



# CHRISTUS REX

Monthly eMagazine of Christ the King, Claremont  
Anglican Church of Southern Africa

JUNE 2017

**We are called to love, worship and obey God; to put His love into practice in the power of the Holy Spirit through our witness and service, that all may know Christ our King**

## A Snippet of Parish History

Courtesy of Caritas Magazine  
St. Pauls Rondebosch  
and Margaret Ellsworth

### SILENT NIGHT

It is no longer called the Lansdowne Road, but in the 60s, that was its name. It was said that you could find anything, however strange, in the Lansdowne Road. Near the post office there was a small shop which did keys, and bicycles, and funny little mechanical things, a shop run by Mr Lind - or one of them for there were several. They were all very pleasant and, in those days, closely connected to the Anglican church. On Friday mornings a tiny old man with white beard and white hair, a miniature Father Christmas, went riding past our house on an old bicycle, very fast, on his way to **Christ the King Church** to serve for the 6 a.m. Eucharist - and in wintertime it was pitch dark at 5.30 a.m. That was the oldest brother, Alfie Lind, faithful to the end, entering "the house of the Lord, with joy and gladness" . . . that was him. He was the oldest of the Lind family and he was married to a huge woman who spent most of her life in bed, a very very big bed, a strong one, because she was always ill. She was Antoinette Lind and she was the grand-daughter of Joseph Mohr who wrote Silent Night. Every Christmas the little choir from **Christ the King Church** visited the Lind house in Selous Road to sing Silent Night to Mrs Lind as she lay in her enormous bed with large tears rolling down her face as she recalled her grandfather.

When, therefore, you have trouble with your keys or your bicycles, and you go to Olympic Locksmiths or Bicycle shop on what used to be the Lansdowne Road, you are probably being served by one of the family because, although the business has grown, they are still there. Martin and Dulcia inherited the shop - the Linds - and now their sons and daughters run it - originally from Switzerland and related to one of our favourite Christmas carols! Who would have thought it?

## Our Altar Symbols (2)



Although the two letters look like P and X in the English alphabet, they are actually chi (looks like X) and rho (looks like P) from the Greek alphabet. They also happen to be the first two letters of "Christ" in Greek (Christos). Hence the chi-rho monogram is used on our altar as a symbol of Christ, Christianity, and Christians.

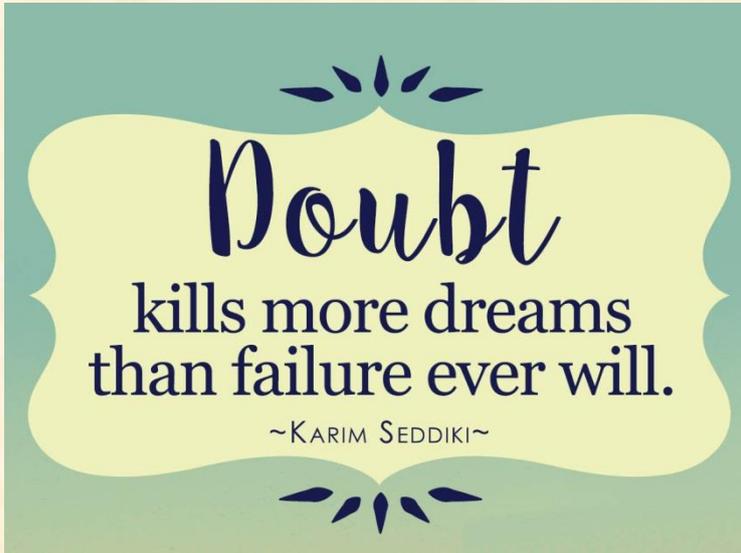
## CtK June Test of Observation

Where in our church is this statue found?



If in doubt, look around.  
(Answer next month)

## Something to ponder



### Faith Sharing God and Science 12 June, 7.15pm Christ the King, Claremont

This will be a 90 minute session that will start with viewing three short video clips, Christian, Jewish and Ahmadi Moslem, giving remarkably similar perspectives on science and religion. These clips will be followed by small group discussions. Printed handouts suggesting topics for discussion will be provided.

