



Corpus Christi Anglican Church, Garsfontein

Parish Magazine May and June 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,

Taking of the solemn oath of office as President of RSA on the 10th May 1994, the late Nelson R Mandela, vowed on our behalf a commitment to build a socially inclusive non-racial, non-sexist democracy: "Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world." Profound prophecy deferred...

Where is South Africa today? Twenty-three years into our democracy, we find ourselves like a teenager: unsure, unsteady and driven by hormones that are a rollercoaster of emotions, tenderness, brutality, glowing success and dastardly failures. Where did we go wrong? It doesn't take Einsteinian wisdom to realise that the Rainbow picture lacks in rosiness:

1. Too few South Africans in work
2. The quality of school education for most black people is sub standard
3. Poorly located and inadequate infrastructure limits social inclusion and faster economic growth
4. Spatial challenges continue to marginalise the poor
5. South Africa's growth path is highly resource intensive and hence unsustainable
6. The ailing public health system confronts a massive disease burden
7. The performance of the public service is uneven
8. Corruption undermines state legitimacy and service delivery
9. South Africa remains a divided society.

Further, a social distance continue to grow worse between leaders and the people. Development became state-driven and symbolised by the "big leader" who knew what was best for the people. Political arrogance became the hallmark of politics best symbolised by the crass "blue light brigade" and the rise of obscene materialism and consumption.

The key ingredient of the magic of the Mandela legacy is forgotten - caring about those who are vulnerable, hungry, unemployed, the ill, the elderly and the infirm; that all our children have a constitutional right to quality education and our people to quality health and safety. And this is actually an indictment on us Christians as Jesus pronounced on that more than 2000 years ago – Matthew 25: 31ff

We have descended into business as usual. The activity in our country is about re-arranging the chairs on the Titanic's deck than our struggle against prejudices, poverty,

Inequality and unemployment. Our crisis is dominated by "dirty money" and our politics are driven by the emissaries of billionaires. Thus, a growing ferment in South Africa. The people in our townships, rural areas and squatter camps/informal settlements are bitter that democracy has not delivered the fruits that they see a tiny elite enjoying – those who have long lost touch with the restlessness brewing in our society. To compound the situation, new predatory elite, the storm troopers of corruption, is unashamedly corrupting state officials and stealing. They cloak their crime of looting the state treasuries with militant, populist rhetoric that in turn further inflames the already difficult reality. But they strike a chord with the growing underclass.

There is a legitimate anger at the obscenity of wealth inequality. The poor now well understand they are election fodder. As a new Apartheid grows, the horrified citizens of South Africa ask the question: "Why are we such a violent society?" Are we are living in a cloud of ignorant, catastrophic denialism, as did the white minority of yesteryear? Communities see violence as the only language their leaders and others will listen to. The Coligny 'race' murder recently is a case in point; so are the recent Vuwani, Laudium and Eldorado Park protests, among many. It is a vicious cycle that sees poor and forgotten people burning down property and any institution representing the state, whether a school, a library or a public building. This genuine rage and resentment out there needs a genuine solution. And politicians are failing.

Today more than 17 million South Africans are only saved from starvation by the social grants they receive every month. This cannot be a matter of pride when we know that our people deserve the right of human dignity of, *inter alia*, labour. A few months ago Sassa crisis reached a new high with grants almost not being paid out recently. Lives were recently lost in the Life Esidimeni saga. We are country in junk status. The litany of such is endless. We are entering a dangerous period in our fragile world.

