



CHRISTUS REX

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

September 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 Assumption of the Virgin Mary

In the Anglican Church of Southern Africa 1989 Prayerbook, August 15 is listed as the festival of 'St. Mary the Virgin, Mother of our Lord' and is not given special prominence. But in the Roman Catholic church this day is the 'Feast of the Assumption' and is one of the most important feast days of the year: a Holy Day of Obligation for both Roman and Eastern-rite Catholics, on which they are obliged to attend Mass or Divine Liturgy.

According to Roman Catholic theology, Mary was "assumed body and soul into heavenly glory" several years after her son, Jesus, ascended into heaven. The day marks Mary's triumph over earthly existence as she is transported body and soul into heaven by her son, Jesus Christ. The importance of this event in Mary's life is only surpassed by her role in the virgin birth of Jesus Christ.

Pope Pius XII confirmed this belief about the Virgin Mary as the perennial teaching of the Church when he defined it formally as a dogma of Catholic faith in 1950, invoking papal infallibility to proclaim, "that the Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

His Apostolic Constitution 'Munificentissimus Deus' (Most Bountiful God), which defined the dogma, contained the Pontiff's accounts of many longstanding traditions by which the Church has celebrated the Assumption throughout its history.

The constitution also cited testimonies from the early Church fathers on the subject, and described the history of theological reflection on many Biblical passages which are seen as indicating that Mary was assumed into heaven following her death.



Although the bodily assumption of Mary is not explicitly recorded in Scripture, Catholic tradition identifies her with the 'woman clothed with the sun' who is described in the 12th chapter of the Book of Revelation.

The passage calls that woman's appearance 'a great sign' which 'appeared in heaven,' indicating that she is the mother of the Jewish Messiah and has 'the moon under her feet, and on her head a crown of twelve stars.' Accordingly, Catholic iconography of the Western tradition often depicts the Virgin Mary's assumption into heaven in this manner.

Eastern Christians have also traditionally held Mary's assumption (dormition) into heaven as an essential component of their faith. Pius XII cited several early Byzantine liturgical texts, as well as the eighth-century Arab Christian theologian St. John of Damascus, in his own authoritative definition of her assumption.

"It was fitting," St. John of Damascus wrote in a sermon on the assumption, "that she, who had kept her virginity intact in childbirth, should keep her own body free from all corruption even after death," and "that she, who had carried the creator as a child at her breast, should dwell in the divine tabernacles."

In Eastern Christian tradition, the same feast is celebrated on the same calendar date, although typically known as the Dormition (falling asleep) of Mary. Eastern Catholic celebration of the Dormition is preceded by a two-week period of fasting which is similar to Lent. Pius XII, mentioned this same fasting period as belonging to the traditional patrimony of Western Christians as well.

Two cities, Jerusalem, and Ephesus (in present-day Turkey), claim to be the place where the Virgin Mary died. The Ephesus claim rests in part on the Gospel account that Christ on his cross entrusted the care of Mary to St John (who later went to Ephesus).

But the earliest traditions all locate the end of Mary's life in Jerusalem, where the Tomb of Mary is venerated at the foot of the Mount of Olives.

[Sources: The Catholic News Agency, 15th August 2021 and <https://www.seetheholyland.net/church-of-the-dormition/>]

The Catholic Mariam Dogmas¹

There are four Catholic dogmas stating Mary's personal relationship with God and her role in human salvation.

Divine Motherhood

Mary's divine motherhood was proclaimed at the Council of Ephesus in 431.

Various names are used to describe Mary's role as mother of Jesus. She is called "Mother of God" which translates the more accurately stated Greek term "Theotokos" or "Birthgiver of God."

The Council of Ephesus (431) attributed to Mary the title, Mother of God. This needs to be read against the Council's declaration that in Christ there are two natures, one divine and one human, but only one person. Indeed, according to the Council the holy virgin is the mother of God since she begot according to the flesh the Word of God made flesh.

Mary's Divine Motherhood was not the object of an independent or exclusive dogmatic declaration. The statement is embedded in texts defining the person and natures of Jesus Christ. Thus, the dogma of Divine Motherhood becomes an integral part of the Christological dogma. This does not diminish its definitive and binding character. The dogma of Divine Motherhood is generally accepted by all Christian denominations.

