

The Catholic Parish of Springfield

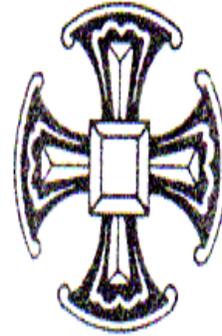
The Augustinian

St Augustine of Canterbury - **Springfield**
New Hall Chapel - **Boreham**
Church of Our Saviour - **Chelmer Village**

<http://www.staugustine-springfield.com/>

February 2010

Cost 50p



Father Frank Writes

My dear friends,

It gives me great pleasure to present another edition of The Augustinian. Many thanks to all our contributors and especially to our capable and enthusiastic editor, Nigel Gardener.

I particularly enjoyed the Quiz – aimed at our younger readers, but adults are welcome to have a go - and Katie Wiseman's Parish People Pastimes (it's nice to know that those much younger than me can appreciate the wonder of Queen). There is much to feed the mind and the soul (see, for example, Liam's piece on Religious Houses in Essex).

As always I hope there is something for everyone – but if you spot a gap, particularly if you can remedy it, do get in touch. It is, after all, your parish magazine, dependent on your contributions!

There are, I am sure, many budding writers out there with a story to tell. Why not let us have something for the next edition. One omission this time is 'Parish Peoples Pastimes' – if you would like to contribute next time round, please let me know, or contact Nigel direct (details on page 23).

Happy reading!

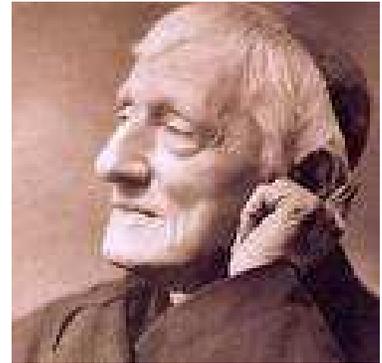
With my blessing.

Father Frank

John Henry Newman.

Newman was an influential figure in nineteenth century England. He was ordained priest in the Church of England and was a fellow of Oriel College in the University of Oxford.

He was much influenced by the Oxford Assize Sermon preached by Rev John Keble (Professor of Poetry) in July 1833. Keble's sermon advanced a technical argument about the power of the State to regulate the affairs of the church, in essence it promoted the notion of the Church of England as a full member of The One Holy Catholic Church. The Oxford (or Anglo Catholic) Movement arose out of Keble's sermon. The undoubted leader of this group in its early years was that intellectual giant, John Henry Newman.



Newman became increasingly disillusioned by the Church of England, particularly after being attacked for attempting to reconcile the Anglican 39 Articles with Catholic teaching.

By 1845 he and a group of like-minded Oxford men had moved to Littlemore, near Oxford, where they lived as a quasi-religious order. It was in Littlemore that Newman was received into the Church. Later on, of course, he was made Cardinal.

Newman has left an amazing legacy of academic and theological writings, together with some poetry (the most well-known being *The Dream of Gerontius*) and two novels (not great literature, in my humble view, but very interesting in that they give us a further insight into this fascinating and complex man).

I thought you might be interested in the piece below in view of Pope Benedict's desire to advance the cause of Newman's canonisation.

Fr Frank

From A Meditation Of John Henry Newman (1801 - 1890)

I am created to do something or to be something for which no one else is created. I have a place in God's counsels, in God's world, which no one else has.: whether I be rich or poor, despised or esteemed by others. God knows me and calls me by my name.



God has created me to do Him some definite service; He has committed some work to me which he has not committed to another. I have my mission – I may never know it in this life but I shall be told it in the next. Somehow I am necessary for his purposes, as necessary in my place as an archangel in his – if indeed, I fail, he can raise another, as he could make the stones children of Abraham. Yet I have a part in this great work : I am a link in a chain, a bond of connection between persons.

He has not created me for naught. I shall do good. I shall do his work; I shall be an angel of peace; a preacher of truth in my own place, while not intending it, if I do but keep his commandments and serve him in my calling.

Therefore I will trust him.

Whatever I am, I can never be thrown away. If I am in sickness, my sickness may serve him; in perplexity, my perplexity may serve him, if I am in sorrow, my sorrow may serve him. My sickness, or perplexity, or sorrow, may be necessary causes of some great end which is quite beyond us. He does nothing in vain, ; he may prolong my life, he may shorten it, he knows what he is about. He may take away my friends, he may throw me among strangers; he may make me feel desolate, make my spirits sink, hide the future from me - still he knows what he is about.

(Newman ends with a prayer of self-offering, which we could make our own)

“Lord, I give myself to you. I trust you wholly; You are wiser than I – more loving to me than I myself. Fulfil your high purposes in me whatever they be – work in and through me. I am born to serve you, to be yours to be your instrument. Let me be your blind instrument. I ask not to see – ask not to know. I ask simply to be used”.

St Therese of Lisieux

A Prayer for Priests

In view of the recent visit of the relics of St Therese of Lisieux to these islands, and as this is the Year of the Priest, you may like to pray this prayer.

Fr Frank

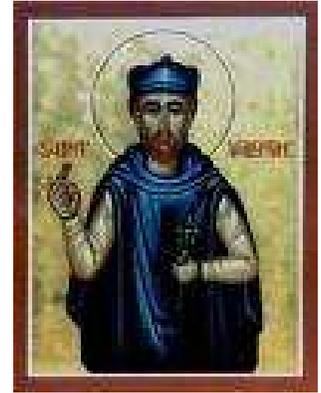
O Jesus

**I pray for your faithful and fervent priests;
 For your unfaithful and tepid priests;
 For your priests labouring at home or abroad in distant mission fields;
 For your tempted priests;
 For your lonely and desolate priests;
 For your young priests;
 For your dying priests;
 For the souls of your priests in Purgatory.
 But above all, I recommend to you the priests dearest to me;
 The priest who baptised me;
 The priests who absolved me from my sins;
 The priests at whose Masses I assisted and who gave me Your Body and Blood in Holy Communion.
 The priests who taught and instructed me;
 All the priests to whom I am indebted in any other way.
 O Jesus, keep them all close to your heart and bless them abundantly in time and in eternity.**



Saint Valentine

There are varying opinions as to the origin of Valentine's Day. Some experts state that it originated from St. Valentine, a Roman who was martyred for refusing to give up Christianity. He died on February 14, 269 A.D., the same day that had been devoted to love lotteries. Legend also says that St. Valentine left a farewell note for the jailer's daughter, who had become his friend, and signed it "From Your Valentine". Other aspects of the story say that Saint Valentine served as a priest at the temple during the reign of Emperor Claudius. Claudius then had Valentine jailed for defying him. In 496 A.D. Pope Gelasius set aside February 14 to honour St. Valentine.