### The Rule of St. Benedict: the Basis of Western Monasticism

Benedict of Nursia lived during the late fifth and early sixth centuries A.D. Around 500 A.D. he compiled guidance for monks living communally under the guidance of an abbot. This wise and moderate guide is regarded as providing the foundation for western monasticism. There are over 70 sets of guidance (precepts) making up the "Rule of St. Benedict", what follows is a very brief summary of the elements that make up the rule.

Precept 1 recognises four types of monks:

- Those in a monastery, where they serve under a rule and an abbot. (To whom these precepts apply).
- Those living two or three together to seek holiness but with no rule or superior.
- Hermits, who, after training in a monastery, live alone and cope single-handedly, with only God as their help.
- Itinerant monks, who wander from one monastery to another, seeking godliness.

Precept 2 outlines the necessary qualifications of an abbot, and forbids the abbot to make distinctions between persons in the monastery.

Precept 4 lists 73 "tools for good work", spiritual, material, and for stability in a community. (These "tools" are essentially the duties of every Christian and are Scriptural either in letter or in spirit.)

Precept 5 prescribes prompt, ungrudging, and absolute obedience to the monk's superior in all things lawful, "unhesitating obedience" being called the first step in humility.

Precept 6 recommends moderation in the use of speech, but does not enjoin strict silence, nor prohibit profitable or necessary conversation.

Precept 7 divides humility into twelve steps on the ladder that leads to holiness: (1) Fear God; (2) Subordinate one's will to the will of God; (3) Be obedient to one's superior; (4) Be patient amid hardships; (5) Confess one's sins; (6) Accept the meanest of tasks; (7) Consider oneself inferior to all; (8) Follow examples set by superiors; (9) Do not speak until spoken to; (10) Do not laugh unnecessarily; (11) Speak simply and modestly; and (12) Express one's inward humility through bodily posture.

Precepts 8-19 regulate the Divine Office and the eight canonical hours.

Precept 19 emphasizes the reverence owed to the omnipresent God.

Precept 20 directs that prayer be made with heartfelt compunction rather than many words. It should be prolonged only under the inspiration of divine grace, and in community always kept short.

Precepts 21 and 22 regulate the appointment of a Dean over every ten monks as well as dormitory conditions. Each monk is to have a separate bed and is to sleep in his habit, so as to be ready to rise without delay for early Vigils.

Precepts 23-29 specify a graduated scale of punishments for contumacy, disobedience, pride, and other serious faults: first, private admonition; next, public reproof; then separation from others at meals and elsewhere; and finally excommunication.

Precept 30 directs that a wayward monk who has left the monastery must be received again if he promises to make amends; but if he leaves again, after the third time all return is finally barred.

Precepts 31 and 32 allows for the appointment of officials to take charge of monastery possessions.

Precept 33 forbids the private possession of anything without the leave of the abbot, who is, however, bound to supply all necessities.

Precept 34 prescribes a just distribution of necessities.

Precept 35 requires service in the kitchen by all monks in turn.

Precepts 36 and 37 address care of the sick, the old, and the young. They are to have certain dispensations, chiefly in the matter of food.

Precept 38 prescribes reading aloud during meals, which duty is to be performed by those who can do so with edification to the rest. Signs are to be used for whatever may be wanted at meals, so that no voice interrupts the reading.

Precepts 39, 40 and 41 regulate the times, quantity and quality of food. Two meals a day are allowed, with two cooked dishes at each. Each monk is allowed 250 ml of wine each day. The flesh of four-footed animals is prohibited except for the sick and the weak.

Precept 42 enjoins the reading an edifying book in the evening, and orders strict silence after Compline.

Precepts 43-46 define penalties for minor faults, such as coming late to prayer or meals.

Precept 47 requires the abbot to call the brothers to the "work of God" in choir, and to appoint chanters and readers.

Precept 48 emphasizes the importance of daily manual labour appropriate to the ability of the monk. The hours of labour vary with the season but are never less than five hours a day.

Precept 49 recommends some voluntary self-denial for Lent, with the abbot's sanction.

Precepts 50 and 51 contain rules for monks working in the fields or travelling. Monks are directed to join in spirit, as far as possible, with their brothers in the monastery at the regular hours of prayers.

