



Corpus Christi Anglican Church, Garsfontein Parish Magazine April 2017

Rector:

The Ven: Rev:Dr: Meshak Mariri

082 701 6887

Assistant Priest:

The Rev'd Danny Adonis

The Rev'd Prof Stephen Verryin

Churchwardens:

Mr André Joubert
082 937490

Mr Obed Radebe
082 881 9388

Alternate:
Mr Les Rudman
082 777 8386

Parish Administrator:

Mrs Cheryl Rogers

Office Contact Details:

☎ 012 993 5161
☎ 086 654 6883

Office Hours:

08:00—13:00
Monday to Friday

Parish Email:

corpus.christi@telkomsa.net
Skype ID: garsfontein.acsa

Postal Address:

P O Box 39845
Garsfontein East
0060

Physical Address:

482 de Bron Road
Garsfontein

Regular Worship Services:

Children's Ministry.

Services to be advised

Other Sundays

07:00

Holy Communion (Said)

09:00

Holy Communion (Sung)

&

Sunday School / Teen Church
(in Government School terms)

Wednesdays

09:00

Holy Communion (Said)

My Dear Brothers and Sisters of Corpus Christi,

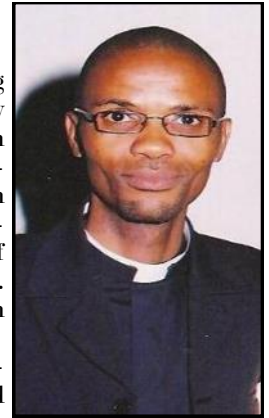
This coming Sunday is the fifth Sunday of Lent already! The following is Sunday of the Passion: Palm Sunday and our entrance into Holy Week. I encourage you to take part in the services that move us through Holy Week and towards Christ's death and ultimately into his resurrection. Our Palm Sunday services will begin with a joyful procession around the church property. The joyous celebration of Jesus' triumphant entrance into Jerusalem will grow somber as we read the story of the passion. Later in the day, we will walk the Stations of the Cross. The stations hang in the church, each one representing a moment in Jesus' journey to the cross.

On Maundy Thursday, we will celebrate the institution of Holy Communion—that on his last night with his disciples, Jesus instructed them to break bread and share wine in his memory— and we will have a foot washing to help us recall and embody Jesus' teaching, *"So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you"* (John 13:14-15). That evening, after the service, we will keep vigil until before midday the following day. You are welcome to sign up at the back of the church to sit an hour and pray, or read, or meditate. We do this remembering that Jesus asked his disciples to stay awake with him and pray while he prayed in Gethsemane the last night before his crucifixion— *"Then Jesus went with them to a place called Gethsemane; and he said to his disciples, 'Sit here while I go over there and pray.' He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, 'I am deeply grieved, even to death; remain here, and stay awake with me'"* (Matthew 26:36-38).

On Good Friday, the day when the whole world stands still, we will recall the great Sacrifice offered on the second tree on Golgotha's hill. There, the one St. Paul calls the New Adam (1 Cor.15), in the perfect obedience of love, did for us what we could not do on our own. There, Heaven was wed to earth. There, we were freed from the power of sin and death. There, we learn the Way of Crucified Love. The mystery of the passion and crucifixion of the Lord has birthed some of the most profound reflections in the Christian Tradition. In Churches throughout the world, during the hours of 12H00 – 15H00, devotions such as the Stations of the Cross and reflections on the Last Seven Words of Jesus will draw the faithful more deeply into the meaning of this self-emptying of Love Incarnate on the Altar of the Cross. At this service, we will join together in the starkly beautiful liturgy of the Lord's Passion and the Veneration of the Holy Cross. Of course, worship is the only fitting response in the face of such an act of Love.

We will celebrate the Great Easter Vigil - the celebration begins in darkness as we stand in the shadow of the Cross and the bleak, dark emptiness of Christ's death. Prior to entering the church we will kindle a fire – a new fire, a new light, that represents new life and new birth—and from that new fire we will light the Pascal candle and process into our dark church. As the liturgy unfolds in this darkness, we will hear, recall and claim the stories of our salvation history, the stories of God's people and God's saving work. Following these stories we renew our baptism vows.