Gradually, February 14 became the date for exchanging love messages and St. Valentine became the patron saint of lovers. The date was marked by sending poems and simple gifts such as flowers. There was often a social gathering or a ball.

In the United States, Miss Esther Howland is given credit for sending the first valentine cards. Commercial valentines were introduced in the 1800's and now the date is very commercialised. The town of Loveland, Colorado, does a large post office business around February 14. The spirit of good continues as valentines are sent out with sentimental verses and children exchange valentine cards at school.

A Christian Prison

Near the city of Sao Jose dos Campos, Brazil, is a remarkable facility. Twenty years ago the Brazilian government turned a prison over to two Christians. The institution was renamed Humaita, and the plan was to run it on Christian principles. With the exception of two full-time staff, all the work is done by inmates. Families outside the prison adopt an inmate to work with during and after his term. Chuck Colson visited the prison and made this report:

'When I visited Humaita I found the inmates smiling- particularly the murderer who held the keys, opened the gates and let me in. Wherever I walked I saw men at peace. I saw clean living areas, people working industriously. The walls were decorated with Biblical sayings from Psalms and Proverbs...My guide escorted me to the notorious prison cell once used for torture. Today, he told me, that block houses only a single inmate. As we reached the end of a long concrete corridor and he put the key in the lock, he paused and asked, "Are you sure you want to go in?"



"Of course," I replied impatiently, "I've been in isolation cells all over the world." Slowly he swung open the massive door, and I saw the prisoner in that punishment cell: a crucifix, beautifully carved by the Humaita inmates-the prisoner Jesus, hanging on a cross. "He's doing time for the rest of us," my guide said softly."

Max Lucado (Inspirationalarchive.com)

The Venerable Mary Ward

A Yorkshire nun who was jailed for trying to promote women's rights some 400 years ago has been put on the road to sainthood. Mary Ward was born near Ripon, into a devout Catholic family, in 1585. England, during the reign of Elizabeth 1 was very much in the throes of the reformation and Catholicism was not held in particularly high esteem! Pope Benedict XV1th



has now approved a decree recognising her “heroic virtues”, giving her the title “venerable.” Her cause will now go to the next stage in the process of canonisation.

Mary Ward lived in an age of religious intolerance, when all deviation was savagely persecuted by whichever faith tradition was in the ascendant. In her time it was the Catholic Church which was suffering persecution in England. Within the Catholic Church, women were considered to be “weak and fickle creatures, capable only of the married state, or a strictly cloistered religious life.”

In 1609 Mary dared to found an order of religious women modelled on the Society of Jesus, with a freedom from religious enclosure and a readiness for apostolic works which would put them at the direct service of the Church. She set up communities and schools in many cities on the European continent, and her members were sent under cover on the English Mission to support the priests. But this adventurous step into the unfamiliar and unknown aroused fierce opposition from within the Catholic Church, and in 1631 Mary Ward’s Institute was suppressed by Pope Urban VIII, and she herself was described as a heretic and imprisoned for a time by the Inquisition.

Yorkshire holds the memories of Mary Ward’s early life and of her death. She was born in 1585 at Mulwith, near Ripon, of staunchly Catholic stock. Her two maternal uncles John and Christopher Wright were Gunpowder Plotters. Mary herself possessed all the qualities of a true Yorkshire woman: courage, tenacity, deep faith, cheerfulness and a forthright common sense. Much of her childhood was spent with relatives, where her spirituality matured in these devout Catholic households. The distances she travelled between the family homes, often during a bitter Yorkshire winter, prepared her for the many journeys she made through Europe by land and sea, including several crossings of the Alps on foot and in winter. With a few companions, she walked the 1500 miles from Flanders to Rome to present her plans for her Institute personally to the Pope, and she appeared several times before the Cardinals to plead her cause.

In 1639, some years after the Suppression, she returned to her native Yorkshire, and lived with a few of the original companions at Hewarth, then a village outside York. She died on January 30th 1645, and was buried in the churchyard at Osbaldwick where her tombstone can still be seen. Through the loyalty of her companions, her Institute grew again, but it did not receive the definitive approval of the Church until 1877, or the acknowledgement of Mary Ward as Foundress until 1909. The two branches of the Mary Ward foundation are now known as the Congregation of Jesus and the Institute of the Blessed Virgin Mary.

A woman of vision, Mary saw the potential of women and the need for their education. But above all, Mary was a woman of prayer, and in her own writings we see her deep relationship with God, whom she served in confidence and trust. In 1631 she writes from prison, “It is good pleasing the Friend of friends, and labouring in eternal works, and above all to be entirely and for ever at our Master’s disposal.”

<http://www.cjengland.org>

How Much Does Prayer Weigh?

Louise Redden, a poorly dressed lady with a look of defeat on her face, walked into a grocery store. She approached the owner of the store in a most humble manner and asked if he would let her charge a few groceries. She softly explained that her husband was very ill and unable to work, they had seven children and they needed food. John Longhouse, the grocer, scoffed at her and requested that she leave his store.

Visualizing the family needs, she said: 'Please, sir! I will bring you the money just as soon as I can.'

John told her he could not give her credit, as she did not have a charge account at his store.

Standing beside the counter was a customer who overheard the conversation between the two. The customer walked forward and told the shopkeeper that he would stand good for whatever she needed for her family.



The shopkeeper said in a very reluctant voice, "Do you have a grocery list? Louise replied "Yes sir"

"O.K." he said, put your grocery list on the scales and whatever your grocery list weighs, I will give you that amount in groceries."

Louise, hesitated a moment with a bowed head, then she reached into her purse and took out a piece of paper and scribbled something on it. She then laid the piece of paper on the scale carefully with her head still bowed. The eyes of the shopkeeper and the customer showed amazement when the scales went down and stayed down.

