



# CHRISTUS REX

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

**May 2021**

**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**

## **The Mission Statement of Christ the King, Claremont**

There has been a query as to the origin of the words that appear as the banner headline on each issue of Christus Rex. Readers who are parishioners recognise these as the words of our parish's Mission Statement, but a reader of Christus Rex who is not a parishioner asked after their origin as a Google Search simply directed him to older issues of Christus Rex. He asked the source of the words. This triggered the 'little grey cells' of several present and past parishioners as they tried to recall their origin. Their collective input follows.

During Hilton Marais' tenure as our rector (1992-1999) the CPSA (as ACSA was then known) developed a mission statement for CPSA and encouraged dioceses and parishes to develop their own. During the 3<sup>rd</sup> Season of Renew in 1995 the Diocese of Cape Town asked all parishes to develop a mission statement. This was at a time when mission statements were in vogue in many institutions. A parishioner who had been responsible for the development of a mission statement for his organisation was asked to apply what he had learned about the process to help develop the parish's mission statement.

His advice was that to avoid conflicts between people and to have parishioners focus on the words of the statement, the parish should use "single text negotiation" to develop the statement. This meant that one person was tasked with producing a first draft for the statement and coordinating reaction to that draft. All proposed changes: additions, deletions, and changes of wording, were then circulated without names being disclosed. Successive drafts were circulated, and changes made, until consensus was reached.

It is thought that the lay ministers and parish councillors were mainly involved. Once agreement on a draft text had been reached all parishioners were invited to a meeting to ensure widespread acceptance. A Saturday morning meeting was held in the church hall. A past parishioner recalls a general brainstorming session at the end of which all present were able to agree on what is now the mission statement of the parish of Christ the King; and records "I do remember my own feeling that what we had done encapsulated perfectly what a parish should be about."

For some years after its adoption the Mission Statement was used occasionally in newsletters and at our Patronal Festival. But during Cheryl Bird's tenure as rector the Mission

Statement was prominently displayed at the entrance to the church (see photograph in the banner headline above) and the decision taken to invite the congregation to recite the words aloud before proceeding with the introit hymn at the Sunday morning Eucharist. This is the current practice at Christ the King, Claremont.

## Parish Profile

### Isaias, Ilda, Suzanne and Melissa Chachine

**Ed:** Thank you for inviting me to your home and for agreeing to talk to me as a means of introducing you to Christ the King parishioners. In normal times we usually get to know new parishioners while interacting over tea or coffee during fellowship after services, but as you know these have been disallowed by Covid-19 restrictions.

**Ilda:** You are most welcome, thank you for visiting us. You know Isaias from church activities, but I don't think you have been introduced to our daughters, Suzanne and Melissa.

**Ed:** As you say, I know some of Isaias' background from the formal introductions when he was introduced to the parish council as the priest that would be giving pastoral care to the parish during the interregnum we face between Cheryl Bird's retirement and the appointment of a new rector. But I, and I am sure most parishioners, would like to know more about your family. Suzanne, I know your parents were both born in Mozambique, were you and your sister born there too? And has your schooling been in South Africa or elsewhere.

**Suzanne:** No, we weren't born in Mozambique. Melissa and I were born in South Africa and we have been at school here: unfortunately, we were too young to travel with our father when he was spending time in Sweden. In South Africa we have lived mostly in Grahamstown. We are still getting used to living in the hustle and bustle of Cape Town, its different to life in a smaller town.

**Melissa:** I am in grade seven at St. George's Grammar School and Suzanne is now a student at Rhodes University. Although we have got used to Cape Town, we miss our friends in Grahamstown.

