joanna Moorhead looks at a chapel in an unexpected location, which has become a symbol of peace and reconciliation.



14 NOVEMBER 2021

33RD SUNDAY IN ORDINARY TIME

YEAR B

DIVINE OFFICE WEEK I



The architect who won the competition was called Frederick Gibberd. Construction began in 1962, the same year as the Second Vatican Council was opened. The altar faced the people, who were seated “in the round” – it was a break with the traditional Latin cross design in favour of a building in which the celebrant was in the midst of the congregation, rather than set apart. And wherever worshippers sit in the space, they have clear sight lines to the high altar. Consecrated in 1967, this was a new church for a new age; it was a suitable bookend for the Anglican cathedral that stood at the opposite end of Hope Street, and with its crowning centrepiece above the altar, which quickly became a Liverpool landmark, it was soon known as “Paddy’s Wigwam”.

The vast interior space sits 2,300 people, with walls decorated with embroidered hangings made in the cathedral’s art studios. Among the greatest jewels are the side chapels, each with works of art and devotion by contemporary artists. John Piper designed the stained glass above the tower, and the sculptor Elizabeth Frink was responsible for the bronze crucifix on the altar. The Stations of the Cross are in manganese bronze by Liverpool artist Sean Rice.

HEART OF THE COMMUNITY

Pope St John Paul II said Mass at the cathedral on his UK visit in 1982, when more than a million people lined his route there from Speke Airport in the city. As well as visiting the Catholic cathedral, the Pope also attended a service at the Anglican cathedral. A few years earlier, in 1977, Queen Elizabeth II included a trip to the Metropolitan Cathedral in her Silver Jubilee tour of the country. On 16 April 1989, the day after the Hillsborough disaster, the cathedral was packed for a special Mass, with more than six thousand people also on the piazza outside.

Mass text

ENTRANCE ANTIPHON

How worthy is the Lamb who was slain, to receive power and divinity, and wisdom and strength and honour. To him belong glory and power for ever and ever.

FIRST READING Daniel 7:13-14

PSALM Psalm 92

RESPONSE **The Lord is king, with majesty enrobed.**

- 1. **The Lord is king, with majesty enrobed; the Lord has robbed himself with might, he has girded himself with power. R.**
- 2. **The world you made firm, not to be moved; your throne has stood firm from of old. From all eternity, O Lord, you are. R.**
- 3. **Truly your decrees are to be trusted. Holiness is fitting to your house, O Lord, until the end of time. R.**

SECOND READING **Apocalypse 1:5-8**

GOSPEL ACCLAMATION

Alleluia, alleluia! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David! Alleluia!

GOSPEL John 18:33-37

COMMUNION ANTIPHON

The Lord sits as King for ever. The Lord will bless his people with peace.

Next Sunday’s Readings:
Jeremiah 33:14-16
1 Thessalonians 3:12 – 4:2
Luke 21:25-28, 34-36



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PADDY’S WIGWAM – LIVERPOOL METROPOLITAN CATHEDRAL

It was first mooted in the 1850s; but it would be more than a century before Liverpool Metropolitan Cathedral would eventually open its doors.

The soaring Catholic population of the city at the height of its shipbuilding success, when Irish labourers poured across in search of work, led the Catholic bishops to decide they needed a cathedral in Liverpool; and the first architect they commissioned was Edward Welby Pugin. His plans were eventually discarded, but in the 1930s the bishops embarked on an extraordinarily grand plan, for which they hired the most successful English architect of the time, Edwin Lutyens. He had made a name for himself designing grand country houses, but had by now moved on to being inspired by seventeenth- and eighteenth-century architecture – and a cathedral that would dwarf both St Peter’s Basilica in Rome, and St Paul’s in London, promised to be his crowning glory. The plan was for a vast, Italianate, pinky-brown edifice; Lutyens, who was an Anglican, took his drawings to Rome for a papal blessing.



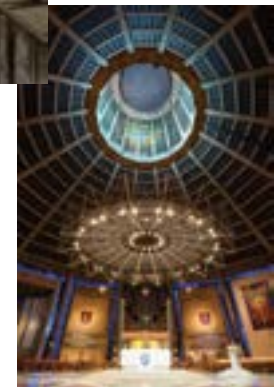
Work began in 1933, but halted with the start of World War Two. By this stage only the elaborate crypt was complete. And when in the early 1950s the project was reignited, the costs had soared from £3 million to £27 million. The bishops pulled the plug and soon afterwards Adrian Gilbert Scott, ecclesiastical artist from a renowned architectural family, was asked to come up with new plans.

Gilbert Scott’s plans were a great deal more modest – but, once again, the project floundered. So the then Archbishop – later Cardinal – Heenan decided to take the matter in hand once and for all. In 1959 he launched a competition to find the best architect for the new building – an affordable church that could rest on Lutyens’ labyrinthine crypt.

