



Corpus Christi Anglican Church, Garsfontein

Parish Magazine

September & October 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)

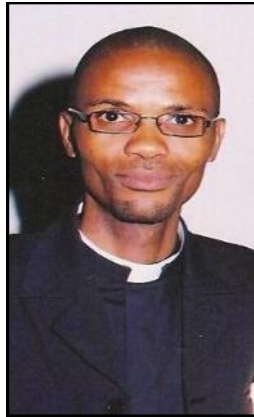
&

Sunday School / Teen Church
(in Government School terms)

Wednesdays

09:00

Holy Communion (Said)



My Dear Brothers and Sisters of Corpus Christi,

Dominus Vobiscum...Previously I wrote to you on the day when the Church commemorates the Solemnity of the Body and Blood of Christ, commonly called Corpus Christi, which means Body of Christ and focused on this august occasion in the life of the church. This adapted article seeks to give you a glimpse into a life of an Anglican Parish Priest

The parish priest – indeed any ordained person – is most visible at the weekly Sunday service. There s/he stands before a crowd of people and performs a ritual, and says a lot of words. This is followed by a few minutes at the church door shaking hands. But is that *really* the sum total of a priest's working week? So what is a parish priest's life *really* like? It depends given that not all priests are *parish* priests. Hospital chaplains and military chaplains are full time jobs in which priests are frequently employed, and such people have very different lives from those of clergy who serve in congregations as stipendiary priest. Monks and nuns can be priests, too, and their lives are different again. But the vast majority of Anglican stipendiary priests function in a parish setting, and that is what this article is about. And, even after limiting the topic in this way, if I try to describe what your life is going to be like as a parish priest, I *still* have to say "it depends." The daily duties of a parish priest can be extremely different from one parish to another, depending on the size of the parish, and what kind of people it serves. It varies, too, depending upon your own set of skills – the gifts that God has given specifically to you.

The priesthood is a lightning rod for so many emotions and reactions. I'd like you to spare a thought for your very human priests. You might not like the way we work. You might take exception to our personalities and actions. *The best parish priest is always the one who was there before the present one. There is always a comparison with this priest or that priest.* Priesthood is a vocation, and there is more work to be done in Christ's name than anyone can possibly do. We were generally adequately prepared for the spiritual work of the priesthood. We were coached in preaching (oh yes, we were!). We were taught how to validly and licitly administer the sacraments. We had incredible lecturers in scripture, dogma, psychology and history, among other courses.

All parish priests have to do *all* 14 the things below. The list is arranged alphabetically, because it is impossible to rank these "jobs" in order of importance (for example, presiding at church services is *hugely* important, but so is pastoral care of the parishioners, and making sure the organization runs smoothly). The parish priest develops basic competency in every single item on this list, and seminaries don't often teach these basic skills. A parish priest will need to keep working at these. Seminaries are good at, among other things, Old Testament, New Testament, Liturgy & Worship, Spirituality, Church History, Pastoral Psychology, Doctrine, Pastoral Theology, and the interface between the church and the current social order. But the new priest sometimes has to "fly by the seat of the pants," learning the hard way how to manage staff, write a good bulletin notice, read a balance sheet, teach a Confirmation class, or form good relationships with undertakers.

- Administration:** Some standard administrative duties for priests: overseeing the printing of bulletins; preparing reports to the diocese/archdeacon(ry); making sure outdoor signs and parish websites are current; meeting with and managing other church staff (depending on parish size – music leaders, children's ministry & youth leaders, ministry leaders, etc); ensuring that the buildings are maintained, bills are paid, and financial records are properly kept.

