

The Catholic Parish of Springfield The Augustinian

St Augustine of Canterbury

- Springfield

New Hall Chapel

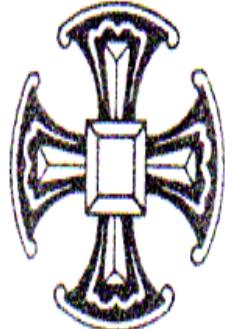
- Boreham

Church of Our Saviour

- Chelmer Village

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

March 2012

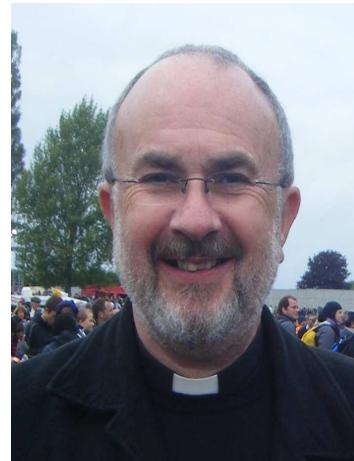


Father Frank Writes

My dear friends,

It gives me great pleasure to present the Easter 2012 edition of *The Augustinian*. Many thanks to our contributors this month: and special thanks, as always, to our hard-working and enthusiastic editor, Nigel Gardener.

Our Parish Magazine is always a good read – and, as I used to say, for only 50p! But now, thanks to the generosity of our sponsor Philip Manson, we can offer it to parishioners free of charge (see Philip's advert on p.20).



This edition begins, as you might expect, with articles on Lent, The Temptation of Jesus, The Stations of the Cross and The Passover – all reflecting the nature of the season during which the magazine was put together. I hope you enjoy reading these. If you do you will find much to feed your mind. This section is followed by a brief article on Icons (something close to my heart), then we have more ‘seasonal’ pieces, on Easter Eggs (Yum! Yum!), and on the Rite of Christian Initiation (which means so much to many of you – not least to Laura and Libby to be Received into the Church this Easter.) Tony Cornish has written a brief piece reflecting his sadness that we are unable to enjoy our annual Parish Pilgrimage this year owing to a number of factors including his health problems. Our prayers are assured, Tony. This is followed by some lighter pieces including recipes (it’s good to see them making a come-back). And last, but not least, our thanks to Paul Newman for the stunning line drawings which our poor copying facilities fail to do full credit.

A very happy, peaceful and blessed Easter to all our readers.

With my blessing.

Father Frank

Lent

Ash Wednesday marks the beginning of Lent.

Lent is the period of time before Easter that Christians use to prepare themselves for Christ's death on the cross and His resurrection from the dead. Easter is the most important event in the Christian calendar and so Lent is a very important time for Christians.



Lent occurs over a period of roughly forty days and forty nights, to reflect the time that Jesus himself spent in the desert before beginning his ministry (his teaching). While Jesus was in the desert, he was tempted by the devil 3 times. Below is the story of Jesus' time in the desert (Luke 4:1-13)

Traditionally Christians give up something for Lent. The BBC Religion & Ethics website states that

“Lent is the period of forty days which comes before Easter in the Christian calendar. Beginning on Ash Wednesday, Lent is a season of reflection and preparation before the celebrations of Easter. By observing the forty days of Lent, Christians replicate Jesus Christ's sacrifice and withdrawal into the desert for forty days. Lent is marked by fasting, both from food and festivities.”

At the Ash Wednesday service, we burn the palm crosses from last year and the priest uses the ash to make the sign of the cross on our foreheads. This is to show that we are mortal – from ashes we came and to ashes we shall return. It is a time for focusing on the shortcomings in our lives and for trying to become better people for Christ's sake.

The Temptation of Jesus

Jesus returned from the Jordan full of the Holy Spirit and was led by the Spirit into the desert, where he was tempted by the Devil for 40 days. In all that time he ate nothing, so that he was hungry when it was over.

The Devil said to him, “If you are God’s Son, order this stone to turn into bread.”

But Jesus answered, “The scripture says, ‘Human beings cannot live on bread alone.’”

Then the Devil took him up and showed him in a second all the kingdoms of the world. “I will give you all this power and all this wealth,” the Devil told him. “It has all been handed over to me, and I can give it to anyone I choose. All this will be yours, then, if you worship me.”

Jesus answered, “The scripture says, ‘Worship the Lord your God and serve only him!’”

Then the Devil took him to Jerusalem and set him on the highest point of the Temple, and said to him, “If you are God’s Son, throw yourself down from here. For the scripture says, ‘God will order his angels to take good care of you.’ It also says, ‘They will hold you up with their hands so that not even your feet will be hurt on the stones.’”

But Jesus answered, “The scripture says, ‘Do not put the Lord your God to the test.’”

When the Devil finished tempting Jesus in every way, he left him for a while.

As we read earlier, Lent is a time of special preparation for Christians where we try to cleanse ourselves of all the bad things in our lives in order to make ourselves worthy of Christ's sacrifice on the cross.

Jesus said

"If you want to be my Disciple you must deny yourself, take up your cross and follow me."

Catholics try to take up Jesus' challenge by:

- Fasting
- Almsgiving
- Prayer

Throughout history people have used fasting to focus their minds to get closer to God, to grow in self control or to draw attention to injustices. People of other religions also fast – Muslims fast during the month of Ramadan from sunrise to sunset and Jews fast in the days running up to the festival of Yom Kippur.

