

The Catholic Parish of Springfield

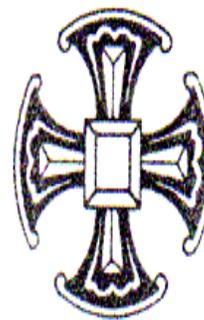
The Augustinian

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

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My dear friends,

It is good to be writing an introduction to a new edition of The Augustinian.

My thanks to all who have contributed, and a special thank you to our new editor, Nigel Gardener, for his hard work and enthusiasm, and to our former editor Steve Wilkinson, who provided much of the copy for this edition.

As always, I hope you find there is something of special interest to you. Deacon Kevin provides some insights into aspects of his ministry less well-known to most of us; there is some good news from Chelmer Village; a piece by Jane McEvoy on the important work done by the SVP in our parish; an article on the CRRS, just one of the many courses provided in our diocese by BRES; some terrible puns (are there any that aren't?); Liam Fitzgerald completes our journey down the Chelmer; there are two interesting pieces on Walsingham; Maria Webb reflects on the wonderful spirit-filled time she had in Sydney; some tasty recipes include a particular favourite of mine; Kathleen Worsthorp has written a fascinating and dream-like account of the building of Greensted Church (a world-class architectural treasure); there is a short

item from our good friend Fr Charles in Uganda; an introduction to our new neighbours, the Norbertine Community at Our Lady Immaculate; and something well worth reading on Icons.

We will be planning a further edition early next year – so keep the articles coming in. The best way of submitting articles for inclusion is to email as a *Word* document to The Presbytery (Springfield@dioceseofbrentwood.org).

Until then, happy reading.

With my blessing.

Father Frank

The All Saints Prayer

All Saints Day celebrated on
November 1st

Father, All-Powerful and ever-living God, today we rejoice in the holy men and women of every time and place.



May their prayers bring us your forgiveness and love
We ask this in the name of Jesus Christ our Lord.
Amen.

*From Christian Prayer:
Liturgy of the Hours*

Rev Kevin Lyons Praying for Prisoners

When I was asked by Bishop Thomas McMahon to become an associate chaplain at Her Majesty's prison nearly four years ago I was very apprehensive at first. The question kept coming to me was how would I cope? As I prayed I reflected on the threefold ministry of a deacon: service of the altar, word and charity.

The ministry of love is a real challenge working in a prison. If you are to represent Christ the suffering servant, you must have a special care for those who need your love. The calling to work in the prison with inmates, prison officers, agencies and been part of a team in the chaplaincy which has representatives both from other Churches and faiths is both an inspiration and a learning experience.

I was reminded of our late Holy Father Pope John Paul II who was shot in St. Peter's Square on May 13th 1981 by Mehmet Ali Agyca. Two years later, in 1983, he gave a personal witness by visiting his would be assassin in his cell. This event was portrayed through the international media of the Holy Father listening intently and with his hand raised giving a blessing of forgiveness. "The day came," said XBY "when I dared to ask the Lord to forgive me for my wrong doing and help me to live a Christian life". Jesus taught us "forgive them Father! They don't know what they are doing". As a chaplain you spend many hours just listening to inmates.

St. Paul when writing his letter to the Ephesians spoke of his time in prison "I, Paul, a prisoner of the Lord Jesus on behalf of you gentiles". We read on the account of the last judgement "... in prison and you came to see me". (Matthew 25: 37). As a chaplain you have this wonderful opportunity.

So I was able to say 'Yes' to the bishop and begin this challenging ministry. I need not have worried about my fears as I entered the premises for the first time. Above the

entrance is 'Welcome to Her Majesty's prison service'.

I was indeed very welcomed by everyone but coming to terms with the protocol takes time to adjust.



Within my first week one of the prisoners heard the sad news of his father's death.

He was very angry at not being able to be with his mother to support and comfort her. I just listened and helped to make arrangements for

the governor to authorise his attendance at the funeral. On my next visit he saw me in the distance and went out of his way to say 'thank you'. Whatever you do, no matter how small or insignificant, they say frequently the simple words we take for granted.

I asked one inmate – "you must find it difficult to pray. His reply was 'No' I have time on my hands to read the Bible and reflect on God's word. A group of prisoners get together every week to read a passage from the Bible, study and discuss the spoken word of God?

One thing a prison sentence or being on remand gives is an abundance of time, which many of us seem to have so little of in the busy world today beyond the prison walls..

It is not for us to make judgement on their time in prison and why they are there. Sometimes on their release they may ask you for a blessing and pray for them and their family. A seed may have been laid but you do not always see the fruit of the work but they leave a changed person.

On another occasion I was carrying out statutory duties when an inmate shouted 'cannot I receive the Body of Christ'. I was able to give him Holy Communion in his cell.

Every Saturday those inmates who want to attend Mass come together around the table of the Lord. It is a very simple Mass but you feel, very strongly the presence of Christ as his word is proclaimed and the

Eucharist received through the Body and Blood of Christ.

Every time you go through the gates of the prison you do not know what you may have to deal with that day. Often they ask you to say some prayers for a loved one who has died. It is time for them to grieve in a simple Memorial service, which we can offer with a lighted candle in the chapel. Sometimes it is the first time they are able to say just how they feel. To the outsider this ministry may seem strange and hard but God gives you the grace always to carry out his work.