**Ed:** I suspect you are all multi-lingual. I anticipate Portuguese, English and a Mother-tongue.

**Isaias:** It is a little complicated. My mother-tongue is Changana and Ilda's is Bitonga so we tend to talk to each other in Portuguese as that is the official language of Mozambique and we had to learn it at school. Ilda speaks Changana but I have difficulty with Bitonga. The girls speak English as their mother-tongue and a little Afrikaans and Portuguese. I was educated in Portuguese at both school and university in Maputo (I first trained to be a teacher) and it wasn't until I went to the University of Natal in Pietermaritzburg, to study theology, that I learned to speak English. That was difficult.

**Ed:** Ilda, I want to ask you about your name, but first were you with Isaias when he was studying in Pietermaritzburg?

**Ilda:** No, I wasn't with Isaias in Pietermaritzburg, though he did take me there on honeymoon. It was only after he had been at St Christopher's theological college in Maputo after his theological training at the University of Natal, and ordained Deacon in 1996, at St Cyprian's Church, in Chamanculo, Maputo, and instituted as the rector of St Stephen's and St Lawrence's Anglican Church in Maputo, that we were married. About my name, it's the Portuguese version of what in English would be Hilda. As in most former colonial countries many of us have both traditional African names as well as a western name.

**Ed:** I'm confused. I was under the impression that you did your theological training at the College of the Transfiguration in Grahamstown.

**Isaias:** My theological training is rather confusing. I was persuaded to study theology while I was studying to be a teacher and I was supported to study at the University of Natal where I got my Bachelor of Theology Honours degree. After that I went back to Maputo to St Christopher's Theological Seminary to train for ordination. I was made a deacon in 1996 and ordained priest in 1997, at St Cyprian's. My ordination was in the Diocese of Lebombo, southern Mozambique, a 'family diocese' of the Anglican Church of Southern Africa (ACSA). I served as curate at Ilsa's home church under Reverend Carlos Simao Matsinhe, rector of Stephen's and St Lawrence. (Incidentally he is my uncle, mentor, is Godfather to Ilda, and is the current Bishop of the Diocese of Lebombo.) While I was at St Christopher's I was fortunate to be invited by the Lutheran Church of Sweden on trips to the Diocese of Vasterås. This led to my studying for my Master's degree in Social Ethics at Uppsala University in Sweden. After graduating I was appointed to teach at the College of The Transfiguration in Grahamstown. And while I was in Grahamstown, I enrolled for a doctoral degree in the Department of Theology at Uppsala University. This required many visits to Sweden, until I graduated with a PhD in Ethics in 2008, unfortunately without Ilda and the girls accompanying me. I continued to teach at COTT until 2013.

**Ed:** No wonder I was confused. You certainly have a varied and interesting academic background. But something still puzzles me. I know Mozambique is predominantly Roman Catholic, you were supported in your studies by the Swedish Lutheran Church, but ordained Anglican?

**Isaias:** Yes, it might seem strange, but I was born into an Anglican family, as was Ilda, and we have been involved with Anglican churches all our lives. Even before we were born, both our grandparents played seminal roles in our Anglican spiritualities. Before missionaries arrived in Southern Mozambique, my grandfather worked in the mines in South Africa and was the first to introduce Anglican spirituality into our local community. This was in Magula-Gaza, Xai-xai. And Ilda's grandfather worked as an editor at the first Anglican missionary station in Maxixe, Inhambane: he was the first to translate the Anglican Book of Common Prayer into two local vernaculars, Changana and Bitonga. Two of my uncles, one from my mother's side, and the other from my father's side, were ordained as priests in the Anglican Church. My grandfather, from mother's side, was the one who built the Mission station in Maciene, this complex comprised a school, a cathedral (St Augustine's), and hospital (St Monica's): three iconic heritages highlighting three key missionary activities, education, evangelism, and health.

**Ed:** You are certainly both well and truly steeped in Anglican traditions. Did the two of you meet through church activities?