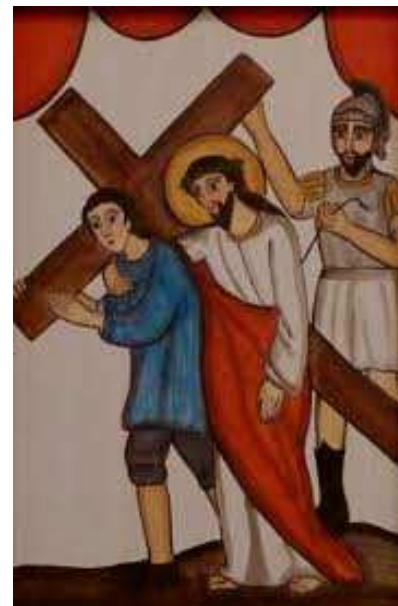
1. Fasting – This is not just about not eating food or giving up sweets – it is about making time and space for God and for self-denial (saying "no" to self and "yes" to the Gospel).
2. Almsgiving – This means giving help in the form of money/things and thinking of those in need. It is a challenge to act fairly and to help others.
3. Prayer – The aim of all Lenten self-denial is to draw closer to God. Making time for prayer is making time for God

The Stations of the Cross

Adapted from - <http://fisheaters.com/stations.html>

As early as the 4th c., Christian pilgrims to the Holy Land would walk the route that Our Lord walked as He made His way to Golgotha for our salvation. When Muslims captured Jerusalem and it became too dangerous to make this pilgrimage, Christians replicated the sites back home in Europe, and there developed the "Stations of the Cross" devotion (also known as "Way of the Cross," "Via Dolorosa," or "Via Crucis").

The devotion consists of meditating on 14 events -- that number being fixed in 1731 by Pope Clement XII -- which took place during Christ's Passion, from His being condemned to His burial. Franciscans popularized the devotion, which was originally made outside, often along roads to shrines or churches. The Way of the Cross can still be made outside, of course -- a perfect idea for a Mary Garden -- but is usually made inside nowadays, especially during the Season of Lent and most especially on Good Friday.



If you enter a Catholic Church and look along the walls of the nave (where the parishioners sit), you should see 14 representations on the walls which depict 14 events of Christ's Passion that have been singled out for contemplation. It is at these blessed artistic representations, these "stations" -- which can be painted, carved, engraved, of wood, metal, paint on canvas, etc., topped with a wooden Cross -- that the Way of the Cross is made during public liturgy. The Way of the Cross can also be made privately, even at home, with or without "visual aids."

When the Way of the Cross is made in groups, each person first makes the Sign of the Cross, makes an Act of Contrition (i.e., expresses penitence through prayer) and mentally intends to gain indulgences, for himself or another. Then, typically, at each station:

- the leader will announce the name of the station
- the leader will lead with a statement of praise, such as "We adore Thee O Christ and we bless Thee"
- the people will respond, with, for example, using the above acclamation, "Because by Thy Holy Cross Thou hast redeemed the world."
- the leader will read a meditative reading, upon which all should meditate in penitence, thanking God for His sacrifice and uniting himself with that sacrifice (often by identifying with Mary)
- all pray an Our Father
- all pray a Hail Mary
- all pray a Glory Be

Traditionally, between the stations, successive stanzas of the hymn called *Stabat Mater* are sung -- a hymn known since at least 1388 A.D. and possibly written by Pope Innocent III who died in 1216 A.D.

The meditations and prayers may vary, but the general outline above is pretty standard. The most popular way of making the Stations of the Cross is to use the meditations written by St. Alphonsus Liguori (A.D. 1696-1787);

Making the Way of the Cross carries with it a partial indulgence under the usual conditions. To gain a plenary indulgence, the following norms must be followed, in addition to the usual conditions:

The pious exercise must be made before stations of the Way of the Cross legitimately erected.

For the erection of the Way of the Cross fourteen crosses are required, to which it is customary to add fourteen pictures or images, which represent the stations of Jerusalem.

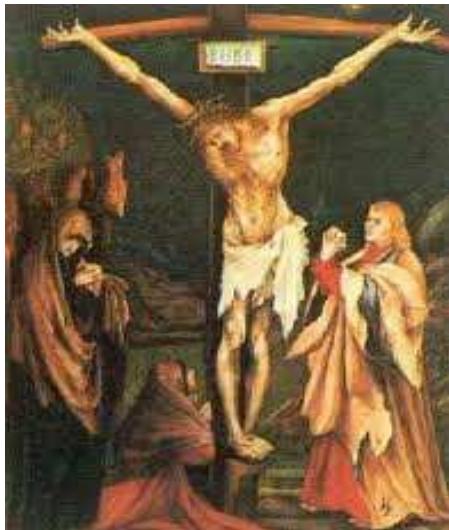
According to the more common practice, the pious exercise consists of fourteen pious readings, to which some vocal prayers are added. However, nothing more is required than a pious meditation on the Passion and Death of the Lord, which need not be a particular consideration of the individual mysteries of the stations.

A movement from one station to the next is required. But if the pious exercise is made publicly and if it is not possible for all taking part to go in an orderly way from station to station, it suffices if at least the one conducting the exercise goes from station to station, the others remaining in their place.

Those who are "impeded" can gain the same indulgence if they spend at least one half an hour in pious reading and meditation on the Passion and Death of our Lord Jesus Christ.