The shopkeeper staring at the scales, turned slowly to the customer and said begrudgingly, "I can't believe it." The customer smiled and the shopkeeper started putting the groceries on the other side of the scales. The scale did not balance so he continued to put more and more groceries on them until the scales would hold no more. The shopkeeper stood there in utter disgust.

Finally, he grabbed the piece of paper from the scales and looked at it with greater amazement. It was not a grocery list, it was a prayer which said: "Dear Lord, you know my needs and I am leaving this in your hands."

The shopkeeper gave her the groceries that he had gathered and placed on the scales and stood in stunned silence. Louise thanked him and left the store. The customer handed a £20 note to John as he said, "It was worth every penny of it."

It was sometime later that John Longhouse discovered the scales were broken; therefore, only God knows how much a prayer weighs.

Religious Houses in Essex

IN the first of a series on religious houses in Essex Liam Fitzgerald looks at the early days of Chelmsford as a centre for religion.

Essex is a large county and, prior to the dissolution of the monasteries in the reign of Henry V111th there were at least 50 such institutions in the county. Most of these were established before the Norman Conquest but some Saxon abbeys already existed such as Waltham Abbey. There were ten abbeys or Priors in Essex and five of them were located close to Chelmsford at Hatfield Peveral, Beeligh, Bicknacre, Blackmore and Thoby. The remaining were Friaries, Hospitals, Colleges and one Knights Templar Preceptory at Cressing.



Chelmsford itself had a Friary. As I am sure you will already know there was a Roman fort in Chelmsford located on the Moulsham side of the River Can. Normally these forts were situated near a small hamlet or village. After the Romans departed many of these houses remained. However, when the Roman bridges decayed any traffic heading for London went via Writtle and Lawford Lane. For some six hundred years we know very little about Chelmsford.

In the reign of Edward the Confessor (1042-1066) a grant of land was given to Bishop William – a Norman who had come from France with his mother Emma. The granted land was to the North of Chelmsford, near to where the university now stands. William was also the Bishop of London and the area became known as the “Manor of Bishops Hall” and it remained in the possession of subsequent Bishops of London.

It was one of these, Bishop Maurice, who re-built the main bridge on the River Can diverting the London traffic from Writtle. He was the Chaplain to William the Conqueror and held the See up to the time of Henry 1st. Under Bishop Maurice the residence became a large hamlet with a water mill.

It was another Norman Bishop of London, William de St Mere Eglise. Who founded the town of Chelmsford sometime after 1200. It was probably only the main street from the market square down to the river bridge and wide at the top end and narrowing towards the river itself. A Church dedicated to St. Mary was built at the top of the town. Later on the town was granted a fair and a market – both of these were particularly important in establishing the status of Chelmsford and, by the Mid 13th century the King’s Justices met here and it became the county town.



It was into this rapidly growing and prosperous town that the Friars came. They were known as the “Black Friars” because of the colour of the habits they wore. They were Dominicans but were not an enclosed order. In this regard they ministered amongst the common people and preached, baptised, took confessions and tended to the sick and dying. This was particularly important because many of these functions were neglected by the incumbent Rectors – one of whom was not even ordained.

They built an extensive Friary, on the Moulsham side of the river, stretching part way across the present Parkway near Moulsham Street to Friars Walk and over New London Road. They also built a leper hospital. Between 1360 and 1370 they presented eleven Brothers to the Bishop for ordination which suggests that the establishment was not only large but flourishing. They were clearly excellent engineers as they piped water from Burgess Well neat the Civic Centre all the way across the town to the Friary. When Parkway was under construction the foundations of the Friary were found and a culvert, lined with marble, led the water to the Friary.

The monks were held in high regard and well loved and the Friary survived up to the dissolution of the monasteries. At this time the Brothers were given a “paltry” sum and evicted. The site, including the Friary, were bought by Thomas Mildmay.

In the last edition of The Augustinian we were able to enjoy Stephen Bailey’s inspiring account of vocation to the Benedictine Order at Worth Abbey. We thought it might be interesting to take a quick look at some of the other religious orders that have influenced and inspired vocations. IN this first snap shot we will look at the Order of St. Augustine but in later issued we plan to look at the Franciscans, the Dominicans and the Redemptorists. We are grateful for some of the background information provided by the clergy in the Parish of St. Thomas More, Barking.

The Order of St. Augustine

In the fifth century, St. Augustine of Hippo, the great theologian and Bishop, wrote a set of rules for the community of Priests he lived with. This Rule has been adopted by many people as a guide to living a holy life as a part of a religious community. Augustine was born in modern day Algeria in around 354 AD. He was born in a Roman province and educated at Carthage. As a young man he became interested in philosophy, with little interest in Christianity until a religious experience in his early thirties. By 396 he had become Bishop of Hippo, and his sermons and writings gained fame, notably his Confessions and the treatise City of God, (which can be downloaded free on the phoned). His notions of God's grace, free will and Original Sin had a great influence on Christian theology.

In the thirteenth century there was a massive growth in the number of mendicant orders, including groups such as the Franciscans and the Dominicans. These mendicant orders depended directly on charity received and, in principle, owned no property either individually or collectively. They took a specific vow of poverty so they could concentrate on their religious work. This massive growth in numbers of both men and women signing up for a communal religious life was a cause of concern for successive Popes who tried to bring some kind of order into this new movement.

In Northern Italy representatives of a number of hermit groups asked Papal permission to merge into one organisation. Pope Innocent IV (1243-1254) agreed and between 1244 and 1256 the membership of this group expanded. They were instructed to follow the Rule of St. Augustine and were officially known as the Order of Hermits of St. Augustine – a name they retained until the Second Vatican Council when the order changed its name to simply the Order of St. Augustine.

The Order of St. Augustine is heavily linked to the Reformation – Martin Luther was an Augustinian friar in Germany before he left the order to become a pivotal figure in the growth of Protestantism. Many other Augustinians were influenced by Luther and left the order to take up senior positions in the newly established Protestant churches.

throughout Europe. Likewise, the order suffered, as did many others, in England during the reign of Henry V111th when many monasteries and religious houses were dissolved and their inhabitants returned to “civilian” life. It is true to say that in much of Western Europe the Augustinians have struggled to re-establish themselves in those countries from which they were exiled over 400 years ago.



