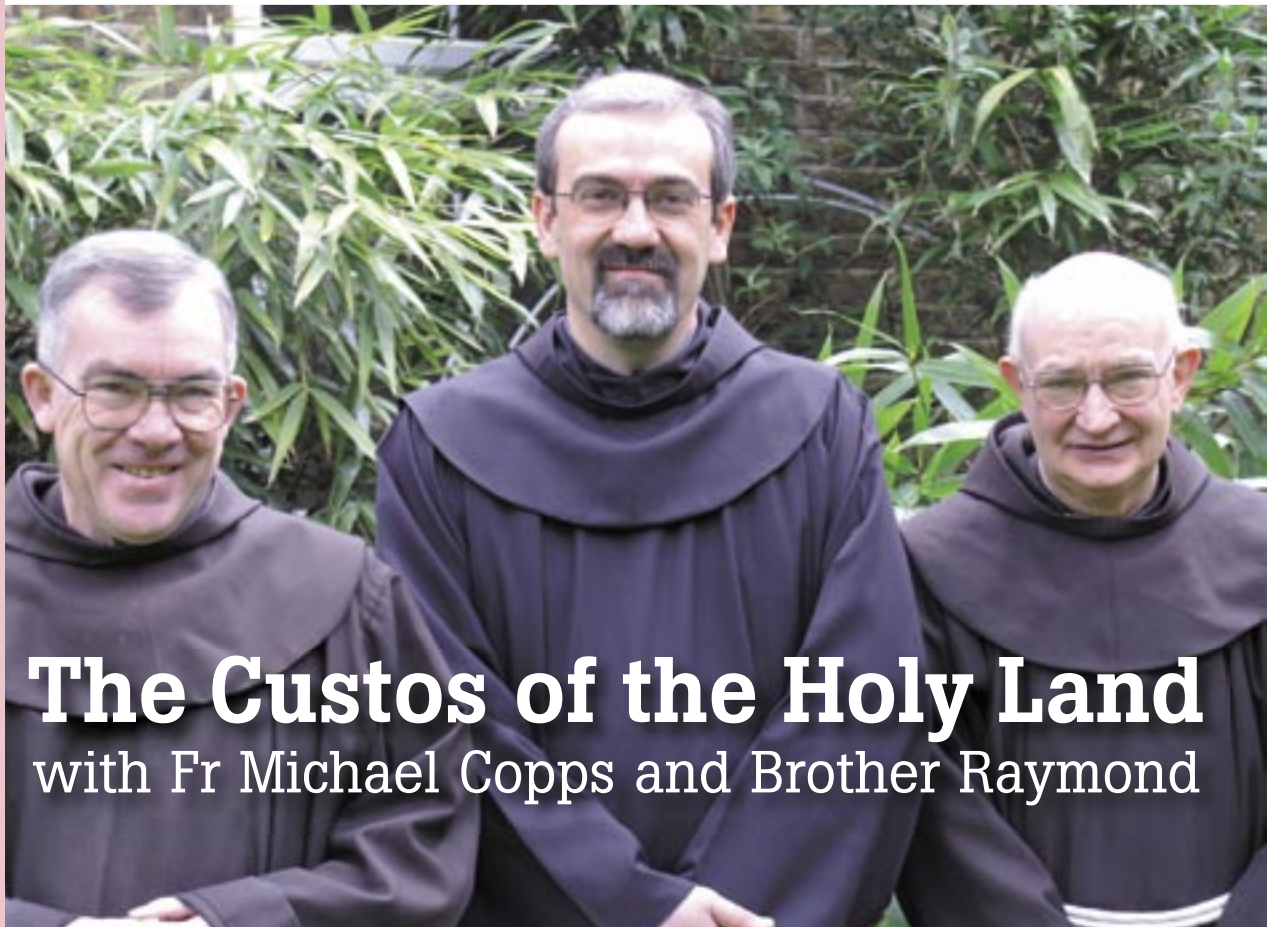


In Touch

ISSUE 2 2008
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The Custos of the Holy Land

with Fr Michael Copps and Brother Raymond



THREE FAITHS
A Muslim child's smile is reciprocated by a Rabbi.



TELCO
Bishop Thomas with African sisters



THE GOD COPS
Policing the sacred

In Touch

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In Touch is the parish magazine of the parish of St Thomas of Canterbury, Woodford Green, Essex (Served by the Order of Friars Minor). The parish includes Chigwell Convent Mass Centre & a Mass Centre at St James, Palmerston Road, Buckhurst Hill.

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IG1 4PU
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First published July 1992

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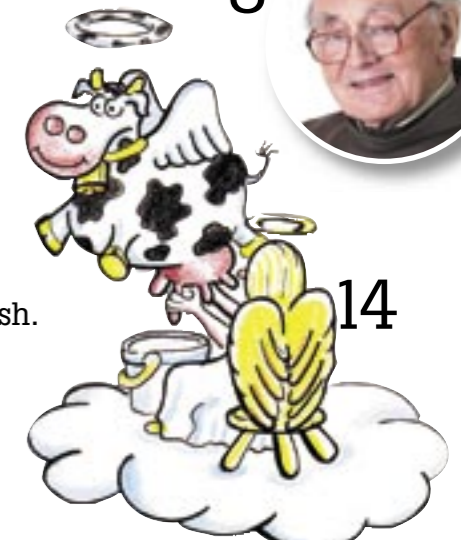
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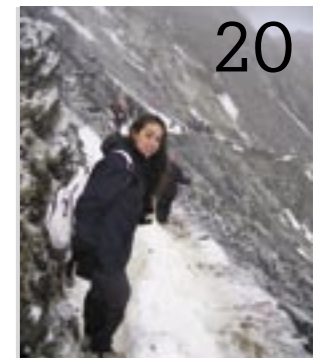


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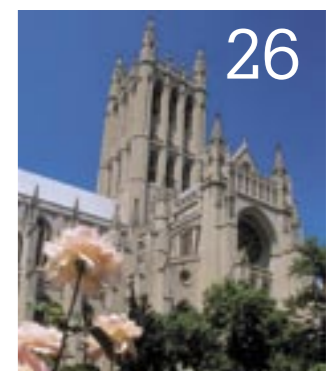
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Fr Michael Copps, Provincial, The Custos and Bro Raymond

The Holyland

Why would attending Mass on the morning of Saturday 12th April, three weeks after Good Friday, make me think of the Good Friday offering for the Holy places? Or why would that Mass cause me to think of the massive exodus of Christians from the Holy Land or of St Francis' dialogue with The Sultan, al-Malik al-Kamil, nephew of Saladin the great founder of the Ayyubid dynasty, that ruled over Egypt, Syria, Iraq, Hejaz, and Yemen? It was he that captured Jerusalem and prevented Christians from making pilgrimage to the holy places.

And why would it cause me to think of that little band of Jewish Catholics who celebrate Mass in five Israeli parishes according to the Latin rite but in Hebrew? It was because the one person that linked all of these multifarious associations in my mind, Fr. Pierbattista Pizzaballa, O.F.M., Custos of the Holy Land, was concelebrating Mass.

The Custos

The Custos of the Holy Land is the only Minister Provincial of Franciscans appointed by the Holy See from three nominees proposed by the friars of the province as opposed to a straightforward election by the local fraternity at the chapter. Whereas the Minister Provincial of the English Province (although designated English Province it also includes Scotland and Wales) Fr Michael Copps is elected by his brethren within the prov-

ince, the Custos is in effect a papal appointment. He has jurisdiction over the territories of Israel, Palestine, Jordan, and Lebanon, part of Egypt, Cyprus and Rhodes.

The main task of the Custos is to maintain the Holy Places and tend the pilgrims to them, particularly to the Holy Sepulchre and to Bethlehem. This task was imposed on the leading Franciscan by the Holy See more than 600 years ago following 200 years of holy wars, the Crusades. The term Custos means custody and he rates ecclesiastically as, perhaps, equal to the Latin Patriarch, H.E. Michel Sabbah. Both have in common the delicate issue of peaceful relations between Arab Christians, Muslims and Jews.

The majority of the remaining Christians in the Holy Land are in fact Arab as is the Patriarch. Indeed H.E Michel Sabbah is the first non-Italian Patriarch of Jerusalem since the re-establishment of the patriarchate in 1847. It was not an establishment of a Patriarchate that took place. It was a re-establishment of the Patriarchate of the crusading Franks; in other words, re-established as it was in 1099. The anomalous existence of a Latin patriarchate amidst Eastern rite churches in the Middle East is the legacy of the politics surrounding the

patriarchates of Antioch and Jerusalem and the respective kingdoms at the time the crusaders entered Jerusalem in July 1099. They appointed the first Latin patriarch, Daimbert, and claimed him as the lawful successor of the Orthodox patriarch. In the following centuries there was a

It has been predicted that if the current haemorrhage is not halted there will be no Christians in the Holy Land within two generations

great deal of aggression from the Greek Orthodox clergy who from as early as the thirteenth century had been hostile to the Latin presence and jurisdiction over the Holy Places. It was an escalation of this aggression in 1847 when the symbol of Catholic jurisdiction, the Silver Star over the Church of the Nativity in Bethlehem, was taken down that precipitated Pius IX's resolve to re-establish the Latin Patriarchate. Any tourists visiting the Holy Sepulchre will no doubt be well informed by their tour guide of the ongoing disputes between Orthodox and Latin Christians.

Here then is the first association; the Good Friday offerings. These offerings go to the Custos, originally for the upkeep of the Holy places but in more recent times also used for the provision of schooling and other facilities for the dwindling number of Christians in Israel and Palestine. All the schools and the Catholic University of Bethlehem are open to all faiths. Possibly the main cause of the Christian exodus is the lack of good education causing parents to send their children to Europe to be educated.

The exodus of Christians from the Holy Land is one of the greatest concerns since, if there are no active worshippers in the historic churches, the holy places become nothing other than museum pieces. The Christian population has fallen from 10 per cent in the area between the Jordan River and the Mediterranean a century ago to less than 2 per cent today. A visit to Nativity Square in Bethlehem illustrates the grim reality. Where once, prior to the Arab intifadas, there were Christian coffee shops and memorabilia sellers, there are now only boarded-up shop fronts. The largest Christian community, some 27,000 suppressed people, now live in Bethlehem with little in the way of prospects. That is why the population is in continued decline. It has been predicted that if the current haemorrhage is not halted there will be no Christians in the Holy Land within two generations.

The Good Friday offerings therefore are not only for the maintenance of crumbling buildings but also for the maintenance of a fast crumbling Christian community. Every Franciscan province around the world has a Commissary responsible for collecting and transferring to the Custos the Good Friday offerings. The Commissary for the English province is Fr. Michael O'Kane OFM based in Glasgow, and Brother Raymond of our parish is the Vice-Commissary or, as he would say, the bookkeeper.