2. **Baptisms:** Every priest is asked to baptize infants and sometimes to baptize adults. You will have to decide for yourself the degree to which you should work at preparing individuals and families for living the Christian life.
3. **Counselling:** Parishioners often turn to their clergy for spiritual and moral guidance on marriage, parenting, relationship, and job problems.
4. **Daily Prayer:** Priests are obliged to say what is called the “Daily Office” every day of their lives. It can be done publicly in the church, or it may be done privately, but it is just as much a “duty” as is preaching a sermon or visiting the sick. A priest at prayer is “on the job.”
5. **Diocesan and wider church (Ecumenism):** Parish clergy are expected to participate in Diocesan (this includes Archdeaconry) meetings and conferences and to provide leadership in various ways.
6. **Funerals:** Parishioners pass on. As a priest, not only does one have to preside at someone’s funeral service, but offer a ministry of presence to the immediate family and community, both before and after, the funeral.
7. **Meetings:** Managing a parish involves innumerable meetings – from a small group planning a Sunday service, to the parish planning meetings. The clergy have a central role, not just in attending these gatherings, but convening and often chairing them.
8. **Preaching sermons:** Prayer, Bible study, scholarship, and intense reflection on eternal verities lies behind every sermon that is preached.
9. **Presiding at the weekly Eucharist:** Presiding at a worship service requires good elocution and public speaking skills, a sense of timing, and a combination of humility and dignity in one’s personal deportment. Preparation for worship can involve meeting with lay ministers, music leaders, intercessors (An ‘Intercessor’ is a lay person who leads the portion of a worship service that is generally called “The Prayers of the People.”), lectors (A ‘Lector’ is a lay person who proclaims the Scripture readings at a worship service) and many others.
10. **Teaching the faith:** Confirmation classes are very often considered the responsibility of the priest. As well, parishioners will turn to their clergy for leadership in Bible study, and for general adult Christian education programmes (Lenten classes are very common, for example).
11. **Visiting parishioners in hospital:** Hospital calls are a standard feature of every parish priest’s life.
12. **Visiting parishioners in their homes (Family Cross initiative):** Home visits to parishioners have many purposes. But more importantly, praying with families in an intimate space of a family setting.
13. **Weddings:** Canon Law prescribes that the priest becomes personally acquainted with the bride and groom, and ensure that they are well prepared to enter into marriage. I’m sure that – whether by law or by custom – it is not much different in other parts of the church.
14. **Writing:** You may write well or badly, but church bulletins, newsletters and/or websites are always expected to have *some* contribution from the Rector.

A “day in the life” of an Anglican parish priest: What is it *like* to be a parish priest? Size and location of a parish make a *big* difference in how clergy spend their time. Sometimes a day starts before 07H00 and ends well after 21H00. ***I’ll tell it as if you were that Rector:*** The day may begin, for example, by meeting a parishioner for breakfast at 07H00 or attending an ecumenical Ministers’ meeting at 07H30 on the other side of town. This is a bit of a strain because you were out until after 20H00 last night at the monthly Diocesan Board or parish Meeting. But you want to connect with this fairly young gifted adult in hopes that s/he will take on some leadership in the church, so you agree to breakfast. The conversation is pleasant, but at this point s/he doesn’t want to commit to anything, and is merely interested in getting to know his/her priest, and the parish ministries, a little bit better. If there is a big issue on his/her mind, s/he keeps it to herself/himself. However s/he suggests another breakfast for about a month from today, and you accept. It’s about 09H30, if not a bit later when you arrive at the church. This is your normal time to get there, because you try to be in the church office for a good few hours. For one thing, that’s when the parish administrator is at work; for another, this provides a regular time that your parishioners can find you if they wish. In a typical week, preparations for Sunday begin on a Tuesday. Midweek service of Mass followed by ministry meetings; and occasional meetings with colleagues within the Diocese and here and there, with ecumenical partners. Keeping an eye on the sick parishioner is a priority. Hospital pastoral visits are no longer as easy as we’re increasingly not allowed into hospitals except during visiting hours.

A priest is made aware of a parishioner being hospitalised – by a woman who sits with the parishioner’s wife, at church services (the parishioner himself you don’t see very much). You call her, but it turns out that she doesn’t know anything more than what you already know. Although you had to prepare for a later commitment, you decide to drive over to the hospital right away. The parishioner cracks a joke: “The priest’s here! Am I dying?” “Of course not,” you say, “I’m happy to make a hospital call even if someone just has a hangnail!” There’s laughter all round. “Anyway,” you continue, “I’m just glad to see that the procedure is comparatively successful. I brought Holy Communion and Holy Oil to anoint you. Shall we pray together” Sacrament of Holy Communion is administered; you lay your hands and administer Sacrament of Holy Anointing. Not long afterwards you are in your car on the way back for lunch. *You might have a funeral to organise. You need not only to watch out for the organisation of the funeral, but also—most importantly—provide a spiritual contact space for bereaved families. You might do spiritual direction with some, counselling with others, prepare couples for marriages and occasionally for their weddings, have meetings planned and unplanned (a person/people just showing up – referrals), prepare for Diocesan, Archdeaconry and/or ecumenical activities. The Bishop or other Diocesan/Archdeaconry body may entrust you with responsibilities of a certain diocesan/ archdeaconry ministry.*