On Easter Day liturgy, we will celebrate at the 9am service with traditional hymns and contemporary hymns. At this service, this year, I will introduce "the flowering of the cross" as part of the 09H00 service and will initially invite children's ministry, then adult parishioners, to flower the cross. For those of you who have never seen this done, here's how it works: A rough wooden cross covered with chicken wire is brought into the sanctuary. At a certain point in the service, while our accompanists play, I will initially ask the members of Children's ministry and then adult parishioners to come forward and place fresh flowers on the cross. In a short period of time something quite ugly is transformed into an object of great beauty. This mirrors in a wonderful way what God did with the horrible cross on that first Easter Sunday; God made something beautiful out of it. The flowering of the cross is meant to bring to the fore God's amazing ability to take bad situations and turn them around into something good. I have seen it happen time and time again in my own life, as well as in the lives of others. And Romans 8:28 tells us: *"And we know that in all things God works for the good of those who love him, who*



have been called according to his purpose.” It is God’s knack for bringing good out of bad situations that fills life with hope and enables us to move forward when things are not going well. The same transforming power that we see at the empty tomb and in our own lives may also be witnessed in Creation. And in nature as well God is at work bringing about good in bad situations.

I encourage you to participate in the services of Holy Week and Easter. It is this journey through loss and darkness that allows us to truly burst with joy and light at our Saviour’s resurrection. Whether you prefer the quiet of Compline, the tender nature of foot-washing, the stark contrast of Good Friday services, or the dramatic and powerful experience of Easter Vigil, there is a place for you this Holy Week and Easter. This is a great opportunity to invite a friend to Corpus Christi to show them the breadth and beauty of our liturgies.

Oremus pro invicem (Let us pray for each other.)

The Ven Dr. L Meshack T Mariri, AHC †
Rector

Faith in the Real World

Pastoral Letter from the Synod of Bishops

25th February 2017

Dear People of God,

We greet you in the name of our Lord Jesus Christ.

As Bishops of the Anglican Church of Southern Africa (ACSA), we met in Synod in Benoni from Monday 20th until Saturday 25th February 2017. The full bench of Bishops was present, including:

Those from all the countries that make up our Province of the Anglican Communion – St Helena, Angola, Namibia Lesotho, Swaziland, Mozambique and South Africa;

Those who were Consecrated Bishop on Saturday 25th February – Rt Revd William Mostert, Bishop of Christ the King (southern Gauteng) and Rt Revd Vicente Msosa, Bishop of Niassa (northern Mozambique).

As always our meeting took place in a framework of worship and warm fellowship as we shared our lives and worked on issues facing the church and our communities. At our opening Eucharist we heard the words of Jesus, “All things can be done for the one who believes!” (Mark 9:23) and the response, “I believe; help my unbelief!” (Mark 9:24). We met as church leaders and people of faith who are deeply aware of the challenges facing our churches and communities and the desperate need for leadership of the highest quality.

Most of our time this week was devoted to receiving training in the basics of Economics and Management, and reflecting on how God is calling us to exercise leadership in today’s economic climate. We were ably led by Prof Martin Büscher (Institute for Diaconic Science and Diaconic Management (IDM), Protestant University of Wuppertal/Bethel, Germany) and Dr Bright Mawudor (Deputy General Secretary of the All Africa Conference of Churches). They helped us to understand the prevailing economic theories; challenges of globalisation; the New St Gallen Management Model; financial management and accounting; personnel management; innovation and creativity; and church and property development as mission.

We had an informative and challenging time wrestling with the interface between economics and theology: profit-making and the prophetic; the market place and mission; self-interest and compassion; market value and Kingdom values; personal wealth and community-building; corruption and integrity; free trade and fair trade.

Dr Mawudor said, “When money is lost, something is lost. When health is lost, more is lost. When integrity is lost, everything is lost”. We accepted the challenge to live and lead with integrity ourselves as we demand integrity in our political, business and community leaders. We also recognised the need to work ecumenically in this area.