Precept 52 commands that the oratory be used for purposes of devotion only.

Precept 53 deals with hospitality. Guests are to be met with due courtesy by the abbot or his deputy; during their stay they are to be under the special protection of an appointed monk; they are not to associate with the rest of the community except by special permission.

Precept 54 forbids the monks to receive letters or gifts without the abbot's leave.

Precept 55 says clothing is to be adequate and suited to the climate and locality, at the discretion of the abbot. It must be as plain and cheap as is consistent with due economy. Each monk is to have a change of clothes to allow for washing, and when travelling is to have clothes of better quality. Old clothes are to be given to the poor.

Precept 56 directs the abbot to eat with the guests.

Precept 57 enjoins humility on the craftsmen of the monastery, and if their work is for sale, it shall be rather below than above the current trade price.

Precept 58 lays down rules for the admission of new members, which is not to be made too easy. The postulant first spends a short time as a guest; then he is admitted to the novitiate where his vocation is severely tested; during this time he is always free to leave. If after twelve months' probation he perseveres, he may promise before the whole community stability, conversion of manners, and obedience. With this vow he binds himself for life to the monastery.

Precepts 59 to 63 relate to the admission of boys; the position of priests who join the community; the reception of strange monks as guests, and for their admission to the community; and ordination of priests from within the monastic community.

Precept 63 lays down that precedence in the community shall be determined by the date of admission, merit of life, or the appointment of the abbot.

Precept 64 orders that the abbot be elected by his monks, and that he be chosen for his charity, zeal, and discretion.

Precept 65 allows the appointment of a provost, or prior, but warns that he is to be entirely subject to the abbot and may be admonished, deposed, or expelled for misconduct.

Precept 66 appoints a porter, and recommends that each monastery be self-contained and avoids undue intercourse with the outside world.

Precept 67 instructs monks how to behave on a journey.

Precept 68 orders that monks cheerfully try to do whatever is commanded, however hard it may seem.

Precepts 69 to 72 deals with matters of fraternal relations and charity

Precept 73, an epilogue, declares that these precepts ("The Rule") are not offered as an ideal of perfection, but as a means towards living a godly spiritual life.

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## From the Desk of Michael Cassidy

African Enterprise Update April 2017

The ungodly Apartheid State created a great crisis for people of conscience and many issues had to be faced with courage. Likewise now under the Zuma regime we are having to face new crises of conscience and moral response.

Fresh intensity and depth of concern have seized the nation's soul with the firing of Pravin Gordhan and his deputy which appears to be against all common sense, logic and moral appropriateness. Over-riding all this is our pandemic of corruption at every level and starting at the top.

What are Christians to do? In the Apartheid era Christians everywhere prayed for the government but also its termination and replacement by a democratic, non-racial order.

Beyond that there were protests carried out at every level from parliament and the press, from churches and

individual Christians and from citizens in their places of work. For the vast bulk of the Apartheid era, this was done peacefully and within the ambit of the law.

I believe that prayer, protest and legitimate resistance must intensify and rise once again. I will talk about this further in my essays this month and next. All of us must seek the Lord and, like Saul of Tarsus, ask

"What do you want me to do?" (ACTS 22:10)

Given where South Africa is now, it certainly needs a resurrection from its ashes. But the Easter season, with the Cross and Resurrection at its centre, reminds us not only that we as individuals and families can know the Risen Christ, but even nations, like England in the early nineteenth century, can know Resurrection and Renewal out of brokenness, corruption and societal decline.

