

CARITAS

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Editor:

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QUOTABLE QUOTES BY ARTHUR ASHE

Arthur Ashe is the American tennis player who died of AIDS

From what we get, we can make a living; what we give, however, makes a life.

Start where you are. Use what you have. Do what you can.

If I were to say, "God, why me?" about the bad things, then I should have said, "God, why me?" about the good things that happened in my life.

Next Edition out:

Middle Feb 2011

'WHAT ARE YOU LOOKING FOR?'

By request, a transcript of the Sermon for **16th January 2011 2nd Sunday of the Year.**

Jesus said to them "What are you looking for?"

I did a funeral and a memorial service during the first week in January. Neither family were members or regular church attenders here at St Paul's but both felt that some sort of religious ritual was necessary for them to say farewell to their loved ones and I was happy to oblige them in their time of sorrow and loss. But it did start me thinking on why we have funeral services. Are they only for the family of the deceased - to encourage and comfort them? Is it an opportunity for friends and family to remember the deceased and give thanks to God for his or her life among us? Or has it nothing to do with family and friends at all and everything to do with the person who has died? In the funeral liturgy we do commend the soul of the deceased to the mercy of God so this could seem as the moment at which the soul is released to return to its Maker.

With these thoughts in mind, I then saw Jesus' question in this morning's gospel, "What are you looking for?" and thought to myself that this question could be put differently. Jesus could be asking, "Why do come to church?" Do **YOU** have an answer to **THAT** question? Perhaps it is because you were taught and disciplined by your upbringing that church attendance was essential; perhaps you come because you enjoy the company of others; perhaps you come to church because you don't have anything else more interesting to do or perhaps you like singing hymns and hearing church music. Perhaps you come because - as the invitation to Communion I use occasionally says - "... you love the Lord a little and want to love him more...".

But what **ARE** you looking for when **YOU** come to church? In last week's sermon Michael Bester made the point that Christ, in the scandalous act of the incarnation, linked his divinity with our humanity. Christ is fully human **AND** fully divine and because Christ is fully human **WE** can become divine. Many Early Church Fathers and Mothers made this claim in their writings. Augustine said "He was made man who was God, to make human

beings gods," and Athanasius said "The Word became flesh ... that we, partaking of his Spirit, might be deified". We partake of his Spirit, as Michael pointed out last week, when God gives us the gift of the Spirit at our baptism. Proof of all this can be seen in our second reading today. Paul, in his greeting and introduction to his letter to the Corinthians says, "*I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind ... so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.*"

Thus Michael argued last week, that things that are attributable to Jesus become attributable to us. So, as Michael found last week, again this week Isaiah's description or prophecy of Christ gives us a model for us to live by. God speaking through his prophet Isaiah tells **US** that **WE** were called before we were born; while we are in our mother's womb he named us as 'Christian' - which of course means Christ-like. God has made **OUR** mouths like a sharp sword, God says to **US**, 'You are my servant in whom I will be glorified.' **WE** are honoured in the sight of the Lord, and God has become **OUR** strength. But God also challenges us through Isaiah. God says 'It is too light a thing that you should be my servant ... I will give you as a light to the nations, that my salvation may reach to the end of the earth.'

For us the task is to raise up and restore those who view themselves as Christians but have never seen the inside of a church or worshipped God in any way. Dare I say it, also to welcome back into our churches those who keep on telling us that they "are spiritual but not religious" and that is why they don't go to church. God speaking through Isaiah said: '*Kings shall see and stand up, princes, and they shall prostrate themselves, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you.*' For today, if we replace 'kings' and 'princes' with 'Leaders of the nations' then this prophecy is speaking to us. We must bring our

(Continued on page 4)

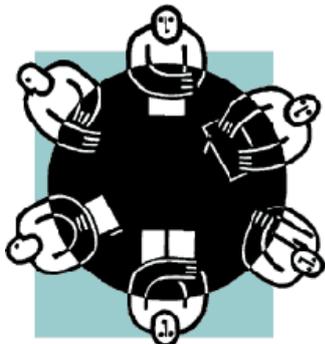
COUNCIL MEETING REPORT BACK

Pastoral Care

The Christmas Lunch given to the homeless at the Police Station was a great success. One hundred and fifty people were catered for but over one hundred and seventy people arrived. We thank the Cathedral for R1000 donation for this event and for continuing work of the Pastoral Task Team. Donations of money enabled the Rev. Pat to purchase some special items to go in the food packs for December. St Paul's people were very generous

Restoration and other Building Work

Kitchen - A quotation for the new



ceiling was accepted and once that is done then work will proceed (at last!) with the kitchen. Other small maintenance work is to be done on the Rectory.

