



CHRISTUS REX

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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

Covid-19 and Church Life

Virtually all aspects of life as we knew it in the last decades of the 20th century have been affected by the 21st century restrictions to contain the spread of the SARS-COV-2 virus. Adapting to the restrictions imposed on coming together for worship, and on aspects of traditional liturgical practice, have been particularly hard for many church goers. Changes that Anglican churches have had to make to hymnology, and to Holy Communion, were discussed in previous issues of Christus Rex. Some of the less controversial and possibly less obvious changes to ritual that have been required are discussed in this issue.

Why do we have Christian ritual?

Since the first years of Christianity churches have employed ritual – forms and ceremonies, vestments and ornaments, music and singing – in the administration of the Sacraments. Some ordered by Jesus, some practised by the Apostles: others instituted by the Church. Ritual is still observed for several reasons.

1. Because ritual is prescribed by Church law and custom. The oldest rituals derive from the oecumenical Council of Trent, others from the Thirty-Nine Articles of Religion adopted by the Church of England in 1571. The first phrase of the 20th Article reads: "The Church hath power to decree Rites or Ceremonies".
2. Because they are outward signs of honour to God and the service of God. In human affairs the honour shown to a person, and the respect in which they are held, is proportionate to the splendour of the reception they receive. The same principle applies to the honour due to God. All things employed in His service should be of the very best: church buildings, holy vessels, ornaments in the sanctuary, altar linen and vestments. It is analogous to the pomp and ceremony shown to human monarchs.
3. To ensure that the worship of the Church is conducted in a stately, solemn, respectful, and impressive manner. This is both to distinguish worship from the way we conduct common day-to-day affairs, and to reflect etiquette and formality like that shown to humans in positions of high authority. As Paul wrote: "Everything should be done in a fitting and orderly way" (1 Corinthians 14:40 NIV).
4. To imbue worshipers with a devout and reverent attitude as they come to worship God. People entering a church building should experience in its ornamentation,

- services, and ritual something solemn, distinctive, and supernatural. They should be filled with a spirit of awe, reverence, and devotion that is not experienced to the same degree in other buildings.
5. To establish a sense of continuity with Christians who have worshipped God in much the same way since the founding of the early Churches by the Apostles. Use of familiar Christian ritual also encourages unity within Christendom and attests to the universal nature of the Christian faith.
 6. Because the ceremonies, rites and solemnity of divine worship are the means through which humans can focus their aesthetic instincts and consecrate these to God.

Free and Open Churches

Although seldom thought of as a Christian ritual the practise of allowing any person intent on worship to enter a church building without paying an entry fee and without fear of discrimination dates to the Apostolic church. As expressed in James 2:1-4"

My brothers, as believers in our glorious Lord Jesus Christ, don't show favouritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you" but say to the poor man, "You stand there" or "sit on the floor by my feet", have you not discriminated among yourselves and become judges with evil thoughts?

In God's house, poor and rich, women and men, old and young should meet on equal ground with equal rights and privileges. Church attendance is not a luxury to be enjoyed only by those able to pay for it.

Unfortunately, in modern times churches are no longer regarded as places of sanctuary and immune from desecration through burglary and inappropriate use. This has led to many churches having to lock their doors when not being used for services. The Covid restrictions have exacerbated this, with churches sometimes being closed for weeks on end as no services are being held. It can be expected that as the Covid pandemic wanes and church services resume to normal schedules church doors will be open for longer. It can also be expected that where people sit will again be a matter of free choice and no longer constrained by the 1.5m 'social distancing' required by Covid regulations.

Processions

Processions form part of the pomp and ceremony due to the solemnity of divine worship. Processions should be headed by a crucifer holding a processional cross. The procession of clergy, ministers, and choir to and from the chancel denote the formal start and end of a service. The congregation stands at the processional entry or exit out of respect to their office, just as people stand at the entrance and exit of a monarch, head of state, or a judge.

The Covid guidelines circulated by the Anglican Church of Southern Africa have disallowed all processions: entry and recession, for the Gospel, for presentation of gifts and taking of bread and wine to the altar, and to receive Communion. These rituals will almost certainly all be restored as Covid infections decrease.