**Ilda:** Yes and No. When I was 15, I was visiting my grandmother in Maxixe near Inhambane, when I first met Isaias who was doing Christian youth work in the area. Some years later we met again on a beach when a group of young people were going swimming. I don't swim so was standing alone watching when Isaias came to talk to me and asked me to hold his towel while he did. This was seen by my rather strict grandmother who disapproved of my speaking to a strange young man that she did not know. Embarrassed I told a rather silly lie, saying he was a local fisherman and was caught out when asked where his boat was. Again, some years passed, and I was a server at St Stephens and St Lawrence when Isaias was appointed as the Deacon. I kept trying to avoid him as I didn't want my friends or my mother to think I was interested in our Deacon. I even stopped being a server to avoid being seen with him. But one year I sent him a Christmas card.

**Isaias:** Which I took as a positive sign.

**Ilda:** But my mother actively tried to dissuade me from developing a friendship with the Deacon as she thought he should be courting girls from more prominent families that attended the church. When he invited me out to dinner at a fancy restaurant, I didn't know what to do, so I borrowed paper and an A4 envelope from the parish office and wrote him a letter declining the invitation and then asked his uncle, our priest, to deliver it to him. It was only after he returned from Sweden with a gift for me of fabric ('Capulana' in Portuguese) that I had a serious discussion with my mother, but she still attempted to put me off. It was only after a friend of mine spoke to Isaias' uncle and he spoke to my mother about Isaias that she relented and agreed that I could marry him. But I insisted that my family should not require him to pay lobola, to which they fortunately agreed. And so, we were married in 1999.

**Ed:** The Lord moves in mysterious ways. It certainly seems he caused your paths to intertwine over the years. How did your ministry together evolve after your marriage?

**Isaias:** When I was in Grahamstown at COTT Ilda did a Diploma in Business Management and a course in Pastoral Care, she is now employed by the Diocese of Cape Town in their administration. She is also on the Fellowship of Vocation programme. While at COTT I served at various times as Rector of the parishes of St Peter's (Sidbury), St. Cyprians (Highlands), and St. Barnabas (Alicedale), in the Diocese of Grahamstown. After twelve years with COTT I was appointed as rector of St John the Divine, in Durban. I then went back to Grahamstown where I was Chaplain to the Sisters of the Community of the Resurrection and in 2018 came to Cape Town as Anglican Chaplain to UCT. And now due to Covid-19 restrictions and a reduced workload at UCT I am helping out as Priest-in-Charge with you at Christ the King.

**Ed:** You certainly lead busy lives. What do you as a family do in your spare time?

**Ilda:** We like the outdoors and walking.

**Ed:** Have you explored many of the hikes on the Peninsula?

**Suzanne:** We don't hike but do like walking in the city and along the Liesbeek towards Kirstenbosch.

**Isaias:** I like walking and some running, but my main pastime is gardening and listening to music, mainly Jazz.

**Ed:** Thank you all for this wide-ranging discussion and for sharing your life stories so freely with me. All at Christ the King appreciate your willingness to provide us with pastoral care during our interregnum and hope that as Covid-19 restrictions ease, and parish social events can resume, that we will all get to know your family personally and not only through Christus Rex.



Revd. Isaias Chachine being inducted as Priest-In-Charge of Christ the King, Claremont by Archdeacon Mark Long. 11<sup>th</sup> April 2021

## May Bible Quiz

### Informal Names or Titles

Match the person with their informal name or title

- |                            |                     |
|----------------------------|---------------------|
| 1. That fox                | a. Abraham          |
| 2. Boanerges               | b. Athaliah         |
| 3. Didymus                 | c. Herod            |
| 4. Beloved disciple        | d. James and John   |
| 5. Friend of God           | e. Jesus            |
| 6. Wicked woman            | f. John             |
| 7. Satan                   | g. Jacob            |
| 8. Voice in the wilderness | h. John the Baptist |
| 9. Israel                  | i. Luke             |
| 10. Beloved physician      | j. Lucifer          |
| 11. Wonderful Counsellor   | k. Thomas           |

### Answers to April Bible Quiz "Raised from Dead"

Link the person raised to the responsible party.