Perpetual Virginity

The expression perpetual virginity, ever-virgin, or simply "Mary the Virgin" refers primarily to the conception and birth of Jesus. From the first formulations of faith, especially in baptismal formulas or professions of faith, the Church catholic professed that Jesus Christ was conceived without human seed by the power of the Holy Spirit only. Here lies the decisive meaning of expressions such as "conceived in the womb of the Virgin Mary," "Mary's virginal conception," or "virgin birth." The early baptismal formula (since the 3rd century) state Mary's virginity without further explaining it, but there is no doubt about its physical meaning. Later statements are more explicit. Mary conceived "without any detriment to her virginity, which remained inviolate even after his birth" (Council of the Lateran, 649).

Although never explicated in detail, the Catholic Church holds as dogma that Mary was and is Virgin before, in and after Christ's birth. It stresses thus the radical novelty of the Incarnation and Mary's no less radical and exclusive dedication to her mission as mother of her Son, Jesus

¹ In Roman Catholic usage the word 'church' refers only to churches in full communion with Roman Catholics. Apart from Jesus' divine motherhood the Mariam dogmas are not accepted by most Protestant denominations.

Christ. Vatican II reiterated the teaching about Mary, the Ever-Virgin, by stating that Christ's birth did not diminish Mary's virginal integrity but sanctified it. The Catechism of the Catholic Church ponders the deeper meaning of the virgin bride and perpetual virginity. It also maintains that Jesus Christ was Mary's only child. The so-called "brothers and sisters" are deemed to be close relations.

Immaculate Conception

The solemn definition of Mary's Immaculate Conception is like Divine Motherhood and Perpetual Virginity part of the Christological doctrine, but it was proclaimed as an independent dogma by Pope Pius IX in his Apostolic Constitution "Ineffabilis Deus" (December 8, 1854). Though highlighting a privilege of Mary it in fact stresses the dignity and holiness required to become "Mother of God." The privilege of the Immaculate Conception is the source and basis for Mary's all-holiness as Mother of God.

More specifically, the dogma of the Immaculate Conception states "that the most Blessed Virgin Mary, from the first moment of her conception, by a singular grace and privilege from Almighty God and in view of the merits of Jesus Christ, was kept free of every stain of original sin."

This dogma has both a "negative" and a "positive" meaning which complement each other. The "negative" meaning stresses Mary's freedom from original sin thanks to the anticipated or retroactive (here called preventive) grace of Christ's redemptive act. By the same token, the dogma suggests Mary's all-holiness. This "positive" meaning is the consequence of the absence of original sin. Mary's life is permanently and intimately related to God, and thus she is the all-holy.

Although difficult to explain, original sin provokes disorderliness in thought and behaviour, especially with regard to the primacy of God's presence in our life. Consequently, in declaring Mary immaculately conceived, the Catholic church sees in Mary one who never denied God the least sign of love. Thus, the dogma declares that from her beginning Mary was exceptionally holy and in constant union with the sanctifying grace of the Holy Spirit.

The Assumption

This marian dogma was proclaimed by Pope Pius XII on November 1, 1950 on his Encyclical *Munificentissimus Deus*.

A distinction needs to be made between Ascension and Assumption. Jesus Christ, Son of God and Risen Lord, ascended into heaven, a sign of divine power. Mary, on the contrary, was elevated or assumed into heaven by the power and grace of God.

The dogma states that "Mary, Immaculate Mother of God ever Virgin, after finishing the course of her life on earth, was taken up in body and soul to heavenly glory." This definition as well as that of the Immaculate Conception makes not only reference to the universal, certain, and firm consent of the Magisterium but alludes to the concordant belief of the faithful. The Assumption had been a part of the [Roman Catholic] Church's spiritual and doctrinal patrimony for centuries. It had been part of theological reflection but also of the liturgy and was part of the sense of the faithful.

