



Corpus Christi Anglican Church, Garsfontein

Parish Magazine July & August 2017

Rector:

The Ven: Rev:Dr: Meshak Mariri

082 701 6887

Assistant Priest:

The Rev'd Danny Adonis

The Rev'd Prof Stephen Verryn

Churchwardens:

Mr André Joubert
082 493 7490

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,

The church recently commemorated the Feast of Corpus Christi. – one of the three major festivals (the other two being Epiphany of Our Lord and the Ascension of our Lord) in the church that have fallen on hard times. I like to call them, rightly and sadly so, the “Forgotten” Festivals. These festivals are classed in the liturgical (church) year as important festivals, and thus days for to church to gather for the Divine Service of

Word and Sacrament, the sad fact is that in recent decades many congregations and many Christians have forgotten all about celebrating this important festivals. It used to be that you could go to any liturgical church, for that matter, and they would have services on this days. But with the decline of Christian culture and with the “wussification” of the church, it's pretty hard to find churches that are having service today, and where you do, usually it's only the hardy few who turn out.



This solemn feast of Corpus Christi invites us to meditate on the most precious gift that is given to us - the gift of the invitation by God to full communion with God. God invites us to become one with God, as God becomes one with us, when we receive the Body and Blood of Christ: whoever “eats my flesh and drinks my blood abides in me, and I in him” (Jn. 6:56). This is a mystery that is beyond our full comprehension, and a reality that we cannot just simply pass by or skip over! It is the most important and beautiful reality on earth.

This section of Chapter 6 (51-58) of John's Gospel is very rich and worth meditating on over and over again, especially today on this feast of Corpus Christi. It helps enkindle a fire within us and makes us realise that the Mass should always be the most important moment of our week, or of our day, and that it should be the centre of our life. Going to Mass can very easily become a habit and we can lose sight of the significance of the gift.

The feast of Corpus Christi affords us an opportunity to particularly think about Holy Communion and what it means to us. When thinking about this we not only remember Jesus in the Upper Room with his disciples, blessing bread as his body. We also should remember that we are the body of Christ and consider what that means.

Corpus Christi means the body of Christ and on the occasion of feast of Corpus Christi we celebrate the institution of Holy Communion by Christ on Maundy Thursday and for that reason is usually celebrated on a Thursday. In churches that celebrate Corpus Christi emphasis is placed on the real presence of Jesus in the consecrated bread and wine. The Holy Communion (Eucharist) has an im-

portant place in the Anglican church, and from very early in the life of the Church this sacrament, ‘an outward and visible sign of an inward and spiritual grace’, has been celebrated. Many of the great teachers of the Church have acclaimed it. Ignatius of Antioch in the 2nd century AD called it ‘the medicine of immortality’. Thomas Aquinas said it was the greatest of the sacraments. The sacrament of Holy Communion (Eucharist) is the ‘the source and summit of the Christian life’.

When Jesus first instituted Holy Communion he was bringing to the notice of his disciples things that had been there in the Scriptures all along, pointing towards that day in the Upper Room. It was probably only looking back and thinking about their experience that allowed them to see the connections. It can be the same for us also - like the disciples, perhaps we don’t, at first, see how what happened in the past is connected to the present. We take the bread and wine, looking back and remembering Jesus and his sacrifice, remembering the Upper Room and the Last Supper. In doing this we also look to the future, as St Paul tells us: ‘as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.’ We are assured by Jesus that we who eat his flesh and drink his blood have eternal life and will be raised up on that last day.

St. Paul in his words from his letter to the Corinthians reminds of one of the implications of this teaching, that if we do eat and drink the body and blood of Christ, then it is a communion with Christ, we become one with him, we are united with him and since we all eat and drink from the same plate and cup, then we are united with one another as well – becoming one with each other and one with Christ. So what we do at the Altar of God is a real sign of unity, that as members of the Church we should truly be close to and united with each other, because we share the very body and blood of Jesus - it reminds us that as well as eating the body of Christ we are members of the body of Christ, we become part of Christ’s body, the body that is the Church, the fellowship of believers, Christ as the head and we as its members. What a fortunate people we are therefore to gather at the Holy Table to receive such a wonderful gift, the Corpus Christi, the body and blood of Christ. We would do well to remind ourselves how special gift it is and to appreciate and reverence the gift that it is to us. What we believe about the Eucharist should be clear by what we do. In the same way as Jesus gave the bread to share, we are shared out to the world to bring life and hope and love and joy to it. In the same way that Jesus suffered, we can expect that we also will suffer before we experience a share in his glory. In a greater act, Jesus Christ gives himself to us as gift through Eucharist. With the Feast of Corpus Christi, we celebrate this self-giving of Christ to his church. He gave us his very own Body and Blood to nourish and sustain us on our spiritual journey toward him. Without it, our spiritual vitality would be impaired. With it, we are fortified with the wherewithal to participate in supernatural life.

Jesus said, “I am the living bread”. He did not say I have the living bread. Had he said that, we could have asked him for IT. But, we see in this instance that the gift and the giver are one and the same. So, rather than ask him for IT, we must ask for HIM, personally.

Whoever “eats my flesh and drinks my blood lives continually in me and I in” him/her. Christ is to live in us, but we also are to live in him - there is here a mutual indwelling. So on the solemn feast of Corpus Christi, let us joyfully receive this living bread that came down from heaven and let us compassionately reflect the self-giving of its author in our own lives. And, when we next receive communion, or think about Jesus instituting Holy Communion in the Upper Room, let’s remember how that involves us as bread given for others and pray to be strengthened as members of Christ’s body, Corpus Christi, here on earth. May the Lord give us the grace to always receive him in the Eucharist with the reverence worthy of him, and, may he, whom we adore in the Eucharist, bless us more than we can ask for or imagine, amen!

