



St Paul's Church, Rondebosch

Parish Newsletter

CARITAS

April 2018

HOLY WEEK 7 p.m.

MONDAY 26th - PENITENTIAL SERVICE

A penitential service has been described as an “assembly at which the people of God can hear the Word of God calling them to repentance and renewal and proclaiming deliverance from sin through the death and resurrection of Christ. It assists the individual in self-examination, in deepening sorrow for sin and in realising the corporate nature of sin. Its purpose is always the same: Reconciliation with God, with the Church and with each other.

A penitential service does not necessarily replace sacramental confession, but it can lead to it.

(The light of Christ—E J Rowland)

TUESDAY 27th - CELTIC EUCHARIST

The Celtic church in England was the leading tradition and the legacy remains valuable: there were monasteries for both men and women, often married couples, and sometimes headed by an abbess, as men and women could rise equally in rank. The lives of ordinary people were bathed in prayer. Prayer was part of the fabric of life. Like the Jews, like many other people whose traditions go back to very early times, every time and action of the day had its appropriate prayer. Prayer just at once or twice a day, or once a week on Sundays was insufficient for keeping in constant touch with God. We could use this occasion to borrow from the Celtic church and get ideas for praying throughout the day and even create prayers for moments when we could turn our minds and hearts to God.

What about when we are waiting for the traffic lights? driving?

waiting for the computer to open? or on the phone waiting for the service we want?

waiting in the queue for the cashier? Before we open our eyes in the morning?

preparing a meal? waiting for the kettle to boil?

WEDNESDAY 28th - TENEBRAE SERVICE

The Office of Tenebrae dates back to the fourth century and the word "tenebrae" comes from the Latin meaning "darkness." The service was originally designed for Good Friday, but it can be used for Maundy Thursday or any other evening in Holy week. The Tenebrae service uses gradually diminishing light through the extinguishing of candles to symbolize the events of that week from the triumphant Palm Sunday entry to Jesus' burial. The purpose of the service is to recreate the betrayal, abandonment, and agony of the events, and it is left unfinished because the story isn't over until Easter Day.

The Tenebrae service begins with the church in candlelight. Nine lighted candles, the centre one taller than the other eight, are on a table. After each reading, the reader extinguishes one of the candles until only the centre candle, representing Christ, remains.

People are asked to meditate on the fact that it was on the evening before Good Friday that Jesus and his disciples were together for the last time, when He and they stood in the shadow of the cross. The gradual extinguishing of the lights is symbolic of the advancing darkness that came over Jesus with the flight of the disciples, the bitter hate of His enemies, and the looming shadow of the cross. The moment of total darkness recalls the time when He was in the tomb. The relighting of the central candle is a prophecy of the Easter so soon to dawn. People are asked to observe the rule of silence throughout the service. It ends with the relighting of the candle, after which the congregation leaves the church in silence.

(The light of Christ—E J Rowland)

MAUNDY THURSDAY 29TH Eucharist

Most of us are familiar with this service which includes the ritual Washing of Feet – and quite literally some of us do get down with a towel and basin and wash someone else's feet! After the service everyone runs away, without any order, and the altar and everything is stripped. A few people gather in the Lady Chapel, where the Blessed Sacrament is reserved and one light burns, recalling the disciples following Jesus to Gethsemane and there falling asleep!! A few bunches of flowers in the chapel are always appreciated. We like to keep watch, just for an hour or so.

GOOD FRIDAY –THREE HOUR DEVOTION 12 – 3 p.m.

“To walk the way of the cross in prayer, meditating on the fourteen stations is to identify with our Lord on the journey he undertakes on our behalf for our freedom and transformation”

Bishop Christopher Gregoroswki

This year we are going to reflect on **The Captive Figure for our time - Stations of the Cross.**

Liturgy composed by Bruce Jenneker and illustrated by Ghislaine Howard.