This dogma has no direct basis in scripture. It was nonetheless declared "divinely revealed," meaning that it is contained implicitly in divine Revelation. It may be understood as the logical conclusion of Mary's vocation on earth, and the way she lived her life in union with God and her mission. The assumption may be seen as a consequence of Divine Motherhood. Being through, with, and for her Son on earth, it would seem fitting for Mary to be through, with, and for her Son in heaven, too. She was on earth the generous associate of her Son. The Assumption tells us that this association continues in heaven. Mary is indissolubly linked to her Son on earth and in heaven.

In heaven, Mary's active involvement in salvation history continues: "Taken up to heaven, she did not lay aside her salvific duty... By her maternal love she cares for the brothers and

sisters of her Son who still journey on earth". Mary is the "eschatological icon of the Church", meaning the [Roman catholic] Church contemplates in Mary her own end of times.

The definition of the dogma does not say how the transition from Mary's earthly state to her heavenly state happened. Did Mary die? Was she assumed to heaven without prior separation of soul and body? The question remains open for discussion. However, the opinion that Mary passed through death as her Son did, has the stronger support in tradition.

Glorified in body and soul, Mary is already in the state that will be ours after the resurrection of the dead.

[Source: <https://www.catholicnewsagency.com/resource/55423/the-four-marian-dogmas>]

The Ave Maria

Hail Mary Prayer

Hail Mary, full of grace,
the Lord is with you.
Blessed are you among women,
and blessed is the fruit of your womb,
Jesus.

Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death

The Hail Mary in Latin

Ave Maria, gratia plena,
Dominus tecum,
benedicta tu in mulieribus,
et benedictus fructus ventris tui Iesus.

Sancta Maria mater Dei,
ora pro nobis peccatoribus,
nunc, et in hora mortis nostrae.

The Hail Mary prayer stems from two passages in the gospel of Luke. The first one, found in Luke 1:28, says, "Hail, full of grace, the Lord is with you!" This was mentioned by the angel Gabriel when she greeted Mary; this event is also known as the Annunciation. The second passage can be found in Luke 1:42, and it says, "Blessed are you among women, and blessed is the fruit of your womb!" These words were said by Elizabeth when she visited Mary and greeted her. To many Catholics, this event is also called the Visitation.

Though the two verses are from the same book in the Bible, these lines were not put together until about the 11th century.

Anglican Roman Catholic Dialogue: (1) Definition of terms, to avoid misunderstandings

In their respective documents Anglicans and Roman Catholics sometimes use the same terms in different ways. For both precision and ease of comprehension the Anglican-Roman Catholic International Commission explains its use of the following terms.

Bishop of Rome: The Pope, variously referred to as the Supreme Pontiff, the Servant of the Servants of God, the Holy Father, and other historic titles, is normally styled Bishop of Rome. It is because the particular church of Rome is where both Saints Peter and Paul laboured and were martyred that the See of Rome and its bishop, Peter, enjoy a pre-eminent authority and honour in the universal Church.

Catholics: While recognizing that the term 'catholic' is used by a wide variety of Christian traditions, the Commission uses 'Catholics' to refer to all who are in full communion with the Bishop of Rome, recognizing that Eastern Rite Catholics would not self-describe as Roman Catholics.

Church catholic: 'Church catholic' refers to the one Church of Christ.

Deliberative: 'To deliberate' connotes 'to discuss and debate'; 'deliberative' denotes 'authorized to reach a decision'. 'Deliberative' thus means that a particular body, e.g. a synod, can decide a matter of policy by an authoritative vote.

Eastern Catholic Churches: There are twenty-three Eastern Catholic Churches that are in full communion with the Bishop of Rome. With the exception of the Maronite Church, all these churches have come into full communion with the Bishop of Rome since the sixteenth century; however, they have retained their liturgical rites, which they share in common with the Eastern and Oriental Orthodox churches from which they originate. They are headed by patriarchs, major archbishops, and metropolitans and are governed by the Code of Canons of the Eastern Churches.

Instruments of communion: 'Instruments of communion' refer to respective Anglican and Roman Catholic structures, procedures, and ministries which serve to maintain the quality and reality of communion at the local, regional, and worldwide levels of Anglican and Roman Catholic life. Although the term has roots in particular Anglican usage, the Commission has adopted the term with broader reference to both traditions.