We plan to go ahead with the purchase of the four candle holders for use around the coffin at funerals and re-imburse the building fund when the expected bequests arrive.

Bequests

1. Estate late Neville Gibbs – 5% of Estate. The amount in the Estate has now reached £480 000 before death duties etc
2. Estate of late Molly D'Arcy Thompson – Molly has left St Paul's R30 000. It was not specified in her will, but she suggested that it be used for maintaining the beauty of St Pauls.

This is a brief summary of the 17 January Meeting.

Derek Pratt

CONFIRMATION

Diana Hayes sent me some verses from Alan Paton's poem written on the occasion of his son's confirmation. I promised to include it in the nearest *Caritas* before the confirmation. I forgot all about it until tidying up my study recently. I think it is worthwhile including although Confirmation 2010 has come and gone and 2011 Confirmation Classes haven't even started yet.

This kneeling, this singing, this reading from ancient books,
This acknowledgement that the burden is intolerable, this
promise of amendment,
This humble access, this putting out of the hands,
This taking of the bread and wine, this return to your place
not glancing about you,
This solemn acceptance and the thousand sins that will follow
it, this thousand sins and the repenting of them,
This dedication and this apostasy -this apostasy and this
restoration,
This thousand restorations and this thousand apostasies,
Take and accept them all, be not affronted nor dismayed by
them.
They are a net of holes to capture essence, a shell to house the
thunder of an ocean,
A discipline of petty acts to catch Creation, a rune of words
to hold One Living Word,
A Ladder built by men of sticks and stones, whereby they
hope to reach to heaven.

Part of a poem dealing with his son's confirmation by Alan Paton



KING JAMES BIBLE ANNIVERSARY

2011 is the 400th Anniversary of the publication of the English translation commonly known as the King James Version (KJV). This bible translation is still very popular especially among the more conservative Christians many of whom view this translation as the only acceptable English version.

One comment following this article from the Guardian tells of a preacher in an Assembly of God Church somewhere in the Mid-West assuring the congregation present that it was the King James Version of the Bible that God gave to Moses on Mount Sinai!

The following article by Canon Giles Fraser (Chancellor of St Paul's Cathedral, London) appeared in The Guardian 20 December 2011.

A fetish for the Bible

The King James version has been manipulated for 400 years. Save it from the text obsessives

by Giles Fraser

(c) guardian.co.uk,

Monday 20 December 2010 21.30

Have a guess who said this: "We are a Christian culture, we come from a Christian culture, and not to know the King James Bible is to be, in some small way, barbarian." No, it's not former archbishop George Carey complaining again about Christianity being marginalised in modern Britain. In fact this is Richard Dawkins, lending his support to next year's 400th anniversary of the King James Bible. Fans of the feisty atheist need not worry that their hero has gone soft. "It is important that religion should not be allowed to hijack this cultural resource," he added. I had a little chuckle at that one. Religion? Hijacking the Bible? Whatever next.

Except, of course, that is precisely what the KJB was: an attempt by the Church of England to control the religious and cultural agenda. A team of academics was established in 1604 to translate the Bible in such a way that it bolstered the authority of the established church. James I gave the specific instruction that the translation must toe the official line

on the importance of bishops. The Greek word *ekklesia* was to be translated as "church", rather than "congregation" or "assembly" – the translators thus giving the impression that the Bible proposes a top-down form of ecclesiastical authority. James insisted no notes were to be made in the margins of the text; it was in this dangerous commentary that the previous, more radical Geneva Bible had dared to question the divine right of kings.

Next year cultural Britain is set to go "Bible bananas", as the Telegraph recently put it. The King James Bible will be everywhere, feted alongside Shakespeare as one of the formative influences on the English language. We are going to be reminded, repeatedly, of those phrases of everyday use that originated with the KJB: "am I my brother's keeper?"; "all things to all men"; "the salt of the earth". In this there is much nostalgia for some golden age of dignified public speech. But even at the time of its publication, there was something artificial about the KJB's use of language. The use of "thou" had almost disappeared from common use by 1611, as had words ending in -eth: their reintroduction was part of a deliberate strategy to invoke historic authority.

