



CHRISTUS REX

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

AUGUST 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

Our Altar Symbols (4)



Alpha and omega are the first and last letters of the Greek alphabet, signifying that God is "the beginning and the end," or eternal. The symbols were used in early Christianity and appear in the Roman catacombs. The Alpha and Omega symbols are often combined with the cross, chi rho, or other Christian symbol

Something to ponder

God made both the rich and the poor. So the rich and the poor are born alike. Through the one who has, He helps the one who needs; and through the person who does not have, He tests the one who has. (St. Augustine. Sermon 35: 7)

+++++

Goodness in the only investment that never fails - (Henry David Thoreau)

August Commemorations

7th Dominic. Dominic spent his early schooldays in the care of an uncle who was a priest, and at fourteen entered the University of Palencia. At twenty-five he was made a canon of Osma and for seven years shared community life under the rule of St Augustine. At thirty-one he became prior.

In 1204 on a mission to Denmark he lodged at the house of a heretic, with whom Dominic spent hours in discussion. The man was converted from the heresy. But from that experience Dominic found his mission in life: active preaching based on study and virtue.

The Albigensian heresy was a serious and growing threat to the Church, maintaining that all matter was evil. The Cistercians had been appointed by the pope to physically suppress the heresy, but they had failed. Dominic maintained that the heresy could be more effectively opposed by a preaching order whose members could show an example of Christian living and who would rely on instruction in the Christian faith. 'Arm yourself with prayer, rather than a sword', he advised, 'wear humility rather than fine clothes.'

Pope Innocent III consented to the establishment of the Dominican order of preachers, and its influence spread rapidly throughout Europe. Dominic founded convents for the shelter and instruction of women. The first community of Dominicans was at Toulouse.

In 1221, Dominic died at Bologna. A contemporary wrote of him: 'Nothing disturbed the even temper of his soul except his quick sympathy with every sort of suffering. And as a man's face shows whether his heart is happy or not, it was easy to see from his friendly and joyous countenance that he was at peace inwardly.'

10th Laurence. In 257 the Roman emperor Valerian issued his first edict against Christians, and Pope Sixtus II and six of his deacons who were responsible for the distribution of alms to the poor were martyred. Laurence, the seventh deacon, is said to have followed Pope Sixtus to execution saying: "Father, where are you going without your deacon?" Sixtus comforted him with the prophecy that within three days Laurence would follow him.

In preparation for his reunion with his master Laurence sought out all the poor dependent on the Church and divided among them all the money in his charge, even increasing the sum by the sale of sacred vessels. These transactions came to the notice of the prefect of Rome who ordered Laurence to surrender the treasures of the Christian Church to the emperor within three days.

Laurence employed these days in mustering the lame, the blind, widows, orphans and all other unfortunates who owed their preservation to Christian charity. On the third day he invited the prefect to inspect the treasure of the Church and confronted him with the 'treasure of the church' – those in want and misery. The prefect, enraged and disappointed by this view of treasure, ordered that Laurence should be put to death by roasting over a slow fire. Throughout his martyrdom the saint showed no sign of suffering, and witnesses said that his face was like that of an angel. Once he spoke to his executioners and said: 'Turn me, I am done on this side.'

St Augustine wrote that the martyr 'felt not the torment of the persecutor, so passionate was his desire of possessing Christ'. He died praying that Rome might be converted and the faith of Christ spread throughout the world.

20th Bernard of Clairvaux. St Bernard was born in 1090 at Fontaines, a castle near Dijon belonging to his father, a Burgundian nobleman. He was sent to a college of secular canons as he showed great aptitude for learning. In his early life Bernard's talent, charm and goodness brought him success and popularity which might well have turned him from any serious consideration of the religious life, but gradually the

world failed to satisfy him and he decided to enter the monastery of Citeaux which was notable for the severity of its application of the Benedictine rule which required all monks to participate in manual labour, to speak only when necessary, while also committing to humility, contemplation and prayer. From the Citeaux monastery the term Cistercian came into being.