Why the Franciscans

But how is it, you may well ask, that the Franciscans have the onerous task of caring for the Holy Places? That is where the association with what is regarded as the first occasion of interfaith dialogue enters the tale.

While thousands of Christian soldiers, led by bishops bedecked in the red cross of the crusaders, took up arms against Muslims and exerted on them the most heinous atrocities in the name of Christ including the horrific siege of Damiatta where 4,000 Muslims, men, women and children, died of thirst and starvation, one person followed his heart and the true example of Christ. St Francis of Assisi sought a way toward peace and understand- ▶

FROM THE EDITOR'S DESK



In this issue there is a considerable coverage of the Franciscan presence around the world and particularly in the Holy Land and in California. Since St Francis is credited with being the first to engage in interfaith dialogue it is extremely appropriate that St Thomas of Canterbury church, a Franciscan

church, should host the Three Faith's Forum as it did on June 5th.

Some 600 people attended Westminster for the National lobby of Parliament, opposing the controversial measures in the Human Fertilisation and Embryology Bill. I met some Catholics from the Diocese of Brentwood but nobody from St Thomas of Canterbury. Yet, for the Strangers into Citizens Campaign almost 50 people turned up.

Why the difference? Perhaps the need to lobby was insufficiently promulgated from the pulpit or perhaps most people found the Bill too complex in comparison to the simplicity of the Strangers into Citizens Campaign. Many will now feel that the defeat of protest against the clauses of the bill that cause the greatest concern, the creation of human/animal hybrid embryos, the removal of 'Fatherhood', and the creation of so called 'saviour' (or spare part) siblings, means that the UK has now crossed the Rubicon and there is no going back. Nothing could be further from the truth! It's vital we continue to lobby and write to our MPs. There are still battles to be fought and won. The minutia of the Bill has still to be agreed at committee stage. Three further readings in the house are required before it becomes law and continued letter writing and lobbying could mitigate its ultimate effect and even send it back to the Lords.

It is the case that this is a complex subject that only a few have grappled with to understand; Bishop Patrick O'Donoghue and Archbishop Keith O'Brien among them. It is unfortunate that we do not hear directly from those scientists, Catholic and otherwise, who oppose the Bill. Their voice tends always to be filtered through the Bishops and clergy inevitably losing something in transmission. If ecclesiastical approval was given to these scientists and they were wholeheartedly endorsed as speaking with the voice of the church, even from the pulpit on Sundays, perhaps the Bill might be better understood in the pews.

Such a proposal is not so outrageous; the authority of the priest to which most Catholics give due deference would still exist. And indeed it would be in the spirit of Lumen Gentium, thus empowering the laity to share "in the one priesthood of Christ". Apostolicam Actuositatem, The Decree on the Apostolate of the laity, understands a priests limitations. They are "pastoral ministers of Word and sacraments in a local eucharistic community" but his duty also includes *empowering the lay people to fulfill their own priestly, prophetic, and kingly functions in the Church and in the world.* (my emphasis.)

LEON MENZIES Editor

ing through dialogue with the Sultan Malik-al-Kamil.

His initial goal was to convert the Sultan to Christianity or to become a martyr while trying. Either way Francis wanted to dissuade people from the war that he had rightly predicted the Christians would ultimately lose. Sickened by his fellow Christians' violent behaviour, Francis decided to visit the Sultan on a peace mission. Though mystery surrounds how he gained admittance to the royal courts and many, probably apocryphal, tales abound about the week-long dialogue and the reaction of the Sultan to the words of the little poor friar, one thing is

They were neither regarded as Jews or Christian Arabs. They were therefore an isolated community, neither Arab nor Jew, many having fled persecution elsewhere

certainly true; that is that the Sultan saw that Francis had safe passage to the Holy Land.

Some seventy years later when Nicholas Hanapes, the last Latin Patriarch to reside in the Holy Land, was found dead in a ditch when the city capitulated to the Mameluke conquest the only Latin presence surviving was the Franciscan order that, on account of St Francis' earlier dialogue at the time of the fifth crusade, had been favourably tolerated by the Mamelukes.

Not surprisingly then, it was the Franciscans who were charged with the protection of the Holy Places and the care of pilgrims. So it is that not only have the Franciscans been responsible over more than 600 years for the Holy Places but also, had it not been for St Francis' daring peace mission to Egypt, the Latin right in the midst of Eastern rite churches would perhaps not have survived.

Hebrew Catholics

And finally how is the Custos associated with the little band of Jewish Catholics who celebrate Mass in Israel according to the Latin rite but in Hebrew?

Shortly after the establishment of the State of Israel a few Catholic thinkers saw the 'in-gathering' of the Jews in Eretz-Israel as the fulfilment of the Biblical prophecies [Psalm 147:2].

Many of these Catholic thinkers,

some of Jewish origin, endeavoured to create a Hebrew Catholic theology that would bear fruit as a community of Hebrew Catholics within Israel that would retain its Jewish identity as a Jewish Christian community in the mould of the first Christian communities. Father Bruno Hussar OP, who studied in Paris and was born in Egypt of Hungarian Jewish parents, arrived

in Jaffa in June of 1953 where he found a ready-made group of Jewish Catholics. According to Fr. Thomas F. Stransky, the vast majority of the early Christian immigrants to the Holy Land were Catholic. These arrived as early as the mid to late nineteenth century originating from Western and Eastern Europe, North America, Ethiopia, The Middle East and elsewhere. The first such immigrants settled around Haifa, the port of entry, creating a community of mixed Jewish-Catholic marriages resulting mainly from inter-marriage in the lands of their origin. They were neither regarded as Jews or Christian Arabs. They were therefore an isolated community, neither Arab nor Jew, many having fled persecution elsewhere. In view of their social and political position within the new State of Israel, they had to express their Christian belief in a clandestine manner. They had no place of worship of their own and being scattered throughout the population often living in non-Christian families, their religious affiliation had to be kept secret.

The story of how Fr Bruno nurtured this diverse community into what is today the Oeuvre De Saint Jacques l'Apôtre, the work of St James the Apostle, that is St James the brother of the Lord and the first Bishop of Jerusalem, cannot be told here. Suffice it to say that today there are Jewish Catholics worshipping in Hebrew with

unique pastoral requirements on account of not being seen as Jews or as Christian Arabs. The pastoral care of these Hebrew Catholics was the responsibility of the Jewish Abbot of Abu Gosh, Dom Jean Baptiste Gourion OSB who in November 2003 was appointed auxiliary bishop to the Patriarch becoming the first Jewish Catholic Bishop (Hebrew Catholic) in the Holy Land since the second Roman destruction of Jerusalem in 135 AD. There had been a succession of 13 Hebrew Catholic Bishops commencing with St James but after the Roman emperor Hadrian put down the Jewish rebellion and levelled the City of Jerusalem, he forbade any

Jew to enter the city, or reside there, on pain of death: hence, no more Jewish or Hebrew Catholic bishops until 2003.

Sadly Bishop Gourion's episcopate was short-lived as he died at the age of 71 on 23 June 2005. Much speculation followed his death as to who would succeed as pastor of the Hebrew-speaking Catholics and perhaps as auxiliary bishop with special responsibility for them. Some speculated that the Franciscan, Father David-Maria Jaeger, a canon lawyer who was born to Jewish parents in Tel Aviv, and after converting to Christianity became a Franciscan priest, might succeed Bishop Guorion. Jaeger, in addition to being a spokesman for the Franciscans in the Holy Land was a lead Vatican negotiator for the historic 1994 agreement between the Holy See and Israel. But the pope had a different idea and what is generally considered an ecclesiastical and political hot potato, the pastoral care of Hebrew speaking Catholics, fell not to a Jew but to the Custos Fr. Pierbattista Pizzaballa.

So there you have it. One of the most important personalities in the Holy Land paid a fleeting visit to London in connection with fund raising. He celebrated mass on Saturday 12th April and again at 8:30 on Sunday 13th and few parishioners had any idea of how important he is.

Hope in Hell A Journey through Zimbabwe

By Alan Mair



Fr Constantine celebrates a House Mass in a township in Harare (left)

Fra Constantine established a workers fair

meals we discussed what was, what is and what may become, the elections were merely days away.

Taking the land from the white farmers was about colour and ownership. Mugabe called it White Supremacy, but in doing so the capital, the experience the knowledge and the skills were lost. Without capital to buy seeds the

In March I entered Zimbabwe through the front door, the immigration counter at Harare International Airport. John Simpson of the BBC had earlier reported the clandestine approach he had taken; clearly he is better known than I and had more to fear. I had been working in Kenya and Tanzania and took the opportunity to head south to Zimbabwe as a guest of the Carmelite Friars. I began a journey to document, in photographs, the work of the Irish Province of the Carmelites in Zimbabwe. For more than 150 years they have given service among the poorest of the country. They have witnessed the changes, some gradual and some not so gradual. Ian Smith and Robert Mugabe remain prominent in most of these changes. Fr Mike Hender has been in the country for 38 years; for him this is home, a home that has been rent and torn; yet the faith of the people, the hope in a country that has become a living hell, remains strong.

Once an exporter of grain and wheat, the breadbasket of Southern Africa, Zimbabwe is now forced to import, if they can afford to pay for it. Tourism, a huge industry in a beautiful country, is now extinct or at least,



Wherever I went people rejoiced in their faith. People gathered to pray for the suffering of the world as if they didn't have enough worries themselves

one can hope, dormant for the time being. Mining is now nationalised and prone to disaster with safety breaches and likely deaths. Mugabe's policies have been nothing but disaster and the price is being paid by the people. Among the Carmelites over meagre

new farmers could not plant, they had no machinery and no one to tell them how to farm. This caused vast tracts of farm land to lay to waste. Waste land is most prominent on the drive from Harare to Mutare, the town closest to Mozambique, and

a stronghold of Morgan Tsvangirai the opposition candidate.

With tourism gone and people too scared to come into Zimbabwe, apart from the tourist enclave around Victoria Falls, what is there for them now? The infrastructure has all but collapsed. Good roads will speed you between the major towns and cities, but fuel is scarce. By using US Dollars from Ireland the Carmelites continue to receive some supplies which help them continue to celebrate Mass in the remote outstations.