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

The Ven Dr. L Meshack T Mariri †

Rector

*“The Eucharist is not a prize for the strong but a source for the weak, for sinners” –
Pope Francis*



FAMILY PRAYER

GOD make us a family

We need one another

We love one another

We forgive one another

We work together,

We play together

We worship together

Together we use God's word

Together we grow in Christ

Together we love all men

Together we serve our God

Together we hope for Heaven

These are our hopes and ideals

Help us to attain them, O God,

Through Jesus Christ our Lord.

A Little Bit of background History of Corpus Christi parishioners.

As the number of parishioners changes, some move away, some pass away, and before some of the little bits of history pass away as well, this is for your information.

This picture of the bench, which is frequently used on a Sunday morning, after the service, and on many other occasions as well.

is in memory of a young man of 19 called Jamie Reid. A lovely youngster of our parish, who unfortunately was killed in a motor bike accident on the Olde Kaapse Weg in Cape Town on the 12 August 1989. He was survived by his older brother Charles and his parents, Bettie and David; both parents have since died.



It is in Jamie's memory, and which they gave to the church, and I would hate for it to fall into the memory bank.

Please look at the inscription from time to time, and think of a small boy who was an acolyte when this church was first begun, and we worshipped in the hall at Sungardens Nursery school in 1081. The Roman Catholic Sisters allowed us to remain with them for more than four years until we acquired our present location.

JULY & AUGUST DATES.....Please diarise.

- 2 July – Youth Fundraising after the 9am service
- 4 July – Ministry Team Meeting 19:00
- 5 July – Executive Meeting 18:00
- 18 July – Parish Council Meeting 18:00
- 23 July – Fr Meshack's Birthday Celebration
– 'Bring and Braai/Share

- 1 August – Ministry Team Meeting 19:00
- 2 August – Executive Meeting 18:00
- 15 August – Parish Council Meeting 18:00



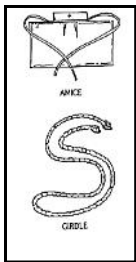
In June 2012, this article was put into the magazine, and was greatly appreciated by the, then, newcomers. Since then we have a whole new congregation, and thought that they might like to have this article to explain the various changes that occur during a liturgical year.

The Church Vestments and Robes.

The use of different Vestments during the year: they are not always used, however, it is a good idea to have some knowledge of their purpose, new or old. So, in no particular order of use here they are.

CASSOCK: this is a long black or dark coloured robe reaching the ankles and worn under a surplice. It is used if there is an evening service, but more often at funerals.

SURPLICE: White liturgical garment with wide sleeves, worn over the cassock



AMICE: is a rectangular piece of cloth with tapes attached to two corners. It is not often used nowadays; it was used more when the Alb did not cover the neck. Today, most clergy members use a robe with a cowl or collar and is known as a CHALB or cassock-alb. **Symbolic of the cloth which the soldiers tied over Jesus' eyes of when they blindfolded him and struck him with the reeds.**

GIRDLE: or Cincture, a form of belt woven out of white cotton with tassels at both ends. It is fastened around the waist, tied over the ALB and looped on either side to hold the STOLE in place, it represents the cords with which Jesus was bound on the way to the cross.

ALB: this is a white or cream linen ankle length robe, and comes from the ancient word for a tunic. It is worn over the priest's cassock or outer clothing. This article represents the robe Pilate clothed Jesus in when he was sent before King Herod.



COPE: A cloak made in a circle, reaching the ankles; usually made of costly embroidered material, used by the clergy in processions, at Evening prayer and by Bishops for the sacraments of confirmation and Ordination. It usually has ORPHREYS; gold embroidered bands on either side at the front with a MORSE, a clasp for fastening at the neck. At the back is a hood in the shape of a shield.

ACADEMIC HOOD: this shows that the priest has attended university for his theological studies. It is worn over the SURPLICE for Choir offices of Morning Prayer and Evening Prayer with a black preaching scarf. (not illustrated)

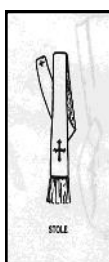
TIPPET: this is the preaching scarf referred to above, and is used for services where the Eucharist is not celebrated. It is worn around the neck and hangs over the Academic hood (if the hood is worn). (not illustrated)

CHASUBLE: This is a poncho styled garment, sleeveless, and more often than not embroidered with the symbols of the Eucharist or other suitable and seasonal designs. It is a symbol of charity and represent the robe that the soldiers placed on Jesus after he had been scourged.



DALMATIC: This is a wide sleeved tunic with two vertical stripes and may or may not have two tassels. It is worn at the Eucharist by the presiding Deacon. More often than not it is only used on Feast days and exceptional ceremonies.

MANIPLE: I can't remember when I last saw a maniple being used, but it is a good idea to know for what it was used, and what it represented. It is a narrow strip of material approximately 30 cm long and is always made of the same material as the set of vestments of the day. It is folded in half and looped over the priest's left arm, with the tasselled side to the front. Its main purpose, believe it or not, was as a handkerchief! It is a symbol of the binding of Jesus' hands after he was captured in the Garden of Gethsemane. (not illustrated)



STOLE: a long length of cloth in the colour of the vestments for the day. It is worn around the priest's neck. It is usually richly embroidered and is often a gift from a family member when that particular person is ordained as a priest. So it often has a more sentimental meaning than its sacramental one. **It represents the Yoke of Christ.**