This is a prayer said by one of the inmates

“God we know that we have been held captive by sin. We admit our sins and want to turn away from them and begin to follow and serve you. We give ourselves to you. Thank you for sending Jesus to break the chains that have held us. Help us to love you with all our hearts in Jesus name. Amen.”

Facelift for the Church of Our Saviour

The Church of Our Saviour in Chelmer Village has been given a facelift thanks to a £15,000 donation from a local supermarket. The money, from the ASDA foundation, has gone towards the cost of replacing the floor, blinds and lighting in the church hall.

Rev Ann Mackenzie, the Anglican priest in charge at Our Saviour, said: “We are thrilled to be receiving such a generous donation of £15,000 from the ASDA Foundation.

“The church was first opened in July 1985 and has served as a meeting place within Chelmer Village and Chancellor Park ever since. It is very much a community church and our premises are used almost everyday by different groups as well as those run by the church. The hall is also available for private bookings.

“Currently we have Tumbletots, a dance group, ladies’ keep fit, an art group, the primary care trust, and Brownies, Beavers and Scouts using the premises. In addition the church runs weekly activities for children and young people.

“Every Sunday and on special occasions the hall is a place of worship. At 10am there is a Church of England/URC service and at noon there is a Catholic mass.

“We are an ecumenical partnership of Church of England and United Reformed Churches, working together with the Roman Catholic parish.

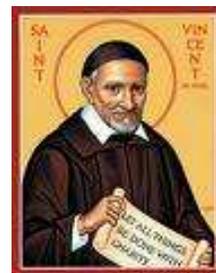
“We have a special relationship with our local ASDA store, which is very supportive of our work.”

Rev Mackenzie is also the chaplain to the store and can often be seen on duty there, being available to both colleagues and customers.

God Has Not Forgotten You

The St Vincent de Paul (SVP) Society reaches out to those in need, the sick, lonely and housebound, and shows them that God has not forgotten them. They regularly hold parties for them and are busy at this time of year taking Christmas hampers to those in need. The society is celebrating its 175th anniversary this year, and the next big party is on at the end of January. Group coordinator Jane McEvoy tells you more.

Mother Teresa of Calcutta said that the greatest poverty of the Western World was loneliness. Springfield does not, in the main, look like a poor neighbourhood but there are a large number of Pensioners in the area and they certainly suffer the poverty of loneliness. These days when the majority of families can only manage financially if both husband and wife work, there is not a pool of middle aged relatives on hand to share the care of the elderly and there are insufficient time and resources to provide cover.



The St Vincent de Paul Society is trying to plug some of the gaps and one of the ways we have found to be most effective is to lay on several parties a year for our elderly and disabled clients. We have one after Christmas, when the festivities have died down and there appears to be little ahead but bad weather, plus a Strawberry Tea in June and an Autumn Party in early October. Each of these parties has a theme and we try to make it fun for our clients with a bit of dressing up and an entertainer who sings and we also have a raffle.

A good number of people are involved with the running of such events. We are so lucky to have a large pool of people who turn up, time after time, and help us. We could not possibly do it on our own. Thank you.

I know how important these parties are to our clients. I went to Broomfield Hospital one day to visit an elderly lady and when she saw me she shot up in the bed and said “Oh I am glad to see you. Tell me, am I missing any of the parties?” It meant so much to her. I was so pleased to be able to say “No, do you want me to put your name on the list when I get home?”

The Catholic Certificate in Religious Studies

The Brentwood Religious Education Service provides the CCRS course for people involved in communicating the Catholic Faith. In particular the programme is aimed at anyone involved in the Parish ministry, teachers and those interested in developing a fuller understanding “of the central truths of the Catholic Faith”.

The course is structured around eight modules that require around ten hours of study. Generally this time is spent on a core session, held at Brentwood Cathedral on a Saturday, followed by two tutorial sessions that are held throughout the Diocese. The modules are usually eight weeks apart and the starting date is normally in September – although, in reality, you can join the programme at any point.

Modules:

Old Testament	The Church
New Testament	Liturgy
Christology	Sacraments
Christian Morality	
Religious Education	

The aim is to complete an assignment linked to each module – the course tutors provide excellent study packs and really help guide you in researching and reading appropriate sources. The tasks really helped to develop my understanding of the Catholic Faith and were a superb aid in accompanying the RCIA programme. As part of the course I was able to, for example,

- Consider Jesus as “Son of God” and “Son of Man”

- Conduct an interview with Father Frank about his “Vision” of the Church
- Investigate the Sacraments in general and examine one in particular –I chose Baptism as this linked into my personal Faith journey and was extremely relevant
- Examine the relationship between conscience and moral norms in the way we are called on to live our lives as examples and to put our faith into action
- Reflect on my own preparation for, and acceptance into, the Church through a study of the liturgy that underpinned the RCIA programme

The Certificate programme has had many memorable sessions. Meeting Father Shamus Mulholland was certainly a highlight, from his arrival on one of the biggest motorbikes I have ever seen, to his superb insight on Jesus as the Christ. Sharing Father Frank’s views on the Church and its role in the community were both inspirational and thought-provoking.

Each module is accredited on completion of the assignment which the tutors mark – although I found that my tutor was extremely supportive in providing detailed plans to help in the final write-up.