Vestments and Dress-Codes

The vestments worn by ministers serving in the sanctuary date from the days of the Apostles and are used by both Eastern and Western Catholic churches. Exodus chapter 28 specifies the sacred garments to be worn by Aaronic priests. Paul asks Timothy (2 Timothy 4:13) to bring him his cloak, taken to refer to a Eucharistic vestment, as well as his copy of the liturgy (parchments). It is probable that there was never a time in the history of the Church

that a ministering Vestment was not used. Vestments serve the third and fifth reasons for ritual: distinguishing worship from day-to-day activities; and generating a sense of continuity with Christians who have worshipped God in the same way. The Anglican Church of Southern Africa Covid guidelines require that the Celebrant is not attended in the Sanctuary. Other clergy and lay-ministers therefore sit in the congregation unrobed – though the Celebrant does use the usual Vestments. Once all ministers are assisting the officiant it can be expected that they will again wear appropriate vestments.

Although dress-code for attendance at church services became more relaxed during the second half of the 20th century: men are no longer expected to wear suits and ties, and women no longer wear hats and gloves, the same dress-code as humans observe when meeting persons of authority is still expected of churchgoers. Attending virtual services because of Covid restrictions has allowed many of us to worship with little or no regard for how we are dressed. It is not expected that this will be a problem once regular worship is resumed.

Lights

These are the lighted candles placed on the Altar at Holy Communion. Traditionally two on ordinary days and eight at festivals. Two lights are sometimes used during the reading of the Gospel, and the Pascal Candle is lit between Easter and Pentecost, as well as for funerals and baptisms. This ritual has been unaffected by the Covid curbs.

Flowers

Anglican churches are beautified with flowers, observing the same impulse which prompts us in everyday life to place flowers in places where a distinguished guest is expected and to whom we desire to show honour. Bringing reminders of the glory of God's creation into our place of worship testifies to the bounty and goodness of God and of the way He enriches our lives with beauty. Covid prohibition on churches being open except for services has prevented flower-groups from meeting to arrange flowers, and the uncertain intervals between services has mitigated against large and expensive flower displays. The ritual of beautifying churches with flowers will return to past practice as the pandemic loses its grip.

Gestures

Kneeling in prayer; standing to sing praise; bowing the head before the altar and at the name of Jesus; making the sign of the cross from forehead to chest and shoulder to shoulder; and facing east when saying the Gloria and Creeds, are all significant gestures of reverence to God. These marks of reverence and respect are not easily accommodated in virtual services but will be used again in post-Covid Anglican worship.

Offertory

The Offertory has two parts, The Presentation of Gifts, and The Taking of Bread and Wine. The Presentation relates to Alms and to other gifts to the church or the poor: the taking is the collective sacrificial offering of bread and wine from the entire congregation. At the Offertory two members of the congregation normally process to the Sanctuary reverently carrying the bread and wine that will be consecrated during Holy Communion, they act on behalf of all present. After this, alms may also be taken to the Sanctuary. Once this has been done a prayer acknowledging "all things come from you, and of your own do we give you" is said by the Celebrant. This is followed by two prayers thanking God for the bread and wine, "which earth has given and human hands have made" and which become "the bread of life" and "cup of salvation".

As processions and movement have been discouraged these rituals have not been observed during the pandemic, leading to some disquiet due to an assumption that peoples' offerings are

not been blessed. This is unfortunate as the prayers of blessing are unchanged. Post Covid the taking of bread and wine will be resumed as it is an important link between the people present and the Great Eucharistic Thanksgiving that follows. It is also likely that the ritual of alms being carried to the Sanctuary will also be resumed even though it is not linked liturgically to the Eucharist.

Peace

The Peace has strong New Testament roots and was present in Apostolic celebrations of the Eucharist as a Holy Kiss, but was omitted from Anglican liturgy from 1552 until 1967 when the Church of England included it again. This restoration of an ancient Christian ritual acknowledges the unity and fellowship experienced when sharing God's peace. The prohibition on touching others and the requirement of social distancing has seen this ritual change from an opportunity to greet friends and move about the church, to one in which God's Peace is shared by eye contact and a bow of acknowledgement without moving from one's place. Whether the ritual of the Peace will revert to a general greeting, or continue to be exchanged in the manner used during Covid times remains to be determined.



This concludes the series of reflections on the changes that Covid restrictions have placed on Anglican Church of Southern Africa liturgy and worship. Reader's observations and comments on the topics discussed will be welcomed as a means of coming to terms with the need for both practical and liturgical changes that may follow in the post-Covid world.