On Good Friday we reflect on the suffering journey of Christ. We accompany Jesus on his way to Calvary, pausing to remember how difficult that was. He carried His cross through the narrow crowded streets of Jerusalem. It was Passover time so the city was full of people, many of whom mocked and took pleasure in watching as Jesus struggled with his heavy burden. The way was often steep. The journey that Jesus made on that day remains a symbol of Christianity in the world, as it struggles with its own crosses - the failures and challenges of modern life. The streets of our towns are filled with people who carry their personal crosses, people who are bruised, battered and broken. Through these Stations of the Cross, Jesus is inviting us to journey with him and to reflect on his suffering as it continues in the lives of his people. In solidarity with all who suffer, let us pray that we will be open to whatever he wants us to see, hear and understand.

(Ken Cooke)

The Vestry Meeting

Thanks to “Madam Chair” = who was, of course, our Rev Reeve - the formalities of Minutes and Reports flowed effortlessly. Financial report and budget were presented without a hitch. Voting was unanimous.

Welcome to the new Parish Council for 2018-2019:

Wardens: Carol Hartley, Val Heighway, (Assistant Warden) Wayne Smith

Councillors: James Amooore, Angela Bailey, Zerrick Bailey, Trevor Christian,
Wim Korpel, Linda Louw, Frank Makoza.

N.B. Lesley Munro is having a well-earned break, at least from the meetings . . .

Philip van der Walt prepared our budget even though he was recovering from the serious assault of 3 months ago after which he needed a huge amount of re-stitching to his face and head. We understand that you will be moving, or have already moved, out of town to Moorreesburg where you will be safer! Thank you for doing our books again, Philip, in spite of the assault and the move out of town.

St Paul's thanks all the faithful contributors to this church family

but if you are making an EFT deposit, please make sure that we know who you are, giving your name or getting a number. There is money coming in . . . but we do not know who sends it!

JOBS FOR ALL . . .

FLOWER ARRANGING

We are desperately short of flower arrangers. Desmond Gordon, our helper for many years, has retired and now we need someone to buy and arrange the flowers – and also to pop in during the week to top up the water so that the flowers stay fresh. (Tel Enid Taylor 083 2877 876)

SACRISTANS

Thank you James, Vareshni and baby Eliot who help on most Saturdays, and Len Teasdale who joined the team in 2017 – but we need someone else during the week and for times when the Chapmans are away. Please “someone” offer to assist us. Maundy Thursday and Holy Saturday are particularly difficult because there is so much physical hard labour needed then as we move carpets and furniture. (Tel Joan Freislich 021 52327479)

THE WOMEN'S ASSOCIATION invites people to tea in the Hall on the third Tuesday of each month after the 9.30 a.m. Eucharist.

VOICES for the CHOIR.

**People who can sing are always needed. Practice on Thursday
evenings 5.30 p.m.**

JUST COME!!!

Perhaps we shall be singing choruses in our Sunday services – singing something which the younger folk know and enjoy. So do not be surprised when this happens and we shall all be happy to join in.

BOOKS: There will be another book sale on 26th May

on the same day as the Parish Breakfast.

Please, whatever books, magazines, CDs, videos, old Christmas cards and other cards you may have filling up your cupboards, offload them to us here at St Paul's. What we cannot sell goes to CAFDA. What is pulp, goes to Oasis who get money from it. Nothing goes to waste - if you need someone to come and collect, just ask!

If you need your books to be collected please get in touch with Margaret Elsworth (072 9981588) or Gay Morris (021 6895260).

Anhouse is a residence for students situated in a double-storey house halfway up Stanley Road. Because it is old, maintenance costs can be heavy. The Chaplain's office near the front gate is easily accessible.

Extract from the Report of the Warden of Anhouse, Carol Hartley

I thank the committee for their support through these last difficult years. It is with joy that I welcome our new Chaplain, Fr Isaias Chachine, and our new Rector, Rev Reeva Mulder. This feels like the 'fullness of time.'

Although graduation for 2017 was reduced to only one day, we had a fair occupancy rate in December and January. With our high number of post-graduate students (11 out of 13) who do not have to return for the start of lectures, our summer rental season has extended into February. We have four new students, two from West Africa (Nigeria and Ghana), one from Tanzania, and Joy du Plessis, whose father is the Rector of George.