In our own leadership structures, we affirmed Archbishop Thabo’s appointment of his Management Team:

Bishop Stephen Diseko: Dean of the Province
Bishop Dino Gabriel: Theological Education
Bishop Martin Breytenbach: Provincial Finance Board
Bishop Brian Marajh: Provincial Trusts Board

We were saddened by reports of loss of life, injuries and devastation caused by tropical cyclone Dineo, especially in Mozambique. Archbishop Thabo Makgoba wrote a pastoral letter to those who were affected in the Dioceses of Lebombo, Mpumalanga and St Mark the Evangelist. We are working with H.O.P.E. Africa to find ways to assist those who are most affected. As Bishops we continued to debate, with great concern, the state of higher education in South Africa in the light of the ongoing “Fees must Fall” campaign. We call for the release or charging of Bonginkosi Kanyile who has been incarcerated since September 2016, insisting that there should be no detention without trial. We agreed to write to the government and other stakeholders expressing our concerns.

We gave attention to a number of areas of mission and ministry.

- We heard about steps taken and progress made on issues in the Dioceses of Umzimvubu and Lesotho. We agreed on further action that will be done.
- We received a report on Theological Education, including successes and challenges at the College of the Transfiguration in Grahamstown (COTT). We rejoiced in the progress that has been made and affirmed the importance of having a residential Theological College alongside other training schemes. We recognise that we will need to consider new funding models for COTT and its students.
- We adopted a proposal for the training of new Bishops and the ongoing training of all Bishops. Training includes a course for new Bishops at the International Study Centre at Canterbury Cathedral; a course run by the Council of Anglican Provinces in Africa (CAPA); “Episcopal Accompaniment” sponsored by Us (formerly USPG); and mentoring of new Bishops by those who are more experienced.
- We received a presentation on the proposed establishment of a Youth Academy to equip the church for more effective ministry to children and young people. We welcomed the idea and affirmed the importance of training those who minister to our youth. However, we identified a number of issues that need to be investigated more fully before it can be implemented, and agreed on steps to do this.
- We received a report about the “6th Trumpet of the Global South” which took place in Cairo from 3rd to 8th October 2016. This report highlighted both the commonalities and the tensions within the Anglican Communion at present. We remain committed to being a reconciling presence in the Communion and to engaging with all those involved.
- We committed ourselves to continue to support the training of suitable people from our Dioceses to conduct formal mediation processes – particularly people with a legal background. Retired Bishops Rubin Phillip and Peter Lee have already received advanced training in this area.
- We were deeply disturbed by the death of about 100 mentally ill patients following their transfer from the Esidimeni Life Hospital to NGOs that were not equipped to care for them. One of those who died was the son of a priest in the Diocese of Johannesburg, Canon Joe Maboe. We commended the Bishop of Johannesburg and others who are walking alongside them, and encouraged them to continue to do so.
- We heard about the ongoing pain of those related to the three employees of the Lilly Mine in Barberton who are still trapped underground after a year. We continue to work with the South African Council of Churches to engage with the mine and all those involved.
- We welcomed the plans of Growing the Church (GtC) to be located in the Dioceses, with the office in Cape Town as a resource and training hub, and committed ourselves to appoint Diocesan GtC Teams to work locally. We started work on identifying the values that should mark Anglican “Fresh Expressions” of Church.
- We received with appreciation a demonstration of the capabilities of “MyAnglican”, our Provincial Church Management System. This powerful, secure system can keep all our membership records, enable bulk emailing, keep service registers, record parish finances, manage conference registrations and much more (It can be accessed at www.myanglican.org).
- We said farewell to Bishop Mazwi Tisani, first Bishop of Kahlamba, who will retire before the next session of Synod of Bishops, and thanked him for his long, faithful and effective service in the Anglican Church of Southern Africa.
- We heard stories about the phenomenon of “Sugar Daddies” and “Blessers” and the vulnerability of young women. We are looking at various resources that will help the church to engage effectively with this social evil.
- We discussed the Pastoral Guidelines for ministry to those in same-sex relationships, which are still incomplete. We asked Archbishop Thabo to set up a small group of Bishops to work on completing them, together with others who could help the process.
- We received a request from the Diocese of Angola to change from a Missionary Diocese to a fully-fledged Diocese. This Diocese has grown in numbers and strength and would like to make more of a contribution to the life of ACSA. They are now in 14 of the 18 provinces of Angola, and will soon need to consider multiplication into two Dioceses. We agreed in principle to this request, subject to them submitting the required returns to Provincial Finance Board.

Dear people of God, please commit these things to prayer and offer yourselves to God to serve in God’s mission and ministry. We your Bishops will continue to lead as God’s servants and servants of the church, to the best of our ability.