1. **Elijah** raised the **son of the Zarephath widow** from the dead (1 Kings 17:17-22).
2. **Elisha** raised the **son of the Shunammite woman** from the dead (2 Kings 4:32-35).
3. **An Israelite man** was raised from the dead when his body touched **Elisha's bones** (2 Kings 13:20, 21).
4. Many **saints in Jerusalem** rose from the dead at the resurrection of Jesus (Matt. 27:50-53).
5. **Jesus** rose from the dead (Matt. 28:5-8; Mark 16:6; Luke 24:5, 6).
6. **Jesus** raised the **son of the widow of Nain** from the dead (Luke 7:11-15).
7. **Jesus** raised the **daughter of Jairus** from the dead (Luke 8:41, 42, 49-55).
8. **Jesus** raised **Lazarus** from the dead (John 11:1-44).
9. **Peter** raised **Dorcas** from the dead (Acts 9:36-41).
10. **Eutychus** was raised from the dead by **Paul** (Acts 20:9, 10).



Tapestry kneeler in Christ the King depicting flowers and fruits of the Bible

## **Blessing in the Chaos**

**By Jan L Richardson**

To all that is chaotic  
in you,  
let there come silence.

Let there be  
a calming  
of the clamouring,  
a stilling  
of the voices that  
have laid their claim  
on you,  
that have made their  
home in you,

that go with you  
even to the  
holy places  
but will not  
let you rest,  
will not let you  
hear your life  
with wholeness  
or feel the grace  
that fashioned you.

Let what distracts you  
cease.

Let what divides you  
cease.

Let there come an end  
to what diminishes  
and demeans,  
and let depart  
all that keeps you  
in its cage.

Let there be  
an opening  
into the quiet  
that lies beneath  
the chaos,  
where you find  
the peace  
you did not think  
possible  
and see what shimmers  
within the storm.

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### **Summary of Special Vestry Meeting held on Sunday 11<sup>th</sup> April 2021**

As a consequence of the parish not electing synod representatives at its 2020 vestry meeting (no synod was scheduled for 2020), and Gert Bam's resignation as churchwarden, due to his relocating away from Cape Town, the Bishop gave permission for a special vestry meeting to be held despite an earlier decision that all 2020 parish councils and elected representatives continue in office for 2021.

At the meeting, chaired by Archdeacon Long, the 2020 churchwardens' report and the audited financial statements were presented and approved. These both show that although parish finances are stable, rentals received for use of the rectory and church hall substantially exceed pledges and collections. That parish finances are not in a more precarious position than they are, is due to parishioners loyally paying their pledges, despite the Covid-19 lockdown dissuading many from attending services. Parishioners were thanked for this loyalty. Cheryl Bird was warmly thanked for her pastoral care and ministry at Christ the King during the eight

years she was rector; and Isaias Chachine was welcomed as the newly inducted Priest-In-Charge during the interregnum. Isaias will be extending pastoral care to the parish in addition to his pastoral responsibilities to the University of Cape Town's Anglican students.

Charles Golding was re-elected churchwarden and Peter-Jon Welman churchwarden in place of Gert Bam. Sharon Christians, Cynthia Clarke, Linda Clarke-Farr, Richard Fuggle, Peggy Grobbelaar, Derek Hanslo, Mavis Prezents, and Joan Welby-Solomon were elected as church councillors. Graham Pearce and Richard Fuggle were elected as the parish's representatives to the synod to be held in July; with Joan Welby-Solomon being elected as alternate should either Graham or Derek be unable to attend. Charles, Peter-Jon and Joan were elected as the parish's representatives on the Rondebosch Archdeaconry Council.

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## **A Concluding Thought**

Seven blunders of the world that lead to violence:

wealth without work,  
pleasure without conscience,  
knowledge without character,  
commerce without morality,  
science without humanity,  
worship without sacrifice,  
politics without principle.

-Mahatma Gandhi

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## **CHRISTUS REX.**

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