So great was Bernard's personal magnetism that he persuaded four of his brothers, an uncle and several friends to accompany him into the monastery. Thirty-two men presented themselves for admission to a religious house of such austere rule that for several years the abbot had had no novices. Bernard desired only "to die to the world and occupy himself with God for the rest of his mortal life", but after three years the Abbot ordered him to take twelve monks and found a new house. The thirteen monks cleared land in the Valley of Wormwood, and with the help of the bishop and the country people built themselves a house. The first winter was one of almost unendurable hardship. They had no stores and lived chiefly on roots and bread made from such barley as they had been able to grow on poor land. Bernard imposed such severe discipline that his monks became discouraged, but later he discovered himself at fault in this and subjected himself to a long period of silence as a penance. The reputation of the monastery became so great that its numbers increased rapidly, and the name of the valley was changed to Clairvaux because it "lay in the eye of the sun". Clairvaux became in time the mother-house of sixty-eight monasteries.

A number of miracles were ascribed to Bernard, of which he said: "I cannot think why God has seen fit to work them through such a one as I". His fame spread across Europe and his influence was felt through the voluminous correspondence which he kept up with all kinds of people. Among the persons of considerable importance who received such letters of remonstrance were the King of France and the Abbot of Cluny. Politically and spiritually Bernard had become one of the most influential men in Europe. He came into conflict with Peter Abelard, the great scholar of his time, as he feared the dangers of excessive rationalism and the exaltation of reason above faith that Abelard was propounding. He wrote books and biblical commentaries which are still read today. Bernard died at Clairvaux in 1153.

28th Augustine. St Augustine, Aurelius Augustine, a great theologian of the Latin Church, was born in 354, at Tagaste, a small village in Numidia in present day Tunisia. His father, Patricius, was a wealthy pagan; but Augustine was instructed in the Christian faith by his mother, Monica.

At the age of seventeen he was sent to Carthage where he distinguished himself in the study of rhetoric. During his student years at Carthage Augustine's father died, and he himself became the father of a bastard son. By the age of twenty he had mastered most of the liberal sciences as they were then understood and had allied himself with a sect composed of the followers of a Persian religion. Although he abandoned Manichaeism it permanently affected his religious conceptions. He was profoundly influenced by Cicero's philosophy which completely changed his purpose in life. He committed to seek after truth, but it was to be a long time before he found it.

In the year 383 Augustine journeyed to Rome as a teacher of rhetoric. From Rome he went to Milan and under the influence of the Bishop of Milan, St Ambrose, he studied the Epistles of St Paul and was converted to Christianity. Inspired by an African, Pontitian, who drew Augustine's attention to the lives of St Anthony and the desert hermits, Augustine resolved to return to Africa to form a religious household. Augustine arrived in Africa in the year 388. Selling his estate and distributing the

proceeds to charity, Augustine formed a small monastic establishment where he lived as a recluse. Three years later he was summoned by Valerius, the aged Greek Bishop of Hippo, to accept ordination and to act as his mouthpiece to the Latin-speaking community. Four years after his ordination Valerius consecrated him Bishop, and Augustine until his death in 430 preached and worked indefatigably in the diocese. He wrote of himself as 'sealed with the mark of Christ's cross and salted with his salt'. It seems likely that no other single writer has had such an effect on Western theology as Augustine, while both his *Confessions* and *City of God* to name the most famous of his books are still being reprinted.

Answers to July Bible Quiz Biblical Relatives

Match the persons mentioned to how they are related.

Elizabeth to Mary	Cousins	Luke 1:34-36
Elkanah to Hannah	Sister-in-law	1 Samuel 1:8
Orpah to Naomi	Daughter-in-law	Ruth 1:11-14
Herodias to Herod	Sister-in-law	Mark 6:17
Esau to Abraham	Grandson	Genesis 27:1, 26:1
Dinah to Leah	Daughter	Genesis 34:1
Ishmael to Abram	Son	Genesis 16:16
Jezebel to Ahab	Wife	1 Kings 21:25
Mary to Martha	Sister	Luke 10:39
Benjamin to Joseph	Brother	Genesis 35:24
Kish to Saul	Father	1 Samuel 9:3

Smile

St Francis and God have a chat.