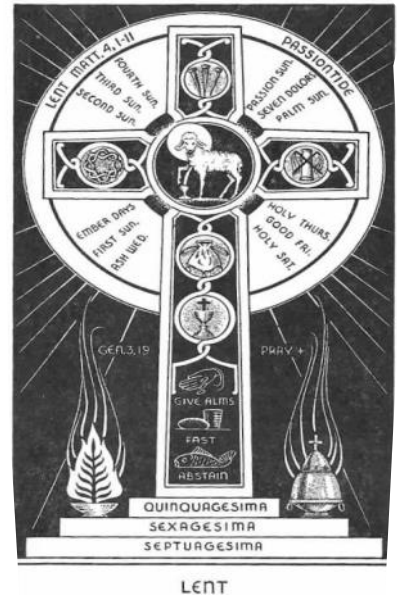
Now to God who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to God be glory in the church and in Christ Jesus to all generations, forever and ever. Amen. (Ephesians 3:20-21)

DID YOU KNOW?



The Passion flower has a resemblance to the instrument of the Passion. The leaf—the spear, the five anthers—the five wounds, the tendrils—the cords of whips, the column of the ovary—the pillar of the Cross the stamens—the hammers, the three styles—the three nails. The fleshy threads within

the flower—the Crown of thorns. The flower remains open for three days—the three ministries and the three days; Friday, Saturday and Sunday.



- ◆ 4 April – Ministry Team Meeting 19:00
- ◆ 5 April - Executive Meeting 18:00
- ◆ 7 April—Jumble Sale
- 8 April - Making of Palm crosses 09:00
- ◆ 9 April - Palm Sunday 07:00 & 09:00
- 9 April STATIONS OF THE CROSS
16-00
- ◆ 13 April - Maundy Thursday service 19:00
- ◆ 14 April - Good Friday service 12:00
- ◆ 15 April - Holy Saturday
- ◆ 16 April - Easter Day 05:00 & 09:00
- ◆ 18 April - Parish Council Meeting 18:00

DIARY FOR APRIL 2017



words words words
 words words words
 Words
 Words

The English Language.

*I take it you already know
 Of tough and bough and cough
 and dough?
 Others may stumble, but not you
 on hiccough, thorough, slough and through..
 Well done! And now you wish, perhaps, to learn of less
 Familiar traps?*

*Beware of heard, a dreadful word
 That looks like beard and sound like bird,
 And dead; its said like bed, not bead.
 For goodness sake, don't call it deed!
 Watch out for meat and great and threat
 (They rhyme with suite and straight and debt).*

*A moth is not a moth in mother,
 Nor both in bother, broth in brother.
 And here is not a match for there
 Nor dear and fear for bear and pear,
 And then there's dose and rose and lose-
 Just look them up—and goose and choose.
 And cork and work and card and ward
 And font and front and word and sword.
 And do and go and thwart and cart—
 Come, come, I've hardly made a start
 A dreadful language! Man alive,
 I mastered it when I was five.*
 Anon.

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 Magazine (Spring 2017)

(War Against Rape)

This ongoing project is an essential one. It is not known how many victims of this heinous crime there are, but we can help, just a little, by supplying them with the necessary items to help them in their humiliation, degradation, pain and fear.

For those of you who are unaware of this need, these are the items required to fill the WAR packets,

Toothpaste and brush, soap and face cloth, deodorant, shampoo, sanitary pads new cotton panties, a sweet or two and last but not least, a cuddly toy—teddy bear or similar. And, because rape victims can also be male; a pair of under pants may be included. Thank you.



NOW THE PICTURE IS COMPLETE, the story told. The jigsaw is finished: the trinity of grace—the cradle, the cross, the rising dovetail together. The cradle of the birthing; our God come among us in flesh to share the life we lead. The cross of sacrifice: our God loving us to death, and the rising of hope: our God embracing us to eternity. Our new day rises in resurrection light, the long wilderness walk of Lent behind, the darkness of the Cross ended. We approach you now, loving God, with renewed joy in our song, and strengthened hope in our hearts. We worship, in the name and for the sake of our Living Lord.