[Sources: Anonymous, *The Congregation in Church*; & R Taylor, *He took, blessed, broke, and gave.*]

Adapting to Family Virtual Worship

For some families adapting to virtual worship has been easy for others it has proved to be more difficult. While still being able to hear and see the words and the leaders of a virtual service what is missing is the corporal physical and emotional experience of being in the same room with many other worshippers. It is that corporate worship which has been part of Christian gatherings since the early house churches of the first century.

We are now forced back into our houses not by persecution but by COVID-19. The difference is that no more than one family can be in the house at a time. Paul writes to the Romans; "nothing can separate us from the love of God through Christ Jesus". As nothing can separate us from that love, we too should be moved to worship our loving Lord no matter what the circumstances.

Here are some steps to help your family worship virtually.

- ❖ **Adopt a reverential attitude toward virtual worship.** ▪ Recognise virtual worship is true worship. ▪ Treat the time set aside for home worship with the same respect you would show worshipping in your church building. ▪ Expect from yourself and from your children the same reverence.
- ❖ **Prepare a space for worship in your home** ▪ Place a cross or crucifix prominently: have the family make one if necessary ▪ Have Bibles and Prayerbooks at hand. ▪ Select somewhere where all can sit and see the screen without distraction. ▪ Turn off mobile phones and all electronic games and distractions ▪ Create a home 'worship bag' for very young worshippers: allow them to bring a stuffed animal and teach it how to worship.

❖ **Prepare yourselves** ▪ Get up, get dressed, eat breakfast as you would any other Sunday. ▪ All of these will improve focus. ▪ All should go to the bathroom before the time of the service. ▪ Gather together in the prepared worship space in your home a few minutes before the time of the virtual service.

❖ **Worship Virtually** ▪ Before the service starts observe a minute of silence to think about and envision all the other church members who are sitting in their homes listening to this same service. This will create a spirit of unity even though not together. ▪ Engage children by asking, "Do you think Mrs. is worshipping today? I wonder what her worship space looks like." ▪ **Listen – Respond – Pray – Sing** just as you would in church. ▪ As a family you should pass the Peace.

❖ **Fellowship after Worship** ▪ Plan for family time to follow directly after virtual worship. Have coffee or tea and a snack together. ▪ Talk about the message, hymns, and worship experience. ▪ Phone someone from the church and talk about the message. ▪ Let others know that although you haven't seen them in person that through the Spirit you have been worshipping with them.

[Adapted from Lynne Pabst Director of Christian Education, Grove Presbyterian Church]

A revised and expanded formulation of Prayer for Africa

God bless Africa
protect our children,
transform our leaders,
heal our communities,
restore our dignity,
and give us peace.
For Jesus Christ's sake
Amen.

Cape Town Diocesan Synod 2021

In normal times Anglican congregations would usually be given a report back on a recently held synod by the persons that had been elected to represent them. But these are far from normal times. Although the Cape Town synod was convened in accordance with Canon Law on the announced day (22 July 2021) the State-imposed restrictions on in-person gatherings made it impossible for the Synod to proceed as previously outlined in the published agenda. So, this 'report back' outlines what has happened and what is going to be discussed by synod when it re-convenes later in the year.

On the evening of Thursday 22nd synod convened virtually, and a virtual Eucharist was celebrated from Church of the Good Shepherd, Protea Village. Archbishop Thabo Makgoba celebrated and gave his opening address before the opening formalities of synod were observed. These included certification that a quorum was virtually attending, appointment of minutes secretaries, and appointment of other synod functionaries. Synod was then opened for business with the first item being a motion proposed by the Archbishop as President, that synod be adjourned until such time as it could safely be resumed. The actual motion was:

"That to accommodate the promulgated Amended Stage 4 Covid-19 Regulations pertaining to gatherings in South Africa:

1. As per Standing Rule 30 (b)(v)(1) synod be adjourned and moves into Conference.
2. Synod agrees:
 - (a) that the President shall give 30 days' notice of the date on which Synod will resume.
 - (b) resumption of Synod will take place virtually in small groups meeting in sacred hubs as directed by the President when giving notice of such resumption."