With the technological revolution that will forever change the way we work, live, play and educate ourselves or access services from the public or private sectors, a serious rethink of old models of leadership, democracy, education, work, economy and social organisation is needed. And the voice of the Church of God cannot be in mute mode forever. It is the time for us to break out of our comfort zones and embrace the impossible dream. Now, more than ever before, we need live out our Christian calling and gospel imperatives. I doubt that we need radical policies. What we need is a radical change in our sense of purpose. It is about restoring our moral compass as a nation that every life has equal value; such is the message of Easter and the command of Jesus that comes with that: many of us are like the two sojourners on the road to Emmaus. They two felt helpless, frustrated, disappointed, discouraged and left behind. Having been so consumed in grief, frustrated, disappointed, and discouraged, it may have given them a bit of a jolt when suddenly there was a third voice in the conversation. "*What's all this you're talking about as you walk along?*" They stopped dead in their tracks, but their surprise could not erase the sadness that was written across their faces. They went over the tragic litany of events that had taken Jesus from them. However, they were to learn that this stranger knew far more than they had at first imagined. In a matter of moments they found themselves being caught up into the whole sweep of Old Testament revelation. What had happened to Jesus at Calvary was not a cruel twist of fate, but the outworking of God's plan from the very beginning. And the time came for a parting of ways. Yet they prevailed upon him to stay with them. Once inside, they brought out some bread and reclined around the low table. As their guest took it, gave thanks for it and broke it, something caused them to realize that they were in the presence not of a stranger but of the risen Lord himself.

At every Mass, Anglicans have an experience similar to these disciples. First, we are fed with the Word of God. Then we are fed with the Eucharist in which we receive Jesus in his body, blood, souls and divinity.

The resurrected Jesus is a hungry Jesus. And Jesus is not just hungry because he has been in the tomb for three days, but he's hungry for us to trust the life-giving power of God; hungry for us to become a new community of faithful, courageous living; hungry for us to break bread together and with strangers everywhere until strangers are strange no more. We must go away from the Holy Table to be witnesses to the power and reality of resurrection. Dear friends in the Lord, Emmaus (eh MAY uhs) never happened; Emmaus always happens. Everyone (and as a collective) has to take a walk to Emmaus at some point in life. And South Africa finds itself there. Jesus is walking by our side. We don't realize his presence because we are distracted by our situation. The Lord lets us walk like this for a short period. In the middle of the journey he suddenly reveals himself, restores our hope. Most of all he becomes our host. St Augustine observed that when Cleopas and his companion opened their hearts to Jesus,

Continued on Page 4

NEWS FROM THE SUNDAY SCHOOL:.

For the Good Friday three hour service ,the teachers decided to occupy the children so that their parents were able to attend the service. In order to demonstrate to the “littlies’ the solemnity and significance of the day a Seder meal was prepared with symbolic snacks. Andrea read the story from the Bible (with commentary an discussion) and Ann prayed at appropriate moments.

This is how the meal went:

Chocolate coins	signifying the “selling out; of Jesus to the Sanhedrin for 30 pieces of silver.
Olives:	representing the meeting in the Garden of Gethsemane
Purple wrapped chocolates	signifying the betrayal kiss by Judas
Biscuits edged with peanut butter and Broken Pretzels	to represent the crown of thorns
Glasses of water:	representing Pilate washing his hands and distancing himself from Jesus ‘trial.
Hard boiled eggs:	Peter’s denial of Jesus.
Pretzel crosses:	showing the anguish of Jesus on the cross.
Salt & vinegar chips:	representing the soldiers giving Jesus a sponge dipped in vinegar.

I think we achieved our objective on all fronts, and several mentioned how meaningful the event was to them. There were a total of 15 attending of whom 6 were children and the rest youth members.



THE RESURRECTION GARDEN:

To round off the Easter story, the Sunday School then built a Resurrection Garden on the Sunday after Easter in the area next to the barn. The children were reminded of the events as they worked, and they put special effort into making it a very beautiful place; a symbol to our Risen Saviour, showing the empty Cross and tomb, complete with the grave clothes.

At the end of the Sunday Service in church, the congregation was invited to see the results, and sowed a great appreciation or the completed results.



Continued from Page 2

"unwittingly they showed the doctor their wounds". May we reveal what lies deep within us to him. May we listen to him and allow him to minister to us by his living and enduring word. The same living and enduring word calmed the disciples' fears in the upper room and following that shifted immediately to mission "As the Father has sent me, I am sending you." Then, "he breathed on them." The disciples are given power from the divine breath. We need to remind ourselves that Jesus regards his blessing upon the disciples as something which prompts them to go out into the world. The same is for us..."As the Father has sent me, I am sending you."