Further details of the CCRS programme are available from
Collette Dawson and Tony Castle
BRES
Cathedral House
Ingrave Road, Brentwood CM15 8AT

Parish Puns! OTT

Moses led the Hebrew slaves to the Red Sea where they made unleavened bread, which is bread made without any ingredients. Moses went up on Mount Cyanide to get the ten commandos. He died before he ever reached Canada but the commandos made it.

Solomon had three hundred wives and seven hundred porcupines. He was a actual hysterical figure as well as being in the Bible

Parish Puns!

Charles Darwin was a naturalist. He wrote the Organ of the Species. It was very long people got upset about it and had trials to see if it was really true. He sort of said

God's days were not just 24 hours but without watches who knew anyhow?

Faith in Focus

“If a man believes and knows God he can no longer ask, ‘What is the meaning of my life?’ But by believing he actually lives the meaning of his life.”

Karl Barth

“Understanding is the reward of faith. Therefore, seek not to understand that you may believe, but believe that you may understand.”

St Augustine of Hippo

Beside Quiet Waters by Liam Fitzgerald

In the last issue we left the River where it flows under Victoria Road. Just up-stream from the bridge is a small waterfall and you can still see the culvert that fed the water to the mill on the other side of the road.

The mill is of white clapperboard construction once very common on the river, but prone to fire. The mill is now a restaurant.

On the other side of the mill is a water meadow with the curious name of ‘Mesopotamia Island’. I wonder why it is called that – it is not an island! Swans nest here and bring up their brood to Bond Street for us to admire and feed.



We come to the river again across Springfield Road. This was once on the Moulsham side and the road from London went via Writtle and Lawford Lane.

Chelmsford must have been a swamp!

Before the advent of our modern roads and railways Chelmsford was landlocked, all supplies had to come by horse and cart from London or from Maldon over the long hill at Danbury. There must have been many cold winters in Chelmsford!

In the midyears of 1700 many canals were built and it was proposed to ‘canalise’ the Chelmer from the town to Maldon – but there was considerable opposition from many landowners; it was not until, by Act of Parliament of 1793, that work could begin. I must stop using the term ‘canal’ because it is a ‘River Navigation’. The design with its route, locks, bridges and cuts was by John Rennie F.R.S. who had engineered the Kennet and Avon Canal. He appointed Richard Coates, a Yorkshire engineer, who had built the Stowmarket to Ipswich River Navigation. He took with him some of the men who worked with him and their descendants still live in Heybridge!

Chelmsford is about 76 feet above sea level and the river has many waterfalls and, of course, water mills. Cuts had to be made to by-pass these and locks constructed, the navigation is nearly 14 miles long and the 12 locks are spaced about a mile apart. The locks are wide enough to cope with barges 60 feet long and 16 feet wide but the draft was only 2 feet!

It was proposed to build the basin and sea lock in Maldon but the Burgers objected fearing loss of trade. The basin was then built at Heybridge and it was wide and deep enough to handle sea ships of 300 tons.

By 1796 the first Brig docked at Heybridge and barges took the coal it carried to Little Baddow and by horse and cart to Chelmsford. By late 1796 the navigation had reached Moulsham Mill while the basin and wharfs at Springfield were completed. On the 2nd June 1797 (as reported in The Essex Chronicle) barges laden with coal, drawn by horses bedecked with ribbons docked in Springfield.

On completion of the navigation, Richard Coates became a merchant and there is still a Coates Wharf in Springfield. He died in 1822 and is buried in All Saints church, Springfield. The business was taken over by Brown & Son who used the navigation up to 1972.

It is perhaps somewhat ironical that the most prosperous time in its history was when it carried building material for constructing the new railway and in the event sounded its own decline.

Once barge traffic ceased the waterway became derelict, choked by bulrushes. The Chelmsford branch of the Inland Waterways Association restored it in 1992. The navigation was then given over to pleasure boats and the proprietors set an example with the charter barge 'Victoria'.

The waterway is now a tranquil place, a linear wild life home and sanctuary. You may see swans, geese, ducks and coots.



What better way to see it than from the water! So let us imagine that we have the loan of 'Susan' the last wooden barge looked after and preserved by Chelmsford Museums.

Shortly after we leave the basin under the restored Rennie designed bridge we meet our first lock that takes us down to the Chelmer. Over on the right hand side is Moulsham Mill left high and dry when the river was diverted as part of the flood defence.

Over the Baddow Meads now and soon we arrive at Barnes Mill. This mill was once owned by Coggeshall Abbey.

A mile on we meet the cut and lock that bypasses Sandford weir and mill. The mill is now the Industrial Museum and the home of 'Susan'; it is well worth a visit on open days! Under the A12 now and over the meads where we meet two locks, Cuton and Stonehams that by-pass rapids. If we look left after the first bend from Cuton, over there is 'Springfield Lyons' and there, still visible, is a large prehistoric settlement with a ceremonial avenue down to the river, but long gone!

Little Baddow lock next is my favourite, a haven of peace. The mill here burned down in 1900 and only part of the mill house is in use, but the millrace is still here and the broad; weedy; gravelly millpond is lovely! On the hill, above the river is Little Baddow church with the Mildmay Tomb, the wooden effigies and wall painting. Nearby is a house known as 'Cuckoos' where the Rev Thomas Hooker and his friend John Eliot worshipped when they had been banished from Chelmsford. Both men went to America in 1693 and Hooker was a founding member of the American Constitution. Eliot was the Apostle to the Indians.