However, it would be wrong to suggest that the order has declined. The Order of St. Augustine has spread globally and has successfully established houses in the Americas, Asia and Africa where Augustinian missionaries have been prominent. There are some 3000 members

serving in around forty countries across the world. They run parishes, missions, retreat centres, schools, colleges and universities

Confusingly there are a number of other groups who refer to themselves as Augustinians and more still who follow the Rule of St. Augustine. Augustinian Canons were established from groups of Priests attached to Cathedrals and Churches, as well as their sister orders of Canonesses. They were very influential in pre-Reformation Britain and are in existence to this day. There are also many orders of Augustinian Nuns and there is an Anglican Order of St. Augustine.

Together with the other orders who use the Rule of St. Augustine these groups try to live a community life inspired by Augustine’s example. The opening line of the Rule sets the tone for the Augustinian way of life:

“Be of one mind and heart on the way to God.”

A detailed account of the Rule of St. Augustine can be found at <http://staugustineofhippo.com>

The St Vincent de Paul Society in Springfield.

We are very lucky here in that we have an active and vibrant parish with lots of opportunities to use our talents and live our faith through action. The St Vincent de Paul Society offers just such an opportunity.

The society was established in 1833. Its foundation was inspired by the work and teachings of St Vincent de Paul, a priest who abandoned the profit of an ecclesiastical career at the Royal Court in favour of working with the marginalised and forgotten poor of France in the 1600s. Today the society is active in 140 countries and has 600,000 members. Our mission is to seek and find those in need and to serve them through person to person contact. In 2010 that covers a wide range of activities.

Through the Twinnage programme the Society in England and Wales offers spiritual and financial support to people in India, Guyana, Grenada, the Sudan and Romania. This support covers a wide range of aid and includes funding projects that help make communities self sufficient as well as to responding to short term needs brought on by the kind of disasters we can't begin to comprehend here in Springfield. We've funded projects to improve sanitation in remote villages, dig wells where people have never heard

of a mains water supply and provide animals to help communities build their own livestock. We've also helped people start their own businesses by paying for tools. Our conference here in Springfield has helped secretaries set themselves up in business by providing computers to out twinned conference in India.

The Society is also very active in the Sudan where a severe humanitarian crisis persists. Included in this vital work are baby feeding programmes. Mothers walk for weeks to get to refugee camps. Were it not for the SVP, there would be nothing to feed their babies with when they got there. All that said, there is also important work to be done right here in Springfield. At the core of what we do is visiting people. As members of the society we are concerned not just with the financially poor but also the poor in spirit. We have many people who through illness or old age don't have much contact with the outside world or receive many visitors. This is rewarding work and an example of something where you get more out than you put in. As members we are fortunate to spend time with people with fascinating personal histories. It can be quite educational. We have also helped out families when they have found themselves in need of financial support. This support is not extensive as funds are inevitably limited but where the need is critical, and we have the wherewithal to help, we will.



Perhaps our highest profile activity, is hosting parties at St Augustine's. Three times a year we host an afternoon party for our clients. For some, this is the only social interaction they experience during the year, and for many others it's a welcome break from their daily routine. We routinely have 80 people to transport and cater for at these events and as soon as one party is finished our clients are looking forward to the next one.

We have historically had sizeable and active conference here in Springfield. Recently however our numbers have dwindled and we need to attract new active members to help us sustain this important work in the future. We are looking for

anyone with the time, the inclination and a little energy to join an enthusiastic group doing good work right here in our parish. If you're concerned about the level of commitment required you needn't be. In reality, it doesn't require much time. We meet for about an hour every two weeks. We plan our work and allocate our resources. There's also a spiritual element to our meetings and we spend a little time in prayer reminding ourselves what we are doing and why we are doing it. Additionally, members commit to visiting someone in the parish but there aren't any set rules regarding timing and frequency. Finally, there are our parties. They happen three times per year and take up most our Saturday when they happen.

So if your New Year resolutions include doing something for others then please consider the SVP. If you're looking for a way to live your faith through action, to show an active concern for others, to love thy neighbour as Jesus taught us, then SVP provides an ideal opportunity to do that. If you are interested you can contact Kerry Buckley on 01245 451963 or James McEvoy on 01245 256754.

Catenian Association – What Is It?

The Catenian Association has always been primarily a social organisation for practising Catholic laymen, their wives and families. It allows Catholics to get to know those with whom they might normally only exchange the sign of peace or acknowledge with a nod as they leave mass or pass in the High Street. It allows Catholics to get to know others in parishes both near and far.

Catenians, in addition to meeting regularly over dinner, organise varied social events which involve wives and families, provide support to members and families when in difficulty or need, give to charitable funds and local good causes and hold a number of masses. A fair proportion of the monthly dinners are attended by the Ladies. Social events over the past year have included an evening at Essex County Cricket Club, a river barge trip and a hog-roast

Members, of which there are over 10,000, refer to each other as 'brother'. This reflects the strength of the support that they aspire to provide to one another and their families. Members belong to local 'Circles' but are encouraged also to visit other Circles. There are around 300 Circles based in the UK and abroad. Catholics from the parish of St Augustine have held many of the offices needed for the running of their local Chelmsford Mid-Essex Circle. Other nearby Circles include Billericay, Brentwood and Southend.



The Catenians

*Strengthening family life
through friendship and faith*

The name Catenian comes from the Latin 'Catena' for a chain. The Association emblem comprises a circular chain with a cross at its centre. The individual links of the chain represent the Circles, and the cross the members' Catholic faith. The Catenian Association is non-political and is not involved in Catholic Action. It celebrated its centenary in 2008.

Catenians support their Benevolent and Children's Fund and the Bursary Fund. The Bursary Fund exists to assist all Catholic young people between the ages of 16 and 24

who are prepared to work unpaid overseas to help under-privileged people. The Fund can usually provide a contribution towards the costs of fares, subsistence and special clothing. The Fund also assists with the expenses of young helpers who accompany pilgrimages to Lourdes.