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

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

THE CORPUS CHRISTI TEA GARDEN IRENE HOMES FÊTE

The Irene homes Fete was held again on Monday May 1st 2017. It was a splendid day that started coolly and quickly warmed up with the sun and with the DJay and his pulsating rhythms and the action around the grounds.



There was again a wide array of eats, crafts, toys , fresh produce, jewellery and clothing and other items on offer from the various church stalls, as well as independent ones. The Corpus Christi Tea Garden was a popular place to be with a good supply of tea, coffee, hot chocolate and cappuccinos; a choice of savouries and sweet items on sale.

There was a heartening turnout of helpers who assisted with the distribution of the hot drinks and eats to the many customers, who exchanged a previously purchased ticket to exchange for a plate of goodies. This way no cash was handled by the servers. This also made it easier to enjoy another opportunity to fellowship with new and old church friends.



We are very happy to report that from donations and sales on the day we made R13,2011 to which an additional R790 was added from the sale of extra coffee and hot chocolate by our Church's Youth Group. With these additions we can now say that we raised R14,000 for the welfare of the Irene Homes.

Sincere thanks to all members who generously donated cash and kind, as well as their time to help on the day.

Wallis Plummer



grief

is just an
interval
between two
moments of

joy

A CELTIC PRAYER FOR THOSE WHO GRIEVE.

Do not hurry as you walk with grief, it does not help the journey. Walk slowly, pausing often, do not hurry as you walk with grief.

Be not disturbed by memories that come unbidden.

Swiftly forgive, and let Christ speak for you unspoken words, unfinished conversation will be resolved in Him. Be not disturbed.

Be gentle with the one who walks with grief. If it is you, be gentle with yourself and swiftly forgive; walk slowly pausing often. Take time, be gentle as you walk with grief.

THERE ARE MANY SAINTS WHOSE ORIGINS ARE WELL KNOWN, but have you ever heard of St. Pantalone?

He was a very much loved Venetian saint in whose honour boys of the city of Venice were frequently baptised In the theatrical world, a Venetian character, scrawny, bespectacled, wearing slippers and tight pantaloons would appear on the stage. The word pantaloons was adopted by the English from the French word "pantalon" which described a type of tight trouser cum hose which was fashionable during the reign of Charles II; over the years the word has come to mean 'trousers' which was then shortened to 'pants' in the 19 century.

How about Denim? A corruption of the word Serge de Nimes; a town in France where this type of fabric was worn in the 17th century. The English called it Serge de Nim, before dropping the first word and calling it Denim.

Taken from "Word Origins"

- ◆ 16 May - Parish Council Meeting 18:00
- ◆ 23 May - Archdeaconry Council Meeting, St Monica's Nelmapius 18:00
- ◆ 25 May - Ascension Day Service 19:00
- ◆ 27 May - Churchwardens Meeting, All Saints Mamelodi East 08:30
- ◆ 6 June - Ministry Team Meeting 19:00
- ◆ 7 June - Executive Meeting 18:00
- ◆ 10 June - Diocesan Lay Ministers' Quiet Day 08:30
- ◆ 15 June - Archdeaconry Clergy Meeting, Corpus Christi Garsfontein 09:00
- ◆ 20 June - Parish Council Meeting 18:00

DIARY FOR MAY & JUNE 2017

CORPUS CHRISTI ONGOING FUNDRAISING

From Jumble; The church made R1134 in April and May R964.. There will be another Sale in June, but not July! The dedicated few who run the Jumble will not be available, They are taking a break; so, we are asking, PLEASE, for more volunteers to help with this very worthwhile venture; not only for CC funds, but to help those who have so little. It needs a few ladies (AND MEN) to give one Friday a month, or whenever the Sale takes place, and the more the merrier, to help with the sale of clothing. It would also be helpful if a few others would help with the pricing and labelling that is an ongoing procedure. We are particularly in need of children's clothes, from babies and up.