Perhaps this is why the KJB had a lukewarm reception. Lancelot Andrewes, a leading light of the translation project, rarely used it in his preaching. And Hugh Broughton, then one of England's leading Hebrew scholars, loathed it: "It is so ill done. Tell his Majestie that I had rather be rent in pieces with wilde horses, than any such translation, by my consent, should bee urged upon poore churches." Little wonder some of the translators were a bit embarrassed about their creation. When Richard Kilby preached at the funeral of his fellow translator Thomas Holland in 1612, he made no mention of the KJB as being among Holland's achievements.

The explosion in popularity of the KJB came much later, in the mid-18th century, and was driven by a

restoration nostalgia for the mythic romance of Stuart monarchy. Indeed, what really delivered the KJB into the cultural bloodstream was things like Handel's *Messiah*, the libretto for which was a compilation from the KJB by the deeply conservative non-juror Charles Jennens.

It is quite true that the translation trips off the tongue with style and elegance. And that's because it has always been about performance – it was designed to be read aloud in church, where its meaning could be controlled (as opposed to studied at home). Hence early editions were vast tomes, to be placed on a lectern – unlike the tiny Tyndale Bible, made pocket-sized because it was contraband, banned by the church. When it comes to Bibles, size matters.

Throughout 2011, a myriad of cultural events are planned to celebrate the KJB. And rightly so. It marks an influential turn in our cultural history. What will be irritating, however, is all those who want to make a fetish of the text itself: American fundamentalists who think it is the only acceptable translation – "the Bible fell from heaven in 1611"; windbag actors intoning thees and thous in a knowing sonorous baritone; public school bores who couldn't care two hoots if the Bible is a faithful translation just as long as it's the one they remember from chapel. The Bible needs saving from all of these.



Detail from a postage stamp commemorating the King James-commissioned translation of Bible. Photograph: Hipix / Alamy

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leaders to account for their faith.

That is the challenge that Isaiah throws at us this morning. So, what are you looking for?

I wonder if you are anything like me? On Sunday mornings I tend to wake about 5am and I usually spend time passing from sleep to wakefulness by praying that my Sermon later on that day will be an answer for someone in the congregation or that it will be worthy of the skills that God has given me. But the bottom line of these prayers is more selfish than that. I think I am really praying that my sermon will not make me appear foolish, that it will make me popular, that it will please those who listen to it. Perhaps what I **should** be asking God is: "Lord help me to make my sermon challenging to the hearers; encouraging them by giving them Christian answers to the dilemmas they are facing."

My Sermons and teachings: do I give you too many possible answers? Do I confuse rather than help you with the multiplicity of my possible life style values? I read a political comment after the shooting in Tucson, Arizona this week. The commentator said that liberals over-complicate an issue and thus allows the conservatives to beat them so often at the electoral polls. Conservatives give the electorate one answer. Liberals give them half a dozen answers to every question and even then tell them that perhaps none of them are the right answer. Does this sound like me? Am I guilty of this? What answers should I be giving you in my sermons?

When I ask, "Why do **you** come to church?" or even Jesus' question "What are **you** looking for?" What answer do you give? When you look at that long list of Isaiah's of what God wants from us - how do you feel? Do you believe you can do it all through God's empowering gift of God's Holy Spirit and grace? Do you live your life as if you do believe that you can do it?

In this we must become more like John the Baptist. We must be willing to point to Jesus and tell others that he is the Lamb of God. we mustn't only be 'willing' - it must become our actual Christian DUTY to do this. At the Clergy School last year one clergy person doing an input said that the clergy's only task was to tell others about Jesus. I battled to accept that. I felt that there were so many other things more important. Why couldn't I accept that? Am I too scared to speak to others about my faith? Is it a case of; "It's just not what pukka "English" people do!" Is it too embarrassing? Thinking it through I came to realise that I would word it differently. *The Clergy's most important task is to live their lives and carry out their work in such a way that they point to Jesus and say, as John the Baptist says, "Look, here is the Lamb of God!"*

John the Baptist later sends his disciples to Jesus and says that he must become less and Jesus greater. Speaking personally, I must realise that it is Jesus' popularity and not my own personal popularity that is important. And if that becomes my aim then I shouldn't be trying to please all the people all the time.