Catenians primarily support local charities which are chosen annually by the Circle President. One example of a charity supported by Chelmsford Mid-Essex Circle is the Brentwood Catholic Children's Society. Occasionally the Association has supported wider appeals such as those for jumbalances which are a familiar site ferrying to Lourdes those too ill to fly. A memorial for the Catenian centenary year of 2008 was to raise £250,000 to provide clean water to those in desperate need in Africa, especially Zimbabwe, the money being entrusted to CAFOD.

There are many opportunities in the Catenian year for members and their families to join in the celebration of the mass. These include President's Sunday, masses for deceased members and the annual mass for vocations to the priesthood and religious life. The clergy are invited to attend one of the social evenings which the Ladies also attend.

If you are a practising Catholic layman who is interested in joining the Catenians, please contact Roger Sclater on 01245 46945



You Must Be Joking!

A Priest parked his car in a no-parking area in a large city because he was short of time and couldn't find a space with a meter.

Then he put a note under the windscreen wiper that read: "I have circled the block 10 times. If I don't park here, I'll miss my appointment. Forgive us our trespasses."

When he returned, he found a parking ticket from a traffic warden along with this note "I've circled this block for 10 years. If I don't give you a ticket I'll lose my job. Lead us not into temptation."

A wife invited some people to dinner. At the table, she turned to their six-year-old daughter and said, "Would you like to say the blessing?" "I wouldn't know what to say," the girl replied. "Just say what you hear Mommy say," the wife answered. The daughter bowed her head and said, "Lord, why on earth did I invite all these people to dinner?"



A little boy opened the big family Bible. He was fascinated as he fingered through the old pages. Suddenly, something fell out of the Bible. He picked up the object and looked at it. What he saw was an old leaf that had been pressed in between the pages. 'Mum, look what I found,' the boy called out. 'What have you got there, dear?' With astonishment in the young boy's voice, he answered,



'I think it's Adam's underwear.'

Jesus Is Watching You!

Late one night, a burglar broke into a house he thought was empty. He tiptoed through the living room but suddenly he froze in his tracks when he heard a loud voice say: "Jesus is watching you!"

Silence returned to the house, so the burglar crept forward again. "Jesus is watching you," the voice boomed again.

The burglar stopped dead again. He was frightened. Frantically, he looked all around. In a dark corner, he spotted a bird cage and in the cage was a parrot.

He asked the parrot: "Was that you who said Jesus is watching me?"

"Yes," said the parrot.

The burglar breathed a sigh of relief, and asked the parrot: "What's your name?"

"Clarence," said the bird.

"That's a dumb name for a parrot," sneered the burglar. "What idiot named you Clarence?" The parrot said, "The same idiot who named the Rottweiler Jesus."



Theme Songs for Bible Characters

Noah:	"Raindrops Keep Falling on My Head" by Sacha Distel
Adam and Eve:	"Strangers in Paradise"
Lazarus:	"The Second Time Around"
Esther:	"I Feel Pretty"
Job:	"I Guess That's Why They Call It The Blues " by Elton John
Moses:	"The Wanderer" or "Many Rivers to Cross"
Jezebel:	"The Lady is a Tramp"
Samson:	"Hair" – Delilah (Tom Jones is just too obvious!)
Salome:	"I Could Have Danced All Night" or "You Should be Dancing"
Daniel:	"The Lion Sleeps Tonight"
Joshua:	"Good Vibrations" or "Shout to the Top"
Peter:	"I'm Sorry" (see Pontius Pilate song choice for alternative)
John the Baptist	"Bridge Over Troubled Water! By Simon & Garfunkel
Esau:	"Born To Be Wild" by Steppenwolf
Eve	"Union of the Snake" by Duran Duran
Shadrach, Meshach, and Abednego:	"Great Balls of Fire!" or "Smoke Gets in your Eyes"
The Three Kings:	"When You Wish Upon a Star" or "Wishing on a Star"
Elijah:	"Up, Up, and Away" by Frank Sinatra
Methuselah:	"Stayin' Alive" by the Bee Gees
Nebuchadnezzar:	"Crazy" by Gnarl Barkley
Pontius Pilate	"Sorry seems to be the hardest word" by Elton John

Would You Believe It?

As part of a recent Business Studies series of lessons on Communication I managed to find the following "miscommunication quotes" that certainly got the A Level group in the mood.



"The toilet is blocked and we cannot bath the children until it is fixed."

(A telephone call made to a local council help-line)

"This is to let you know that my toilet seat is broken and we cannot get BBC2."

(The same telephone council help-line)

"I didn't think the speed limit applied after midnight"

(a genuine excuse when stopped by the Police)

An insurance claimant had collided with a cow. The questions and answers on the claim form were:

Q What warning was given by the driver?

A Horn

Q What warning was given by the other party?

A Moo!

“I pulled into a lay-by with smoke coming from under the bonnet of the car. I realised the car was on fire so took my dog and smothered it with a blanket.”

The Digital Revolution

Recently the Knights of St. Columba held its annual lecture on the theme of faith in the digital age. As we move further into a computer dominated world where access to mobile telephone networks and the internet seems to be generally accepted we thought it might be interesting to consider some of the things that we can access to support our faith.



In the past we've included some items in The Augustinian sourced from a website called the Catholic Cyberforum (http://s10.zetboards.com/Catholic_CyberForum/index/). This is a site that allows you to register and take part in on-line discussions or just allows you to visit and read what others have got to say. There are lots of very interesting topics including a general discussion group, a section on Prayer and Liturgy, a Parish Hall site of stories and jokes as well as a detailed reference section. Another site that seems to have lots of interesting links is “rejesus” (<http://www.rejesus.co.uk>) that has a documentary series on Jesus to watch on-line as well as articles, music downloads and a series of talks on the Gospels and various Old Testament Prophets. The daily prayer section and the wide variety of articles on things such as religious works of art, poetry and Bible theology makes this both interesting and accessible. A really nice feature is that you can download each of the Gospels into Windows Media-Player (or a similar program) and then copy the files onto a CD to play, e.g. in the car. Another general site full of lots of information is Catholic Online, (<http://www.catholic.org>), with a good range of articles and additional links to other sites.

You may be interested in Radio Veritas (<http://radioveritas.co.za>) – a South African site that provides a Catholic radio broadcasting schedule as well as reflections and downloadable podcasts (these are digital audio or video files that you can play back on a computer or copy over to a mp3 player such as the Apple i-pod or similar). You can listen live or re-play earlier broadcasts as well as registering for updates via email.