Latin Church: This is by far the largest of the churches of the communion of the Catholic Church, and in the strict sense is what is meant by the 'Roman Catholic Church'. The vast majority of Catholics globally belong to it. In origin it is the Church that spread throughout the Roman Empire, and whose common language was Latin. It is governed by the Code of Canon Law published in 1983.

Local church: Refers to the diocesan church, or its equivalent, headed by a bishop.

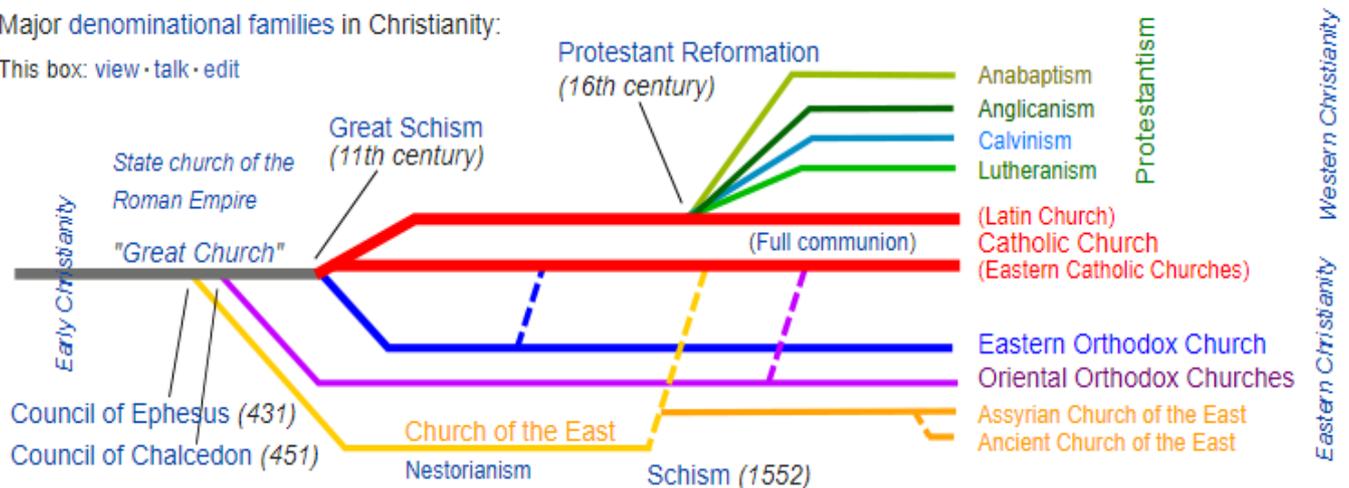
Roman Catholic Church: The Commission uses 'Roman Catholic Church' to refer to all the churches, East and West, which are in full communion with the Bishop of Rome. In doing so, the Commission recognizes that Eastern Catholics do not describe themselves as 'Roman'; even within the Latin rite the prefix 'Roman' has fallen out of common usage in the years since the Second Vatican Council.

Universal/ worldwide church: Anglicans understand themselves to be part of the one Church of Christ, while Roman Catholic doctrine makes the claim that the one Church of Christ subsists in the Roman Catholic Church. These differences in self-understanding mean that there are differences in the ways in which we speak of the church as a global reality. Catholics frequently use the term 'universal church' to speak of the total communion of particular diocesan churches around the world in full communion with the Bishop of Rome. Anglicans typically understand 'universal church' to refer to the one Church of Christ through time and space—the mystical body of Christ—and to all Christian communities in real but impaired communion throughout the world. Anglicans do not use 'universal church' as a synonym for the existing Anglican Communion, for which the 'worldwide Anglican Communion', or 'the global Anglican Communion', is the preferred term.