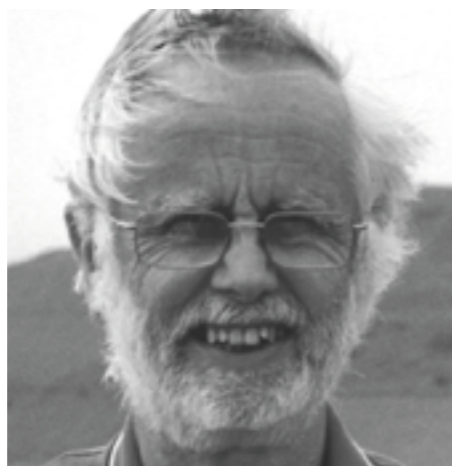
People are literally starving. Food is scarce although in Mutare rice and basic produce can be brought in over the border from Mozambique. Queues for bread are common and at the banks, stampedes, or what we might call a 'run on the bank' as was witnessed in the UK with ▶

Northern Rock, are weekly occurrences. With inflation at an official rate of 100,280.2% do not ask the price of bread. The minute the price is uttered it has gone up again. The IMF believes the inflation rate to be closer to 160,000%. No matter, the result is the same; hunger.

But there is hope. Wherever I went people rejoiced in their faith. Travelling through the highlands, visiting outstations the people gathered to pray for the suffering of the world as if they didn't have enough worries themselves. At Mass on the Sunday in Mutare there are two churches that hold the faithful; adults in one and the young people in another, perhaps three thousand people celebrated Word and Eucharist: We arrived early for 8.30am Mass which began at 10 and finished at 12 noon. Driving from there through the hills and returning back to the priory for an evening meal, it was as if the troubles seemed so far away.

My time was up, the elections were getting close and it was best I left the country. The results are well publicised, or at least the events surrounding the so-called results. Yet there has been little of the trouble that afflicted Kenya after the elections at the end of 2007. That is the hope of the people. With time and patience they know justice will win through. There is a new Zimbabwe on the horizon, 38 years of despotic rule will come to an end and with an influx of foreign investment Zimbabwe will become great again; open to tourists, farming the land and mining the natural resources for the benefit of its faithful people. With a sense of irony, I returned to Nairobi on March the 9th straight into further rioting around City Hall.

■ In addition to the photographs shown in the article above Alan has taken many more photographs of the Carmelites in Africa. These are exhibited this weekend in the Becket Centre along with photographs taken by David Underwood of the Franciscan Missions in California.



In September 1948, having passed my eleven plus I started in a somewhat Dickensian classroom in St Bonaventures' Grammar School, Forest Gate. The room was heated by an open coke fire. Soon an apparently very young friar breezed into the room. He introduced himself as Father Andrew and told us he would be our form master and English teacher for the year. I suspect that we were the first class of this modest graduate from Peterhouse College, Cambridge. He had an air of jollity about him and soon revealed his almost irrepressible sense of humour.

He quickly instilled a lasting love of language and words. Even now I find myself looking up origins of words. Above all he taught the delights of word-play and demonstrated that language could be fun. English lessons normally included a copious sprinkling of cleverly contrived puns. Occasionally he bounced into the class room, almost like an excited child, to regale us with a shaggy dog story he had recently heard. I still remember at least one to this day.

Father Andrew, unlike most of the masters and as far as I know, never possessed a cane and never needed to ostentatiously place it on top of the desk as a warning to maintain discipline. Discipline was maintained by mutual respect and humour. He treated us as fellow human beings but leaving no doubt who was in charge.

He once announced humorously that his birthday, 15th August, had been declared a Holy Day of Obligation. On one occasion with obvious delight he thought he had

An affectionate and light-hearted tribute to Father Andrew

by Peter Barnes

caught me talking. I always kept a low profile and he had never before succeeded in doing so. He told me to copy out the Apostles Creed four times. Months later he approached me to say he was informed that he had been mistaken, which, with hindsight, was probably an apology. Unfortunately I replied "Don't worry Father; I left out all the middle sections." Immediately his face indicated that he did not share my attempt at humour and he appeared hurt. I wish I could undo that unkindness as he was the last person on earth I would have wanted to upset. He was different; primary school teachers were kind but remote. Our parish priest was saintly but forbidding, his tendency to tut out loud if a penitent confessed a sin not to his liking was off-putting. It was a revelation to encounter a teacher/priest, who exuded joy and a spirit of fun. I was probably taught by him also in later years, but it was the first year that made a lasting impression. He was the teacher who most influenced my life.

At sixteen, I thought I might have a vocation for the Franciscan life. Novices were expected to arrive at Chilworth with a bible and breviary, the large book containing the Latin text of the year round Hours of Office. My widowed mother could not find the necessary money for this expensive book. I contacted Father Andrew, who quickly got the Third Order in Littlehampton to purchase it for me. Unfortunately I lasted only nine months, but he did not require me to return the book, which I still possess.

I next encountered Father Andrew, when I worked in Westminster Bank, Forest Gate in the 1960's. He called regularly to do the banking as Commissary of the Holy Land. He always had a humorous quip and twinkle in his eye. Money matters

did not seem to fit with the simple Franciscan life he led. I imagine, other than essential clothes, his Peterhouse scarf and books and his bicycle would have been his only possession. Over many years he cycled from Forest Gate to his parents' home off Whitehall Road, Woodford.

In 1970 Valerie and I decided to get married. She was a non-catholic but agreed to marry in the Catholic Church. Valerie would choose the location; St Thomas of Canterbury, which she thought was the nearest Catholic Church to her rooms in Empress Avenue. I lived in Clayhall parish and did not know any of the friars at Woodford. Father Andrew seemed the obvious person to officiate at our wedding and soon we met him at Forest Gate to discuss arrangements. He appeared in the parlour sporting a black eye which he sustained when he clipped the curb and fell whilst cycling over Bow flyover. I am sure the injuries he sustained contributed to the arthritis which troubled him in later life. I recall how amused he was at Valerie's fear of the massive thunderstorm that raged during that meeting.

We requested he wore his habit, but when he arrived at Woodford he had to borrow one which was clearly on the short side. Many years later I realised I had neither paid for the church nor offered him a fee. When



I got in touch with him he refused to accept anything.

I failed to visit him at Forest Gate. It was when he arrived at Woodford that I saw him again. He appeared to remember me, but I was never quite sure, whether it was just a gesture of kindness. In typical mode, after Vatican II, the honorary title given to provincials was dropped, but Father

Andrew still insisted on addressing Father Austin Linus as "The Very Reverend" perhaps out of deference, but more likely his impish sense of humour.

Whilst Father Andrew was born in Forest Gate of Irish parents and bore a decidedly Irish surname, he was the quintessential English gentleman, in speech and manner he could have been a creation of G.K. Chesterton. The late Father Benedict had a similar background and much the same demeanour.

I am certain Fr Andrew is aware of this tribute and probably guided my one typing finger across the keyboard. It is intended as a gentle stroll through sixty years, with the odd diversion. In his later years I heard that Fr Andrew appeared unable to

end his sermons, but I guess he was probably frantically searching for one of his beloved puns to round off with!

No doubt Fr Andrew is regaling the celestial community right now with conversation liberally peppered with puns or "treating" them to a shaggy dog story. It is frequently said "We will never see his like again", but I really hope it is not true as the world would be a decidedly poorer place and less fun without his like.

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Chronicle of Parish Events By PA Nache

Telco Strangers into citizens campaign By Paul Short



St Thomas of Canterbury's Telco Group were once again proud to attend the annual Mass for migrants held at Westminster Cathedral on Monday 5th May, the feast of St Joseph the Worker. The cathedral was filled with groups from all over London representing the different parishes and immigrant communities who, together, help make up 'London Citizens'. Catholics of South American, African, Indian, Vietnamese and European origin were led up the central aisle by

Cardinal Cormac Murphy O'Connor and over forty concelebrants.

The sermon was delivered by our own Bishop Thomas McMahon who described the Government's failure to regularise the position of thousands of long-term illegal immigrants as 'shameful' and 'unjust'. Such people were 'living in fear' and left 'vulnerable to exploitation'. He ended his sermon to thunderous applause having called on Catholics to remain 'resolute' and 'steadfast' in supporting a one-off amnesty. The full text of Bishop McMahon's speech will be published along with more photographs in the next issue of In Touch.

The Mass formed part of the "Strangers into Citizens" campaign which is calling for full British citizenship to be given to those who have resided and worked in this country for a minimum of four years and do not have a criminal record. Granting citizenship to such people would increase tax revenues, shrink the underground economy, and help to curb further illegal immigration. The campaign currently has the backing of the Liberal-Democrat Party, the Mayor of London, Boris Johnson, and is supported by a broad alliance of MPs, trade unions, refugee groups and church organisations.

There will be another mass for migrant workers next year on May 4th 2009, to be followed by a rally in Trafalgar Square. A similar rally in 2007 attracted over 20,000 supporters from throughout London, and we certainly expect St Thomas of Canterbury to be one of the best represented parishes at this event.

How can I find out more? There is a monthly meeting of our parish's Telco group held on the last Monday of each month in the Becket Centre. For more details please check the parish newsletter. If you want to discover how Telco is working for vital social change throughout our city please look at the following website: www.telcocitizens.org.uk/

50th Wedding Anniversary

Frank and Rosa Firzpatrick celebrated their 50th wedding anniversary on Bank Holiday Monday 26th May with Mass at 11:30am that was very well attended by members of the parish. Paul played the organ and Martin's wife Emer caused the pillars of the church to vibrate with her powerful and beautiful voice when she sang Panis Angelicus to Martin's

accompaniment on the organ. Martin is the Director of Music at the English National Opera. Katherine, a regular reader at the 11:30 Mass did the reading. All the grandchildren also had a role to play, Clare, read the bidding prayers whilst Beth, Martha, David and Josie touched the hearts of everybody present as they took up the offerings. The picture shows Frank and Rosa with the papal blessing



from Pope Benedict XVI who, Fr Brian pointed out, was the third pope to bestow a blessing on Frank and Rosa; the first from Pope Pius XII in the last months of his pontificate on the day of their marriage and the second on their 25th wedding anniversary from John Paul II. Pope Benedict's blessing was addressed to Francis and Rosaria; perhaps a note to the editor as to whether the previous two blessings were similarly addressed would be in order. An invitation was extended to all those present at Mass for liquid sustenance in the Becket Centre



A Fond Farewell to the Franciscan Mr Chips.

There was a packed church at the funeral on 3rd June of Fr Andrew Cloonan with many parishioners from Forest Gate, where Fr Andrew spent most of his priestly life, in attendance. It was not only the church that was packed but also the altar where it

was reported nearly 20 priests concelebrated Mass with the provincial Fr Michael Copps, who referred to Fr Andrew as the Franciscan version of Mr Chips the much-beloved school-teacher in the novel by James Hilton. Also among them Mgr John Armitage, representing the Bishop. Fr Michael's comparison illustrates very well Fr Andrew's life as an academic, a teacher and a fascinating story teller that captured the imagination of his pupils, as will be seen from the tribute to him by Peter Barnes on page 8.

From District Nurse to District's first citizen.