This motion was voted on and adopted, so the 2021 Synod is adjourned until it reconvenes in the format that was planned before church gatherings were prohibited under stage 4 lockdown because of the third Covid-19 wave. When it does again meet, in each of the Diocese's Archdeaconries, about 30 synod delegates will come together in person in churches appropriately equipped for virtual conferencing. These are the 'sacred hubs' referred to in the motion. Each of these hubs will be linked so that everyone will be able to participate in debate, discussion, bible-study, prayer, and worship. An electronic voting system has been developed to provide for individual secret balloting.

When synod reconvenes the topics that will be considered fall into two main categories: Measures and Motions. Measures are items that seek to amend either the Acts of the Diocese or to recommend that the Provincial Synod amend a Canon (church law) of the Anglican Church of Southern Africa. Motions are items that require action but do not change the 'rules' that govern Anglican churches. The Motions and Measures that are on the Synod agenda follow. Some are mere formalities; others may prove contentious.

MEASURE 1 WRITTEN CONSTITUTIONS FOR PASTORAL CHARGES

This Synod

(1) Noting that:

- (a) The Financial Intelligence Centre Act 38 of 2001 (FICA) requires accountable institutions, such as banks, insurance businesses, and investment advisers to establish and verify the identities of their clients.
- (b) A written constitution or similar founding document is usually requested by such accountable institutions as proof of identity.
- (c) The officers of Pastorals Charges often have difficulty in providing satisfactory proof of identity in the ordinary course of business with accountable institutions.

(2) Resolves to:

- (a) Take all such steps as may be required to facilitate the transaction by Pastoral Charges of their affairs, and their compliance with financial regulations.
- (b) Request, through the office of the Archbishop, the Anglican Canon Law Council of Southern Africa (ACLCSA) to explore the use of a parish constitution; such constitution to be in accordance with the Constitution and Canons of ACSA, as well as the provisions of the Income Tax Act that relate to Public Benefit Organizations (PBOs).

MEASURE 2 AMENDMENT OF CANON 27

Whereas

Principles

1. The concept of parish boundaries within which people lived and worshipped is an historic one dating back to local church and community governance in the Church of England; residing within a parish entitled (and still entitles) residents to certain rights at their local parish church, including burial, marriage, and some degree of say as to membership of the local parish council;
2. This is not the case in our southern African context;

3. Membership of the Anglican Church is defined in Article XXIV (10) of the Constitution of ACSA, in relation to eligibility in provincial governance structures; and in Canon 27 Of Vestries, 2 (a) and 2 (b) in relation to membership of a local parish and eligibility to participate in vestries;

4. Canon 27.4 links the idea of parish boundaries and a parish roll. It says "No person ordinarily resident outside the limits of the Pastoral Charge shall be entitled to vote at Vestry meetings until individual application has been made to the Incumbent to be entered in the register of parishioners and such name shall have been registered".

5. The history of many of our communities, the inter-connectedness of our towns and cities, and different styles of worship, has resulted in people choosing to worship at a particular parish church, notwithstanding the fact that this is not their local or their nearest parish church;

This synod

Proposal

To amend Canon 27.4, to read as follows:

Voting and speaking rights at Vestry meetings shall be confined to those individuals whose names are on the register of parishioners.

MEASURE 3 AMENDMENT OF CHAPTER 5 1.4 AND CHAPTER 7 10 OF ACTS OF THE DIOCESE

This synod:

1. Mindful that:

(a) The South African Reserve Bank (SARB), Financial Sector Conduct Authority (FSCA), Payments Association of South Africa (PASA) and the Banking Association South Africa (BASA) have jointly agreed that that the issuing and the acceptance/collection of cheques will cease from 31 December 2020.

(b) South African banks will not accept any cheques for deposit or encashment after 31 December 2020.

2. Resolves:

To delete the words "cheque or" from Chapter 5 Paragraph 1.4 and from Chapter 7 Paragraph 10 of the Acts of the Diocese of Cape Town.

MEASURE 4 ADDITION TO CHAPTER 12 OF ACTS OF THE DIOCESE

This synod:

1. Noting that:

(a) The parish as a unit of ministry, outreach, worship, witness, and pastoral care is one that goes back for centuries.

(b) The role of the local church community i.e., the parish, in engaging with local issues is to be encouraged.

(c) The Archdeaconry Council is:

i. a forum intended to encourage greater cooperation, interaction, and shared ministries between parishes so that parishes within an archdeaconry draw on their collective strengths and resources to enhance parish ministry.

ii. a gathering of the leadership of parishes in a given area, where the shared life and witness of the parishes in the area is discussed, and where common action is undertaken.