Christian denominational families

Major denominational families in Christianity:

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(2) The Anglican – Roman Catholic International Commission 50 Years on

The Anglican – Roman Catholic International Commission (ARCIC) was established by Archbishop of Canterbury Michael Ramsey and Pope Paul VI in 1967. Its terms of reference were established by the Malta Report in the following year:

We record with great thankfulness our common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality, Church order, and mission. Divergences since the sixteenth century have arisen not so much from the substance of this inheritance as from our separate ways of receiving it. We agree that revealed Truth is given in holy Scripture and formulated in dogmatic definitions through thought-forms and language which are historically conditioned. We are encouraged by the growing agreement of theologians in our two Communion on methods of interpreting this historical transmission of revelation. We should examine further and together both the way in which we assent to and apprehend dogmatic truths and the legitimate means of understanding and interpreting them theologically.

We recommend that the second stage in our growing together begin with an official and explicit affirmation of mutual recognition from the highest authorities of each Communion. It would acknowledge that both Communion are at one in the faith that the Church is founded upon the revelation of God the Father, made known to us in the Person and work of Jesus Christ, who is present through the Holy Spirit in the Scriptures and his Church, and is the only Mediator between God and Man, the ultimate Authority for all our doctrine. Each accepts the basic truths set forth in the ecumenical Creeds and the common tradition of the ancient Church, although neither Communion is tied to a positive acceptance of all the beliefs and devotional practices of the other.

The first phase of ARCIC work was completed with the publication of its Final Report in 1981, dealing with three topics: The Eucharist, Ministry and Authority.

The second phase covered a more diverse range of topics including: Salvation and the Church, 1986; The Church as Communion, 1991; Life in Christ: Morals, Communion, and the Church, 1993; The Gift of Authority, 1999; and culminating in the publication of Mary: Grace and Hope in Christ in 2005.

A third phase was commissioned by Archbishop Rowan Williams and Pope Benedict XVI on the theme of the Church, local and universal and how the Church comes to discern right ethical teaching. This phase of the commission, ARCIC III, met for the first time in 2011 and after many meetings and interim agreed statements, in 2017 published its first report “Walking Together on the Way: Learning to Be the Church – Local, Regional, Universal” [WTW]. The work of ARCIC III continues: looking at the way right ethical teaching is discerned in the Anglican Communion and in the Roman Catholic Church.

Portions of the Agreed Statement issued by ARCIC III read:

The goal of the Anglican–Roman Catholic dialogue, always recognized as a gift rather than a human product, has been succinctly expressed as: the restoration of complete communion in faith and sacramental life and visible unity and full ecclesial² communion.

As Pope Francis and Archbishop Justin said in their Common Declaration of 2016, current differences and obstacles to unity ‘cannot prevent us from recognizing one another as brothers and sisters in Christ by reason of our common baptism. Nor should they ever hold us back from discovering and rejoicing in the deep Christian faith and holiness we find within each other’s traditions. These differences must not lead to a lessening of our ecumenical endeavours.’

² Ecclesial: related to a church; its function and teachings.

Commentaries on this Agreed Statement were issued by both Anglican and Roman Catholic participants. Extracts from the Anglican commentary follow:

From its inception, the ARCIC process has sought to explore theological issues in a way which seeks to approach contested questions from fresh, shared perspectives. Well beyond historical caricature and the polemic of the past. The two previous ARCIC phases have produced a series of diverse reports which express a remarkable level of agreement on many matters once considered Church-dividing. In 1980, Pope John Paul II praised the ARCIC methodology, as going 'behind the habit of thought and expression born and nourished in enmity and controversy, to scrutinize together the great common treasure, to clothe it in a language at once traditional and expressive of the insights of an age which no longer glories in strife but seeks to come together in listening to the quiet voice of the Spirit'. The ARCIC process and its statements are extraordinary fruits of the Spirit, compelling Anglicans and Roman Catholics towards deeper communion in Christ.

This document [ARCIS III Agreed Statement] takes us a step further. The title itself [Walking Together on the Way] speaks of the whole Church—not as a perfect society, but in language familiar to both communions as a pilgrim people. The metaphor of a joint pilgrimage is a dynamic and pastoral one. It has profound implications for much of what we say about one another and how we say it. As the Co-Chairs put it, this is a task of conversion and renewal for both partners, not a simple return to unity or uniformity, but rather an organic growth into 'the fullness of communion in Christ and the Spirit'.