Apple have made millions out of their iconic computers, i-pods and more recently their i-phones. However, for the Christian in general, and Catholics in particular, there are many applications that can be added to your i-phone free or relatively cheaply. It's easy to get access to the “Bible” as a download with a selection of versions, a search facility to find specific Old and New Testaments books, chapters and verses as well as a recommended daily read section. Two other free i-phone applications allow you to access daily Bible verses and a pray a day site that seems to be updated with new prayers monthly. The prayers site is also supported by appropriate images that help you to reflect on the prayers themselves. Should you wish to spend some money downloading applications there are three that I recommend – although they all have a heavily American flavour they are well organised and very useful, especially when stuck on a train or even sitting in the local café with a coffee. The first site is just called “Catholic” and contains a wide range of prayers, novenas, Stations of the Cross, the Rosary and the structure of the Mass. A nice feature allows you to email or text a prayer or reading to the people in your phone address book. The second site is called the “i-Rosary” and gives you an interactive rosary together with a full range of “Rosary Mysteries” as well as some additional prayers. A really good third site is the “i-Missal” that gives you a weekday and Sunday Missal on your telephone. The built in calendar takes you directly to the appropriate readings and you can even log on to a Mass video site. Once again the application is supported by prayers and “Our Daily Bread” which is a randomly generated daily Bible verse.

Having recently spent time researching materials for essays as part of the Catholic Certificate in Religious Studies I've found the internet an invaluable tool in getting information on all sorts of issues ranging from Christology, Liturgy, the Old and New Testament as well as current thinking on moral issues.

Andrew's Diary **(a day in the life of a Disciple)**

Dear diary

It's 7 o'clock in the morning, I've just come in and I'm shattered, but I've got to write this down before I forget. Not that I could forget something like this.

But then something like this happens every day now. I just want to get it straight in my head so one day I can tell my children and my grandchildren just what it was like to be a disciple of Jesus'. Not that I've got any children yet. I'm not even married.

I'd only just started working with my brother Peter when Jesus called us. Did I write about that before? I can't remember; I didn't start keeping this diary until a short while ago. That was when I realised I was involved with something really special, with someone out of the ordinary.

See, Peter and I were fishermen until Jesus called us. We were mending our nets on the shore one day – you've got to keep mending your nets when you're a fisherman because they get caught on rocks or rubbish get mixed up in them and they get torn. And if we didn't mend them we wouldn't catch any fish; they'd all swim in and straight out again. Mending nets is better than washing them though because nets are mostly holes. Anyway we were mending them when Jesus says to us, 'come and follow me and I'll make you fishers of men.'



I thought he was having a laugh, making a joke, but Pete just put down his net and walked off with him. Well I didn't want to miss out – or be left with all the work to do – so I ran after them. And I've been following Jesus round the country ever since. And do you know: I wouldn't want to be anywhere else.

Every day is different with Jesus. He heals people most days, even people who're really sick or DEAD even. And he tells us stories, stories with deep meanings – so deep the others have to explain them to me - and he argues with the Pharisees – I've never heard anyone argue with a Pharisee before. And he does these miracles all the time, like they're nothing special.

Yesterday he was talking to a huge crowd of people and they'd been there all day and were getting hungry so he only goes and feeds them all. There must have been 5000 blokes plus women, plus children.... Loads of people. All Jesus had to feed them with was 5 loaves and 2 fishes. But he did it. No problem.

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But that wasn't what I wanted to write about just now.

After they'd been fed, Jesus sent the people home and he told us, his disciples, to get in the boat and sail across the bay. He went off up into the hills to pray. He can pray that Jesus: he thinks nothing of praying all night. He says he's just talking to his father and it's easy. So that's what he did last night.

Meanwhile we were out in the boat, right in the middle of the sea, and it was dark and it was windy and cold and the sea was getting rough, and we weren't really sure what Jesus had planned and when he was going to join us and to be honest we were a bit fed up. I was just dropping off to sleep even though it wasn't easy to sleep when the boat was rocking so much, when all of a sudden Pete shouts out, 'look!'



We all sat up and peered into the darkness. 'What?' 'What is it?' I couldn't see anything at first then I suddenly saw what Pete was pointing at. 'It's a g g g g g ghost!' I screamed. It was coming towards us floating on the water. 'Quick, put up the sails,' Pete shouted, 'we've got to get away.' We were all falling over each other we were so desperate to get the sails up and get away from the ghost. And we were shouting at each other so much we didn't hear him at first. But then someone said, 'Wait, listen!'

We all stopped and then we could hear Jesus's voice, 'It's me!' he said. 'Don't be afraid.'

We all edged close to the side of the boat and peered out at the ghost. As he got closer we could see he was smiling: it was Jesus!

But Peter had had such a shock that he still didn't believe it, so he shouted out to the figure, 'If it's you, Lord, tell me to come to you.'

'Come,' Jesus said, just like that, and he held out his hand towards Peter. Peter grinned, jumped out of the boat and started walking on water! Actually walking on water like Jesus. Wow, we were amazed. We all just stood there gob smacked, and watched.

I couldn't see his face because he was facing Jesus but suddenly he started waving his arms in the air, shouting and sinking into the water. 'Peter!' I yelled but it was all right because Jesus was there. He stretched out his hand and caught Peter's and pulled him up out of the water. Jesus put his arm round Peter's waist and I could see Jesus shaking his head as if to say, 'oh Peter, where's your faith, man.' But he was smiling and Peter must have felt safe because he began to smile too and they both walked on the water back to the boat.

The wind didn't seem so bad after that or the sea so rough so we all got some sleep until it was light enough to bring the boat back to the shore. It's been one fantastic night.

We are on dry land now. Lots of people are bringing their sick family and friends for Jesus to heal them. Another amazing day following Jesus is about to begin. I'll write it all later.

Signed *Andrew*

The Bishops' C Of E And RC Primary School News

We wish the community of St. Augustine's a very Happy New Year!

We have had an interesting start to the new year. The good news was that the recent snow was of good quality for making snowmen and snowballs! We managed to keep the school open for some of the time, but closed briefly for a day and a half while the worst came down. As you can see below, it brought out the poetic talent of our children.