The Stations

The 14 stations are:



Jesus is Condemned to Die
Jesus is Made to Bear His Cross
Jesus Falls the First Time
Jesus Meets His Mother
Simon Helps Jesus Carry His Cross
Veronica Wipes Jesus' Face
Jesus Falls the Second Time
Jesus Meets the Women of Jerusalem
Jesus Falls the Third Time
Jesus is Stripped
Jesus is Nailed to the Cross
Jesus Dies on the Cross
Jesus is Taken Down from the Cross
Jesus is Laid in the Tomb

The Small Crucifixion
by Matthias Grunewald

Almighty and Everlasting God,
You have given the human race
Jesus Christ our Savior as a model of humility.
He fulfilled Your Will by becoming Man
And giving His life on the Cross.
Help us to bear witness to You
By following His example of suffering
And make us worthy to share in His Resurrection.
We ask this through our Lord Jesus Christ, Your Son.

Amen.

The Passover – A Story

Outside it is strangely quiet. In the cool night air of Egypt, the whisper of a breeze rustles the leaves of a tree.

This is the night.

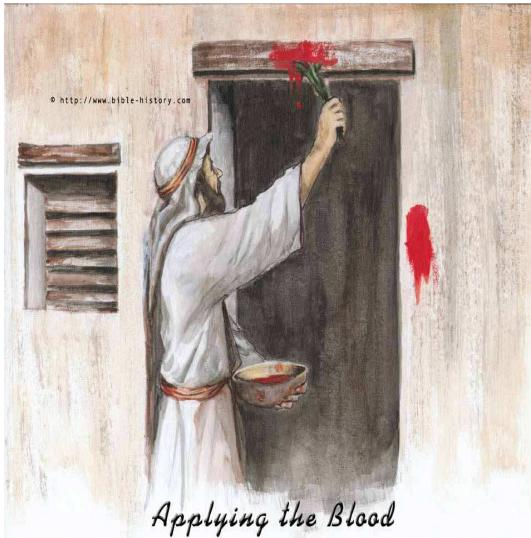
This is the night Moses told the children of Israel to be ready for. This is the night they are going to be set free from the pain and suffering of slavery in a foreign land. This is

the night they are going to begin their journey to a land flowing with milk and honey.

This is the night the angel of death is coming.

Moses had told them to go out to their flocks four days before and choose a spotless lamb. It was to be a lamb without any defects, its wool without any bare spots, its eyes clear, its legs straight and strong.

They took the lamb into their house, and it lived with them like a family pet.



Applying the Blood

with the blood of the lamb.

And now they waited.

At midnight they heard a cry way off in the distance. It was the cry of a mother who just discovered that her first born child was dead. And then they heard another cry, and then another, and then another. Until the night was filled with the awful cries of pain and loss.

The angel of death had come to Egypt.

But the angel of death didn't come to this house.

The angel of death passed over every house that was marked with blood.

They were saved by the blood of the lamb.

That very night, Pharaoh commanded Moses, "Take your people and go!"

Passover (Pesach in Hebrew) is one of the most important festivals in the Jewish year. At this time Jewish people remember how the children of Israel left slavery behind them when they left Egypt. The Israelites had been under the rule of Pharaoh, the King of Egypt, until Moses led them out over 3,000 years ago. This is recounted in the Book of Exodus, Chapter 12 in the Hebrew Bible (the Torah).

Moses went to see Pharaoh many times. Each time Pharaoh refused to release the Israelites. Moses warned Pharaoh that God would send terrible plagues on Egypt if

And then this day, at sunset, they killed the lamb and prepared the meat for a special meal - the Passover Meal. They roasted the meat on a fire with bitter herbs to remind them of the bitter taste of slavery. They made a flat, hard, bread without yeast because there wasn't time to let dough rise. They ate with their walking sticks in their hands, and their sandals on their feet.

They had to be ready to leave at any moment.

But, most importantly, they took a bowl, and with a hyssop branch they marked the crosspiece and doorposts of their front door

Pharaoh did not let them go. The ten plagues were: blood, frogs, gnats, flies, blight of the livestock, boils, hail, locusts, darkness and the death of the first born.

The final plague was the death of the first born. God told Moses that the Israelites should mark their doorposts with lamb's blood so that God could 'pass over' their houses and spare them from this plague. This is why the festival is called Passover.

Eventually Pharaoh gave in and told Moses and the Israelites to go at once. They left in such a rush that their bread did not have time to rise. This is why, during Passover, Jewish people eat unleavened bread called Matzah. It looks a bit like crisp bread. Some families clean their houses thoroughly to remove all crumbs of leaven and change their cutlery and plates in order to reinforce the message of Passover.

The festival lasts eight days outside Israel with the first and last two days being days on which services are held at the synagogue. On the evening before the first two days, a special service called a Seder ('Order') takes place over a meal around a table in a home.

The Seder plate on the table consists of:

- A meatbone or chicken neck
- A roasted egg
- A green vegetable to dip in salt water
- Bitter herbs made from horseradish
- Charoset (a paste of chopped apples, walnuts and wine)

On the table, there are three Matzahs (or 'Matzot') on top of each other. At the start of the Seder, the middle Matzah is broken and the largest piece is hidden. During the Seder the children hunt for it. The one who finds it receives a small prize.

Four small glasses of wine are drunk to represent the four expressions of freedom which refer to the Israelites being brought out of slavery. The wine symbolises joy and happiness. An extra goblet is provided for Elijah, the prophet and at one point in the service, the front door is opened to greet him. Elijah is looked upon as the forerunner of the Messiah. Passover is traditionally a time when Elijah may announce the coming of the Messiah.

During the evening the story of how the Israelites fled from Egypt is retold from a book called the Haggadah ('Narration'). Everyone at the Seder each has a cushion to lean on. This is to remind them that they are now free people, no longer enslaved to Egypt. Everybody takes part in reading the Haggadah, some in Hebrew and some in English, and many songs are sung.