The remaining questions of ethics—how to live—and authority—how to live together—should be seen in this context. Anyone who has ever made a pilgrimage in the company of others knows how belongings sometimes get mixed up on the journey. Indeed, what was considered private property at the outset often becomes communal by the end. The exchange of theological gifts which has characterized ARCIC's rich theological dialogue since 1970 has been mirrored by a sharing of symbolic gifts. Most famously, the newly refreshed relationship between our churches is rooted in the gift of Pope Paul VI's episcopal ring to Archbishop Michael Ramsey in Rome in March 1966. On one level, this recognition of a form of apostolic ministry by Pope Paul imaged the Second Vatican Council's commitment to the 'special place' occupied by the Anglican Communion. Others have compared this gesture to the sign of a betrothal. Other gifts followed over the subsequent years, including pectoral crosses to bishops and stoles to clergy. Most recently, on 5 October 2016, at the church of San Gregorio al Celio in Rome, the very site from which Pope St Gregory the Great sent St Augustine to England, Pope Francis presented Archbishop Welby with a replica of a pastoral staff which had, by tradition, belonged to St Gregory. Very movingly Archbishop Welby then carried this crosier at an ecumenical Evening Prayer alongside the Cardinal Secretary of State the following evening. After Pope Francis had given Archbishop Welby the crosier, the Archbishop employed a symbolic gesture of his own, removing his own pectoral Cross of Nails and giving it to Pope Francis.

Commissioning nineteen pairs of Anglican and Roman Catholic bishops from the International Anglican–Roman Catholic Commission for Unity and Mission (IARCCUM) for joint mission in their own contexts, fifty years after that first historic meeting, Pope and Archbishop stood alongside one another as ministers of reconciliation within and between their communions.

It would be a profound mistake to see this document—different in character and style from the rest of the ARCIC corpus—as a step back from the goal of full ecclesial communion. WTW is honest about remaining areas of difference between our two communions, some important, some surely *adiaphora*³. But this pilgrimage is not a wandering perambulation. Rather it is, as the full title suggests, a journey 'on the Way' to full communion. WTW illustrates how the

³ *Adiaphora*: Customs that are not necessary for salvation

cultural, social, and structural challenges of living together in Christ are shared challenges in which our churches can learn from one another.

Arguably WTW opens the door to a much deeper theological reflection on the role of the laity in the life of both communions while admitting that there is very much more to be learned. WTW is honest and realistic about matters which remain communion dividing. There is still 'distance to be travelled'. New issues which have arisen, not necessarily anticipated during those hopeful early years of the ARCIC process, such as the inclusion of women in the three orders of ministry in many provinces of the Anglican Communion and the development of conversations surrounding sexuality and gender, have posed new challenges. The document is keen to point out that these issues not only are not problematic in themselves, but also highlight questions of authority. For Roman Catholics and others, it is perhaps hard to see how one communion can contain such diversity of practice, while for many Anglicans, provincial authority and a developed sense of *adiaphora* are sufficient to justify such difference.

How theological developments are 'received' within a church is as important a question as how they are received between churches. Some of the challenges of different views between and within churches might be characterized as more cultural than theological. But we should perhaps resist coming to one or other conclusion too swiftly, as issues of theology and culture are so frequently knotted together.

WTW's honesty about the remaining areas of difference between Anglicans and Roman Catholics is matched by its honesty about similarity and difference in our churches' historic and cultural experience. We live together in a globalized age, sharing a mixed inheritance of colonialism and expansion, and exposure to radically different particular cultures which impact in diverse and complex ways. 'Given this new global context', the document says, 'the tasks of engaging with cultures, religions, and stark social inequalities take new forms. Anglicans and Catholics alike need to develop local and trans-local structures which enable them to draw closer to one another as they engage with the challenges of a new age'. The point is that neither of our communions can simply rely on traditional models or ways of dealing with newly arising cultural issues. Neither of our churches can claim that everything can be neatly sorted out. The challenge which WTW begins to present is how we can learn from one another on the way as we commit together to deeper Christian faithfulness.

Put simply: Christian churches live alongside one another in similar cultural contexts all over the world. Every context will throw up particular challenges which demand careful discernment so that the Church may be faithful to God and to God's people. This discernment is not always straightforward, and our different theological traditions and ecclesial structures may not always allow for unified, simple answers.