GOD: Frank, you know all about gardens and nature. What in the world is going on down there in the Cape? What happened to the variety fynbos I provided eons ago? I had a perfect no-maintenance garden plan. Those plants grow in any type of soil, withstand drought and multiply with abandon. The nectar from the long-lasting blossoms attracts butterflies, honey bees and sunbirds. I expected to see a vast garden of colours by now. But, all I see are these green rectangles.

St. FRANCIS: It's the tribes that settled there, Lord.. The Suburbanites. They started calling your flowers 'weeds' and went to great lengths to kill them and replace them with grass.

GOD: Grass? But, it's so boring. It's not colourful. It doesn't attract butterflies, birds and bees; only grubs and worms. It's sensitive to temperatures and drought. Do these Suburbanites really want all that grass growing there?

ST. FRANCIS: Apparently so, Lord. They go to great pains to grow it and keep it green.. They begin each spring by fertilizing grass and poisoning any other plant that crops up in the lawn.

GOD: The spring rains and warm weather probably make grass grow really fast. That must make the Suburbanites happy.

ST. FRANCIS: Apparently not, Lord. As soon as it grows a little, they cut it,- sometimes twice a week.

GOD: They cut it? Do they then bale it for hay?

ST. FRANCIS: Not exactly, Lord. Most of them rake it up and put it in bags.

GOD: They bag it? Why? Is it a cash crop? Do they sell it?

ST. FRANCIS: No, Sir, just the opposite. They pay someone to take it away.

GOD: Now, let me get this straight. They fertilize grass so it will grow. And, when it does grow, they cut it off and pay someone to take it away?

ST. FRANCIS: Yes, Sir.

GOD: These Suburbanites must be relieved in the summer when we cut back on the rain and turn up the heat. That surely slows the growth and saves them a lot of work.

ST. FRANCIS: You aren't going to believe this, Lord. When the grass stops growing so fast, they drag out hoses and pay more money to water it, so they can continue to mow it and pay to get rid of it.

GOD: What nonsense. At least they kept some of the trees I provided. That was a sheer stroke of genius, if I do say so myself. The trees grow leaves in the spring to provide beauty and shade in the summer. In the autumn, they fall to the ground and form a natural blanket to keep moisture in the soil and protect the trees and bushes from the cold. It's a natural cycle of life.

ST. FRANCIS: You better sit down, Lord. The Suburbanites have drawn a new circle. As soon as the leaves fall, they rake them into great piles and pay to have them hauled away.

GOD: No!?! What do they do to protect the shrub and tree roots in the winter to keep the soil moist and loose?

ST. FRANCIS: After throwing away the leaves, they go out and buy something which they call mulch. They haul it home and spread it around in place of the leaves.

GOD: And where do they get this mulch?

ST. FRANCIS: They cut down trees and grind them up to make the mulch.

GOD: Enough! I don't want to think about this anymore. St. Catherine, you're in charge of the arts. What movie have you scheduled for heaven tonight?

ST. CATHERINE: 'Dumb and Dumber', Lord. It's a story about....

GOD: Never mind, I think I just heard that from St. Francis.

August Bible Quiz

Who said:

1. "The Lord is my shepherd."
 2. "Here am I, send me."
 3. "Except a man be born again, he cannot see the kingdom of God."
 4. "Believe on the Lord Jesus Christ, and thou shalt be saved".
 5. "But the greatest of these is [love]."
 6. "Let not your heart be troubled: believe in God, believe also in me."
 7. "Create in me a clean heart, O God."
 8. "As for me and my house, we will serve the Lord."
 9. "Behold the Lamb of God which taketh away the sin of the world."
 - 10 "Silver and gold have I none, but such as I have give I thee."
-

Answer to July Test of Observation

Where in our church is this statue found?



This statue of an angel overlooks the garden of remembrance which is situated to the south of the church.