On May 22nd our parish was well represented at the inauguration of the first District Nurse ever to become a Mayor. Sheila Smith Pryor may also



Jack Petchey award
Janet Morris our Guide leader received the Jack Petchey achievement award for outstanding leadership.

be the first parishioner of St Thomas of Canterbury church to become a Mayor. Although Sheila lives a stone's throw from St Thomas' which is in the borough of Redbridge her home is in the London Borough of Waltham Forest and it is of the London Borough of Waltham Forest that she has been elected Mayor. Sheila is well known

for her union work in the NHS and for her many charitable works in and around the parish. If the SVP didn't have the furniture wanted for some needy person then Sheila did.

The Becket Centre hosts the Three Faiths Forum.



On Thursday 5th June some 70 people Christians, Muslims and Jews attended the forum's discussion; Marriage, Divorce and the Future of the Family. This was a rare opportunity to hear the views of a number of prominent people discuss

an issue that concerns everybody in contemporary society.

What a pleasure it was to hear Mrs Khola Hasan, a well known author and broadcaster mainly on the subject of women in Islam, speak on the sanctity of marriage in similar tone to that of the Catholic theologian and psychologist Dr Jack Dominion and not dissimilar from the words of Pope Benedict XVI in his first encyclical Deus Caritas Est.

Khola Hasan was born in Saudi Arabia; she now lives in London and lectures regularly at Islamic universities, mosques and schools. She's currently working on her second book Discussing American foreign policy, Islamic history and faith.

Rabbi Nissan Wilson of Clayhall Synagogue spoke in very practical terms about marriage. He stressed the

importance of the correct preparation for marriage; establishing that both parties have similar objectives, principles and ambitions before marriage which determines the success of a union. He commented that research shows the marriage of those who live together before marriage is more likely to end up in divorce than those who do not.

Unfortunately there were only a few of our own parishioners present but Mr Phil Butcher, Director of the Diocesan Commission for Justice and Social Responsibility in Brentwood did attend with his wife. Another prominent citizen, a well known Muslim locally and in government circles, Dr Qadir Bakhsh, former head of equalities and Diversity Unit on Waltham Forest Council and author of a government sponsored book on drugs among young Muslims attended who was very complimentary about the quality of the meeting.



The picture of Rabbi Nissan Wilson, father of four and 'of [in the future] as many as we are blessed with', seen here with the Muslim child and its mother speaks louder than words of the value of faiths getting together on neutral territory.



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Dr P. C. Doherty, B.A., D.Phil (Oxon), F.R.S.A.**

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Woodford Green, Essex IG8 0TP
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Lower Site: 020 8504 8946
Sixth Form: 020 8505 6316

The school is based on two sites about half a mile apart with Years 7 - 9 on the Lower Site in Sydney Road and Years 10 - 13 on the Upper site in Mornington Road. The school has recently undergone a major rebuilding programme.

Ofsted Report March 2006: "Trinity Catholic High School provides its students with an excellent education and continues to be an outstanding school Standards are high and students achieve extremely well as a result of outstanding teaching."

2006 Examination Results: 84% of pupils in Year 11 gained 5 or more GCSE passes Grades A* - C. A-level pass rate was 99%

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LETTERS



Please send your letters to The Editor, Idvies, 72 Malvern Drive, Woodford Green, IG8 OJP or email leon@racionzer.net

From Professor Costantino Giorgetti

Dear Editor,
I would like to say thank you for the excellent coverage you have given to the humanitarian work of Tolerance International in recent issues of your parish magazine. I have difficulty believing it is a parish magazine as the articles, whilst of parochial interest, are very often of interest to a much wider audience. I find myself reading every word and have passed a copy on to workers in the field in Peru.

I know that you are a tireless worker for this cause and I hope you will not consider it a conflict of interests to publish this letter. Perhaps your readers will be interested to know that on the Queen's birthday the British Embassy in Peru put out a press release extolling the virtues of Tolerance International and particularly its Loreto project in the Rain Forests. The ambassador asked that guests to the, usually sumptuous occasion; refrain from making the customary gifts of flowers and other memorabilia and instead to make a monetary gift to Tolerance International to further their work among some of the poorest people on the planet.

As founder of the International Research Institute for the Development of the Ando-Amazonian Region (IISAA) I can reassure you that your good words have given substantial help to Tolerance International action and to the work of those organizations Tolerance is in partnership with in its efforts.

I wish your excellent publication continued success and on behalf of the board of Governors thank you and your parish priest for allowing the coverage.

Professor Giorgetti is professor of Planning. He has been involved, for the last twenty five years, with the problems of North/South technological transfer. He was Co-

founder of the "Appropriate Technology Centre" (Italy) and of the "International Research Centre for the Development of the Andes/Amazon Region" (Peru). He also taught at the Price of Wales School of Architecture in London and is well known for his innovative environmental work.

A question from Paul Duvin

Dear Editor,
Why is it that the later in the day our services start, the greater the proportion of the congregation who arrive late?

From Walter Poulter passing on correspondence from on high

Dear Editor,
I received the following from a contact with connections.

Much as one enjoys reading the content of In Touch, one feels aggrieved when the editor assumes that my office is not informed about a citizen's 100th birthday. One notes that the last edition praised one Mrs Mimi Logue on reaching that remarkable age. She deserves praise for her work on behalf of the CWL but one should realise that the article was a decade previous to the real event. My Australian citizens and others have brought this to my attention. One hopes the editor will not stray too much further into the future. *At least summary trial and severance of the head have been abolished.*

From Linda Browne with tips for parents of toddlers at Mass

Jesus said "Suffer the little children to come unto me"
As the mum who has brought 3 children up to attend Mass regularly can I offer a few ideas to young parents?

Sit where they can see what is happening and observe the drama of the Mass - see the candles, hear the bells. Let them watch the altar servers and tell them that they can do the

same when they are older.

Take soft toys - Tonka's are not suitable for church. There are good bible based books for babies and toddlers. When they start reading, a Children's Missal helps keep them focused.

Paper and colouring pens are useful standbys in your handbag. Sing yourself and encourage them to join in. It doesn't matter if they sing the words of "Baa Baa Black Sheep" to the music - they will be making a joyful noise unto the Lord.

Encourage them to listen to the readings, tell them Father is going to read them a story as they are used to you telling stories. Some of the Old Testament or Acts stories can be quite exciting. If all else fails and they get irritable or angry none of us minds if you just take them out to the foyer or chapel. My attitude was that it was better to be there for some of the service than not to go at all.

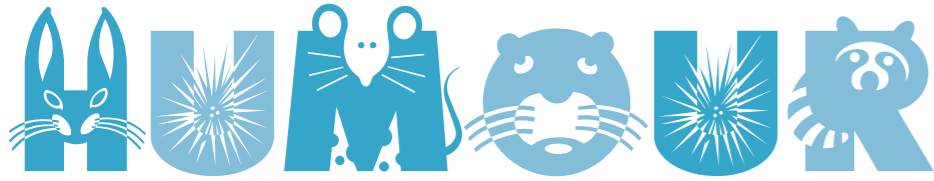
Finally just remember most of us have been there, even those with selective amnesia who say "My child was never like that".

Those of us with grown up children love to watch as your "holy terror" grows and develops and finally makes their First Communion and Confirmation and becomes a full member of our church family.



The editor wishes to express deep regret and apologies for any offence that might have been caused to Mimi

Logue, her relatives and many friends and acquaintances for the error that occurred in the last issue of In Touch. The reported event was that of Mimi's 90th birthday celebration and not 100th. The editor has received a great many communications from readers of the last issue of In Touch from as far afield as Australia and Canada pointing out the error. All of which shows how widely known Mimi is and also how far In Touch travels around the globe. Our Australian and Canadian readers may wish to log into the In Touch web site where they will see the error is corrected on the posted version.



By Jo King

With Marriage on the decline surely it is time to ask advice of the kids. So here goes

How should you decide who to marry? You got to find somebody who likes the same stuff. Like, if you like sports, she should like it that you like sports, and she should keep the chips and dip coming. **ALAN, AGE 10**

No person really decides before they grow up who they're going to marry. God decides it all way before, and you get to find out later who you're stuck with. **KRISTEN, AGE 10**

What is the right age to get married? Twenty-three is the best age because you know the person FOREVER by then. **CAMILLE, AGE 10**

How can a stranger tell if two people are married? You might have to guess, based on whether they seem to be yelling at the same kids. **DERRICK, AGE 8**

What do you think your mother and father have in common? Both don't want any more kids. **LORI, AGE 8**

What do most people do on a date? Dates are for having fun, and people should use them to get to know each other. Even boys have something to say if you listen long enough. **LYNNETTE, AGE 8**

On the first date, they just tell each other lies and that usually gets them interested enough to go for a second date. **MARTIN, AGE 10**

What would you do on a first date that was turning sour? I'd run home and play dead. The next day I would call all the newspapers and make sure they wrote about me in all the dead columns. **CRAIG, AGE 9**

When is it okay to kiss someone? When they're rich. - **PAM, AGE 7**
The law says you have to be eighteen, so I wouldn't want to mess with that. **CURT, AGE 7**

The rule goes like this: If you kiss someone, then you should marry them and have kids with them. It's the right thing to do. **HOWARD, AGE 8**

Is it better to be single or married? It's better for girls to be single but not for boys. Boys need someone to clean up after them. **ANITA, AGE 9** (bless you child)

How would the world be different if people didn't get married? There sure would be a lot of kids to explain, wouldn't there? **KELVIN, AGE 8**

And the Favourite is..... How would you make a marriage work? Tell your wife that she looks pretty, even if she looks like a dump truck. **RICKY, AGE 10**

And still on the wisdom of childhood here are their explanations of Angels. I only know the names of two angels. Hark and Harold. **GREGORY, 5**

Everybody's got it all wrong. Angels don't wear halos anymore. I forget why, but scientists are working on it. **OLIVE, 9**

It's not easy to become an angel! First, you die. Then you go to heaven, and then there's still the flight training to go through. And then you got to agree to wear those angel clothes. -**MATTHEW, 9**

Angels work for God and watch over kids when God has to go and do something else. **MITCHELL, 7**

My guardian angel helps me with maths, but he's not much good for science. **HENRY, 8**

Angels don't eat, but they drink milk from Holy Cows!!! **JACK, 6**

Angels talk all the way while

they're flying you up to heaven. The main subject is where you went wrong before you got dead. **DANIEL, 9**

When an angel gets mad, he takes a deep breath and counts to ten. And when he lets out his breath, somewhere there's a tornado. **REAGAN, 10**

Angels have a lot to do and they keep very busy. If you lose a tooth, an angel comes in through your window and leaves money under your pillow. Then when it gets cold, angels go north for the winter. **SARA, 6**

Angels live in cloud houses made by God and his son, who's a very good carpenter. **JARED, 8**

All angels are girls because they have to wear dresses and boys didn't go for it. **ANTONIO, 9**

My angel is my grandma who died last year. She got a big head start on helping me while she was still down here on earth. **KATELYNN, 9**

Some of the angels are in charge of helping heal sick animals and pets and if they don't make the animals get better, they help the child get over it. **VICKI, 8**

What I don't get about angels is why, when someone is in love, they shoot arrows at them. **SARAH, 7**



Recollections

by Peter Walsh



Monsignor O'Grady

I did not have the good fortune to know John and Vi Mulligan when they attended Mass at St George's Walthamstow - my sincere congratulations to you both on the award of the Bene Merenti Medal. I heartily agree with the author of the article in the last issue of In Touch that it is rightly merited by both of you.