Traditionally at the beginning of the Seder the youngest child present asks these four questions:

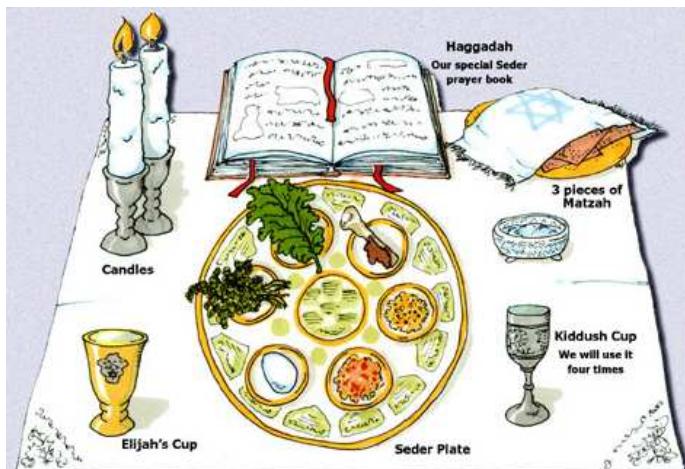
1. On all other nights we can eat bread or Matzah: why tonight can we only eat Matzah?
2. On all other nights we can eat any kind of herb: why tonight can we only eat bitter herbs?
3. On all other nights we don't dip the herbs we eat into anything: why tonight do we dip twice?



4. On all other nights we can eat either sitting up straight or leaning: why tonight do we lean?

What do the different types of food on the Seder plate symbolise?

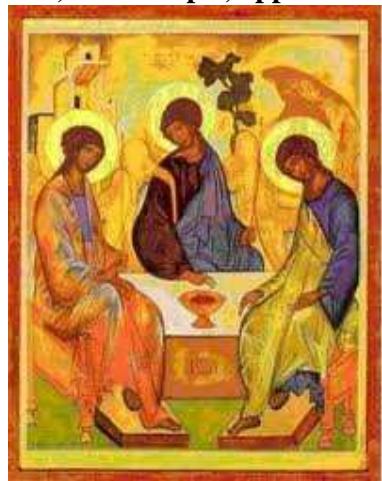
- The meatbone symbolises the sacrifice brought to the temple in Jerusalem on the afternoon before Passover.
- The egg represents the additional festive sacrifice and is a symbol of mourning for the lost temple.
- The lettuce dipped in salt water is a reminder of the tears of the children of Israel.
- The bitter herbs symbolise the bitter suffering of the Israelites in Egypt.
- The charoset represents the mortar used by the Israelites to make bricks while enslaved in Egypt.



Icons

Those of you who have been to the Presbytery will know that I am very fond of icons – I have getting on for 20 of them here, plus a large number at our family home in Coggeshall. Recently I have begun painting in the icon tradition as a form of prayer.

Icons are to be found in great profusion in the Eastern Churches (Including the Eastern Rite Catholic churches). For centuries the icon has had its place in European culture, both as a religious object and as a work of art. Like so many things connected with religion, this art form had a tempestuous past, many denouncing icons as idolatrous. Those who would destroy icons in the early Church became known as iconoclasts – a term which is now applied more generally to anyone who would destroy religious art. It was, for example, applied to Cromwell and his agents in C17th England.



Generally speaking, this form of Church art began to develop during the time of Constantine the Great (311-337AD). The mosaics commissioned by Pope Sixtus III (432-440AD) for the church of S. Maria Maggiore in Rome testify to the growing acceptance of this art form by the C5th. By the second half of the C6th there is reported in the writings of the time a rapid increase in the number of legends about miracle-working icons of Christ and the Virgin Mary, and of reports of veneration of icons. But the practice still had its detractors, and disputes between supporters and detractors continued into the C7th.

Icons eventually won people over, however, and even after the Great Schism of 1054 icons continued in the West. The C13th Italian Madonna's of Lucca and Florence as well as those of southern Italy are still closely dependent on Byzantine models, for example.

Icons are painted according to a particular convention – concerning the use of colours and in the use of rather unworldly faces and postures – it is a highly stylised form of painting undertaken by ‘religious’ after a period of fasting and as an act of prayer.

I said earlier that I had begun experimenting in painting in the style of icons. I say ‘style of’ as I use modern paints, although I paint on board – as is the custom – and I paint as an act of prayer. Hence the two in St Augustine’s being produced, one in Lent 2011 and the other in Advent 2011 – seasons devoted to more intensive prayer time. The first of the two is of Christ Pantocrater. In this I have used the traditional pose and colours, but the open Gospel simply proclaims “I AM” in English (see Exodus 3:14 and, for example, John 11:24-27 and elsewhere) rather than containing a text in Greek. The hand raised in blessing is in the customary Chi Rho form, and the sleeve has been deliberately painted to resemble a waterfall in an attempt to illustrate the abundant and overflowing grace of God. The one of Our Lady is far more of a fusion of Eastern and Western Art forms. The colour of Our Lady’s garments in traditional icons is a deep red. In the West we tend to use blue. I have unashamedly used blue and by introducing Western Iconography in the reference to the throne featured in statues of Our Lady of Walsingham have brought together two different styles. Whether you think this works or not is a matter of taste. As I said when I blessed it – “this is the product of prayer. Any defects in it simply reflect the defects in my prayer life.”



I am currently working on a third icon which, if successful, will join the other two in St Augustine’s. Again it is a fusion of East and West. It depicts St Augustine holding our church in his left hand whilst blessing it with his right. This image, of the patron Saint ‘presenting’ the church building, is often featured in medieval stained glass. I’ve decided to paint the church green, which it probably will be by the time I have finished!