And you? Do you come to Church to be entertained by humorous stories told in the sermons? [None in this one, I'm afraid] Do you come for the social life, the fund raising events? Do **YOU** point to Christ and say, "I can be like him, I must be like him, and he is calling me to serve him more"? Do you, like those two disciples of John the Baptist, ask Jesus, "Where are you staying?" because you want to spend more time with him, learning about him, working for him, bringing other to him? If this is not what you are doing right now, why not?

Jesus said: "What are you looking for?"

I want to add a Post Script to this sermon. A young married woman who has been bringing her toddler to church for the last couple of years, said to me last Sunday that she feels she must find a parish that offers a Sunday School for her child. "It is unfair on him and on the those sitting near us to keep him in the pew for the whole service" she said.

Jesus asked, "What are you looking for?" Well, we know what she is looking for here at St Paul's. Isn't perhaps God calling **YOU** to be a light - not to the nations, but to the children of this parish as they grow up in the faith into which they have been baptised? Isn't God calling **YOU** to serve? Isn't Jesus saying to **YOU** this morning, "What are you looking for?"



Behold the Lamb of God
"What are you looking for?"

WHAT WILL MATTER

By Michael Josephson © 2003
Submitted by Chris Rainer Pope

"Ready or not, some day it will all come to an end..."

So what will matter? How will the value of your days be measured?

What will matter is not what you bought but what you built; not what you got but what you gave. What will matter is not your success but your significance. What will matter is not what you learned but what you taught. What will matter is every act of integrity, compassion, courage or sacrifice that enriched, empowered or encouraged others to emulate your example. What will matter is not your competence but your character. What will matter is not how many people you knew, but how many will feel a lasting loss when you are gone. What will matter are not your memories but the memories that live in those who loved you. What will matter is how long you will be remembered, by whom and for what.

Living a life that matters doesn't happen by accident. It's not a matter of circumstance, but of choice. Choose to live a life that matters"



Historical Jottings

'WHOSE BEEN SITTING IN MY PEW?'

No, not Goldilocks and the three bears coming to church but the reserving of church pews by the payment of rent—pew rents

We all know what a pew is. It is a long bench seat seating members of the congregation or choir in a church.

We must remember that churches were not commonly furnished with permanent pews before the Protestant Reformation. The rise of the sermon as a central act of Christian worship, yes, even in Anglican Churches, made the pew a standard item of church furniture.

In some churches there was no general public seating in the church itself. In these churches, pews were rented out to parishioners. The rentals received went to the costs of building and running the church.

This was certainly the case at St Paul's. While on a visit to the Anglican Archives a few years ago I found that the Rondebosch Parish file from Bishopscourts had been deposited in the Archives. From that file I photographed a letter from the Revd John Fry writing in September 1850 to Bishop Gray bemoaning the fact that the Bishop had given the Revd Hoets permission to open a chapel in "3 Cups" (the old name for Mowbray) so decreasing the size of the Rondebosch Parish and reducing the number of people who might rent pews or subscribe to the building fund. Fry reported that the new church building still required £900 to complete it but people were saying that if another parish was to exist just up the road in Mowbray then the current small chapel would be big enough and the new nave need not be built. He said: "The pew rents have to pay the interest on the £1000 borrowed, and subsequently my allowance has not been paid since March."

Also in the file was a list of people who had rented pews at St Paul's dated 15 Feb 1840 to 15 Feb 1841. It makes very interesting reading with some well known names from personalities at the Cape in the 1800s.

In a schematic diagram of the position of the pews, each is number and the rentor's name is given and the number of seats he or she is entitled to.