We come now to Paper Mill Lock. This is the headquarters of the company, their office is in a former bothy where the bargees could sleep. Here all work on the navigation is based. The mill, as the name implies, was used among other tasks to pulp cloth for making paper. Judging by the millrace it must have been a very big mill.

What makes this waterway so beautiful is that the banks are lined with 'bat willows'. When they are mature they are used to make cricket bats. I leave the rest to your imagination!

The bridge as we leave here was once in wood, which had to be replaced in concrete that looks like wood!

Rushes Lock is next in a rural setting where young people dive and swim, then the River Ter joins the navigation. Around the next curve we see the tiny Ulting church of All Saints close to the waters edge. It is mostly 13th century, but there are no houses near it. I wonder if there was a village here which was decimated in the Black Death?

The church is still in use, but the place is prone to flooding. On now move on to How Mill Lock. The navigation is above the little valley where the mill and millrace are set. It is nice to sit here and enjoy the peace! Past Ricketts Lock we come to Beeleigh Lock. Here we are joined by the River Blackwater where a fall takes the water on to Maldon, there is a cut to the former mill at Langford. The navigation continues on past a golf course and through Heybridge to Heybridge Basin. This part is known as the 'long pond', and so on to the final sea lock. This was once a very isolated place and most of the people worked on the navigation, funerals were often carried by barge to the cemetery near Heybridge town.

There is no doubt that the navigation made Chelmsford into an industrial centre and we owe a great debt to those navigators who built this waterway.

An Invitation

You are cordially invited to have a ball this winter's

Parish Pantomime

Cinderella



Directed by
Maria Webb

27th & 28th February 2009

At

St. Augustine of Canterbury
Springfield
Chelmsford

The Prize Crossword

£20 prize for the first answer drawn from the entries

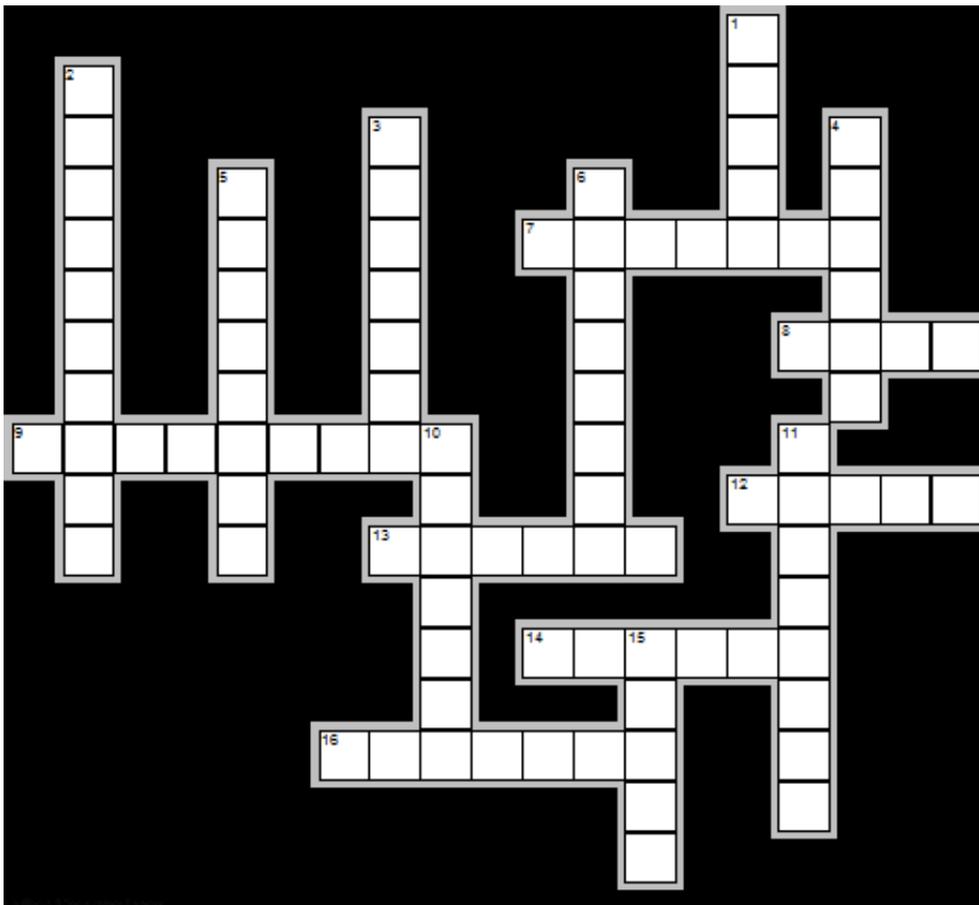
Across

7. Raised from the dead by Jesus
8. The number of thousands fed by Jesus in Mark 8:9
9. Followers of this group tried to trap Jesus with a question about paying taxes to Caesar, (Matthew 22)
12. Goliath's slayer
13. Ascended into Heaven in a chariot
14. Jesus appears to two followers on the way to this village - Luke 24
16. The stories of creation are found here

Down

1. Jesus called him "the rock"
2. The national Catholic Shrine in Norfolk
3. The Sea of _____: Important Bible location
4. The leader of the local Church
5. The xvi Pope with this name
6. Greek word meaning "seat"
10. Famed for his wisdom
11. Paul was travelling on this road when he was struck blind
15. Led the Exodus from Egypt

Please put your completed crossword in the box provided in order to enter the Prize Draw



Walsingham

In the 11th century was a thriving village between the prosperous city of Norwich and King’s Lynn.