May Christ fill you with every blessing, and may His Blessed Mother and St Augustine of Canterbury pray for you

Fr Frank

The Easter Egg Tradition

As that old carol suggests, at one time boys and girls did not wait to be given eggs for Easter. They went around asking for them. Country people were usually only too glad to give the some. For the long weeks of Lent, the church had forbidden them to eat eggs – but the hens went on laying! So there were plenty of eggs to be used up once Easter arrived.

Even before Christian times, gifts of eggs were exchanged at spring time. Greeks, Chinese and Persians all gave one another eggs to celebrate new life in nature. For Christians the egg became a picture of Jesus rising to new life from his dark tomb.

EASTER EGGS

'Easter eggs! Easter eggs!
Give to him that begs!
For Christ the Lord is arisen.

To the poor, open door, something give from
your store!
For Christ the Lord is arisen.

Those who hoard, can't afford – moth and
rust their reward!
For Christ the Lord is arisen.

Those who love freely give – long and well
may they live!
'For Christ the Lord is arisen.

Eastertide, like a bride, comes, and won't be
denied.
For Christ the Lord is arisen.

RUSSIAN EASTER CAROL

In the Middle Ages kings would give presents of eggs at Easter. There is an entry for eighteen pence, in the royal accounts of 1290, when the English King Edward bought 450 eggs to give to members of his household. But the first the eggs were to be cover with gold leaf!

In many countries eggs were painted red – in memory of Christ's blood, some say. Louis XIV, the splendid 'Sun King' of France, ordered artists to paint beautiful scenes on the eggs that he gave to his friends. After his time, ostrich eggs, from the zoo at Versailles, were painted as gifts for the king himself. Then French craftsmen began to make eggs from all kinds of precious materials – gold, ivory and fine porcelain. Some of these eggs were surprise ones – they

could be opened to reveal a jewelled present inside.

The most famous precious eggs were made by the Russian goldsmith, Faberge, for his royal clients. Tsar Alexander III ordered the first one for the 'Tsarina. Faberge made it of white enamel. It opened, and inside was gold 'yolk'. The yolk contained a tiny gold hen with ruby eyes. Inside the hen was a miniature imperial crown, made of diamonds.

For many years Faberge made at least one egg every Easter for the ruling Tsar and every year it was different. Altogether he created fifty-seven eggs, treasured now in palaces and museums throughout the world.

Among less wealthy people in Russia, painted wooden eggs became popular. In other regions, brilliantly decorated and lacquered eggs of papier-mâché were made.

Since the Middle Ages people have been decorating eggs for Easter gifts. The eggs had first to be hard boiled or the raw white and yolk removed by 'blowing' them through a tiny hole.

Vegetable dyes were used and, by first tracing patterns with melted wax, it was possible to block the effect of the dye, leaving a design once the wax was removed.



Patterns could be painted on the eggs too. In every Polish village there were women who specialized in decorating eggs and had their geometric designs. Some painted on the Christian symbols of the fish or the cross.

In Hungary eggs were often decorated with red flowers on a white ground. In Yugoslavia they were marked with the letters XV which stood for ‘Christos vakrese’ or CHRIST IS RISEN.

The Rite of Christian Initiation for Adults



On 6th January 1972, feast of the Epiphany, a decree was published by the Congregation for Divine Worship, Rome. It opened with the following endorsement: “The Second Vatican Council prescribed the revision of the rite of baptism of adults and decreed that the catechumenate for adults, divided into several steps, should be restored. By this means the time of the catechumenate, which is intended as a period of well-suited instruction, would be sanctified by liturgical rites to be celebrated at successive intervals of time”.

What is the Rite of Christian Initiation (R.C.I.A.)?

First of all, the new Rite is not a recipe book to be followed to the letter; rather, it is meant as a guide which of necessity demands creative adaptation. Every parish has its own programme to suit the needs of the catechumens and candidates. A catechumen is one who has not been baptised. A candidate is one who has been baptised. This may be as a member of another Christian faith. The sacrament of Baptism is recognised by most Christian churches. One can only be baptised once and so become a member of God’s family, the Church.

R.C.I.A. develops a vision of the catechumenate as a gradual imitation which involves not just the catechumens, sponsors, catechists, and clergy, but the entire local Christian community. The whole parish should be encouraged to pray for those seeking to become members of the Church and parish.

The programme involves a journey of faith, catechesis and liturgy over a period of time. When someone asks about the Church they are seeking to find out through a period of precatechumenate. This first period has no set time. The enquirer may have been inspired by the example of a member of his or her family, or a friend. It is very moving to listen to them as they begin to tell their story and to see them grow in faith. They are seeking to discover Christ as the Way, the Truth, and the Life, and to experience a relationship with God and with the community.

In our parish we run a course every year from September to Easter. During that time we come together at regular times and with the help of a video on ‘Exploring the Catholic Church’ given by Dr. M. D’Ambrosio. We begin



the catechesis. The programme consists of the following:

1. What it means to be a Catholic.
2. Who needs the Catholic Church
3. Baptism – Gateway to life
4. Personal Prayer – Pathway to Joy
5. What is the Mass?
6. Getting more out of the Mass
7. Confirmation: empowered to serve
8. Keeping a pure heart
9. Mary and the Saints

As we journey together during the Church's year we talk and explain about praying the Rosary during the month of October and aids to prayer. The seasons of Advent as we look forward to Christmas and Lent as we prepare for Easter and the Church's liturgy is explained.