1 & 2. In the North transept are six seats for **J. D. Watt Esq.** In the South transept six seats are rented by **D Cloete Esq.** The Cloete family owned the Great Westerford estate but other Cloete's owned Mount Pleasant (above Groote Schuur Estate), Ecklenberg (now a block of

flats with the same name) and of course Groot Constantia. Directly in front of the Cloete pew is a pew for **the clergy.**

On the lectern side

The rows on the lectern side are given odd numbers starting with

3. J Montague Esq.—six seats

5. W Porter

Esq. - one seat

Pillans Esq. 5

seats - William

Porter was the

Attorney Gen-

eral at the

Cape. He lived

in Wolhouter in

Mowbray. He

is remembered

in a reformat-

ory which is

named after

him. Although

no initials are

given on the diagram, I presume that this

Pillans is C. S. Pillans who was a well

known merchant in Cape Town from the

1820s who

served on the

Commercial

Exchange and

was a founder

of the first

Bank at the

Cape, The

Cape of Good

Hope Bank.

7. J. B. E-

dden Esq. six

seats. J.B E-

dden full history

is given on the

back wall of the

Church near

the bell rope.

Also a merchant,

his and Pillans

names appeared

together in most

of the refer-

ences I found.

The role of the

Ebden family in

the history of

the parish de-

serves a special

article.

9. Musgrave

Esq. Six seats.

Nothing know

about this family.

11. H Ross Esq. six seats. This might be



Charles Stuart Pillans



J B Edden from a sketch by Charles Bell



Hamilton Ross

Hamilton Ross who was an Army officer from the First British Occupation who married a Cape girl (Miss van den Bergh) and stayed on. He became a very wealthy merchant. He lived at Mount Nelson (before it was a hotel with the same name) and also at Sans Sourci (where the school is today).

13. G. W. Prince Esq. six seats. Another wealthy and famous merchant who founded the Commercial Exchange and also a founding member of the CT Chamber of Commerce.

15. Saunders Esq. six seats Without an initial it is hard to know who this person is.

17. Smith, Bale, Stenhouse - two seats each

19. N W Meyer four seats **Widow**

Logie two seats. Widow Logie could be

the widow of Alexander Logie - born in

Scotland who came out to SA and farmed

in the Aberdeen area in the Karoo. She

could be Henrietta Elizabeth (born Du

Toit). The only entry I could find for N W

Meyer was this in the SA Commercial ad-

vertiser of Wednesday 13 March 1850:

DIED suddenly at Belmont House, Ronde-

bosch, on the 8th March, Susanna, the be-

loved Wife of Mr. N.W. MEYER, aged 40

years, leaving her Husband and 9 Children

to deplore her loss. Because she died at

Belmont House I think she might be a

daughter of J B Edden (see above). With

nine children I wonder if four seats would

be enough!

21. Miss Hanbury six seats

23. States "Ditto". I presume Miss Hanbury

therefore had 12 seats. Miss Hanbury had

bought over a school in the Rondebosch

area in 1838. Whether this school later

developed in to the Parish School is not

known. I romantically would like to think

that Miss Hanbury - not having a family of

her own - allowed the school children to

occupy these two rows.

25. Ainsdale Esq. six seats. Nothing

know of this family.

On the Pulpit side

The rows on the pulpit side have even numbers

4. T Maclear Esq. Six seats. Thomas

Maclear was the Royal Astronomer at the

Cape. Of course the highest point on Ta-

ble mountain - Maclear Beacon is named

after him.

6. R Clarence Esq. Six seats. All I have

on him is he had a daughter, Emma bap-

tised at St Paul's on 3 June 1851

8. C Burton and **Surtees** three seats

each. Mr Butron could be Clerke Burton

who was Master of the Supreme Court.

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Thomas Maclear

On Sunday 5th November 1843 he had a son, also called Clerke, baptised at St Paul's. On the same day a liberated African, apprentice of C. BURTON Esq, was baptised Heliëna. "A liberated African, apprentice" was the polite terminology for a freed slave. After the emancipation of slaves, all former slaves had to serve as apprentices for a few years after the emancipation day. Mr Surtees - I have nothing on this surname.

10. R J Jones Esq. Six seats Mr Jones was an auctioneer in Cape Town and involved in many business enterprises.

12. H Watson Esq. six seats. Harrison Watson another business man in Cape Town, whose interests included copper mining in Concordia in Namaqualand.

14. Messr. Low, Geo, Couzens - 2 seats each. I've found a Col. Low who was part of the HEIC (Honorable East India Company) who was living at Westbrook, in Rondebosch. Mr Geo is harder to trace as 'Geo' was the abbreviation for George and so lots and lots of names came up but most were first name abbreviations. Mr Couzens. A "J.R.Cozens" had a daughter baptised in 1840 but at St George's Church Cape Town. This is John Read Couzens who is buried under the present Church Hall but his memorial stone is at plot 80. He died at Rondebosch in 1861 aged 54y.