SNOW

*Snow, snow it's so cool,
Sometimes it makes you go to school.
Sometimes it's deep and sometimes it's not,
But that depends whether it snows a lot.
When snowflakes fall it's pretty neat,
They make all the birds go tweet, tweet, tweet.
When it snows it's cold outside,
We'd rather go inside and hide!
When the working day is done,
And all the children have had their fun,
Everyone goes back inside to bed,
And rest all their little sleepy heads!*

By Megan Poulton

The Bishops' is an incredibly busy place, and that is right for any community that has the Christian message of 'the fullness of life' at its heart. Last term we were very proud of the Year 6 choir and the string orchestra which performed in Chelmsford Cathedral in the University's Carol Service. Music is a wonderful way of including everyone and the Bishops' is growing its musical life each term – from the recorder group, two choirs (one of which performed with other schools at The Royal Albert hall last term), strings classes and instrumental tuition on many orchestral and keyboard instruments, it is exciting to see the children develop these skills and perform together.



It is great to be part of such a supportive ecumenical partnership as we strive to serve the local families and children. We are very grateful to those of you who come in to school to support our readers in the Reading Club before school. If you are interested in supporting us in any way, please let our Office Ladies know, or 'phone the school, and if we can help you, please contact us. At the moment we are on the lookout for more reading help, and perhaps someone to run a chess club. But if you have any skills which you would like to offer, however rusty they may be, please let us know. Nowadays we have to do 'checks' (CRBs) to ensure everyone working in school is suitable, but these forms are not difficult to fill in.

Greg Waters - Headteacher

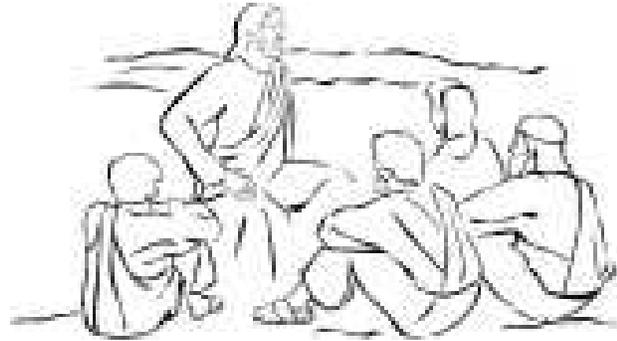
Quiz Time – aimed at our younger readers but....

1. How did Mary first find out that she would be the mother of the Messiah, Jesus?
 - a) She was told by God
 - b) She was told by the Angel of the Lord
 - c) She was told by the Angel Gabriel
 - d) She was told by her cousin Elizabeth
2. Who said to Mary, ‘Blessed are you among women, and blessed is the fruit of your womb?’
 - a) The Angel Gabriel
 - b) Joseph
 - c) Elizabeth
 - d) John the Baptist
3. The shepherds went in haste to see the child in Bethlehem the angel had told them about. What else did they do?
 - a) They took gifts for the baby
 - b) They told many people what the angel had told them
 - c) They told Herod they had seen the baby
 - d) All of the above
4. How many wise men does the Bible say came to visit Baby Jesus?
 - a) Two
 - b) Three
 - c) Many
 - d) The Bible doesn't say
5. Who wanted to kill Baby Jesus?
 - a) Pontius Pilate
 - b) Herod
 - c) Caesar Augustus
 - d) Judas
6. Where did Joseph and Mary escape to when Herod killed the babies in Bethlehem?
 - a) Sidon
 - b) Tyre
 - c) Syria
 - d) Egypt



7. What city did Jesus live in as a boy?

- a) Nazareth
- b) Jerusalem
- c) Tarsus
- d) Antioch



8. How old was Jesus when he was baptised?

- a) 25
- b) 30
- c) 33
- d) 35

9. Where was Jesus baptized?

- a) The River Jordan
- b) The Red Sea
- c) The Dead Sea
- d) The Mediterranean Sea

10. What language did Jesus speak most often?

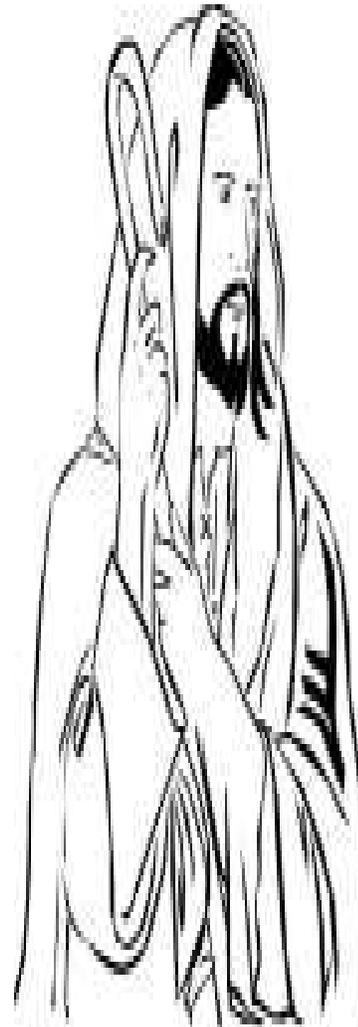
- a) Greek
- b) Hebrew
- c) Latin
- d) Aramaic

11. What does Christ mean?

- a) Anointed
- b) King
- c) Son of God
- d) Saviour

12. According to Jesus, which is the best way to pray?

- a) With confidence that God will answer our prayers
- b) With sorrow for being sinners
- c) With humble faith and trust, like a child
- d) With fear of God's punishment