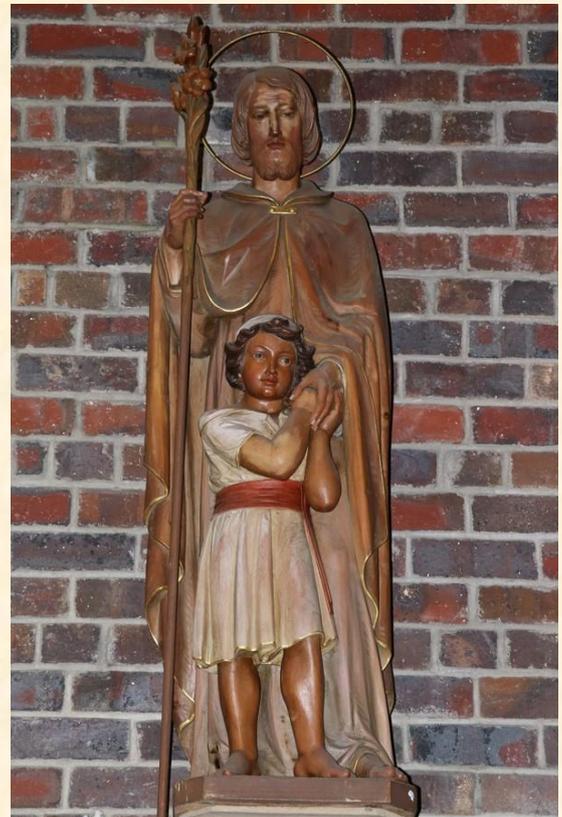
So this Easter let's claim this Risen Power to work both in ourselves and in our nation.

Warmly in the love of our Resurrected Christ,  
Michael

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## Answer to CtK May Test of Observation

Where in our church is this statue found?



The statue of Jesus with a child is to the right of the High Altar (the Epistle side). The fact that the adult and not the child, is shown with a halo, suggests that it is the man and not the child that is Jesus. However, as the statue on the other side of the Sanctuary is of Mary and the baby Jesus (though once again it is the adult and not the child that has the halo) many observers are inclined to the view that this statue is of Joseph and Jesus.

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## St. Augustine said ...

Conscience and good name are but two different aspects of truthfulness. Conscience is for your own sake: good name for the sake of your neighbours. All who are solidly established in their own conscience but do not care about their good name become callous, particularly if they are in a position of leadership.

## Smile

### Sunday school howlers

One cannot always hear in a church because of the bad agnostics

The people who followed Jesus were knows as the twelve opossums

One of the opossums was St. Matthew he was also a taximan.

Solomon had three hundred wives and seven hundred porcupines.

Christians have only one spouse. This is called monotony.

Noah's wife was called Joan of Arc

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## June Bible Quiz

Unscramble these anagrams to form the name of a Bible character.

1. Silo \_\_\_\_\_
2. Tol \_\_\_\_\_
3. Charle \_\_\_\_\_
4. Thru \_\_\_\_\_
5. Samhot \_\_\_\_\_
6. Beal \_\_\_\_\_
7. Kram \_\_\_\_\_
8. Ohan \_\_\_\_\_
9. Theres \_\_\_\_\_
10. Lie \_\_\_\_\_
11. Shebbatha \_\_\_\_\_

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## Answers to May Bible Quiz

What were the following people working at when God called them? Match the person with what he or she did for a living.

- |                       |                    |
|-----------------------|--------------------|
| 1. Moses              | e. Shepherd        |
| 2. Gideon             | e. Thresher        |
| 3. Elisha             | a. Farmer          |
| 4. Lydia              | b. Seller of cloth |
| 5. Priscilla & Aquila | h. Tentmaker       |
| 6. Zacchaeus          | i. Tax collector   |
| 7. Luke               | j. Doctor          |
| 8. Baruch             | f. Scribe          |
| 9. Deborah            | d. Judge           |
| 10. Esther            | g. Queen           |

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## Sunday Morning Book Sale

In order to clear the parish stock of books that were donated for sale at church fetes a different limited selection of books will be put out in the church hall for "sale" each Sunday. The "sale" will be on honour basis and persons taking books are asked to make a donation appropriate to the book taken.

### Suggested donations are:

**R20 for substantial almost new books**

**R10 for slightly used books**

**R5 for other books**

To avoid the bank charges associated with cash donations should preferably be made electronically to the church account with "Books" as the reference. For those unfamiliar with electronic banking cash donations for books should be paced in an envelope marked "Books" and placed in the offertory bag when next attending a service..

## Bird Seeds

### ADMISSION OF BAPTIZED CHILDREN TO HOLY COMMUNION

Over the centuries of the Church's life, it happened that Holy Baptism (the Sacrament of Birth in Christ) and Holy Communion (the Sacrament of Growth in Christ) became separated. To know how and why this happened, you have to study carefully the history of the Church, just as to know how and why Apartheid was established in South Africa, you have to read carefully the history of our country and the world.