16. Miss Cloete and Morgan Esq three seats each. The famous water-colourist, Thomas Bowler had the two Miss Cloetes as his pupils. a facsimile of one these ladies sketches is in the vestry. Mr Morgan - there is a purchased grave in the name of Morgan but nothing on the grave perhaps he only died after the graveyard was closed.

18. J Dyason Esq. six seats. He also appears to be a merchant. An advert appeared in the SA Commercial Advertiser in 1843 advertising children's toys available at J Dyason's store 7 Keizersgracht.

20. Mrs Homes seating 4; **Mrs Graham**

seating 2. These appear to be widows as in those days everything would be in the man's name.

22. Mrs Smith and Bevil Esq. three seats each With Mrs Smith - well. what can I say, how many Smiths are there in the world? Nothing on Bevil

24. Corbett seating six. I found no Corbett under Google except for Michael Corbett- a former Chief Justice of south Africa who was a Rondebosch Boys Old Boy. Perhaps this is one of his ancestor who lived here.

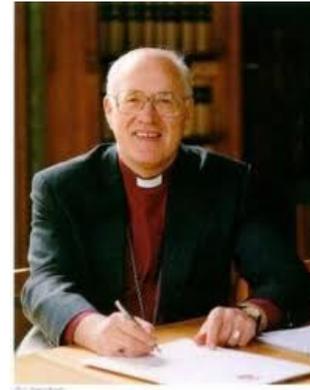
26. Stanbridge Esq six seats. Nothing found on this family.

Although St Paul's had pew rents, it also had "free" pews where anyone could sit. Needless these tended to be at the back. As people of colour tended to be the poorer members of the congregations they would have to sit in the Free Pews at the back. I wonder if any person of colour would be allowed to hire a pew in those days? I suspect that it would have been taken for granted that no coloured person would dare try to "think above their station" and become a pew renter. So pew renting encouraged and perpetuated racial division. It is a good that it now a thing of the past and anyone may sit anywhere in the body of the church.

LORD CAREY AND EQUALITY

Lord Carey, former Archbishop of Canterbury, spoke in the House of Lords recently in opposition to the Equality Bill that would ensure equal treatment of all people in the UK in respect of employment, accommodation etc. He warned that "It is a remarkable state of affairs that, in such a short space of time and in a country that has been so shaped by, and benefitted so significantly from, a Christian foundation, those who hold traditional Christian viewpoints, in common with millions across the globe and across history, can suddenly find their position labelled discriminatory and prejudiced and then discover that it has effectively become a legal bar to public service."

Needless to say the responses were numerous and varied according to the writers' own position. Some indicated that most people in churches were not homophobic and in fact very welcoming to LGBT people who belong to their congregation. A good example: "Carey does not speak for the broad mass of Anglican churchgoers in this part of the world [England], even if he thinks he does. Even



Bishop George Carey, former Archbishop of Canterbury, now Lord Carey

*people who are personally conservative on the matter - and churchgoers tending to be somewhat older than average, many are (tend to be) much too polite to say anything to their fellow parishioners, or indeed their Vicar. Some people may not like the aggressive homosexual lobbyists Carey is always banging on about (not that they know any in person), but those two *nice* young men who do the coffee after the Parish Eucharist are usually delightful and quite different to all that."*

Those opposed to the equality laws state that the percentage of people who are LGBT is so small, about 6-8% of population, therefore it is not necessary to have legislation to protect them. One commentator, using the British Social Attitudes Survey, pointed out that the survey said that 23% of the population described themselves as members of the Church of England (as against 40% in 1983). 49% of this group never attend services; therefore only 8% of people who identify with the Church of England attend church weekly. This would seem to indicate that the number of weekly attenders at Church of England services is no more than the number of Gay and Lesbian people in the country. The conclusion this commentator came to was, "So why do Christians require special legal protection?"

In South Africa we also have special legal protection as religious organisations when it comes to employment - for example the Roman Catholic Church is not forced to have gender equality when it comes to employment of clergy. In fact none of the churches are. The ACSA does ordain women to all three levels of ministry—bishops priest and deacons, although at present there are no women bishops. Similarly, we are not forced to 'marry' same-sex couples.