I was well-acquainted with Monsignor William O'Grady PP VG (1876 -1954) who officiated at the wedding of John and Vi. He certainly would not have done so had Vi not become a Catholic.

My Family knew this "Big Man" from the time of his 1905 appointment as parish priest at the Church of Our Lady and St George until his death in 1954. He was over six feet tall and was a commanding presence in whatever role he adopted. He was co-opted on to the Education Committee of what was then the Borough of Walthamstow (Walthamstow was in Essex), largely because of his ardent concern and life-long dedication to Catholic Schools.

He was for many years Chaplain to Whipps Cross Hospital celebrating Mass in the multi-denominational hospital chapel. My father served Mass for him there bringing all the essentials from the presbytery at St George's in an attaché case and returning them to St. George's after the Mass.

The Ecumenical Movement would have astonished Mgr. O'Grady had he lived to see it. A friend of mine confessed to having been Best Man at an Anglican wedding. For that he had to wait for six weeks before Mgr. O'Grady absolved him.

Sermons at 8 o'clock Sunday Mass could vary between genteel considerations: "The people of this country (UK) didn't lose the faith - they were robbed of it!!" "On the other hand one might have to withstand a tirade: "They're

the idolaters.....!" which would be proclaimed in a furious voice as a broad attack on any non-Catholic organisation in the news.

My wife-to-be, Stephanie, was not a Catholic when she came with me on one occasion to midnight Mass. The homily began: "I can hardly speak....." The Monsignor had acute laryngitis, an affliction he attributed to: "The men of the parish did not come and attend to the heating....." However, Mgr O'Grady was, personally, an ascetic. The presbytery was always insufferably cold throughout the winter as most assistant priests discovered each in his time. But it never occurred to the Monsignor that such frugal living might have caused the laryngitis.

As with Vi Mulligan, Stephanie was instructed and received into the Catholic Church by Father Kenneth Green at St George's ten years after our "Mixed Marriage" at St Gregory and Augustine Catholic Church, Oxford.

During the Second World War outdoor processions were not permitted. The Corpus Christi procession took place in the presbytery grounds. My father was MC (a ministry rarely seen nowadays); he asked me and my brother Tony to tidy the grounds as we were on holiday from school. Whilst at work on this task an upstairs window was opened and Mgr. O'Grady roared "Who are you?" I explained. "Why aren't you at school?" Again I explained. "Where do you go to School?" "St Ignatius' College, Stamford Hill." "Is that a Catholic School?" "Yes, it's a Jesuit College." "Well, God bless You!"

It was during the O'Grady era that a number of Catholic churches were inaugurated in Wanstead, Chingford and West Walthamstow. So too were a number of Catholic Schools; notably Wiseman House.

During the War, Miss Kathleen

Fogarty, the Matron of Whipps Cross Hospital, recruited nurses from Ireland's convent communities. Under her direction these young postulants in the religious life pursued their vocation in nursing and qualified as State Registered Nurses. Their numbers overwhelmed the cramped facilities at the hospital chapel. As a consequence Mgr. O'Grady celebrated a 6:30 am daily Mass at St George's to ensure that "These Holy Women" (sic) could attend Mass.

But in his attempts to persuade the Hospital Management Committee to build a Catholic chapel in the hospital grounds, Mgr. O'Grady caused some embarrassment to Miss Fogarty breaking what had been a long-standing and successful relationship. I was about to serve his 8 a.m. Mass when the Monsignor said: "See if Miss Fogarty is here today." I knew she was not and told him so. "Ah, she'll be gone to her friends the Franciscans in Woodford."

My Aunt Winnie, wife of Philip McCarthy - who incidentally was also awarded the Bene Merenti medal - fulfilled what amounted to an archival role. She had many anecdotes relating to Mgr. O'Grady's unique style of pastoral ministry. For example, if the organist had chosen a hymn other than God Bless Our Pope to end Sunday evening Benediction, the Monsignor would use his stentorian voice to put matters right: "Stop The Organ! We don't want that, we want God Bless Our Pope!"

The present Church of Our Lady and St George was completed in 1996. It is the third Church to stand on the site. The second Church, consecrated October 1925 was burned to the ground on Palm Sunday 1993, but the modern church of Our Lady and St George on the site where Mgr O'Grady preached in both preceding churches cannot expunge the memories of this 'Big Man'. May he rest in peace?

Excerpts from the article on John and Vi Mulligan were published in Western People a weekly local newspaper published in Ballina, County Mayo, John's home town. Whilst we know In Touch travels the world this is the first we have heard of a news item abroad being produced from its pages.

BIG

Britain's Got Talent acts, judges and presenters have all got lost in this word-search! Can you find them?

n	o	f	i	n	i	g	a	s	d	n	s	k	n	m	n
o	k	a	l	c	e	d	d	n	a	t	n	a	n	s	n
t	e	r	n	l	a	w	s	a	r	h	r	t	y	c	s
s	n	y	t	d	e	g	s	i	s	i	m	e	n	i	a
n	s	l	o	m	r	w	k	k	n	e	k	a	g	h	a
h	p	s	m	i	i	e	o	s	s	n	m	n	k	w	m
o	i	m	g	n	n	h	w	c	a	a	d	n	o	s	
j	e	i	n	k	o	w	a	m	n	t	g	g	y	e	d
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g	a	e	r	k	c	i	a	e	d	o	e	e	i	l	n
a	n	e	e	g	a	f	s	t	a	s	g	e	a	r	t

- | | | | |
|-----------------|---|-----------------|---|
| Amanda Holden | ★ | Piers Morgan | ★ |
| Ant and Dec | ★ | Stephen Mulhern | ★ |
| Faryl Smith | ★ | Andrew Muir | ★ |
| Nemesis | ★ | Escala | ★ |
| Simon Cowell | ★ | Kate and Gin | ★ |
| Andrew Johnston | ★ | Signature | ★ |
| Cheeky Monkeys | ★ | Strike | ★ |
| George Sampson | ★ | | |

Every act needs something special! Here's a selection of special tricks of the trade for any act you think is stage-worthy!

MAGIC!

YOU WILL NEED A CALCULATOR TO EXPLORE THIS CUTE LITTLE ARITHMETICAL PUZZLER.

- THINK OF ANY THREE DIGIT NUMBER, THEN REPEAT IT TO FORM A SIX DIGIT NUMBER (E.G., 315315)
- MULTIPLY THIS SIX DIGIT NUMBER BY 9 AND DIVIDE BY 11 (I PREDICT THERE WILL BE NO REMAINDER)
- DIVIDE THE ANSWER BY 7 (I PREDICT THERE WILL BE NO REMAINDER)
- DIVIDE THE ANSWER BY 3 (I PREDICT THERE WILL BE NO REMAINDER)
- MULTIPLY THE ANSWER BY 2 AND DIVIDE BY 13 (I PREDICT THERE WILL BE NO REMAINDER)
- DIVIDE THE ANSWER BY 6

I PREDICT THE ANSWER = THE NUMBER YOU FIRST THOUGHT OF!

Logic!

Simon Cowell was found murdered on Sunday morning. His **wife** immediately called the **police**. The **police** questioned the wife and staff and got these **alibis**:

Amanda Holden said she was **sleeping**.

Piers Morgan was **cooking** breakfast.

Dec was getting the **post**.

Ant was **picking** vegetables.

The police instantly arrested the murderer. **Who did it** and how did they know?

Comedy!

Ant and Dec go on a camping trip. After a good dinner, they retire for the night, and go to sleep.

Some hours later, Ant wakes up and nudges his faithful friend. "Dec, look up at the sky and tell me what you see."

"I see millions and millions of stars, Ant" exclaims Dec.

"And what do you deduce from that?"

Dec ponders for a minute.

"Well, astronomically, it tells me that there are millions of galaxies and potentially billions of planets. Astrologically, I observe that Saturn is in Leo. Horologically, I deduce that the time is approximately a quarter past three. Meteorologically, I suspect that we will have a beautiful day tomorrow. Theologically, I can see that God is all powerful, and that we are a small and insignificant part of the universe. What does it tell you, Ant?"

And Ant said: "Dec, you idiot, it means that somebody stole our tent."

In praise of POTATOES

History

Like the tomato and the pepper, which belong to the same botanical family, the potato was one of the edible treasures introduced to Europe from South America by the Spanish Invaders. Gradually potatoes became an important food source throughout Europe. In Ireland in the nineteenth century it became almost the only food available and when harvests failed people starved or emigrated in thousands.

Nutrition and health

The potato is a starchy tuber which grows several to a single plant underground. In shape and size they vary enormously – large Desiree can weigh 500g; new season's new potatoes can weigh less than 15g. With its high starch content the potato was long regarded as being a 'fattening' food, but now a more complete understanding of nutrition has led to its rehabilitation. The addition of too much fat when cooking and serving potatoes is now recognized as being the culprit. By itself the potato is in fact a near perfect food. It is 99.9% fat free and yet is rich in nutrients, containing a number of minerals and vitamins that are important for a healthy and nutritious diet. Although potatoes are 80% water they provide a valuable source of easily digested starch, vitamin C, protein, potassium, iron, thiamine, niacin and dietary fibre, while containing almost no fat or cholesterol. The vitamin C is highest in freshly harvested potatoes – particularly new ones – and steadily decreases thereafter. Lengthy soaking of potatoes in cold water also diminishes the Vitamin C and should be avoided. Many of the vitamins and

minerals are concentrated in or just under the skin and are best retained by cooking potatoes in their skin or by peeling them as thinly as possible. Potato skins are also high in fibre.

Potato varieties



There are endless varieties of potatoes – too many to mention!! They are defined as 'old' and 'new' 'New' varieties are simply the young potatoes of any variety. The most well known 'new' potato is perhaps the Jersey Royal. New potatoes are best boiled or steamed with their skins on and taste great in potato salads, they can also be roasted.