The house is quiet; the family is still in school or at work. You have some tea, then go to your personal corner to say the Daily Office and spend some time in prayer. Although the Daily Office is intended for morning and evening, you sometimes hardly ever find solitary time in those phases of the day, so instead you’ve developed a practice where you have a single long-ish prayer session once a day in the early afternoon. It works for you during those days when it proves difficult to say your prayers at intended times. The familiar words of the psalms and the prayers, along with the regular round of Scripture readings, anchors your day, although like thousands before you who have tried to follow a regular prayer discipline you have to wrestle with distractions.

After a while, prayer completed, you begin to prepare for this evening’s activities – meetings, Bible study session, and/or Parish Family Cross visits. Otherwise, you spend the next hour or two “cracking the books,” taking notes and trying to get as much into your head as you can about what scholars and preachers have said about this week’s readings. Come Lententide, a Lent course gets underway and the parish priest gets involved with that as well as preparations for the *Paschal Triduum* services. Some senior parishioners would prefer a day-time Lenten study group during the week, and there’s also Lenten course sessions after each Sunday service in order to allow working adults a chance to participate. The youth have their own that also needs attention, and so does the Children’s ministry.

Your family members come home in the later afternoon. Since becoming a parent, you’ve made it a practice to devote this part of your day to family life. For you, the daily evening meal is an essential building block for the family. However, because of the upcoming evening meeting, and because your spouse had to work today until almost 18H00, tonight’s meal is takeaways: simple and quick. But the younger one(s) likes it, and there is good conversation around the dinner table about the day’s doings. With young children, you try not to miss bed-time, yet your “job” *does* takes you out of the house several evenings a week. Last night’s one ministry meeting, for example, and tonight’s committee meeting are quite typical. And tomorrow night you have an appointment with a young bride and groom.

Finally, at about 20H45, if not later, checking your daily schedule you note with pleasure that there is nothing scheduled for the morning. It’s probably safe to delay arriving at the church until 10H00 or 10H30. This “day” that I’m describing here is something that would happen in a small to middle-sized congregation. In such a church there might be 75 to 100 people in church on a Sunday. The parish administrator only works mornings. A paid cleaner cleans the church once or twice a week so does the gardener. That is the setting in which our imaginary priest works. The smallest churches generally have no paid parish administrator at all, and any required building maintenance is done by parishioners themselves. In such a setting the Rector will likely do most or all of the secretarial work and may also take up hammer and saw, or paintbrush, or broom and dustpan, from time to time. In churches that are larger than the one in my scenario there are staff members who prepare services, choose music, visit hospitals, and run classes. However, it is my impression that the average day of the average priest of the average Anglican Church is roughly like the fictional example above.

These 8 are some of the personal traits that a priest needs in order to be effective - No one has them all

1. Communication: The priest must step into a pulpit (either physically or metaphorically) week after week, month after month, and make the good news of Christianity understandable and believable.

Skill in writing as well as public speaking is pretty essential, too. The church communicates via many vehicles – from public signage to websites to newsletters to leaflets and brochures. Even if you delegate the writing of such things to others, you will still need to understand what communicates well and what does not, in order to choose the right people to do it.

2. Teaching: Priests frequently find themselves having to teach the faith, and having a gift for teaching is a huge asset. Teaching is a type of “Communication”, but it is more interactive: the teacher has specific people to whom information and skills must be imparted, and there will be feedback between teacher and student that makes the communication very much a two-way street.

3. Theological knowledge: A priest really ought to know the Bible well. Knowledge of church history, skill in theological reasoning, and some understanding of the classic Christian doctrines (the nature of the Trinity; Christology; sacramental theology; ecclesiology, to name just a few) are also important!