Is it fair and just that exception is made for Christian Churches in matters of equality?

CENSUS 2011

The following appeared in my email recently:

A Census person will be coming your way soon. So how do you reply to "What denomination are you?" The **ONLY** answer you should give is "**THE ANGLICAN CHURCH OF SOUTHERN AFRICA**" (ACSA). Why is this so important? We need accurate statistics for our church. In the past the statistics have mirrored the many answers given and so corrupted the official numbers, making this exercise of little use in tracking developments in our denomination.

Sometime in September or October 2011 a census of all those living in South Africa will be undertaken. One of the questions covers religious belief and you will be asked to which church do you belong. Just remember to say, "**The Anglican Church of Southern Africa - ACSA**"

Since the last census our church has undergone a name change. We are no longer "The Church of the Province of Southern Africa" (or CPSA). Furthermore, there are many other churches which have the word "Anglican" in their title or in their understanding of their church tradition.

The big problem is that there is not a single worldwide "Anglican Church" like their is a single "Roman Catholic Church" which is a single entity controlled by Pope Benedict XVI. What us Anglicans have are hundreds of churches that belong to the Anglican Communion. Each church is independent of each other. In other words, the Archbishop of Canterbury cannot 'fire' the infamous gay Bishop of New Hampshire Gene Robinson even if he wanted to. But each of those churches who belong to the Anglican Communion have to respect and acknowledge as equals the other Churches in the Communion.

For example, the Church of England in South Africa is not part of the Anglican Communion. The reason for this is that up until now, the Communion would not allow two bishops or churches to operate in the same geographic area. So the Communion refused to recognise two bishops of Cape Town (one ACSA and one CESA). CESA had a bishop consecrated by the Archbishop of Sydney and have continued to have new bishops consecrated ever since then. But this Church is not part of the Anglican Communion. Why did they seek independence from ACSA in the first place? They felt that the ACSA was too

'Catholic' and they viewed themselves as being 'Evangelicals who wished to remain true to their heritage and they adopted a Constitution in 1938 which enshrines the Reformed, Protestant and Evangelical faith handed down by our forefathers'. [from the CESA web page]

A few years ago some Anglicans decided that the new Prayer Books that were appearing worldwide among Anglican Communion Churches were not acceptable. In order to keep the old Book of Common Prayer (1662) many parishes left the Anglican Communion Churches and formed non-Communion churches. Later came the ordination of women and this led to another small departure of those who could not accept women priests. In South Africa there appears to be two churches established because of these reasons - The Anglican Catholic Church, with a parish in Searle Road, Rondebosch, and the Anglican Orthodox Church. Both are very small in numbers.

If you put "CofE" down as your denomination you might be counted among the Church of England in South Africa adherents. Similarly a simple "Anglican" could result you being counted among the Anglican Catholic or Anglican Orthodox Churches. So make sure you say "Anglican Church of Southern Africa - ACSA"



PRIMATES MEETING IN DUBLIN

The Primates of the Anglican Communion are to meet in Dublin, Ireland from Tuesday 25 January 2011. Our own Archbishop has written a prayer for us to use before and during the meeting.

Lord Jesus Christ, you washed your disciples' feet, and called them to follow your example.

Bless the leaders of our churches as they gather at the Primates' Meeting.

As they take counsel together, give them grace to grow in prayer and fellowship, so they may bear one another's burdens and share one another's joys, and find mutual support in their heavy responsibilities of servant leadership.

Refresh and encourage them as they meet, and empower them to lead your people in lives of faithful worship, witness and service, that bring your redemptive gospel to this broken and needy world.

Amen

There has been threats of boycotts from the so-called Global South primates which include many from Africa (but not the ACSA), the Middle- and Far-East and South America. Their reason for this boycott is the presence of Presiding Bishop Katherine Jefferi-Schori of The Episcopal Church (TEC—the Anglican Church in USA and a few other territories). Their opposition to her and the TEC is because she is a woman as well as the fact that the TEC ordains LGBT people and is offering to bless their partnerships.

The traditional Anglican way of doing things is not boycotts but rather negotiation. As Winston Churchill is supposed to have said: To jaw-jaw is always better than to war-war.