Wrong practices creep in and they can come to be seen as normal, because people know no other way. So it is that our parents, and their parents and grandparents, going back over hundreds of years, brought their babies to Baptism, but were never permitted to lead them, as growing children, to the frequent meeting with Christ in Holy Communion. Children even though they were baptized, were prohibited from receiving Holy Communion

(If you want to know how unnatural this is, imagine what you would think if you heard that the couple next door had, had a baby, but had decided not to feed it until it was a teenager)

The result of this rule is that children have been growing up without any proper understanding of what the Church is, of what it means to be a Christian, and without the sacramental experience of Christ in the Eucharist. That is the main reason why so many teenagers have simply walked out of the Church, after Confirmation, and why they fall victim to the re-baptizing churches, which start off by telling them that their Baptism was invalid.

Thankfully the Church has come to see how wrong this separation has been. Frequent Holy Communion is essential for the baptized, just as feeding is essential for the new born infant.

The Sacrament of Birth in Christ (Holy Baptism) and the Sacrament of Growth in Christ (Holy Communion) is held in the closest embrace. The Holy Eucharist is the act of the celebration of all the baptized together and it is at the Holy Eucharist that we discover and enjoy what our baptism signifies. It is at the Eucharist, leading their children, that parents will teach them what their Baptism means. No effective teaching could be done if children after their Baptism, were not permitted and encouraged to be frequent participants in the Eucharist.

At the Provincial Synod of 1979, the following resolution was passed:

"This Synod recognizes that Baptized Children whom the parents and the Parish Priest believe to be of appropriate age and adequately prepared to share in the worship of the Church, should be admitted to receive Holy Communion. (Resolution 1)"

Confirmation then becomes more than a rite of passage to receive Holy Communion. "Confirmation should be seen as the point at which a person is able to make a public confession of faith as a Christian and thereby accepts the adult responsibility for ministry in God's Church and the world. The anointing of the Holy Spirit given at Confirmation is the empowerment for this ministry. It is also hoped that one of the long term implications of admitting children to Holy Communion will be that it helps to resolve the problem of the massive falling away from church attendance which follows confirmation." (Extract from Diocesan Pastoral Guidelines 19/2/1991)

I am forever grateful to Fr. Rod Walsh, who mentored me as my parish priest, to come to a mature understanding of the significance of the sacrament of Baptism and Holy Communion, being held in close embrace. This however is not intended to pressurize any parents, but rather to explain the rationale, for admitting children to Holy Communion.

My love to you in Christ

Cheryl

## Silent Fete

Parishioners are encouraged to contribute on a monthly basis to our Silent Fete project. The Silent Fete concept is based on remembering what you as individual or family unit would have spent at a normal bazaar/fete either as stall holders or supporter/ customer buyer and then to make this donation towards the Silent Fete project. In other words if you were not a stall holder but would spend R700 on the day purchasing goods and food then your donation would be R700 cash. However instead of waiting for end of November to donate the R700, the idea is to donate R100 per month from end of May to end of November to get to your R700. Similarly R1000 would translate roughly into R150 per month. Accordingly congregants are encouraged to make the monthly contribution via EFT and reference it as Silent Fete. Alternatively you may contribute cash in an envelope marked Silent Fete. We trust that the Parish will be blessed this year by reaching our target of R60 000.

Thanks and Blessings

Gert Bam  
Churchwarden

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## A Prayer

Creator God,  
You have moulded and shaped the earth –  
to be filled with life,  
You have moulded and shaped us –  
to be filled with Your love.  
Create in us new hearts when they become stagnant and  
hardened.  
Unmake the hurt, the anger, and the hate that can fill and  
consume us.  
Make us new: open to Your love, trust, and assurance.  
Through Christ, who has come to show us Your love  
in the way we know best – in human life–,  
we give thanks and praise, and lift up our prayer. Amen.