4. Empathy and Caring: For many people, both clergy and lay, pastoral skill is a sine qua non of priestly ministry. Can you give comfort to the sick and dying? Bring solace to the sorrowful? Encourage the faint-hearted? Love the unlovable? If anything is expected of a parish priest, this is it.

5. Leadership: A church is a community of real people, and it needs to accomplish certain things (from Sunday worship to outreach efforts to raising funds for relief). A gifted leader will be able to get consensus from these real people on what is to be done and how it is to be done; a leader will initiate as well as listen. The gift of empathy and the gift of leadership don't often sit comfortably in the same person but in many ways a priest needs them both.

6. Administration: The ability to organize, and to delegate; the ability to plan and to set priorities. The church is an organization, after all. Productivity and efficiency for mission of the church is imperative.

7. Prayer and the Inner Life: A priest stands at the altar bringing the people into the presence of God, and at the same time bringing God into the midst of the people. Thus a person of deep prayer.

8. Liturgical skills: If a priest is a person of deep prayer, but leads the service in a confusing manner God is not well served. To understand how a public ritual works, how the people can be led to deeper Communion by the words they say and the hymns and chants that they sing (or how the people can be *hampered* in their journey by words and rituals and music), is as important a gift as any of the others in this list.

Priests need various skills and talents in order to accomplish such "jobs", and I have listed and described some of those. The imaginary "day in a life" created here taps into real experiences of many parish priests.

Qualifications of a good Priest

A good priest must have:

- | | |
|----------------------------------|-----------------------------------|
| ✦ The strength of an ox; | ✦ The tenacity of a bull-dog; |
| ✦ The daring of a lion; | ✦ The wisdom of an owl; |
| ✦ The harmlessness of a dove; | ✦ The industry of a beaver; |
| ✦ The gentleness of a sheep; | ✦ The versatility of a chameleon; |
| ✦ The vision of an eagle; | ✦ The hide of a rhinoceros; |
| ✦ The perspective of a giraffe; | ✦ The disposition of an angel; |
| ✦ The endurance of a camel; | ✦ The bounce of a kangaroo; |
| ✦ The stomach of a horse; | ✦ The loyalty of an Apostle; |
| ✦ The faithfulness of a prophet; | ✦ The tenderness of a shepherd; |
| ✦ The fervency of an evangelist; | ✦ The devotion of a mother; |

And then the priest would not please everybody!!!

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

Fr Meshack

The Ven Dr. L Meshack T Mariri
Rector

From the “Encyclopaedia of Superstitions”



The origin of some superstitions is fascinating as can be seen by the following extract from the above entitled book.

Bells have always been closely associated with death and funerals. They were thought to ward off many perils during life, so at the moment of death they were rung to drive away demons and protect the soul as it set out on its long journey to the next world. Three hundred years or more ago, the then Bishop Hall referred to them as Soul Bells because they signified the departure of the soul, and not for helping the passage of the soul.

In Christian tradition, for hundreds of years, the “**Passing Bell**” was rung when someone was dying, to ask the living to pray for the man’s departing spirit, that it leave peacefully and that it would pass into the hands of the Lord, and not into the hands of the devil.; and the “**Nine Tailors**”, were nine strokes of the bell , three by three, which announced that a death had taken place. The two are often confused, depending on parish customs, but they are quite different: One is rung for a dying man and the other to state that death has taken place. (Tailor is a corruption of the word ‘Teller’). The living are told by the bells, first by the bell, that someone has died; then by the number of strokes of the bell; nine strokes indicate a man, six for a woman and three for a child, and finally, one by a single note for every year of the dead person’s age. (some toll nine for a man and seven for a woman).

At one parish in the UK, the Nine Tailors were rung on Good Friday, and at another it was the custom to ring the Devil’s passing bell on Christmas Eve, followed by the age of the year, because the Devil died when Christ was born.

The Passing Bell was also to indicate that the coffin had arrived at the Lych-gate (the gate into the churchyard), or after the funeral, as the mourners returned home. This custom which has died out , was far more Christian in its underlying idea than the melancholy tolling, for the bells were pealed as a sign of rejoicing that the dead person had gone home.