Please pray for this meeting and the continued unity of the Anglican Communion.



Breakfast
on the
patio

SATURDAY
29 JANUARY
2011
FROM 8.30

Last chance to get
a breakfast for
R20

ST PAUL'S ANGLICAN CHURCH RONDEBOSCH

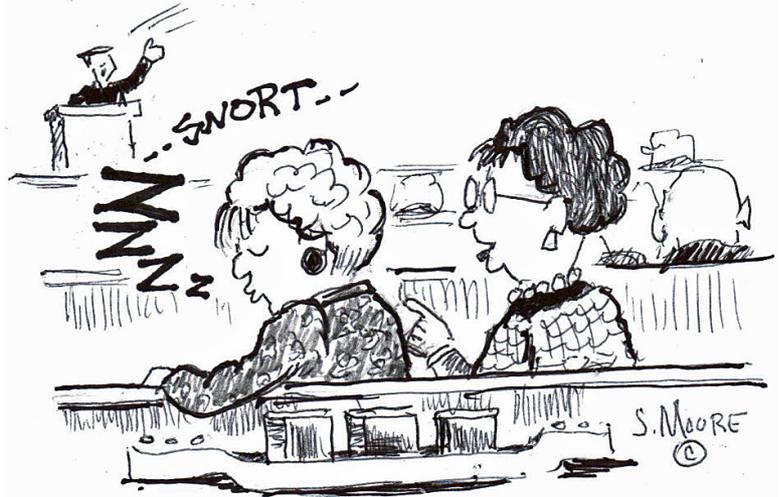
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 dpratt@gem.co.za
 Website: www.stpaulsrondebosch.co.za

Mission Statement of St Paul's Parish incorporating the Anglican UCT Chaplaincy

... to be a united fellowship of diverse people dedicated to worshipping God and spreading the Gospel in the power and compassion of the Holy Spirit.

Back Page Humour:



Wake up, Sylvia! The Sermon is almost over!

Staff at St Paul's

Rector: Fr Derek Pratt
 021 685 6940
 0794968123

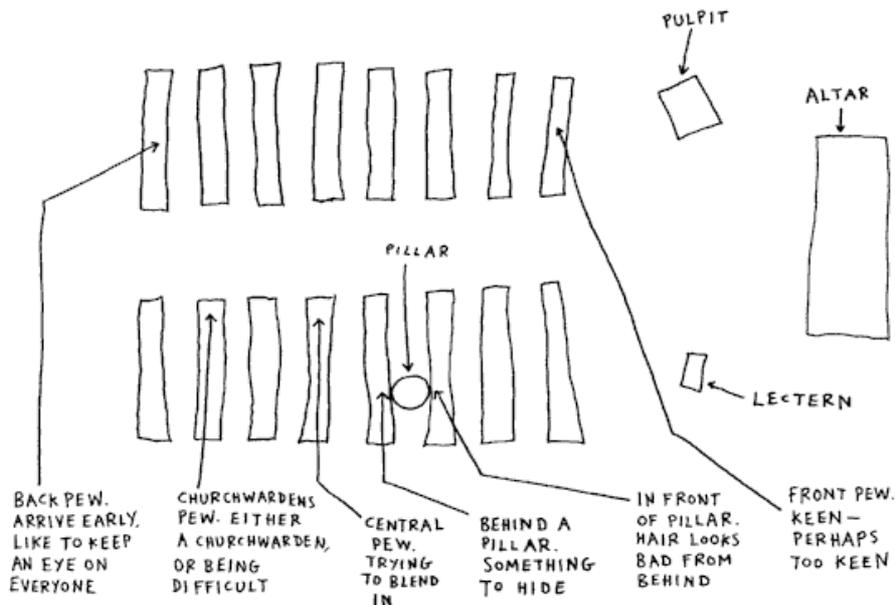
UCT Chaplain & Assistant Priest:
 Fr Christopher Swartz
 021 685 6295

Non Stipendary Assistant Priest:
 The Reverend Pat van der Rede
 0846821542

Parish Secretary:
 Mrs Arlene Christian
 021 689 4720

Musical Director:
 Mr Grant Brasler
 0842077502

WHAT YOUR PEW SAYS ABOUT YOU



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Never mind Pew Rents! Even where you sit today tells a lot about you!