Proposes:

That Chapter 12.1.5 of the Acts of the Diocese be amended by adding:

"1.5.5 to facilitate and report to DSC measures to promote inter-parish cooperation, interaction, and use of collective strengths and resources."

MEASURE 5
YOUTH REPRESENTATION ON PARISH COUNCILS

This synod:

1. Noting

- a. The desire of young people to be active in parish affairs.
- b. The need for young persons to be identified and nurtured for leadership positions in the church.
- c. That Canon 28 (3) makes provision for co-option to parish councils.
- d. That resolution 14.4 of the Acts and Resolutions of the 2016 Provincial Synod states, "Encourages Parishes, Diocesan and Provincial Structures to include at least 25% representation of young people in the decision making and implementation of initiatives in the aforementioned structures of the church and".
- e. That 14.6 of the above-mentioned resolutions, recognises the need to "find ways to include and involve young people in the life and work of the church and provide education and training for potential young leaders."

2. Resolves

- a) That Chapter 13 of the Diocese of Cape Town Acts be amended by the addition of paragraph 3.8 to read, "If less than three persons under the age of 35 are elected to the Church Council, the Council shall endeavour to co-opt such persons to ensure that three young persons participate in the affairs of the parish."
- b) To encourage pastoral charges to achieve youth representation on their councils within three years.
- c) To request the Diocesan Administrator to request reports from all pastoral charges on the process and practices they have adopted to involve young people in the life and work of the church and provide education and training for potential young leaders, and to prepare a consolidated summary of progress to the next Diocesan Synod.
- d) To respectfully request the archbishop to ask the Anglican Canon Law Council to consider how Canons 28 and 29 might be modified to ensure that young people are actively involved in parish governance, and to bring such changes as they may propose to the next meeting of Provincial Synod.

MOTION 1
DIOCESAN CHURCH PROPERTY MAINTENANCE TEAM

This synod

1. Recognizing

That numerous parishes lack the expertise to assess and execute the maintenance required by church properties for which they are responsible.

2. Resolves

To request the Diocesan Property Manager to establish a property management team that may be called upon to assess and execute such maintenance as is deemed appropriate to maintain diocesan property in good order at parish expense.

MOTION 2
DIOCESAN MEN'S MINISTRY

This Synod noting:

1. The high levels of societal ills in South Africa: gender-based violence, women and children abuse, and substance abuse.
2. The consistent efforts that the church has made to address these social ills.
3. That our efforts as the Church have been fragmented and have not resulted in tangible change in our communities, or in our churches.
4. The real role that men in general, and particularly men in churches, can play in addressing social ills.
5. That men's ministries and organisations within our diocese lack coordinated and unified effort to reduce these ills in our communities.

This Synod resolves to:

1. Encourage men's groups in our diocese to work together as a Diocesan Men's Ministry.
2. Respectfully requests the Bishop of Table Bay to:
 - a. Licence a Chaplain to be responsible for promoting, unifying, and coordinating the work of men in our diocese.
 - b. Mandate the Diocesan Men's Ministry to initiate clear and succinct programs to effect change in our Church and communities.

MOTION 3 DIGITAL MEDIA COMMITTEE

This Synod

1. Noting that:

- 1.1 The 2020 National lockdown prohibited in-person worship service for several months
- 1.2 Covid-19 guidelines and lockdown restrictions limited the number of people who could gather for in-person worship services when these were allowed
- 1.3 This was an unprecedented time in the life of the church

2 Acknowledges:

- 2.1 The extraordinary efforts of all clergy in the Diocese to ensure the spiritual wellbeing of parishioners during this period
- 2.2 The support given by lay leaders in making new forms of worship possible.
- 2.3 The strides that have been made in developing digital tools to support the mission and ministry of the church
- 2.4 Those online liturgies have added great value to the mission of the church:

3. Respectfully requests the Archbishop to:

- 3.1 Establish a Diocesan Digital Media Team consisting of members of our Diocese with technical and/or liturgical skills
- 3.2 Mandate the Diocesan Digital Media Team to provide appropriate training to pastoral charges on inter alia tools, trends and techniques
- 3.3 Enable the Diocesan Digital Media Team to serve as a resource to pastoral charges wishing either to adopt new approaches to mission and ministry or to formalize these new tools into their existing activities.