'Old' potatoes can be any variety and are simply those potatoes that are left until they are fully matured. The different varieties are divided by use into bakers, boilers and all-purpose potatoes.

Choosing and storing

When buying potatoes, choose ones that are well formed, with firm, smooth skins. Avoid any with discolouration, cracks or soft spots and never buy or use potatoes with a greenish tinge to the skins – these have been badly stored, exposed to light and are unfit for eating.

New potatoes should be small and fresh; buy in small quantities and use them quickly as they lose their flavour, texture and nutritional content.

Sweet potatoes

This is not related to the potato; however it can be prepared and cooked in exactly the same way as potatoes and is most successful when it is baked and served with butter or simply mashed.

NEW POTATO SALAD

1 Kg baby new potatoes – such as Jersey Royals or Charlotte - washed

2 sprigs mint

8 medium-sized spring onions, very finely chopped

3 tbsp fresh chopped mint

2 tbsp fresh chopped parsley

2 tbsp fresh snipped chives

Sea salt and freshly ground black pepper

DRESSING

1 tbsp wine or cider vinegar

1 teasp Dijon mustard or wholegrain mustard

4 tbsp olive oil

Pinch of sugar or tsp runny honey

Salt and pepper

clove garlic – crushed - optional

1 Steam or boil the potatoes with the mint sprigs until just tender – do not overcooked as they become watery and mushy.

2 While the potatoes are cooking whisk together the dressing ingredients.

3 When potatoes are cooked drain them thoroughly and place in a mixing bowl chopping any larger potatoes if necessary and whilst warm, add the dressing and toss to mix, add the herbs and spring onions. Taste and add any seasoning if necessary.

4 Serve warm or at room temperature.

SALAD NICOISE Serves 4

1 Little Gem lettuce or couple of handfuls of mixed salad leaves

175g thin French beans – cooked

200g new potatoes cooked and sliced

200g can tuna – drained and flaked

half a cucumber cut into cubes

225g tomatoes – cut in half or quartered – depending on size



2 hardboiled eggs – peeled and quartered

50g black olives

50g can of anchovies – drained

1 tbsp spring onion or red onion chopped

1 tbsp chopped fresh parsley

DRESSING – As above recipe

1 Place lettuce or salad leaves in a large salad bowl or serving dish add the beans, onion and cucumber; toss lightly.

2 Add eggs, tuna, tomatoes, potatoes, anchovies and olives and mix gently.

3 Pour dressing onto salad just before serving and garnish with chopped parsley – serve at once – with crusty French bread or warm garlic bread for a great summer lunch..

OVEN ROASTED CHUNKY CHIPS

Serves 4-6

900g Desiree potatoes - unpeeled

1 tbsp olive oil

Salt

40x28cm solid baking tray

1 Pre-heat oven to 230 C or Mk 8

2 Wash and thoroughly dry potatoes – if they are ready washed wipe with kitchen paper.

3 Leaving the peel on, slice them in half lengthways and then cut them into wedges lengthways, approximately 2.5cm thick.

4 Dry them again and place in a large bowl with the oil and salt.

5 Toss the potatoes around to get them well covered with the oil and spread them out on the baking tray and place in the oven on a high shelf to roast for about 30mins. They should be golden brown and crisp after this time, if not, give them a few more minutes. Turning them over a couple of times will ensure even cooking.

6 Sprinkle with a little salt and serve immediately as an accompaniment or an appetizer served with a salsa or soured cream dip.

VARIATIONS ON A THEME OF MASHED/CREAMED POTATO

How you mash or cream potatoes is a very personal thing – some people use a large fork, others, a potato masher or potato ricer or you can use an electric hand mixer. Which ever implement you use make sure your saucepan is big enough to give you plenty of mashing room.

MUSTARD MASH

1 Kg floury potatoes such as Desiree or King Edward

Sea salt & ground black pepper

50ml double cream or crème fraiche

50g butter – cut into cubes

2 tbsp wholegrain mustard

1-2 tbsp Dijon mustard

Serves 6

1 Peel the potatoes and cut into large even sized chunks.

2 Cook in a large saucepan, in boiling salted water 12-15 minutes until tender.

3 Drain well, then return to the pan and dry out for 1-2 minutes over a medium heat.

4 Mash potatoes well using a potato masher, ricer or electric hand whisk.

5 Slowly add the cream to the mashed potato. Season well.

6 Cook gently for 5 minutes, gradually adding the butter a cube at a time.

7 Finally stir in the mustards and check seasoning.

8 Serve immediately

HORSERADISH MASH

Same recipe and method as above but replace the mustards with 2–3 tablespoons of freshly grated or prepared horseradish. This is delicious with any beef dishes

PUREE OF POTATO & CELERIAC

Serves 6

450g potatoes

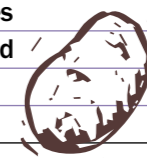
1 medium celeriac

2 fat cloves of garlic

50g butter

150ml double cream, crème fraiche or plain yoghurt

Salt & freshly ground black pepper



Mary Knights FOOD PAGES

Please send in any recipes of your own making that you have enjoyed. See that the quantities of ingredients are clearly stated and only send in recipes that you have tried and tested. Submissions to Mary Knights c/o the editor 72 Malvern Drive IG8 OJP or email recipes@myintouch.co.uk

1 Peel the celeriac thickly with a knife and cut into 2cm cubes – as you prepare it put it in a bowl of cold water to prevent it discolouring.

2 Peel and cut the potatoes into 2.5cm pieces – slightly larger than the celeriac.

3 Put the prepared vegetables in separate saucepans with a clove of garlic in each saucepan and pour enough boiling water over them to just cover, add salt and cook until the vegetables are just tender – 15 minutes approx.

4 Drain vegetables well and put them together in a large heatproof mixing bowl adding the butter cream or yoghurt and some freshly milled black pepper.

5 Using an electric whisk, mix together slowly and then whisk on a high speed to a puree.

6 Taste and adjust seasoning if necessary

7 Serve immediately

FOOD FACT Celeriac or celery root is the tuberous root of a plant that belongs to the celery family. It has a milder, sweeter taste than celery and is equally good cooked or eaten raw in salads. It needs to be peeled but tends to discolour when cut – this can be prevented by adding a few drops of lemon juice to the

◀ cooking water or to the salad if being used raw. When cooked the texture of celeriac is similar to that of the potato but with more bite to it.

A couple of points arising from the last Issue:

1. Cooking times for the Irish Brack should be 180 Mark 4 for one and a

quarter to one and a half hours.

2. Scones can be frozen immediately they have cooled and then refreshed from frozen in a moderate oven before serving warm.

In Issue 2 in 2007 the recipes' topic was summer eating and I included

a recipe for the very popular Eton Mess. Rhonda Anderson, one of our parishioners, has kindly sent in a dairy free version of that recipe for those who are intolerant of dairy products which we are delighted to share with you.

Very easy, very quick and delicious.

Dairy free Eton Mess

Ready to eat meringues from the supermarket. I like Walker's shells available from Waitrose, but any others are fine.

Alpro soya Fruits of the Forest Yofu which is like yoghurt.

One carton Alpro soya cream, available at supermarkets.

Swedish Glace Soya Ice cream, vanilla flavour, but there are other flavours available at Waitrose.

Selection of fresh fruits such as blueberries, raspberries, strawberries, blackberries. Usually I just use blueberries.

Have enough individual dishes for the number of people to be served.

1 Use 2 meringue shells per person and lightly crush into bite sized pieces. This is best done in a plastic bag before dinner and reserved in the individual dishes ready to

assemble at the last minute, minus the plastic bag of course! The meringue will then get a little chewy.

2 Place 2 dessert spoons of yofu on top of the meringue.

3 Add a handful of fresh fruit on the yofu.

4 Pour some cream on top of the fruit.

5 Top off with a couple of spoonful of icecream.

Snowdon by Sukie Whitehall

On 5th April 2008, I embarked on a trip to the summit of Mt. Snowdon to help me raise money for my charity trip to southern Tanzania. The trip was a HUGE success and apart from some bad weather conditions there was nothing preventing us reaching the top. We took the Pyg trail up, and the Miners track down, and completed the walk in roughly 6 hours. Although extremely challenging, it was a fantastic experience, and the scenery was absolutely stunning. Not to mention the great practice it provided me with for the trip.

I raised just over £400 in sponsorship money which was a fantastic boost to my fundraising.

I'd like to thank everybody who agreed to sponsor me, and brought me that much closer to my £3500 target.





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Fr Thomas Herbst OFM and the Californian Franciscan Missions

By David Underwood



Every Wednesday evening during Lent 2007 the Becket Centre was almost full to capacity with parishioners eager to have the Gospel

of John laid bare before them in an amusing and original exegetical style. It was the first time that Fr Thomas Herbst OFM had visited our parish. Fr Tom's talks were so popular that it is no surprise parishioners again turned up in fair weather and foul during the somewhat winter-like Lent of 2008, this time to be spellbound as the listeners were taken on a journey down an ever-narrowing funnel to the apocalypse in the Book of Revelation where culminates all freedom of choice.

Having visited the Mission Basilica San Diego de Alcalá some years ago, the most southerly of that chain of 21 Franciscan missions, each a day's horseride apart and stretching from San Diego to north of San Francisco, I assumed that Fr Tom, a Californian, was from that parish and that his Franciscan vocation had been born and nurtured there. But I soon learned that was not the case. There is an interesting tale to tell of Fr Tom's reception into

the Catholic Church 30 years ago at 23 years of age and ultimately into the Franciscan Order.

But first let's explore the history of the Franciscans on the south western seaboard of the United States which is well known for its new-age religions: Mormons, Jehovah's Witnesses, often the butt of Fr Tom's wit, and a myriad of cults. Surprisingly it is not so often associated with the Franciscan order in spite of the fact that many of the place names have Franciscan origins.

The city of the Angels, Los Angeles, is actually named after the tiny church about three miles outside Assisi; the church of Our Lady of the Angels of the Porziuncola (indulgence) that St Francis restored with his own hands. It was here that St Francis founded his order and to here he returned when he knew he was dying.

We all learned at school how Christopher Columbus sailed the ocean blue in 1492 when his three ships left Spain on a voyage of discovery. He is credited with the discovery of the New World. History does not always paint a complimentary picture of Columbus. Many calumnies are spread abroad about forced conversions and ruthless punishments

The Lord works in strange ways for it was the stories of the saints and belief in the Real Presence in the Eucharist that finally tipped the scales and brought Tom to the door of his local parish where he told the priest he wanted to be a Catholic.

designed to convert the Indians (so called because Columbus thought he had arrived on the East Coast of the Indian continent) to Christianity. The nature by which Columbus brought about his conversions which meant ending human sacrifice and cannibalism was, perhaps, not all that alien to the theology of his time. After all it was thought that only the baptised could enter the Kingdom of Heaven. The ultimate reward of salvation justified the means. It might be

said then, that Columbus was first and foremost a missionary; wherever he made landfall, his first action was to raise a cross. He had a devotion to St Francis of Assisi, having lived for a while, prior to his famous voyage, in a friary and became a member of the Third Order. (See the encyclical of Pope Leo XIII on the 400th anniversary of Columbus) It is therefore no surprise that the religious order he took with him to the New World was that of St Francis, some fifty years before the founding of the Society of Jesus, the Jesuits, who later became extremely powerful throughout the New World and Europe.