Mervyn and his crew have been in and out over the summer. They fixed the roof, pruned back the avocado tree, blocked off the sliding door to give more privacy to the Chaplain's office, painted it and moved in all the furniture. Rico came and set up the computer system. Acorn Cottage is being rented out and the tenant pre-pays water and electricity. Although it is early in the year to make a judgement, it does look as if the factionalism of last year is over, and I hope it will be a more peaceful year.

1st March 2018

May students feel at home here at St Paul's. Please make yourself known if you are new.



'... and this is Mother Inferior.'

Here is a bit of a chuckle after all this earnest work of Lent is done.
Sorry – but here it is.

Times have changed . . .

At a parish church in 1963, a woman was invited to read the Gospel passage which describes Mary Magdalene meeting Jesus in the garden after His Resurrection. The subdeacons of the church were so FURIOUS that a woman should read a lesson in church that they all threatened to walk out. That happened in Claremont, right here!! We forget how prejudiced the church was against women.

(N.B. This is NOT the warden of Anhouse!)

STUDENTS – what can you do in our church?

Coming to church for services is a beginning, but we do not really get to know each other in a church service.

We have a new Chaplain. You are living in residence or a room in a block. He would like to meet you. How can he visit you?

If you have a dining-room where you all eat together, could you invite him to join you and your friends for a meal? This is something which he would greatly appreciate. He would like to know you better, to meet you on your own ground, to hear about your life and your hopes and even your worries.

Everyone is busy – but we all have to stop to eat and we all need time to get to know each other and relax. Please include Fr Isaiah in your company even just once, just as a beginning. It would be such an easy way to meet and to become friends.

Jesus and his “dear friends” – like you and me – did not get to know each other in formal services. No. They walked together, they lounged around at home together, and of course they ate together. It was informal, nothing fancy, with the exception of a wedding perhaps.

We say “Can you drop in for a cup of coffee?” or “what about supper tonight?”

That is what you are being asked to do – Invite Father Isaiah to your place. He would love to meet you. (and I promise you that he does not bite!)

THE NEW PERSECUTION

Most Christians in the world today are impoverished and live in the developing world. They are often members of ethnic, cultural and linguistic minorities. Because we are good at remembering the Crusades, the Inquisition, the Wars of Religion and the Salem witch trials, we have developed an outdated stereotype of Christianity as the oppressor rather than the oppressed but this is no longer true.

When it comes to outbreaks of anti-Christian persecution around the world, the global war on Christians remains the greatest story never told of the early 21st century. According to the International Society for Human Rights based in Frankfurt, 80% of all religious discrimination in the world today is directed at Christians in 139 nations. An average of 100 000 Christians were killed in what the centre calls a 'situation of witness' each year for the first 10 years of this millennium. Anti-Christian violence is not limited to a 'clash of civilisations' with Islam.

Actually the world is witnessing the rise of an entire new generation of Christian martyrs. The carnage is occurring on such a vast scale that it represents not only the most dramatic Christian story of our time, but arguably the premier human rights challenge of this era as well. 85 people died when two suicide bombers rushed the Anglican All Saints Church in Peshawar. Islamic militants stormed the Catholic Cathedral of Our Lady of Salvation in Baghdad in 2010 killing the two priests celebrating Mass and leaving 58 people dead. Of the 65 Christian churches in Baghdad, 40 have been bombed at least once since the beginning of 2003.

Iraq once boasted a flourishing Christian population of at least 1.5 million. Today the numbers are estimated at below 500 000, perhaps even 150 000. Most of the Iraqi Christians have gone into exile but many have been killed. India's north-east Orissa has been the scene of a most violent anti-Christian pogrom – over 500 killed, many hacked to death by Hindu radicals, even while fleeing to hastily prepared displacement camps. Similar stories come from Burma and, of course, Nigeria ('Boko Haram'). North Korea is considered the most dangerous place in the world to be a Christian – about a quarter of the 200-400 000 Christians are believed to be living in forced labour camps for their refusal to join the national cult around Kim Il Sung. People with Christian grandparents are frozen out of the most important jobs. It is thought that about 300 000 Christians in North Korea have disappeared and are presumed dead.

In the West, a threat to religious freedom means someone might get sued but in many other parts of the world it means someone might get shot! The effect of this campaign of violence has been devastating for Christianity.