MOTION 4 TREASURING WATER

This synod

1. Noting that:

- 1.1 Cape Town is a water scarce area. Three consecutive dry winters (2015–2017) resulted in the Cape Town "Day Zero" drought in early 2018. Cape Town became known as the first major city in the world to risk having its taps turned off.
- 1.2 Capetonians rose to the challenge to save water. A combination of interventions led to a citywide water usage reduction of close to 50 percent in less than three years, and Day Zero was avoided.
- 1.3 The church contributed to the efforts to save water with the Diocesan Water (In) justice conference, Lenten daily meditations by the youth, a Lenten course on water. Individual pastoral charges employed creative water saving ideas.
- 1.4 Water supply is still at risk, due to population growth and future droughts due to climate change.
- 1.5 The potential drought led to a rapid increase in the number of boreholes, which is now impacting on groundwater and risks the long term consequences of draining the city's aquifers faster than they can be recharged.
- 1.6 Canons 15, 24 and 29 spell out specific duties with respect to safeguarding creation
- 1.7 Water is our sacred element, we become members of the family of God through the waters of Baptism. Water is used in the sacrament of the Eucharist, we receive

water, wine and bread.

2. Resolves to encourage pastoral charges to continue taking actions towards saving and protecting water by:

- 2.1 Incorporating a session on the sacredness of water into our baptism preparation
- 2.2 Installing water tank or grey water system, or other.
- 2.3 Regularly checking and mending dripping taps and leaking toilets
- 2.4 Use indigenous plants and waterwise plants in church gardens
- 2.5 Commit to stop using single use plastic, water bottles and Styrofoam
- 2.6 Pick up litter in your church grounds, community and local river.
- 2.7 Adopt a river as your 'Jordan River'

3. Further Resolves to encourage Pastoral Charges to advocate for the protection of the city's aquifers by encouraging parishioners to:

- 3.1 Not put paving and tarring over all surfaces, but being intentional about reserving open spaces for rainwater to infiltrate the soil and recharge the aquifer;
- 3.2 Treat borehole water as a scarce resource
- 3.3 Limit the use of pesticides and artificial fertilizers
- 3.4 Properly dispose of potentially toxic substances like unused chemicals, pharmaceuticals, paint, motor oil, and other substances, in accordance with the disposal instructions on the label
- 3.5 Use all natural/nontoxic household cleaners around premises whenever possible.

MOTION 5

GENDER EQUALITY IN APPOINTMENTS AND ELECTIONS

This Synod

Noting:

- that the 2017 Diocesan Synod agreed "to seek to encourage the deliberate identification, nurturing and empowering of women into ministry"
- that ministry includes all ministry and not only the ordained ministry

Respectfully requests:

- that reflection and intentional action is taken to ensure gender equity when appointments or elections of representatives are made to the following:
 - Parish bodies,
 - Archdeaconry bodies,
 - Diocesan bodies and
 - Provincial bodies
- That the Bishop of Table Bay requests the Diocesan Standing Committee to review election processes mandated by the Acts of the Diocese of Cape Town to ensure that equitable male and female representation is achieved.
- That the Archbishop as Diocesan requests the Anglican Canon Law Council of Southern Africa to review canonically mandated election processes to ensure that equitable male and female representation is achieved.

MOTION 6

REMUNERATED PARISH YOUTH COORDINATORS

This synod:

Noting

1. That this motion pertains to local parishes seeking ways to grow, support and explore fresh ways of engaging young people across Cape Town.
2. The need for an individual to coordinate youth ministry in parishes, not to take over the current youth ministries, but to provide leadership, administrative, and spiritual support to those in youth ministry roles.
3. The need for rebuilding or restarting deficient ministries.
4. The impact of the role to strengthen and feed into the parish growth track.

5. The lack of employment for young people, and that this initiative provides job opportunities for them, as well as affirming the time and value of the person having the responsibility.