On the first Sunday of Lent Catechumens and Candidates who are seeking to become full members of the Catholic Church at Easter are received by the Bishop Thomas McMahon at the Cathedral when the names are inscribed in the Book of the Elect which is presented to the him who welcomes them on behalf of the Church. It is a very moving witness of faith. This year over 350 people are seeking to become members of the Church throughout the parishes of the diocese at Easter.

During the 3rd, 4th and 5th Sundays of Lent we have the Scrutinies. They are celebrated in the presence of the parish family so that the faithful may benefit from the liturgy and join in praying for those who are to become members of the Catholic Church at the Easter Vigil and to receive the Sacraments of Initiation Baptism, Confirmation and Eucharist.

The readings are always taken from Year A.

- The Gospel of the Samaritan Woman on the Third Sunday (John 4: 5 – 42)
- The Man born blind on the Fourth Sunday (John 9: 1 – 41)
- The raising of Lazarus on the Fifth Sunday (John 11: 1 – 45)



The three Scrutinies are celebrated in order that the candidates may “progress in the understanding of sin and the desire for salvation”. They also “fill their minds with the meaning of Christ the Redeemer”. He is the living water as shown in the Gospel story of the Samaritan woman. He is the light as seen in the Gospel story of the man born blind. He is the resurrection and life as seen in the Gospel story of the raising of Lazarus.

On the Third and Fifth Sundays of Lent the catechumens and candidates are presented with the Creed and the Lord's Prayer. These are the formulas which have carried the Church's traditions of faith and of prayer from one generation of believers to the next. This practice of celebrating and presenting

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developed in the fourth and fifth centuries. The candidates are called forward by the Deacon. After the Creed has been said by all the celebrant invites the community to pray for the elect that God in his mercy may make them responsive to his love, so that through the waters of rebirth they may receive pardon for their sins and have life in Christ Jesus. The priest then with outstretched hands over the elect prays over them.

This year at the Easter Vigil Laura Sando, catechumen, and Libby Searle, candidate, will be received into the Church and receive the sacraments of Initiation. As a parish family we rejoice in the Lord for these new members and those in previous years who have made this journey of faith.

If anyone wishes to find out more about the R.C.I.A. please ask Fr. Frank, Nigel Gardener or Deacon Kevin for further details.

Rev. Kevin Lyons.

St Augustine's Annual Pilgrimage.

It is with some regret that we will not be having a pilgrimage this year due to a number of reasons. It is particularly unfortunate that this would have been our tenth consecutive year since Fr Frank arrived in the Parish to lead us on such memorable pilgrimages.

We began the outline planning before the end of last year but soon realised that with the Queen's Jubilee, the Olympics and a Parish Mission in the autumn, we were running out of timing options. Since that time, the difficulties have been compounded with some personal family health problems and, for me, it would probably mean that I could not devote the time and energy to ensure the pilgrimage would be a total success. It is said that The Lord moves in mysterious ways. For me, this has been totally confirmed.

We will continue to plan the pilgrimage for next year along the same lines as those that we first mooted, namely the "Discovery of the Northern Saints". This will include visits to York, Durham, the Holy Island of Lindisfarne and Lincoln. The Saints include St. Margaret Clitheroe, the Venerable Bede and St. Aidan. More details will, hopefully, be available later this year.

Tony Cornish



Just a Thought!

Today is a new day and what we make of it is up to us. Our first waking thoughts can colour the whole day. They can be happy, positive thought or miserable negative ones. We should never be influenced by others conditions – by the weather, for example. It can be pouring rain but, if our hearts are filled with love and gratitude, our world attitude will be of sunshine and blue skies. What a tremendous responsibility rests on our shoulders! Life is what we make it so we should never blame anyone else for the state we are in but know that it is of our own making. If we Change our attitude we

change our whole outlook. If we adopt a constructive attitude towards life and build up the very best from what we see all around us and ignore the rest, giving it no life-force, it will disappear.

The Secretary's Prayer

Help me to have the memory of an elephant.



Let me be able to answer four telephones at the same time as typing a letter that must go out today, even though I know it will not be signed until tomorrow.

Let me not lose patience when I search for hours for a paper later to be found on the boss's desk.

Help me to understand and carry out all instructions without any explanation.

Let me know, without being told, where the boss is, what he is doing and when he will be back.

Grant me the foresight not to destroy, as instructed, records which will be asked for a few days later.



Signs seen outside various Churches



From the Presbytery kitchen (a guaranteed favourite): Mrs Hardy's Neopolitan slice.

4 oz plain chocolate
4 oz milk chocolate
4 oz desiccated coconut
4 oz sultanas
4 oz granulated sugar
2 oz glace cherries cut into quarters
2 eggs – beaten.

1. Prepare tin 10" x 6" x 1" with oiled foil
2. Melt chocolate in a bowl over hot water
3. Pour chocolate into tin & leave to set in fridge
4. Mix all dry ingredients together with beaten eggs
5. When chocolate is set spread the mixture over it evenly
6. Bake Gas 5/375 degrees F for 20 minutes until light golden brown
7. Cool in fridge
8. Turn out whole and remove foil
9. Put chocolate side down on a board and cut into pieces
10. Enjoy

Anne Jackson



Banana Bread

No Sugar or Butter Recipe

Moist, spicy and with a flavour all of its own, banana bread is a true energy food. Also high in antioxidants and vitamins, it has all sorts of nutritional benefits.

This sugar free version calls for soft, very ripe even black bananas, and is therefore also a great way of using up old fruit from the bowl, which would otherwise be thrown away.