In 1061 the rich widow and Lady of the Manor of Walsingham, Richeldis de Faverches, experienced a vision in which she was taken, by the Virgin Mary, to be shown the house, in Nazareth, where the news of the birth of Jesus was announced. We know, from early documents, that Richeldis had a deep Christian faith and that she was particularly devoted to Mary. She had acquired a reputation for her good works and generosity to those around her. According to legend Mary asked Richeldis to build an exact replica of the house in Nazareth in Walsingham. The materials given by Richeldis were finally constructed – after the vision was repeated three times – when the house was miraculously built in one night whilst she kept a prayer vigil.

Geoffrey de Faverches, the son of the Lady of the Manor, left instructions for the



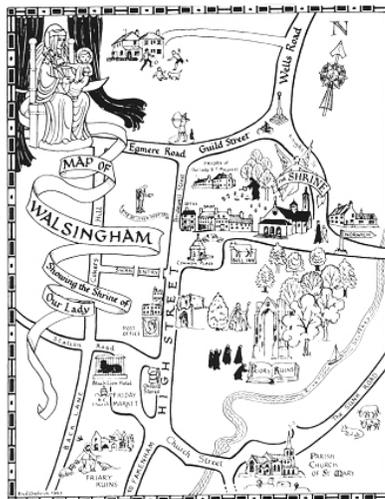
building of a Priory in Walsingham which passed into the care of Augustinian Canons between 1146 and 1174. The Priory housed the simple Holy House and became a focus for pilgrimage with many royal visitors. The dissolution of the monasteries, in the reign of Henry V111 finally brought about the destruction of this holy site in 1538.



The National Catholic Shrine, at the nearby 14th century Slipper Chapel, was restored in 1897 with the support of Pope Leo X111 .

The Slipper Chapel gained its unique name from the tradition of pilgrims removing their shoes at this Church before walking barefoot to the main site in the village about a mile away.

<http://www.walsingham.org.uk/romancatholic/index.html>



The Walsingham Association’s

**Residential Pilgrimage:
10th 13th June 2008.**

Now which of these photographs captures the flavour of a stay in Walsingham?

Well they both do, of course. One shows all eighteen of us enjoying a drink (or possibly two) and a sing-song in the Black Lion just a few paces from the Church of the Annunciation. The sing-song lasted a couple of hours and we recruited two coach drivers, two women enjoying a ‘quiet drink’ and a visiting priest from Uganda – although he, poor thing, wasn’t too sure of the words to ‘Pack up your troubles’ etc!



The other photograph shows Fr Frank and Deacon Kevin getting ready for our Mass at Binham Priory. Binham is two miles from Walsingham and the Priory sits in an idyllic setting with views over beautiful Norfolk countryside. The Mass in the ruins of the Priory was at the end of our pilgrimage, and was followed by a good lunch at the local hostelry where they brew their own beer in a shed!



The earlier part of our stay in Walsingham followed the traditional pilgrim programme with morning prayer and angelus in the Church of the Annunciation, procession to the Shrine, Stations of the Cross, Mass, and later, the Evening Pilgrim Service back at the Church of the Annunciation.

We enjoyed being in Walsingham for three nights this year rather than two as in previous years and this gave us time to slow down and settle into the rhythm of that wonderful place.

World Youth Day Article.

On July 8th 2008 I embarked on a pilgrimage to World Youth Day in Australia with 71 other young people from the Brentwood Diocese.

People keep asking me what World Youth Day was like and I have been stuck for words every time, the only answer is that it was indescribable. It is so hard to condense my experience into casual conversation or even an article of this length, but I will try my best. Hopefully after reading this you will get a sense of how much I enjoyed my



Throughout my time in Australia I not only became extremely close with the friends I travelled with but also made new friends who I will never forget and who said things to me which will stay with me forever. Whilst in Newcastle I met a girl from Zimbabwe called Thando, at the time I didn't know much about the trouble her country was experiencing but I knew it might be a sensitive subject. After talking for a while the conflict came into conversation, she was telling me how it was cheaper to go to the next country to buy food than by it in Zimbabwe. I asked her if she was frightened the violence and she answered with amazing confidence that she wasn't because it was in God's hands and only he could fix the problems. I was inspired by her faith, she was the same age as me but had experienced things I can't even imagine and yet she trusted God enough to stop her being afraid. I'll never forget talking to her and I'll always remember Thando in times when my own faith is lacking. I later learned that four boys Thando had travelled with asked for Asylum in Blackbutt because they were too scared to return to Zimbabwe.

The sheer number of people in Sydney was immense. At the World Youth Day mass there were around 400,000 young people in one place, something I will never forget. At the racecourse I talked to a boy who was "testing his faith" he questioned what I believed in and gave me reasons for his arguments against Christianity. His arguments didn't make me doubt my beliefs but they made me realise that I have to find reasons for why I believe in my faith, this is a journey that I will continue on for many years to come.



On reflection our pilgrimage had had all the ingredients for success: special places, friendship and time to disconnect from normal routine in order to walk with God as fellow pilgrims.

OUR LADY OF WALSHINGHAM PRAY FOR US.

By Anne Jackson

<p>“Grace does not destroy nature, it perfects it.” St Thomas Aquinas</p>

experience, how much I gained from it and how powerful the trip was.