By the mid 16th century the Spanish crown had laid claim to large swathes of Latin America including California and over the next two hundred years the Jesuits rose to prominence and regarded themselves among the wealthiest landowners. Politics between the crowned heads of Europe, mainly France and Portugal, and their entanglement, if that is the right term, with the Church, caught the Jesuits in its crossfire and resulted in the suppression of the Jesuits throughout most of Europe and the colonies of France, Spain and Portugal.

And I can hear you say, 'So what has that to do with Fr Tom?' Quite a lot; it may have made all the difference between Fr Tom's Franciscan vocation and, perhaps, a Jesuit one. But that's unlikely as you will soon learn. It was in the same year as the suppression of the Jesuits that Spain became concerned about losing territory to the Russians colonising America from the north in pursuit of otter skins. Spain had been slow to create settlements in California but now an expedition-

ary force was sent northwards from southern California seeking to establish Franciscan missions, not Jesuit, throughout California. Arriving about 50 miles North of what we now know as San Diego, where the first mission, San Diego de Alcalá, was established on St Margaret's day, the land was named Santa Margarita. And the mission station established, the most productive of the 21 missions set up over the next 30 years, was Mission San Luis Rey that had control of the Santa Margarita area.

Bring back Fr Tom. Just north of Mission San Luis Rey is the military base, Camp Pendleton, where Fr Tom was born. His father was of German Lutheran descent in the US Marines and his mother of Sicilian and German descent with Catholic ancestors on the Italian side all, or most of whom, had ditched the Catholic Church by the time Tom reached the age of awareness.

There were many occasions when Tom would sit with his mother on the grass outside the church of San Luis Rey, having moved from the military camp as an infant, and he later wondered what the sandalled Franciscans got up to. But Tom was not at all interested in religion although as a family they went every Sunday to the Lutheran church which Tom gave up by the age of 14.

After attending the state school in San Diego, Tom studied at the University of California in Santa Barbara where he graduated with a BA in (European) history just after turning 20 years of age. He would have gone on to do further study had it not been that he had what can only be described as a Pauline-type experience. Although he stresses that he was not a religious person he describes it as a thoroughly Christian experience. He claims to have had



a similar indescribable experience at the age of 16 but perhaps due to his immaturity then that faded away.

The experience caused him to quit school and take up a number of manual labouring jobs for the next few years much to his father's chagrin. When his father suggested he find himself a proper job and think about a career he mischievously retorted that he really wanted to visit the Holy Land. Most of the people he met then were what we might describe as Happy Clappers but that style of worship never attracted Tom. He initially resisted the Catholic Church but felt drawn to it. Ironically, during this time, he came upon a book about St Francis by one of the most important Greek writers, poets and philosophers of the 20th century, Nikos Kazantzakis, better known for having his book, the Last Temptation of Christ, banned by both Catholic and Greek Orthodox Churches whilst the latter tried to excommunicate him. It was that book by a banned author that introduced him and initially attracted him to St. Francis of Assisi.

The Lord works in strange ways for it was the stories of the saints and belief in the Real Presence in the Eucharist that finally tipped the scales and brought Tom to the door of his local parish where he told the priest



he wanted to be a Catholic. There was no Journey of Faith then and in any case by this time Tom probably knew as much about the Catholic Church as did the priest who only had to say (after Tom made the formulaic profession of faith in his office), 'as from now you are a Catholic.'

Tom's religious experience spilled over to his talent for painting. He was working on a massive triptych, 8' X 4', of the Transfiguration, Crucifixion and the Second Coming during this time. When it was completed, a woman in the parish offered him \$300 for it. With no expectations of improving the offer Tom retorted that he would not sell it for less than \$1,000 because he wanted to go to the Holy Land. There and then the lady took out a cheque book and wrote a cheque for \$1,000. Adding another \$1,000 that he had scraped together from his labours, he set off for the Holy Land, meeting on his way a youth who, armed with his Bar Mitzvah money, was on his way to Israel intending to live in a kibbutz and he invited Tom to join him which he did. For several

months Tom lived just 20 minutes away from Nazareth and travelled throughout the Holy Land.

With the shadow of his first quarter of a century hanging over him he thought deeply about his future; either he had to commence on a career of some sort or discern a religious vocation. St Francis won the day and Tom, just after his 25th birthday, returned to the US and less than a year later began his postulate year in Oregon and thereafter his novitiate in Los Angeles.

Returning to San Luis Rey Tom was the first person to be ordained priest in the church, where, outside, and many years before, the small Lutheran boy had questioned what the Friars got up to in there.

Apart from seven years as a parish priest among the Indians of New Mexico and several other various ministries, Fr Tom has spent much of his priestly life in academia gaining an M.Div. and an MA in Theology from the famous Franciscan School of Theology in Berkeley, California, where he was also a professor of renown. At the graduation of 2006, Teresa Schultz presenting the student reflection, speaking of the Franciscan order quoted a previous professor at Berkeley, Fr Tom Herbst, as saying "It's not a dusty old religious order, 800 years old. It's real and alive and always renewing itself..." Anybody who attended Fr Tom's talks in Woodford will have experienced the same sort of lasting catch phrases.

In 1997 Fr Tom enrolled at the University of Oxford where he obtained a D.Phil. in Theology in 2001 for his thesis, *The Way of Union: Sources and Reflections on the Johannine Dimension of Bonaventure's Christology*, published in Rome in 2005. There is not space here to speak of all Dr Tom Herbst's academic interests, which include systematic theology, iconography, Franciscan and Church history, and historical exegesis. He is an all-rounder, historian, exegete and artist who for the past four years has been lecturing at the Franciscan Study Centre in Canterbury. Perhaps, and hopefully, we will hear more from him in

You could have heard a pin drop

When in England at a fairly large conference, Colin Powell was asked by the Archbishop of Canterbury if our plans for Iraq were just an example of empire building by George Bush.

He answered by saying, 'Over the years, the United States has sent many of its fine young men and women into great peril to fight for freedom beyond our borders. The only amount of land we have ever asked for in return is enough to bury those that did not return

You could have heard a pin drop

Then there was a conference in France where a number of international engineers were taking part, including French and American

During a break one of the French engineers came back into the room saying 'Have you heard the latest dumb stunt Bush has done? He has sent an aircraft carrier to Indonesia to help the tsunami victims. What does he intend to do, bomb them?'

A Boeing engineer stood up and replied quietly: 'Our carriers have three hospitals on board that can treat several hundred people; they are nuclear powered and can supply emergency electrical power to shore facilities; they have three cafeterias with the capacity to feed 3,000 people three meals a day, they can produce several thousand gallons of fresh water from sea water each day, and they carry half a dozen helicopters for use in transporting victims and injured to and from their flight deck.. We have eleven such ships; how many does France have?'

You could have heard a pin drop

A U.S. Navy Admiral was attending a naval conference that included Admirals from the navy of the

U.S., England, Canada, Australia and France.

At a cocktail reception, he found himself standing with a large group of officers that included personnel from most of those countries. Everyone was chatting away in English as they sipped their drinks but a French admiral suddenly complained that, "Whereas Europeans learn many languages, Americans learn only English." He then asked, "Why is it that we always have to speak English in these conferences rather than speaking French?" Without hesitating, the American Admiral replied, "Maybe it's because the Brits, Canadians, Aussies and Americans arranged it so you wouldn't have to speak German."

You could have heard a pin drop

AND THIS STORY FITS RIGHT IN WITH THE ABOVE...

Robert Whiting, an elderly gentleman of 83, arrived in Paris by plane. At French Customs, he took a few minutes to locate his passport in his hand luggage. 'You have been to France before, Monsieur?' the customs officer asked sarcastically. Mr. Whiting admitted that he had been to France previously.

'Then you should know enough to have your passport ready.'

The American said, 'The last time I was here, I didn't have to show it.'

'Impossible. Americans always have to show their passports on arrival in France!'

The American senior gave the Frenchman a long hard look. Then he quietly explained. 'Well, when I came ashore at Omaha Beach on D-Day in '44 to help liberate this country, I couldn't find any Frenchmen to show it to.'

You could have heard a pin drop

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The God Cops

By Adrian Lee



It was really the Battle of Yorktown in 1781 which hastened the transition from American Colonies to United States. After Independence, once it was decided that portions of Maryland and Virginia would be taken for the new federal Capital of Washington DC, Major Pierre L'Enfant was given the more complicated and delicate task of producing a plan for the new city.

His final proposals which were hand delivered to President Washington in 1791 included provision for "a church intended for national purposes such as public prayer, thanksgiving, funeral orations etc and assigned to the special use of no particular sect or

denomination but equally open to all".

This was a valid and noble suggestion, but unfortunately there were more pressing demands on the new government and its successors. In fact it was not until 1891 that a meeting in the home of Charles C. Glover agreed to breathe life into the hundred year old plan for a national place of worship. It helped that being President of Riggs Bank as well as a leading member of the community, Mr Glover had a certain standing.

January 1893 saw Congress pass a charter creating the Protestant Episcopal Cathedral Foundation, which was to establish a Cathedral and associated places of learning.

After much (and sometimes frank) debate, land at the prominent location of Mount St Alban was selected by Bishop Satterlee and subsequently acquired. At last the serious business of planning could begin.

On 29th September 1907 thousands, including President Theodore Roosevelt and the Bishop of London, watched as the foundation stone (comprised of American Granite, surrounding a stone taken from a field near Bethlehem) was laid.

At length, the Gothic style Cathedral Church of St Peter and St Paul, including towers and windows so recognizable in our own medieval masterpieces, began slowly rising over the Washington skyline. Being built of Indiana Limestone and set on the high point of Mount St Alban it was certainly striking.

Services started being held in the Bethlehem Chapel during 1912, while the nave and West rose window were dedicated during the Bicentennial year of 1976 at a service attended by the Queen and President Ford. Fourteen years later the West towers would be completed, signalling the end of major construction works at the world's 6th largest cathedral.

Exactly eighty three years after construction began, on 29th September 1990 the "final finial" was set in place and the church for national purposes was finished at last. But as we know the transition between "construction" works and "maintenance" is almost seamless, especially when dealing with a Gothic structure, eighty- three years in the making.