Ingredients:

- 5 or 6 medium to large, very ripe bananas
- 2 Handfuls of Saltana~s (optional)
- 2 large eggs or 3 small eggs
- 200g (7oz) plain flour
- 2 tsp baking powder
- Pinch of salt (optional)
- 1 tsp ground cinnamon or Nutmeg (or ground all spice)



Method:

Preheat your oven to 170 deg C (350 deg F/gas mark 4). Place all your dry ingredients into a large bowl and mix.

Beat your eggs in a separate bowl then slowly mash and stir your soft bananas into the liquid. Spoonful by spoonful, gently fold the banana and egg mixture into the dry ingredients, to make a batter.

Pour into a greased loaf tin (23cm x 13cm x 7cm) and bake for approximately one hour. When ready it will be golden on top, springy to the touch and an inserted skewer or sharp knife should come out clean. Leave to cool and slice.

Fast Food

Fast food needn't come from a "fast food" outlet at "cholesterol corner" but can be made at home and be twice as much fun for youngsters and at a fraction of the price.

Curried Peas and Butternut Squash

Ingredients:

One can of garden peas or petit pois

One Butternut Squash or a couple of baking potatoes

Two tablespoon of olive oil

One teaspoon of curry powder.

Cut half the flesh of a butternut squash into roughly half inch cubes or you can use potatoes and put in a microwave for about six minutes or so until cooked. Drain and put to one side.

While squash is cooking mix two tablespoon of oil with one teaspoon of curry powder then heat in a frying pan until the oil is just starting to smoke. Add a can of garden peas (processed peas go to mush) having drained half the water off and fry until the peas start to go brown from the curry paste and the frying. Add the squash and stir in and simmer for a couple of minutes to allow the squash to absorb the curry flavour.

Serve with rice or boiled potatoes if preferred or for me I add meatballs but you can mix and match what you add to the basic curry.

Minestrone in Minutes

Ingredients:

Two stock cubes (Vegetable, chicken, or meat)

One Litre of boiling water

A handful of pasta

A packet of frozen vegetable or preferably, a packet of stir fry vegetables with lots of greens.

A handful of frozen peas or green beans

A Can of butter beans

Cooked meat to taste e.g. ham, chicken or pork.

Mix stock cubes in a litre of boiling water then bring back to boil. Add the vegetables and cook for two or three minutes add the pasta, the frozen peas or beans, followed by the can of drained butter beans. Bring back to boil and simmer until pasta is cooked. When pasta is ready add the meat if wanted and heat for a couple of more minutes until meat is warmed. Then serve.

In all it takes around ten minutes to prepare and cook both these dishes.

Whose Job Is IT?

This is a story about four people named Everybody, Somebody, Anybody and Nobody. There was an important job to be done and each person was asked to do it. Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody was angry about that because it was Everybody's job. Everybody thought Anybody could do it but Nobody realised that Everybody wouldn't do it. It ended up Everybody blamed Somebody when Nobody did what Anybody could have done!



Film, Book & Song Club Specials

Butchers Film Club & Book Club	Jurassic Pork Silence of the Lambs King Solomon's Mince The Old Curiosity Chop Beef Encounter O' Liver!
Hairdressers' Film & Song Club	Top Bun Perms of Endearment Shave All Your Kisses For Me Dandruff Keeps Falling On My Head
Welsh Film Club	Bend It Like Brecon Taffy the Vampire Slayer Dai Hard Don't Look Bach In Anger Bridge Over the River Wye
Barman's Film Club	The Booze Brothers Tequila Mockingbird

Chocolate Box Memories

"How rotten can this person be talking about chocolate at this time of year?" I hear you cry. Actually I am looking back to a time when presentation chocolate boxes were special and they depicted scenes of rural tranquility. What brought this to mind? I was walking past a farmyard in the village I live in and there in the yard were ducks and hens foraging for food and that reminded me of the type of scene you used get on the chocolate boxes of yesteryear.

The scene having reminded me of the chocolate boxes then reminded me of the use the boxes used to be put to after all the contents had been devoured. They became a collecting box for family memories; for wedding invitations, for 21st birthday cards, for baby's first tooth or rattle, or more important perhaps for visual family history. This was where the family photographs ended up more often than not.

Another memory was triggered for me by the scene and remembrance of the chocolate box. There was a photograph taken when I was three years old in the kitchen garden and just to the side of me there is a shadow. The shadow was that of a wildcat, not a feral cat but genuine wildcat. Normally these animals will not go near a human but for some reason this one had attached itself to me and use to follow me everywhere. What is the connection between the picture on the chocolate box, the wild cat and myself? Because I used to wander around the farmyard among the chickens and the ducks the wildcat would be with me causing not only a panic amongst the poultry but also for the farm manager. It was never proved to my knowledge that the wildcat ever attacked any of the hens or ducks but one day it failed to appear and although no one ever said anything I suspected it had been shot to protect the poultry. All my father would say was that it had been chased away. A terrible price to pay for companionship!

The memory of the photograph did lead to smile about another aspect of the picture. Fashion! I was kitted out in "dungarees and tackety boots". For fans of that Scottish literary character "Oor Wullie" no explanation will be necessary but for the younger generation and those not acquainted with Scottish literature dungarees were jeans with a bib and tackety boots were ankle length Doc Martins with iron studs in the soles so they would last longer. Why do I bring this up? Many criticize parents for dressing their children as mini adults but there is another photograph of me standing with my father similarly attired. Nothing really changes!