(from The Global War on Christians: Dispatches from the Front Lines of Anti-Christian Persecution)

Here is a report from China Aid: Local authorities in Henan province destroyed a Christian church building last month, beating parishioners who tried to stop the demolition and detaining 40. The church was completely razed. Parishioners tried to stop the demolition but many suffered beatings as a result and were pushed to the ground. 40 people were detained although no one has yet been formally arrested. The Government had reportedly deemed the church an 'illegal structure' and ordered it removed. Church property, as well as that of parishioners and construction workers, was confiscated. The Chinese Communist Party also claimed that the church had failed to pay a "road usage fee" that villagers wanted imposed. In one province more than 1,500 churches have been desecrated or demolished. They have been ordered to stop displaying crosses, and Christians there have been detained.

Religious freedom in China has deteriorated steadily in recent years. Religious leaders and human rights activists have been harassed and detained, and churches, especially Christian house churches, have been targeted for destruction or vandalism.

PRAY FOR THEM. How lucky we are in South Africa.

The true ART of ARTificial Intelligence

The word is out: “Artificial Intelligence” we hear said,
A-I that’s not found in body, heart, nor head.

Change is afoot and we head where it takes us,
Just a flick of a finger and we’ll see what awaits us.
Just a swipe on a screen – the effort is minimal,
Nothing requiring too much of the physical;
(the niggling questions make us a tad cynical).

Google music, we’re told, pleasant tunes will compose
While Google poetry will write easy poems and prose;
And imagine a picture with no messy glue
Mashing the paint in a colourful stew.
But here at our school, we’re glad to say,
Art’s weaseling through cracks, popping up each day,
In cat calls of song and snippets of rhyme,
In art installations and bodies that jive.

The sense that we have is that art is not neat:
It’s messy, and noisy, and fun and off-beat.

It’s drenched both in tears and in crazed fits of laughs,
And sometimes in silence as it pierces the heart.

It certainly can’t be contained on a screen
But explodes from our bodies, from somewhere within.

Art gives us a gift that is quite unique,
A way to connect with all that we seek;
It makes us more human, it opens our eyes,
Awakens our senses in awe and surprise.
A I can’t unearth us – we do it alone,
So viva the arts – in song, picture and poem!

(Elizabeth Elsworth)

I believe in miracles.

A miracle is defined as an event that apparently contradicts known scientific laws. The very idea is therefore thought obnoxious by many in our scientific age - but do human beings, just because they have the largest brains, know all that is to be known?

Jesus demonstrated complete control over the physical world, turning water into wine, feeding five thousand with a few loaves and fishes, walking on calming storms, curing lepers, the blind, the paralysed and reviving those who were already dead. And then came the greatest miracle of all, He broke the Death Barrier – He lives even though He died.

We meet Him, Himself - we can stop all this 'trying' and simply allow Him to be with us because, admit it, we are in love, and "being in love" is itself a miracle. Have you forgotten what it is like to be in love? Everything is changed. Our senses, feelings, perceptions are acutely alive. The hard lines of Reality are blurred, the moral rules of right and wrong are bent, time stops and then again suddenly passes as though it no longer exists. This is the incredible lightness of Being! As we walk along the street, we wonder why other people have not noticed, why they are so glum, why they cannot see through the veil, how they cannot hear the great deep dominant resounding through the earth. For He, our Lord, is alive. Death, Earth, the whole Universe, cannot contain Him and from this "beyond" we hear Him call our name.

We have met our Lord, we love Him and this is what we share. The meeting place is the church. This has become encrusted with regulations and history – some very beautiful - and there are services, friendships, the dignity of worship, the habits of prayer, but mostly we meet because we are in love. Of course we can love Him and not be "in the church" but most of us want to share our love and to compare notes and be with others who have had the same experience.

So, although it is great to see huge congregations, the heart of Christian love has been most alive among those who have met in "small groups" – a few students here, some retired folk there, some praying together, some doing a Bible study, perhaps reading a special book, a house church, or even a pilgrimage.

ALLELUIA! we share our JOY.

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Contributions received with thanks at the A/C St Paul's, Standard Bank, Rondebosch, 071488928