It was a two week trip organised by Father Dominic Howarth, the first week was spent in the diocese of Maitland and Newcastle where we stayed with host families, experienced Australian culture and were welcomed into a parish family as if we were family. The second week was spent in Sydney and was full of events organised by the official World Youth Day committee, including festivals, masses, lectures and parties.

World Youth Day strengthened my faith, brought me closer to God and gave me confidence to be proud of this. I feel privileged to have heard Pope Benedict preach and to have been given this opportunity. I will never forget my trip to Australia and I know that it has changed me for the better, given me food for thought and given me the motivation to further strengthen my faith.

(By Maria Webb)

Mission will not happen unless the Church goes
beyond its own life out into active care in the local
neighbourhood
By David Shepherd

Cookery Corner

Homity Pie

A good old English country recipe – a favourite at the Presbytery.

Shortcrust pastry 10 oz (300 g)
Potatoes $\frac{3}{4}$ lb (350 g)
Onions 1 lb (450 g)
Oil 3 tbsp (45 ml)
Butter or margarine 1 oz (25 g)
Parsley, chopped $\frac{1}{2}$ oz (15 g)
Cheese, grated 4 oz (100 g)
Garlic cloves, crushed 2
Milk 1 tbsp (15 ml)
Salt & pepper to taste

Roll out the pastry and use to line one 8" (20 cm) metal flan dish. Boil or steam the potatoes until tender. Chop the onions, then sauté in the oil until really soft. Combine the potatoes and onions, add the butter, parsley, 2 oz (50 g) cheese, garlic, milk, and season well to taste. Cool, then use to fill the flan dish. Sprinkle with the remaining cheese.

Bake for 45 mins 220deg C / 450deg F / Gas 7

(adapted from The Cranks cookbook by Anne Jackson)

Banana And Chocolate

Chip Cookies

Makes 18

100 g (4oz) margarine
75 g (3oz) soft light brown sugar
1tbsp golden syrup
175g (6oz) Self-raising flour
1 medium banana, mashed
100 g (4oz) milk chocolate chips



Heat the oven to 180 C, Gas Mark.

Grease two baking trays

Beat margarine until soft, add the sugar and beat together until light and fluffy.

Stir in the syrup, flour, banana and chocolate chips. Mix well until thoroughly combined.

Put spoonfuls of mixture into prepared trays and bake for about 15 minutes.

Allow to cool slightly then place on a wire rack to cool completely.

For extra soft cookies add an extra tablespoon of golden syrup.

Irish Brack

Makes 12 slices

225g (8oz) of sultanas
100g (4oz) of raisins
100g (4oz) of currants
175g (6oz) Demerara sugar
150ml(quarter pint) hot tea
1 Med. Egg
225g (8oz) Of Self- raising flour

1. Mix together the dried fruit, sugar and hot tea
2. Cover and leave overnight.
3. Heat the oven 160c gas mark 3. Grease a 1 Kg (2lb) loaf tin and line the base.
4. Add the egg beat well, then stir in the flour.
5. Place the mixture into the tin and bake for about 1 and half to 1 and three quarter hours until firm.

You must use HOT TEA so that the sugar melts

The Tree

Once upon a time long, long ago, a large part of Essex was covered by an enormous forest. It stretched for miles and miles across bordering counties and towards London. Every kind of tree grew in the forest – in clumps, in groves and, sometimes, alone in clearings. In one



clearing there was a magnificent tree. It had a huge girth and was so tall and wide that you had to tilt your head back to see all of it. It stood in the clearing alone and majestic- just as it had stood for

hundreds of years. Indeed, it was just a sapling when Jesus was born.

Each spring, when it woke from its winter sleep, its sap began to rise and soon it was covered with new leaves and flowers. Beautiful blossom. As the summer progressed the seeds began to form and come autumn they dropped to the ground. New little bundles of life.

One autumn the seeds produced by the tree were more abundant than usual. They fell in hundreds and hundreds. Animals came; deer, boar, badgers and squirrels. They all foraged under the tree.

One particularly enterprising squirrel took many of the nuts away to store for the winter. In those days winters were much harder and longer than they are now. This squirrel had many such stores that even though that winter was particularly long he did not eat all the nuts he had gathered.



The next spring the nuts in the squirrel's long forgotten store began to grow. There were so many, all bundled together that only the strongest and most persistent were able to push out into the light. As tiny saplings they were tasty morsels for the forest animals, especially the rabbits. By the time summer came only one sapling remained. It grew steadily and, by the time winter came, it was tall and straight. Shedding its leaves and sleeping through the winter could have been dangerous. The tree

was very thin and anything running through the forest could have knocked it down. However, this tree was lucky!

As the years went by it grew and, by the time it had reached its full growth, it was as tall and straight as its parent had been.

By this time more people lived in the forest. Indeed, they had begun to use much of the wood to build with and to burn. More clearings appeared and crops were sown in these places.

One day a group of men came into the forest near where the tree grew. They had axes and tools with them, for they had come to cut down some of the trees. This time they were going to build something very special and needed the biggest trees so they could be split lengthways. The trees were chosen with great care. When they had almost finished felling, many days later, they discovered they needed one more tree. They chose the tree in the clearing that had been growing for so many years. With great effort it was felled, the branches trimmed until it was one long straight trunk. Then it was split lengthways and carried to the sight of the new building.