2. Resolves

- a) That pastoral charges with active youth ministries endeavour to employ a youth coordinator.
- b) That the goal of the youth coordinator should be to grow the local young peoples' ministry; set up such structures as may be needed to ensure ongoing sustainable youth ministry within a parish; and support parents, children, teens, and young adults.
- c) That youth coordinators work with and be guided by the Diocesan Youth Chaplain and Diocesan Youth Worker.
- d) That host Rectors together with their Youth Coordinator meet quarterly with the YPM Chaplain and Diocesan Youth Worker to evaluate and discuss roles, opportunities, and plans, as they work together in fulfilling objectives set for their local church.
- e) The Diocesan Young People's Ministry Committee provides training opportunities for development and growth of youth coordinators.
- f) A contractual agreement be drawn, and MOU agreed, between the pastoral charge and the prospective employee.
- g) The pastoral charge, in partnership with the diocese and with guidance from the Diocesan Standing Committee, determines the remuneration structure for the youth coordinator: with due regard for the work done and ministry opportunities provided.
- h) A Diocesan Youth Worker Fund is established through which local parishes contribute to the program and through which youth coordinators may be subsidized for the work they do.

Answers to July Quiz

Items used at the Eucharist

Match the item named to its use at the Eucharist.

ITEM		USE	
1	Aumbry	E	Place for storing reserved sacrament
2	Burse	H	Folder in which the corporal is stored
3	Chalice	M	From which consecrated wine is drunk
4	Ciborium	B	Consecrated wafers are dispensed from
5	Consecrate	A	To set apart as holy
6	Corporal	O	Square of white cloth placed on altar
7	Credence table	C	Holds elements before consecration
8	Fraction	F	The breaking of the consecrated bread
9	Intinction	G	Act of placing drop of wine on wafer
10	Lavabo	D	Used for ritual washing of hands
11	Offertory	N	Taking bread and wine to the altar
12	Paten	K	Plate that holds consecrated bread
13	Purificator	I	White cloth for wiping chalice
14	Pyx	L	Container used when consecrated elements are taken from church
15	Veil	J	Drapes chalice on altar

August Bible Quiz

New Testament Books

Can you from memory finish placing these books in correct sequence?

- ___5___ Acts of the Apostles
- ___4___ Gospel According to John
- ___3___ Gospel According to Luke
- ___2___ Gospel According to Mark
- ___1___ Gospel According to Matthew
- ___ Letter of James
- ___ Letter of Jude
- ___ Letter of Paul to Philemon
- ___ Letter of Paul to the Colossians
- ___ Letter of Paul to the Ephesians
- ___ Letter of Paul to the Galatians
- ___ Letter of Paul to the Philippians
- ___ Letter of Paul to the Romans
- ___ Letter of Paul to Titus
- ___ Letter to the Hebrews
- ___ Letters of John
- ___ Letters of Paul to the Corinthians
- ___ Letters of Paul to the Thessalonians
- ___ Letters of Paul to Timothy
- ___ Letters of Peter
- ___ Revelation to John

Some humour to conclude



Mrs. Jones got a little too used to watching online worship from home.

A test is to ascertain retirees' mental state during Covid lockdown. If you get one right answer you are doing okay; if you get none correct you may be suffering.

There are 4 test questions.

The first one is called the Giraffe Test

1. How do you put a giraffe into a refrigerator? Stop and think about it and decide on your answer before you turn the screen to read the answer.

The correct answer: Open the refrigerator, put in the giraffe, and close the door. This question tests whether you tend to do simple things in an overly complicated way.

Test Number Two: the Elephant Test

2. How do you put an elephant into a refrigerator?

If you said, "Open the refrigerator, put in the elephant, and close the refrigerator," that would be the Wrong Answer.

Correct Answer: Open the refrigerator, take out the giraffe, put in the elephant and close the door. This tests your ability to think through the repercussions of your previous actions.

Test Number Three: Lion King Test

3. The Lion King is hosting an Animal Conference. All the animals attend ... except one. Which animal does not attend?

Correct Answer: The Elephant. The elephant is in the refrigerator. You just put him in there. This tests your memory.

Okay, even if you did not answer the first three questions correctly, you still have one more chance to show your true abilities.

Test Number Four: the Crocodile Test

4. There is a river you must cross but it is used by crocodiles, and you do not have a boat. How do you manage it?

Correct Answer: You jump into the river and swim across. Haven't you been concentrating? All the crocodiles are attending the Animal Conference. This tests whether you can make logical deductions from previous information.

Apparently about 90% of Covid affected retirees get all questions wrong, but many pre-schoolers get several answers correct. Does this show that retirees have been more affected by Covid than four-year-olds, or is it that young toddlers are simply smarter than old toddlers?

CHRISTUS REX.

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