Houses of God



Joanna Moorhead concludes this selection of British churches by looking at Liverpool’s Metropolitan Cathedral of Christ the King.



21 NOVEMBER 2021

OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

YEAR B

DIVINE OFFICE WEEK II



During the time of the pandemic, we have had several options. We could collapse in on ourselves, becoming icons of misery, failure and despair. We could choose to become “couch potatoes” in front of the television. Then again, we might look at the unexpected limitations and see an opportunity to do things differently.

But life isn't lived according to global reflections. It comes down to me, as an individual. I can't say what “everyone” could or could not do. It's a question of how I live and behave which makes the difference, not only in my own life but also in the lives of the people whom I know and love. There is a saying that there are two ways of looking at a rose: to

regret that roses have thorns or to marvel that thorns have roses. Where have I stood during the Covid-19 pandemic? Have I wilted or have I blossomed?

RIPPLE EFFECT

Now, as Advent starts, I'm looking back at what has been, but I am also looking ahead. Christmas is coming. Jesus can be born into my heart if I open its door and welcome him. There's a ripple effect: Jesus within me can be the centre of an unlimited pool of love and hope. If I stay awake, I can watch it happen, perhaps not with my physical eyes, but certainly with the eyes of my soul. Advent is hope for sunshine tomorrow, after the darkness has gone.

Mass text

ENTRANCE ANTIPHON

To you, I lift up my soul, O my God.

In you, I have trusted; let me not be put to shame.

Nor let my enemies exult over me; and let none who hope in you be put to shame.

FIRST READING Jeremiah 33:14-16

PSALM Psalm 24

RESPONSE To you, O Lord, I lift up my soul.

1. Lord, make me know your ways. Lord, teach me your paths. Make me walk in your truth, and teach me: for you are God my saviour. R.

2. The Lord is good and upright. He shows the path to those who stray, he guides the humble in the right path; he teaches his way to the poor. R.

3. His ways are faithfulness and love for those who keep his covenant and will. The Lord's friendship is for those who revere him; to them he reveals his covenant. R.

SECOND READING 1 Thessalonians 3:12 – 4:2

GOSPEL ACCLAMATION

Alleluia, alleluia! Let us see, O Lord, your mercy and give us your saving help. Alleluia!

GOSPEL Luke 21:25-28. 34-36

COMMUNION ANTIPHON

The Lord will bestow his bounty, and our earth shall yield its increase.

Next Sunday's Readings:

Baruch 5:1-9
Philippians 1:4-6. 8-11
Luke 3:1-6

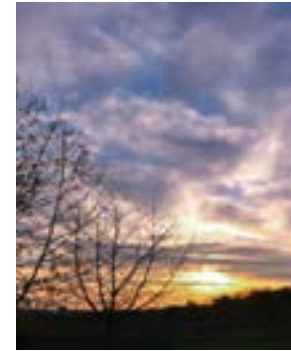


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WHISPERING HOPE

Soft as the voice of an angel,
breathing a lesson unheard,
hope, with a gentle persuasion
whispers her comforting word:
wait till the darkness is over,
wait till the tempest is done,
hope for the sunshine tomorrow,
after the shower is gone.

*(Alice Hawthorne
[Septimus Winner], 1868)*



Hope in the darkness



Today we begin a new series for the Advent season with Sister Janet Fearn FMDM.

Today is the first Sunday of Advent. It's both the beginning of winter in the northern hemisphere and the promise of the birth of hope into our world.

Yet today, as we look forward, we also look backwards. We can't help it. This time last year we had become used to listening to the latest news concerning positive Covid-19 tests and the numbers of deaths of those infected with the virus. We looked towards the easing of the lockdown and wondered what restrictions we would be living under. We worried about our celebration of Christmas and its customary family get-together. Workplace Christmas parties were scrapped. Millions of people faced job insecurity and its effects on their nearest and dearest. Families wondered if they might be able to visit relatives in care homes. Would it be possible to give granny a hug? We weren't even sure that we could go to Mass for Christmas. In accordance with government regulations, many churches had to insist that parishioners booked their attendance in advance in order to ensure safe distancing.

There was a glimmer of hope. Vaccines might be available. Vaccination might allow us to return to some sort of normality in a world which many feared had possibly changed for ever. We need hope. We find it hard to survive for very long in hopeless situations. Throughout the time of the pandemic, we've looked for signs of hope to help us to deal with seemingly endless limitations and anxieties.

Yet in today's Gospel Jesus, the source of all hope, seems to offer little but doom and gloom. Even his promise of liberation is almost hidden between impending disasters. He instructs us to stand erect and hold our heads high while the world as we know it collapses around us. He tells us to stay awake so that we can see the new dawn. Are these impossible “asks”?

28 NOVEMBER 2021

1ST SUNDAY OF ADVENT

YEAR C

DIVINE OFFICE WEEK I