You might think this was a sad ending for such a magnificent tree; but it wasn't really. The tree is still there – even today! It's part of a Church, the oldest wooden Church in the world. It's at Greensted.

Well it might have happened like that....

(By Kathleen M. Westhorp)



Greensted Church is the oldest wooden church in the world, dating from the 11th century. The oldest remaining timber – just one oak log – has been scientifically dated at 1060 AD – just 6 years before William the Conqueror and the Battle of Hastings.

21 Years in Priesthood

It is now 21 years since I was ordained on 28th June 1987. During those years, I have worked in seven parishes of Hoima diocese including St. Mary's Parish Kagadi where I am currently serving God's people.

It is possibly easy to become a priest, but a bit harder to stay and keep the priesthood



safe and sound. It has not been an easy journey: many ups and downs, but what has kept me moving is the

power of prayer. Prayer works not only for the priest, but for every vocation or lifestyle.

So, what I am telling you is that in times of stress or disappointments I have turned to my God and I assure you it works.

I would like to thank all family members of Springfield, New Hall and Church Our Saviour for your love to me. For six years we have been faithfully in contact and you have uplifted me in times of my distress.

Whenever I kneel down to ask God when I am in a problem, almost immediately I get a word of encouragement from somebody from St Augustine parish (either by email, card or telephone). Is that not wonderful!

Let us continue to pray for each other.

Fr Charles Kakooza
Hoima Diocese, Uganda



Brainteasers

Q What word when written in capital letters is the same forwards, backwards and upside down?

A NOON

Q What four words start with 'dw' in standard English?

A Dwarf, dwell[ing], dwindle and dweeb.

Q Name 10 things you can wear on (or attach to) your feet beginning with 's'

A Shoe, sock, stocking, slipper, ski, snowshoe, skate, sandal, stiletto, sneaker (for Americans) and stilt.

Hymn

The Conversion of St. Norbert

O blessed Saint! While yet unborn,
A voice Divine decreed for thee;
"Thou'lt bear, through many a life-long
storm,
The priest's and bishop's dignity".

Yet worldly glory wooed thy heart,
And thou, of noble race, didst turn
Away from thine eternal part
To seek the fair, false lights that burn

In royal halls of earth. But lo!
These halls are trembling 'neath the power
Of Him Who stoops to thee, to show
Thou shalt be His. Alas! That hour

Thou'rt faltering still. The voice of fame,
Its flattery, in thine ear is sweet.
Again thy God thy heart must claim
And sweetly stay thy wand'ring feet.

May we, like thee, shun worldly praise,
In worldly paths no longer roam,
But tread the peaceful, heavenward ways,
Till angels come to lead us home.

To be active in works and unfaithful in heart is like raising a beautiful and lofty building on an unsound foundation. The higher the building, the greater the fall. Without the support of faith, good works cannot stand.

St. Ambrose

The Boys Are Back In Town!

History will be made when Chelmsford's first community of monks since the Reformation moves to the town in October. The Norbertines are taking over the parishes of Our Lady Immaculate and Holy Name this month from Fr Brian O'Shea and Mgr George Stokes, who are moving to Grays. Norbertine Fr Hugh Allan O. Praem introduces his order.

Perhaps the best way to begin explaining a little bit about our Order would be to say some things about the life of our founder, St. Norbert.

St. Norbert was born around the year 1080 in the town of Xanten near Cologne, Germany. He came from a noble family who spent much time serving the Emperor. His life focused more on hunting and fishing than religion. However, in the year 1115, Norbert was thrown from his horse and nearly killed. At that moment he heard the words of the Psalmist: "Turn away from evil and do good." This he desired to do with all his heart. He immediately began to live the life of a penitent and wandered the country, barefoot and dressed in sheepskin. He was so eager to be of service to God and his people that he was ordained deacon and priest on the same day.



St. Norbert spent a lot of time looking for the right place to settle and build his monastery. He eventually chose a desolate valley in the north of France called Prémontré. Here, in a small chapel dedicated to St John the Baptist, he had a vision of our crucified Saviour who revealed to him that this abandoned wasteland would be the sight of a glorious monastery proclaiming with real joy the Christian Faith. In the year 1121, St Norbert laid the foundations of his new Religious Order. He chose the Rule of St Augustine to be the guiding light of his new community. The new monastery quickly became known as a centre of liturgical prayer and preaching. As the monastery grew, St Norbert continued his life of preaching and attracted many men and women to his new Order. St. Norbert and his followers all showed great love for and devotion to the Blessed Sacrament. Armed with this devotion, they brought about a great spiritual renewal among thousands of people.



On July 25th 1126, St Norbert was ordained Archbishop of Magdeburg. His labours and travels took a toll on his health and he died in his cathedral city on June 6th 1134. To this day, the whole church celebrates his feast on the anniversary of his death.

Norbert is usually depicted in art with the cross and pallium of an archbishop and holding a monstrance, which recalls his abiding devotion to Jesus Christ in the Blessed Sacrament. The Church gave him the title "Apostle of the Blessed Sacrament."

In addition to St. Norbert, there are 14 saints of the Order recognised by the Church.

The Norbertine Order

The Order St. Norbert founded is known by many different names. Our official title is "The Order of Canons Regular of Prémontré," but we are also known as the "Norbertines", after our founder St Norbert, and as the "Premon-stratensians", after our mother house in France. In England we are also known as the "White Canons" because of the colour of our habit. After our names we put the abbreviation O. Praem which is Latin for *Ordo Praemonstratensis*, the Order of Prémontré.