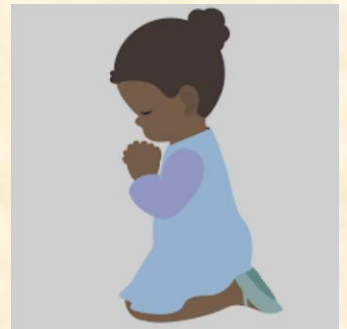
Favourite Prayers Submitted by Parishioners

For family and Friends

God, I pray for renewal in my relationships with family and friends.
My heartstrings are tied to so many people that I sometimes lose sight of the uniqueness and privilege of each individual relationship.

I thank You for the people in my life who bring comfort, who pray for me, and who are examples of Your love. Some connections are fragile and tenuous, others are deeply rooted and mighty; I pray for wisdom to know how to nurture each one. When I need encouragement and laughter, draw me to those who offer such nourishment.

Guide my thoughts and my prayers so that I would be discerning to the needs of those You have brought into my life. May I see how each friend and family member is a part of the body of Christ.



My Kitchen Prayer

Bless my kitchen, Lord,
I love its every nook
and bless me as I do my work
wash pots and pans and cook.
May the meals that I prepare
be seasoned from above
with Thy blessing and Thy grace
but most of all Thy love.
As we partake of earthly food,
the table Thou hast spread,
we'll not forget to thank Thee, Lord,
for all our daily bread.
So bless my kitchen, Lord,
and those who enter in.
May they find naught but joy and peace
and happiness therein.



August test of observation

Where in the church can this carving be seen?



Answer next month.

During July the Parish Council discussed:

At its meeting on the 18th of July the council heard that the leak in the Corpus Christi chapel had been resolved. The leak was due to a dislodged down-pipe and not due to faulty roofing. Also, that three quotes have been received for repair of the leak in the rectory. After discussion and consideration of the budget it was agreed that the lowest quotation be accepted and the rectory roof repaired immediately. It was also noted that the interior of the rectory needs refurbishment as it is many years since it was last attended to. This will be addressed when funds are available.

The financial report showed pledge income is some R8000 below budget but this has fortunately been largely offset by increased donations. The lease on the rectory had been renewed with a 10% escalation. Council noted that the parish will have a problem balancing its books if it were not for the income from rectory rent and that the parish may not prove to be financially viable if a future rector needs to live in the rectory rather than in their own home. The silent fete initiative and the other fund-raising events scheduled for 2017 are important if the parish is to end the year with a positive bank balance.

The council also considered correspondence relating to the church's insurance policy, as well as from a firm that would like to place cell-phone antennae on the church bell-tower and provide a substantial monthly cash injection to parish finances. Further details of this proposal will be obtained and should these be acceptable to the council a special vestry meeting will be held to obtain the congregation's views on whether or not this is a desirable course of action.

Parishioners are invited to discuss with the Rector any items that they might like to place on the Council agenda for consideration. Council meetings are normally held on the third Tuesday of each month .

This and that

From Heart to Hands. At the July Faith-sharing meeting those participating decided on two new initiatives to encourage parishioners to "use their hands" to convey "something in their hearts". First there will be a "Jolly Jersey" drive in which all parishioners are asked to contribute a warm jersey that they seldom use and may be cluttering a cupboard. These jerseys collected will be delivered to indigent rural people without warm clothing. More details are in the weekly pew leaflet.



Second, there will be an ongoing collection of coloured plastic bottle tops at the church. These will be donated to one or more of the charitable organizations raising funds by collecting bottle tops for recycling. Please bring your coloured bottle tops to church and put them in the large container in the entrance foyer.

CHRISTUS REX. This monthly magazine is distributed via email to all parishioners whose email addresses are on file in the church office. No paper copies are being distributed. A link from the parish web site [Christ-the-king-claremont.org.za] also provides access to the current as well as back issues. For parishioners without email access a few printed copies will be available at the back of the church: this month these will be in A4 format.

This edition has a single column layout rather than the two-column format of the previous editions. This has been done to allow for a larger font size as feedback was that the print on the paper copies of the magazine was too small to read unaided. Readers are invited to express their preference for single or double column layout.

Contributions and feedback. Contributions to the magazine are invited and will be welcomed. Please email these to Richard.fuggle@gmail.com. Constructive criticism will also be appreciated. Editor. Richard Fuggle.