Taken from "Seasons and Celebrations"

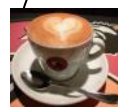
TUMELONG BAGS

This is another ongoing project which Corpus Christians support very successfully. It helps to supply staple foods to the needy, and the bags are collected regularly and distributed. The requirements are as follows:
 5 kg White Mealie Meal, 410 gm Peanut Butter
 500 gm White Kidney Beans, 500 gm Brown Speckled Beans, 500 gm full cream powdered milk, 2 x 1 Kg Samp, 1 kg Sugar, 500 gm Salt, 200gms Savoury Soya Mince.

This is placed in a special bag which is available from Cheryl in the office.



Please remember that we will be again, hosting the tea garden at the annual fundraising day at IRENE HIOMES on Monday 1st May. We would like to do as well as last year, if not better, and so we kindly request your help with donations towards the eats: cakes, scones tea, sugar coffee etc, AND of course willing helping hands



LIKE FATHER LIKE SON:

It was Sunday morning and a father sat in his easy chair reading the Sunday Times. He said to his son, "put down that comic and get ready for Sunday school." "Aren't you coming with me?" said the boy. "No I'm not. But I want you to go" said his father. "Dad did you go to Sunday School when you were a boy?" "Of course I did, every Sunday". Replied the man. As the youngster waked sadly away he said to himself; "and I bet it won't do me any good either."

Taken from the "Sword Scrapbook"

CRUCIFIXION

There has never been conclusive agreement regarding the exact date of the crucifixion of Jesus; although the biblical scholars agree that it was a Friday on or near the Passover during the time of Pontius Pilate who was governor of Roman Judea from AD 26 to AD 36. (The majority of modern day scholars however, favour April 7th 30AD with another possibility being April 3rd 33AD.) Pilate was a historical figure, the procurator of Judea and referred to in other historical records and even mentioned in an inscription found at the site of ancient Caesarea in Israel. The linking of Jesus to Pilate is further proof of the human nature of Jesus as a person and not a legend.



It appears that crucifixion was first known amongst the Persians who may have copied it from the Assyrians and was later adopted by the Greeks under Alexander the Great; and then by the Carthagians and finally the Romans.

The first historical report of Crucifixion was during the reign of Darius I king of Persia, who had 3,000 political opponents, crucified in Babylon. This was about 519 BC. (Encyclopaedia Britannica). Actual crucifixion was probably introduced into Palestine during the reign of Antiochus IV and during the time of the Maccabean revolt. However, at the end of the 1st century BC Romans adopted this method as a form of punishment for slaves and non-citizens found guilty of various crimes against the Roman government.

The actual act of crucifixion was barbaric: the piercing of the hands and feet with nails; bones being pulled out of joint by the weight of the suspended body, breathlessness by the lungs being compressed and a fluid build up around the heart and lungs leading to heart failure, (fluid pouring out of Jesus' side after the spear was thrust in).

This leads to the interesting comparison between the Gospel's description of the actual happenings and Psalm 22. If someone who was not familiar with the Bible and happened to be given Psalm 22 to read and the Gospel reading; would they not think it had been written by an eye witness of the actual Crucifixion? The similarity between Matthew 27: 31-48 and Psalm 22: 1-22 cannot be written off as a coincidence. The details match exactly down to the division of the clothes. This Psalm was written more than a thousand years earlier, and long before crucifixion had been used as a form of punishment.

Archaeological Proof for the Crucifixion.

In 1968, bulldozers were working on a building site North of Jerusalem when they accidentally dug up tombs dating from the 1st century BC and the 1st century AD. The Greek archaeologist Vasilius Tsaferis was instructed by the Israeli Department of Antiquities to carefully excavate the burial site. One of the most amazing finds of recent times was the first remains of a crucified man—the significant factor being that this was during the life of Jesus. The remains were of a young man 24—28 years old named Yehohanan son of Chaggol who had probably been punished for some minor offence. Inside the box or ossuary as it was called, they found a heel bone with an iron nail driven through indicating a nailing to a cross. His hands had been tied not nailed to the horizontal bar. Also in the box were the bones of a second skeleton, this one belonging to a three or four year old child. Another inscription, fainter than the first one referred to Yehonatan, son of Hagakol—his son. The name Hagakol is not a familiar name of that period and the archaeologist Yigael Yadin suggested that as it is not a family name it might mean “crucified”

The failure to find other implements of crucifixion, namely the nails is thought to be due to the belief that the crucifixion nails had magic properties and may have been collected as amulets

Researched in Wikipedia by JJ