The Canons of Prémontré first came to England in 1143 and, at the Dissolution of the Monasteries in England by Henry VIII, had 33 abbeys and 2 nunneries. One of these was Beeleigh Abbey near Maldon. The last house, the Abbey of Eggleston in North Yorkshire, closed in 1539.

After an absence of 333 years, the order came back to England. The first foundation was made at



Crowle in Lincolnshire in 1872 by priests who came to England from the Abbey of Tongerlo in Belgium.

Each house of the Order is independent and so all our communities have a very different character. However, all strive to live the Rule of St Augustine and to be guided by the life of St Norbert. Today we have communities all over the world, from Australia to Austria and from California to (God willing) Chelmsford!

According to the words of Pope John Paul

II, the Norbertine Order today is called by God to:

1. "Make the holy sacrifice of the Mass the source of their strength and happiness."
2. "Hold high the Eucharist."
3. "Bring truth, certainty and love to the people of today, binding them closely to the presence of Jesus in the Mass."
4. "Live united in fidelity to liturgical prayer, personal contemplation and apostolic work."
5. "Always give an example of a sincere and serious religious life."
6. "Witness to the world around it the values which are eternal and transcendent."
7. "Guide and love the people amongst whom the canons work."
8. "Be ever faithful to the Catholic Church."
9. "Remain in sincere respect to their diocesan bishop and to be attentive with him to the living voice of the Vicar of Christ."
10. "Foster in everyone a love for the Immaculate Virgin Mary."

The motto of our Order is "ad omne opus bonum parati" - "to be ready for any good work."

We all look forward to working with you and for you in the "good work" of Chelmsford.

Jokes

Q WHAT did Adam and Eve do after they were expelled from the garden of Eden?

A They promised to turn over a new leaf.

Q Life is tough, but what can you always count on?

A Your fingers.

Q Two wrongs do not make a right. But what do two rights make?

A An aeroplane.

The Making of an Icon

Many of us are now familiar with the word Icon from its growing use in home computing. In this respect it generally refers to one of the small images that allow us to make a short cut to a specific computer command. However, an Icon, in a religious sense encourages us to think of a sacred image of Jesus, Mary, the Saints or a scene related to any of these. Traditionally

they have been associated with the Eastern Church in and around the eastern Mediterranean. They were often painted by monks as a visual way of showing a specific character or event and play a special role in the Eastern Church which, in some ways, consider the Icon to be almost on the same level as the Sacraments – an outward sign of inward grace.

It all begins with prayer... an Iconographer prepares to paint by first praying and fasting as preparation. An example of a prayer, before painting an Icon, recited by the painter to Jesus was "May I worthily portray your Icon and that of your Holy Mother and the Saints so that all who gaze on them may be reminded of your great love for us."



How Can God Be One But Made Up Of Three Persons?

Based on Gateway to the Trinity

Meditations on Rublev's Icon

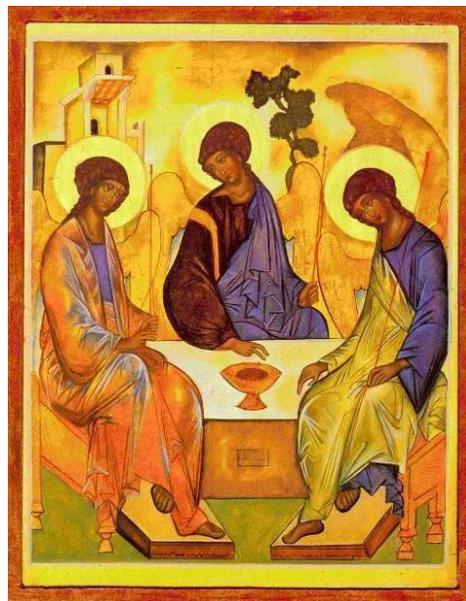
By Tony Castle

The colours of each figure are significant. On the right as we look at the picture, the Holy Spirit has a garment of sky blue, wrapped over with a robe of green. So the Spirit of creation moves in sky and water, breathes in heaven and earth.

The Son in the middle has a reddish-brown garment to symbolise the earth with blue round it to show sky. This shows that he unites the two together. He also has a strip of gold on him, to show kingship.

The Father's clothes are of a sort of transparent ever-changing colour, something we can't quite explain – because no one has seen God the Father, he remains beyond our explanation. There is a lot of gold – wings, chalice, seats etc. This shows that were ever God is, is precious and perfect.

The way they are sitting is completing a circle – the Father is looking at the Son, the Son is looking at the Spirit, the Spirit is looking at the Father. This shows the idea that all three are one together, and that they form a perfect circle with no beginning and no end.



The staff (stick) that they are each holding shows that they are with us all on our journey through life – even though they have wings and can be above us as well. They are sitting at a table eating together as people do. This shows that God is with us in life.

At the centre of the table is a bowl which has lamb in it. This symbolises the sacrifice of Jesus which, for Christians, is the most important part of belief in God. The way that the picture is shown to the person looking at it, there is still a gap at the table, as though the person is being invited to join them and be part of the picture – an invitation to people to believe in God.

Walsingham Day Pilgrimage – Full report in the next edition!

Some Images...



October 11th 2008