The mission to " be a national house of prayer for all people, a great church for national purposes and the chief mission church of the Episcopal Diocese of Washington", requires a staff of some two hundred, plus over 1,100 volunteers working to maintain the building, the grounds and its religious work. Many of the teams you would expect to see are here - the fund raisers, choristers,

flower arrangers, volunteer gardeners and so on.

In truth, while the Cathedral is a focal point, the Episcopal Cathedral Foundation occupies some 57 acres known as The Close which is also home to three schools, a parish church, places of religious study, the Bishop's house and administration, plus assorted other buildings, gardens and playing fields. All these need to be kept safe, and that is a job which falls to an unexpected team of workers - The National Cathedral Police.

And make no mistake, these are Police. From their on-site base some 20 officers led by a Captain are responsible for assuring the safety of individuals, protecting and securing property, and performing general police duties within the confines of the Foundation estate. They are called by many

"working" names such as Cathedral Police, Washington Cathedral Police or National Cathedral Police, (and yes, some of those other names too!) but their more formal title is Cathedral Foundation Special Police.

Don't confuse this with the unpaid volunteers of our Special Constabulary. In the States such volunteers are called Reserve or Auxiliary Officers. Special Police Officers are paid employees of an organisation, whose police authority is generally limited to specific places.

The Cathedral Police Officers are licensed as Special Officers by the Washington Metropolitan Police (MPD), and they enjoy full Police powers when acting on Cathedral Foundation property. To be appointed, a candidate must be 21 years old or more, a US Citizen, of good moral character, physically fit, and among a host of other requirements, have a basic knowledge of computer skills. In addition, officers must attain a level of competence and adhere to the codes for Special Officers as issued by the MDP. Officers can expect to spend a lot of time on their feet, work-

ing rotating shifts covering all days of the week, while performing duty inside and out during all weathers. Overtime is frequently worked. Most importantly, Officers have to be calm when under pressure and psychologically suited to Law Enforcement work, particularly in this case when duty is undertaken within the environment of a place of worship.

The force has its own control and dispatch facilities, but for more serious or complicated incidents, support from the Metropolitan Police is

only a call away.

As part of a process



I can imagine that some of you reading this article will have thought that only in America would you find a cathedral with its own Police Force.

of checks and balances, Special Officers are prohibited from taking

police action in public places unless chasing a suspect from Foundation land. Special Officers generally are unable to undertake roving patrols - movement on public roads between two separate sites must be via the most direct route. If these requirements are not complied with, the Special Officers risk losing their Commission, and the Special Police Agency may be closed down.

Rather like our church, an amount of personal property gets left behind after services, which is looked after by the Police. Vehicle and parking control are also key Police functions, (sounds familiar?) especially during times of special services. Through necessity Police are known to be tough enforcers of vehicle rules to avoid congestion.

Though Officers inside the Cathedral work on foot, with a total of 57 acres to patrol the Force has a number of vehicles at its disposal, complete with light bars and door decals. All members of the Force must hold a valid driving licence, and pass an annual driving test.

Nearly 700,000 people visit the

Cathedral during a year, including tourists, worshippers, persons taking advantage of the open space and those who are troubled in mind. All must be dealt with tactfully in accordance with the objectives above. The questions posed to Officers are varied and endless, but must be handled with courtesy and patience.

The major state events which are held in the Cathedral, (such as the funeral of President Reagan which was televised here), require the Force to liaise closely with the Metropolitan Police and assorted Federal Agencies such as the US Secret Service and

the FBI. The President and many overseas dignitaries attend such events, and an incident involving them must be avoided. The Cathedral Police have detailed knowledge which is an important contribution to the planning process.

And while faith and trust are important parts of our Christian lives, most people will admit that it also helps to have a little reassurance in life. Another requirement for successful appointment to the Cathedral Police is that candidates "must be able to qualify with a .38 calibre handgun as prescribed by Metropolitan Police Department regulations." A light hearted interpretation of this suggests that "God and a Glock" make a pretty powerful combination.

So if you ever visit the National Cathedral in Washington, do look out for and acknowledge its Special Police Officers, but remember, you read about them here first!

Now I can imagine that some of you reading this article will have thought that only in America would you find a cathedral with its own Police Force. You did? Well I have a surprise for you - perhaps you have not yet managed a trip to York Minster?

To be continued.

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Words, Words, Words

We're all going on a summer holiday we hope! By Coleen Carlile



Planning holidays can be a right rigmarole. Travel agents aren't always first rate – in fact, some of them are scallywags, and don't give a jot whether or not you find your Shangri-La. When you read the riot act to them, they defend themselves to the bitter end, even though they are talking codswallop and sending you round the bend. By the time the holiday arrives, you are a basket case ready for sweet FA.

It has occurred to me several times when putting these articles together that most interesting sayings tend to be, shall we say, on the negative side, so I must apologise for the grumpy tone I seem always to be adopting. Blame the English language! Talking of which, 'rigmarole' denotes something rambling and confusing. It dates back to 1291 when King Edward 1 received a deed of loyalty from the Scottish noblemen. It was so long and complicated it was 40ft long by the time it reached Edward. Known as the Ragman Roll, it was soon corrupted into rigmarole and is used widely to this day.

'First rate' dates back to another king, Henry VIII, who rated his war ships on a scale of one to six, the biggest and best armed being given first rate. The phrase became a term for anything that was of a high order. 'Scallywag' is a word to describe a youth who flouts authority and is generally disruptive and it is most commonly heard in Liverpool. The word was actually 'scurryvag' which comes from the Latin 'scurra vagus' meaning 'wandering fool'. The Liverpool accent made the word sound like scallywag and that is the form that survived.

Going back to ancient Greek times we find the origin of 'don't give a jot'.

A jot stands for the letter 'iota' which is the smallest in the Greek alphabet and the phrase was used in those times to mean the least possible. The best possible holiday destination would be Shangri-La, if it existed. Sadly, it is a figment of James Hilton's imagination in his novel Lost Horizon.

The original Riot Act was passed in 1715, making it a serious crime for twelve or more people to group together and act in a riotous manner. Reading the Act out took much courage and it often wasn't heard if the disturbance was particularly rowdy. 'Reading the Riot Act' remains in our modern day parlance as a severe reprimand given to individuals or groups who are behaving badly.

To get to the 'bitter end' is to reach the absolute end. 'Bitter' has nothing to do with taste or emotion but simply refers to the bollards on old sailing ships known as bitts. The anchor was fixed to the bitt and the end of the rope nearest to the bollard was known as the 'bitt end' or 'bitter end'. Once this part of the rope was seen the sailors knew the water was too deep to set the anchor.

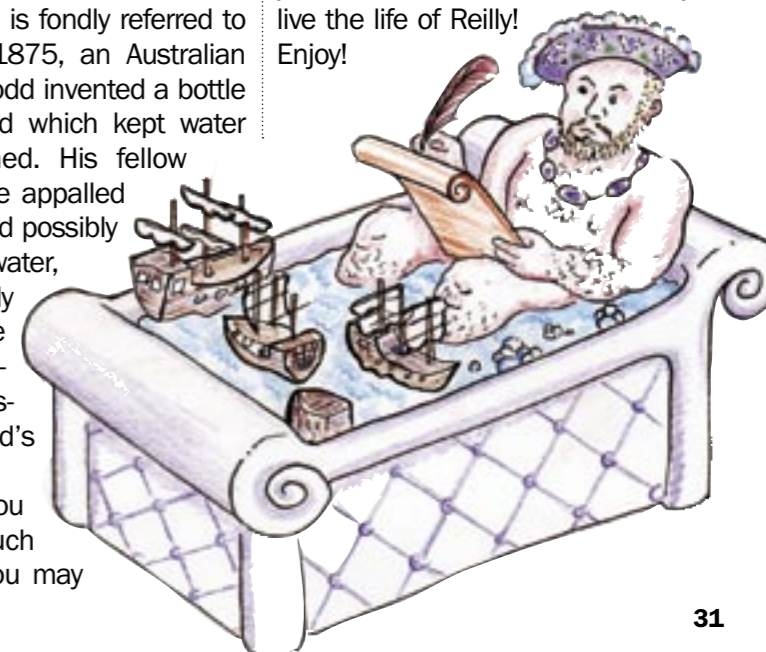
Australians are known to love their beer, which is fondly referred to as 'wallop'. In 1875, an Australian named Hiram Codd invented a bottle with a sealed lid which kept water fizzy until opened. His fellow countrymen were appalled that anyone could possibly want to drink water, which was clearly rubbish and the drink was dismissed sarcastically as 'Codd's Wallop'.

Of course, if you indulge too much in the wallop, you may

go round the bend. In the 1900s the Victorians built mental asylums which had long curved drives at the entrance in order to keep the building out of sight. At the time, stately homes were placed at the end of long straight drives so that the house could be admired from a distance but mental asylums were kept hidden because of the shameful connotations of being mentally ill. Similarly, a basket case was a reference to someone suffering mental illness as a result of shell shock in the First World War. Unable to cope emotionally or mentally, such men were put into hospitals where the most common form of occupational therapy was basket weaving. The phrase became British Army slang for anyone unstable.

And what about sweet FA? For the less refined among us, no, it doesn't stand for what you are thinking! It refers to sweet Fanny Adams, an eight year old girl who was killed and her body parts thrown into the River Wey in Hampshire. While this was still news, Navy rations were changed to tins of low-grade chopped mutton. Sailors suggested this tasteless meat could be the remains of the murdered girl and the term Sweet Fanny Adams was born. It soon came to mean anything that was boring and not worth talking about.

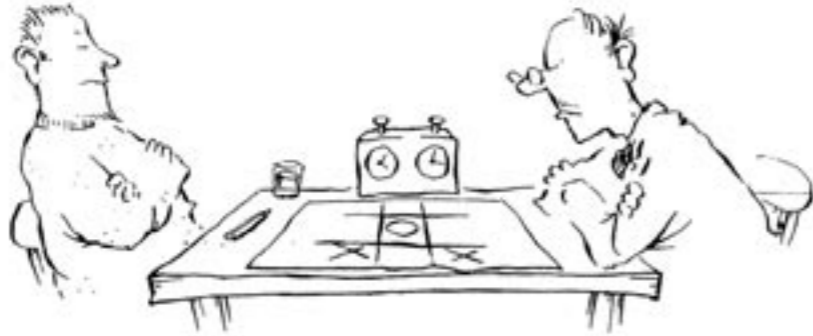
I sincerely hope your summer holiday consists of salad days and that you will be as happy as a sandboy lazing on that sunkissed beach. It may be the silly season but you make sure you are in seventh heaven as you live the life of Reilly! Enjoy!



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