**The Editor
apologises,
profusely, for
ageing the
parish by 900
years, in the
last edition.!**

A Medieval Quotation Date unknown

Yesterday returneth not.
Mayhap tomorrow cometh not,
There is today, misuse it not.

According to ceremonial customs of Orthodox Judaism, it is officially sundown when you cannot tell the difference between a black thread and red thread. And

It was only after 400 AD that the 25th December was celebrated as the birth date of Jesus Christ. Info from 'The Book of Useless Information'

A RECIPE FOUND IN SOMEBODY'S GRANDMOTHERS COOK BOOK.

INGREDIENTS:

1. 500g Judges V verse 25 (last clause)
2. 500 g Jeremiah VI verse 20
3. 1 TBS 1Samuel XIV verse 25
4. 3 TBS of Jeremiah XVII verse 11
5. 500 g 1Samuel XXX verse 12
6. 500g Nahum 111 verse 12 (chopped)
7. 50g Numbers XVII verse 8 (blanches and chopped)
8. 500g 1 Kings IV verse 22
9. Season to taste with II Chronicles IX verse 9
10. Add pinch of Leviticus II verse 13
11. 5ml Amos IV verse 5
12. 15ml Judges IV verse 19



METHOD.

Beat Nos: 1,2,and 3 to a cream.

Add 4 one at a time, still beating

Then add 5,6 and 7 and beat again

Mix together 8,9,10 and 11 and add to the mixture. Finally add 12.

Bake in a slow oven for 1 ½ hours.



Enjoy sourcing out the various ingredients!!

GROWING OLDER



Your children become more like you, but your grandchildren are perfect.

You look forward to a night in rather than a night out.

You forget people's names, but they have already forgotten yours.

The things you once cared to do, you no longer care to do but you really care that you don't care to do them any more.

You sleep better in an armchair with the television blaring out than in a bed. You miss the days when everything worked with just an "on" and "off" switch.

You tend to use more four letter words, especially "what" and "when?"

Now you can afford to wear expensive jewellery its no longer safe to do so.

You have clothes in your wardrobe you will never wear again.

Everybody whispers!

But...old is good in some respects: old songs, old films, and best of all OLD FRIENDS! Stay well, OLD FRIEND and remember it's not what you gather but what you scatter that defines your life.

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The Spoons



A holy man was having a conversation with the Lord one day and said, "Lord, I would like to know what Heaven and Hell are like."

The Lord led the holy man to two doors. He opened one of the doors and the holy man looked in.



In the middle of the room was a large round table. In the middle of the table was a large pot of stew which smelled delicious and made the holy man's mouth water.

The people sitting around the table were thin and sickly. They appeared to be famished. They were holding spoons with very long handles that were strapped to their arms and each found it possible to reach into the pot of stew and take a spoonful, but because the handles was longer than their arms, they could not get the spoon back into their mouths. The holy man shuddered at the sight of misery and suffering, the Lord said, " you have seen Hell."

They went to the next room and opened the door. It was exactly the same as the first one. There was the large round table with the large pot of stew which made the holy man's mouth water. The people were equipped with the same long handled spoons, but here the people were well-nourished and plump, laughing and talking. The holy man said, "I don't understand."

"it is simple" said the Lord, "it requires but one skill. "you see, they have learned to feed each other; while the greedy think only of themselves."

DIARY FOR SEPTEMBER & OCTOBER 2017

5 September - Ministry Team Meeting 19:00

6 September - Executive Meeting 18:00

14-16 September - Diocesan Synod, St Mary's Pretoria North

19 September - Parish Council Meeting 18:00

24 September - Dedication Sunday

3 October - Ministry Team Meeting 19:00

4 October - Executive Meeting 18:00

13-15 October - Men's Fly Fishing Weekend

17 October - Parish Council Meeting 18:00



NOTE: The 85th session of our Diocesan Synod takes place on the 16th -18th September at St Mary, Pretoria North. All welcome to join in the opening session of Synod. That will be followed by ACSA's Synod of Bishops on the (24 -25 September) and Provincial Standing Committee Meeting (27-30 September). Please pray for these important events in the life of the church and for those to be part of those proceedings.