Liz Harrington's Easter Egg Sale made R 1000. We need a few more people to dedicate time and labour to keep these fund raising schemes going.

By the way, the youth raised R768 for their cappuccinos, hot chocolate and coffee sales. Their contribution will be added to the Irene Homes Tea Garden, with many thanks from the parish.

THE ORIGIN OF MOTHER'S DAY

The practice of celebrating mothers' on the second Sunday in May has not always been this way. It is actually rooted in antiquity with strong spiritual overtones. The family centred practice is very recent; and it is only during the past couple of centuries that it has taken on a commercial aspect.

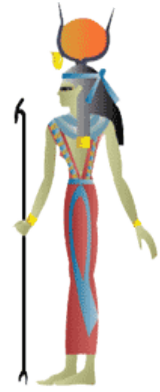
One of the earliest records is found in Egypt where they held an annual festival to honour the goddess **Isis**, mother of **Horus** who grew up to be the first ruler of a unified Egypt, and because of this Isis earned the title of Mother of the Pharaohs

The emergence of two more Mother goddesses dating back 6000 years to Neolithic Times; **Cybele** from Phrygia in ancient Anatolia; now Turkey, and **Rhea** from Greece. These two now laid the foundation for the worship and celebration of motherhood in Europe.

By about 600 BC, worshipping the Mother goddess Cybele had been adopted by parts of Greece and Asia Minor, and the Roman festival, the **Magna Mater** (Cybele) was held from April 4—10, close to the Vernal equinox. This was known as the **Hilaria** during which games were played and a procession, carrying a statue of Cybele, paraded through the streets.

These celebrations gave way to Christian influence and became part of the **Laetare Sunday**, the fourth in Lent, and was initially used to celebrate the **Virgin Mary**, mother of the Christ.

In England in the 17th century, a clerical decree decided to include all mothers and referred to it as **Mothering Day**. This day was used to create a holiday whereby servants, young girls, and trade workers were allowed to go and visit their own families, It also provided a day free from fasting so mothers were presented with cakes and flowers and rare yearly visits from their beloved children.



In 1870 a while after the English Settlers had arrived in America, an American lady by the name of Julia Ward Howe, who by the way was the composer of the "Battle hymn of the republic" which she wrote a few years earlier, was so distressed at the carnage caused by the Civil War, that she called all mothers to protest at the futility of their sons killing the sons of other mothers and she called for an International Mothers Day to celebrate peace and motherhood. At one point she went so far that she actually proposed renaming the Fourth of July!! Eventually, however June 2nd was chosen.

In 1873 women in eighteen American cities observed the new Mothering Day, which was actually funded by Julia Howe, and for a time all was well; but when funding stopped so did the celebration. Despite this disappointment Julia had planted the seed that would eventually grow and become Mothers Day as we know it today.

In 1870, after the death of her beloved mother, another American lady by the name of Anna M Jarvis campaigned for the creation of an official day of remembrance for mothers. She petitioned the superintendent at the church where her mother had been the Sunday School teacher for more than twenty years. The request was honoured and on May 10th 1908 the first official Mothers Day celebration took place. Her mothers favourite flowers being white carnations, she arranged for every member of the congregation to be given two such flowers.

The holiday flourished, and so did the purchase of flowers, so much so that a business journal called "Florists Renew" printed the following article in the journal: "This is a holiday that could be exploited".

Obviously, Jarvis was deeply disturbed and protested against what she saw to be a gross misuse of the holiday and the sale of flowers, she also protested vociferously and was arrested for disturbing the peace at the American War Mothers Group.

In opposition to the commercial flower industry exploitation of the holiday she wrote: "*What will you do to route charlatans, bandits, pirates racketeers and other termites that would undermine with their greed one of the finest noblest and truest movements and celebrations?*" Despite her efforts, flower sales on Mothers Day continued to grow. Florists Review wrote "*Miss Jarvis was completely squelched.*"

She died in 1948, blind, poor and childless. Jarvis would never know that it was, ironically, the Florists Exchange that had anonymously paid for her care.



Sourced through Wikipedia