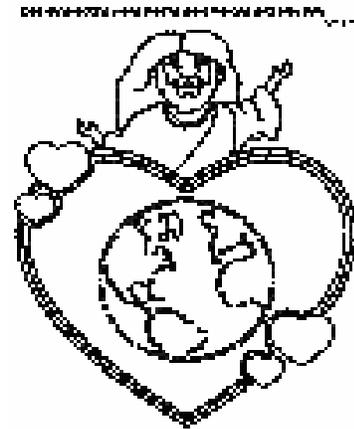


13. What was St Peter's job?

- a) Tax collector
- b) Shepherd
- c) Fisherman
- d) Carpenter

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14. What was St Peter's brother called?
- a) Andrew
 - b) Luke
 - c) James
 - d) John
15. In the Sermon on the Mount, what did Jesus say would happen to the meek?
- a) They would obtain mercy
 - b) They would see God
 - c) They would be lifted up on high
 - d) They would inherit the earth
16. Which disciple looked after Mary after Jesus died?
- a) Peter
 - b) John
 - c) Thomas
 - d) James
17. What do we celebrate on Easter Sunday?
- a) Jesus' ascension into heaven
 - b) Jesus' resurrection from the dead
 - c) The day Jesus escaped from his enemies
 - d) The last supper
18. On Easter Sunday, who was the first person to see Jesus alive after he had risen from the dead?
- a) Joseph of Arimathea
 - b) Mary, mother of Jesus
 - c) Mary Magdalene
 - d) Peter
19. What was the name of the first Christian martyr?
- a) Sebastian
 - b) Stephen
 - c) Agnes
 - d) Miriam
20. What language was the New Testament written in?
- a) Hebrew
 - b) Aramaic
 - c) Greek
 - d) Latin



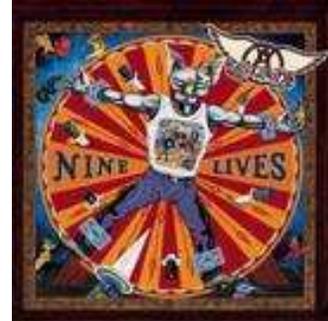
Parish People Pastimes

In each edition of the Augustinian we will be asking our contributors to pick 5 favourite pieces of music, 2 books and, in response to our technological age, 1 DVD/video film. An optional “luxury” item can also be included in their luggage. Instead of the Complete Works of Shakespeare, much loved on Desert Island Discs, we will be providing each stranded traveller with a Bible and The Catholic Prayer Book edited by Michael Buckley.

In this edition we are very grateful to Katie Wiseman for providing us with an insight into the things she likes to listen to, watch and read.

Things to Listen To!

Katie’s first choice for a piece of music comes from the American rock band, led by singer Steve Tyler, originally formed in Boston in 1970. The song she has chosen is “Hole in my Soul” taken from the “Nine Lives” album released in 1997. The reason for her choice is actually very simple – it’s a great song and she describes herself as “addicted to Aerosmith”. Katie’s second choice comes from the Beatles with a George Harrison song from 1969’s Abbey Road album. “Here Comes The Sun” gets Katie’s vote as a song recalling memories of her studies in GCSE Art.



It’s been covered lots of times but the original version is just “ridiculously beautiful.” Music often conjures up lots of memories about places and events and Katie’s third choice of “Estranged” by Guns n Roses has been selected for just that reason. Audio-books have become increasingly popular and Stephen Fry has made a real name for himself by reading the Harry Potter books. However, Katie has chosen “Jennings” read by Fry because it would make her laugh – and on a desert island that would be invaluable. In her final “Things To Listen To” Katie has chosen “Under Pressure” by David Bowie and Queen – a difficult choice as Katie really likes both and by picking their duet she can get the best of both worlds.

What to Watch!

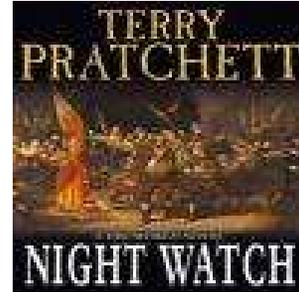
Armed with a personal Dvd player Katie has chosen “A Knight’s Tale” featuring the late Heath Ledger as the Knight in question, ably supported by Paul Bettany as Geoffrey Chaucer. It’s clearly a favourite as Katie comments “I seem to keep coming back to this film so it’s as well to have it with me, and I’ve watched in so many different places with so many different people, it might make me miss them all less. And even though I know the plot like the back of my hand, somehow it doesn’t matter. The mark of a good film.” I’m guessing but as the soundtrack includes songs by both David Bowie’s “Golden Years” – in a superb dance scene – and Queen’s “We Will Rock You” - to accompany a medieval joust – Katie gets to combine music and film.



Reading Time!

Literature clearly strikes a chord with Katie and restricting herself to just two books was clearly an issue. In the end she selected a Terry Pratchett classic fantasy set in the Disc World capital of Ankh Morpork. Pratchett has made a name for himself by taking classic stories and giving them a comic touch with well developed characters and sub-plots. In many of his books you can see the influence of, for example, Shakespeare with

women disguised as men, murdered Kings and disagreeing families. Katie decided to pick “Nightwatch” – one of Pratchett’s books based of the Nightwatch Commander, Samuel Vimes, and his “odd” collection of guardsmen including a werewolf, dwarf, vampire, troll and the occasional human. Katie comments that “I associate the Discworld series with my brother, and in any case Pratchett’s such a brilliant writer, and this book’s really lovely and so incredibly funny. I have SO much sympathy for Vimes (the main character).



A second choice of reading material is the classic Complete Works of Shakespeare. Katie had hoped to get this collection thrown in as part of the desert island package and commented “It’s a shame I don’t have the Complete Works of Shakespeare thrown in free. I would have liked to take Hamlet and Sonnet 18 with me, and have been free to take a Harry Potter. Hamlet is one of the most brilliant things I ever read, and I’d like to reminisce on all the English lessons at GCSE laughing at the film adaptation.”

Luxury Item.

The Luxury Item is always very much a personal choice that gives a clue to the interests of the person making the choice. Katie chose a pencil because “I honestly don’t think I could just NOT draw, and I’m sure I’ll be able to find some kind of surface to draw on.” An interesting second choice item was a piano but, without the sheet music to accompany the instrument, Katie felt that this extravagance might not have been entirely useful.



Katie Wiseman

Quiz Answers			
Question	Answer	Question	Answer
1	C	11	A
2	C	12	C
3	B	13	C
4	D	14	A
5	B	15	D
6	D	16	B
7	A	17	B
8	B	18	C
9	A	19	B
10	D	20	C



If you’d like to write an article for the Augustinian or contribute to the Parish People Pastimes please let Father Frank know or email ngarde@aol.com. We’re happy to get articles handwritten, word processed or we can even interview you if you’d like.