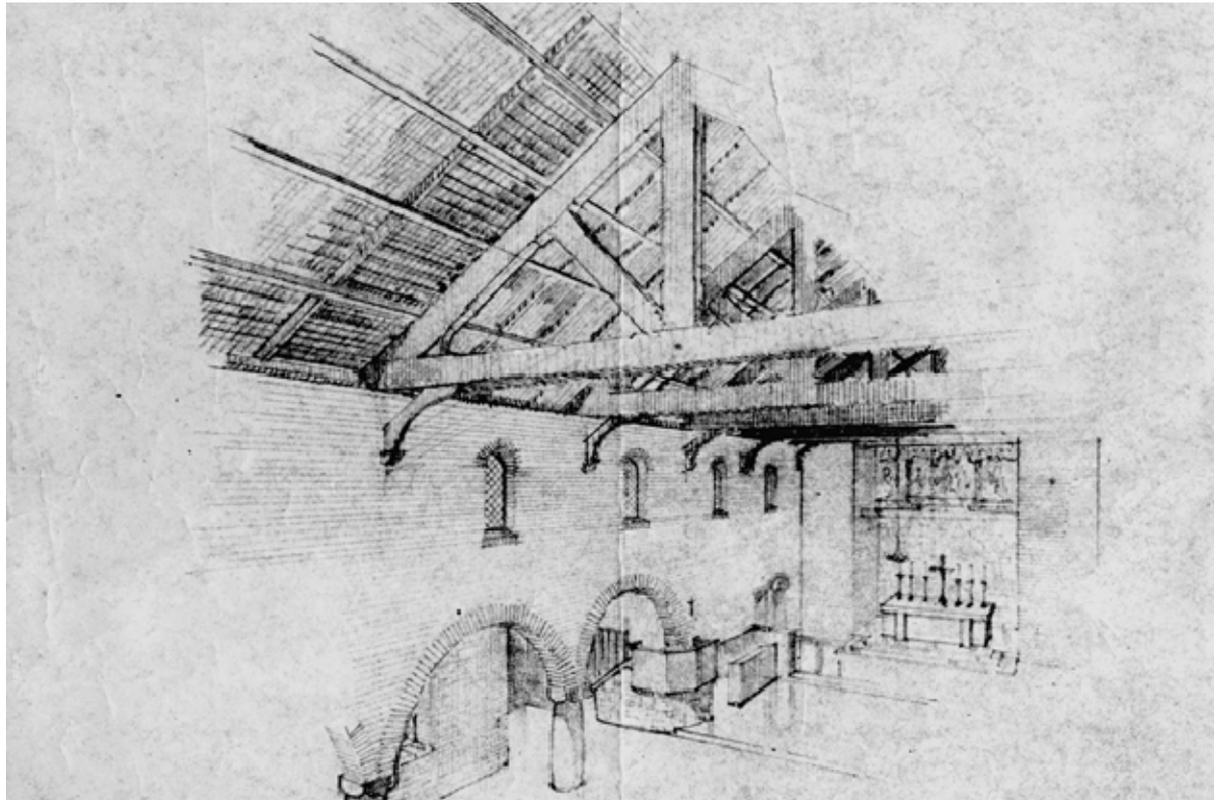
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## This and that

**Appeal for "Favourite Prayers".** Including a prayer in each month's Christus Rex would add another dimension to the eMagazine. Please send in your favourite prayers (indicating whether you wish your name to be used or not) and over time they will all be included.

**Contributions and feedback.** Contributions to the magazine will be welcomed. Please email these to Richard.fuggle@gmail.com with <For Christus Rex> in the subject line. Constructive criticism using the same address and heading will also be appreciated.

**Christus Rex.** This monthly emagazine is distributed via email to all parishioners whose email addresses are on file in the church office, it is also available from the church's website, [www.christ-the-king-claremont.org.za](http://www.christ-the-king-claremont.org.za) No paper copies are being distributed. Parishioners without internet access may request the parish office to print a copy.



**Interior, Christ the King church, Claremont**  
 (Detail from architects plans)

June 2017						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
			1 PENTECOST	2	3	4
5 Lay Ministers	6	7 Eucharist	8	9	10 St. Barnabas	11
12 Faith Sharing	13	14 Eucharist	15	16	17 Parish Prayers	18
19	20	21 Eucharist	22	23	24	25 Parents Day Breakfast
26	27	28 Eucharist	29	30		