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01245 354813

The New Dishwasher

Loads of dishes piled high in the sink

Another one there every time I blink
Dirty, greasy pots and pans
And poor old washer-woman's hands

My Fairy Godmother had an idea
"You need a dishwasher, my dear
Get your kitchen finished quick
And you shall have one in a flick!"

But the kitchen took forever and ever
At times I thought it would be never
As work was slow...and slower... and
slower
My spirits sank to lower and lower

"Do not despair" my Godmother said
Never give up, there is hope ahead
For my offer will stay as I promised it
would
I will keep my word and a good fairy
should."

The plasterer, the plumber, the joiner
and Mike

Finally saw the end in sight
With a lick of paint and a few other
trimmings
We were on the brink of new beginnings

"At last" my Fairy Godmother sighed
"Now you shall have your long-awaited
prize"
She waved her magic wand and there
It was before my very eyes!

A bright and sparkling new machine
For me to get my dishes clean
There it stood for all to see
And all my friends to envy me.

I load it up and press the start
A lovely sound to warm my heart
I make myself a cup of tea
And all my work is done for me.

My Fairy Godmother is the best
Not just for dishes but all the rest
Thanks a million, a gift such as this
Has granted me my long-lasting wish.

That wasn't what I meant.....

"Next Sunday Mrs. Vinson will be soloist for the morning service. The pastor will then speak on 'It's a Terrible Experience'."

"Due to the Priest's illness, Wednesday's healing services will be discontinued until further notice."

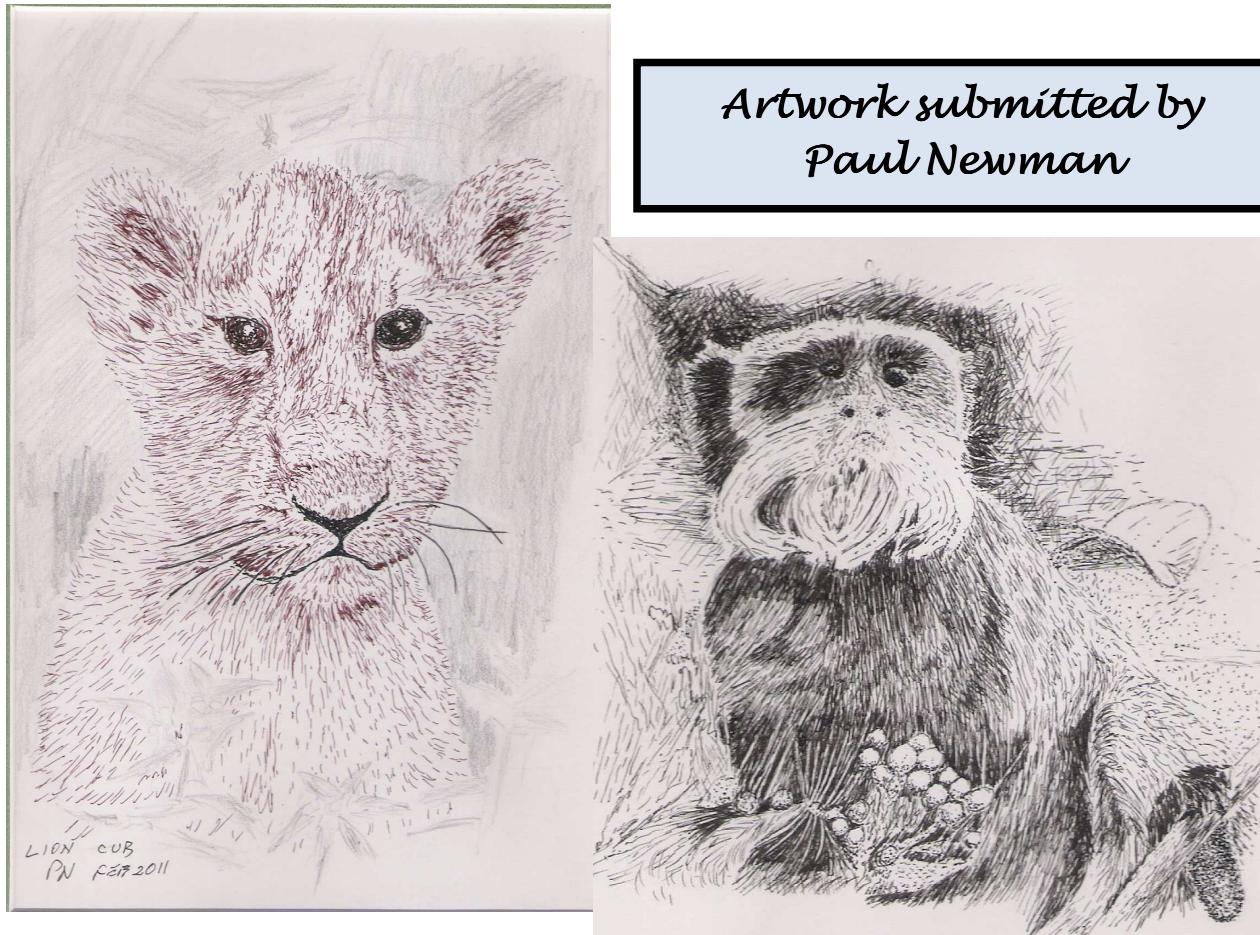
"Weight Watchers will meet at 7 PM. Please use large double door at the side entrance."

"Remember in prayer the many who are sick of our church and community."

"The choir invites any member of the congregation who enjoys sinning to join the choir."

"A song fest was hell at the Church Hall on Wednesday."

On a church bulletin during the minister's illness: "God is good – Father Hargreaves is better."



Artwork submitted by
Paul Newman



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