Our Anglican Church explained.

Have you ever wondered where and how the names for various parts of the church arrived in our vocabulary? Read on.....

NAVE: the Nave is that part of a church where the congregation are seated and generally has a centre aisle and often one on either side of the seats depending upon the size of the church. The word comes from the Latin for a ship, **NAVIS** and so is likened to a ship where we can shelter from the storms about us.

SANCTUARY: This is (traditionally) against the eastern wall and its main focus is the Altar. In some churches it is separated from the Nave by a Rood Screen or Altar rails. Originally the name applied to the whole body of the church and its sacred precincts, which were inviolate and therefore provided sanctuary for anybody fleeing persecutions. So, by entering the church, or even holding the ring attached to the church door, fugitives used to obtain sanctuary by Roman Catholic canon law.

ROOD SCREEN: We do not have one of these, they only occur in the older churches, the word coming from the old English for wood. In medieval churches, the rood screen is a carved lattice separating the sanctuary from the nave and is traditionally surmounted by a carved crucifix.

CHANCEL: The eastern part of a church, in which the altar is placed, and is reserved for the clergy and choir is separated from the nave where the congregation assemble by a chancel or screen. Strictly speaking the word chancel, Latin **cancellus**, means the screen and not the space which it encloses. When the chancel is out of alignment with the nave, whether intentionally or not, it is called a Weeping Chancel because it is said to represent the weeping head of Jesus inclining to his right shoulder as he hung on the cross.

ALTAR: (Latin **altare**, a place of sacrifice) on which the supreme act of Christian worship (Mass, Eucharist, Holy communion or the Lord's supper) takes place. This altar traditionally stands at the east end of the sanctuary because **"the glory of the Lord came into the house by way of the gate whose prospect is towards the east"** *Ezra 43: 4*). However, in our case at Corpus Christi, this is not the case since the building was not originally built as a church and we had to make do with the structure as it stood. If you look at the altar, underneath its coverings, you will find five crosses inserted into the wood at each corner and one in the middle. These are of olive wood, and were given by parishioners who had received them from the Holy Land; these represent the Five Wounds of Christ.

CREDENCE: This is the small table underneath the Aumbry where the Bread and wine are laid in preparation for the celebration of the Eucharist.

AUMBRY: On or near the altar may be found a receptacle. If it is on the altar it is called a Tabernacle, but as a recess or a cupboard in the wall of the chancel in which the "Blessed Sacraments" the consecrated bread from the Eucharist are reserved, it is called an Aumbry. The reserved Sacrament can be taken to the sick or to those who are unable to attend church for whatever reason. Also kept inside are the Holy Oils used for anointing of the sick and at Baptisms; and the **Pyxis**, Greek for box tree. Boxwood was used to make small containers to carry jewels etc and from the fourth century onwards were circular and used as sacred containers for carrying the reserved sacraments when visiting for the purpose of administering Holy Communion to the sick. A larger vessel with a removable lid is used to hold the consecrated wafers if they are not used up, and this is called a ciborium, It is placed in the Aumbry, covered with a Corporal or linen cloth, so called because it covers the Body of Christ. The inside of Aumbry door has a white silk curtain covering the contents, and a further curtain outside covering the door. It is always kept locked except during a service. Above the Aumbry is the "Aumbry light", which is lit to show that there is consecrated material, representing the body and/or blood of Christ present in the aumbry, in which case it is customary to genuflect when arriving in or leaving from the church.

FONT: from the Latin **fontis**, meaning 'spring water' is a basin on a stand, usually of stone which contains the Holy Water for Baptism. It is placed symbolically in some churches near the entrance, to indicate the beginning of new life and is the symbol of Baptism.

STOUP: There are two styles of STOUPS in our church. One, a small basin containing Holy Water which is situated near the door into the church. This is a "sacramental act" symbolizing purification. The finger is dipped into the small basin, the sign of the cross is made on the forehead, either on entry or exit from the church. The other form is a small bucket shaped ornamental one in which the Holy Water is poured before the blessing of Palm Crosses, a religious gift, the blessing of a home or a car etc.

Hope this has been of some use to you, particularly the new comers

Researched from Wikipedia and other sources.