WTW opens up a whole new vista in Anglican–Roman Catholic relations. In its recommendations on mutual learning from one another's structures, there is an implicit recognition of ecclesiality and partnership in the Gospel. This is a dynamic relationship in which neither partner remains unchanged, because there can be no reverse gear in the process of walking together towards the goal of full, visible, eucharistic unity. One of the ongoing challenges to this work for both our communions is to engage openly and hopefully with some of the fresh questions being posed by science, social science, and cultural theory. WTW shows the Commission's consciousness of the need to seek out ways in which new questions can patiently be handled, without always rushing to final conclusions.

This is a wonderfully strong document, affirming that our structures need reform as well as refreshment. As we walk together along the way, growing in unity, faith, and love, can the Anglican Communion now humbly and seriously engage in the theological questions raised by this methodology? In international terms, we are a young communion of churches, with the opportunity to learn from our older sisters and brothers in careful and prayerful discernment as we proceed along the road of 'penitence and renewal towards full communion'. Increasingly, if we walk together, we will need to eat together. It remains for the process of ongoing reception, mutual accountability, and dialogue to not

flee from the difficult question of whether we should therefore allow one another's eucharists to be viaticum⁴ [saving from death] for this journey. In St John's Gospel, Jesus says, 'Whoever eats me will live because of me' (Jn 6.57). Only thus will we ultimately grow together into the fullness of Christ.

[Source: <https://www.anglicancommunion.org/ecumenism/ecumenical-dialogues/roman-catholic/arcic.aspx>]

September Bible Quiz: To whom did Jesus direct these questions?

Bible quotations from New Revised Standard Version. Select answers from: Two blind men; People at Sermon on the Mount; Sick man at a pool; Nicodemus; Judas Iscariot; Bartimaeus; Peter; Disciples; Phillip; Officer at trial; Scribes.

| | |
|----|---|
| 1. | If I have told you about earthly things and you did not believe, how can you believe if I tell you about heavenly things? |
| 2 | Where are we to buy bread for these people to eat? |
| 3 | Do you love me? |
| 4 | But who do you say that I am? |
| 5 | Whom are you looking for? |
| 6 | Why do you strike me? |
| 7 | If you love those that love you, what reward do you have? |
| 8 | What do you want me to do for you? |
| 9 | Why do you think evil in your hearts? |
| 10 | Do you believe that I am able to do this? |
| 11 | Do you want to be made well? |

Answers to August Bible Quiz

Can you from memory place these books in correct sequence?

Sorry, no answers this month. If you were stumped, you need to look in your Bible to see the correct sequence of the books of the New Testament.

The King James Version (KJV)

First published: 1611

What kind of translation? Formal equivalence – literal, staying close to the original sentence structure but changing it where meaning is compromised.

Average reading age? 17+

Gender neutral language? No

Often stated pros of the translation:

Beautiful poetic language

Language that has influenced many phrases in modern English

Very close to the original text

⁴ Viaticum is the Holy Eucharist received by those who are about to leave this earthly life and are **preparing for the journey to eternal life.**

Some biblical humour to conclude

Who was the greatest financier in the Bible?
Noah -- he was floating his stock while everyone else was in liquidation.

What did God say after He created Adam?
"I can do better than that." And so, He created woman.

What kind of man was Boaz before he got married?
Ruth-less.

Who was the first drug addict in the Bible?
Nebuchadnezzar -- he was on grass for seven years.

Who was the greatest comedian in the Bible?
Samson -- he brought the house down.

How did Adam and Eve feel when expelled from the Garden of Eden?
They were really put out.

What is one of the first things that Adam and Eve did after they were kicked out?
They really raised Cain.

Why is David greatest baby-sitter mentioned in the Bible?
He rocked Goliath to sleep.

What is the best way to get to Paradise?
Keep right and go straight.

According to the Bible, which of God's servants was the most flagrant lawbreaker?
Moses, he broke all 10 commandments at once.

Where is the first tennis match mentioned in the Bible?
When Joseph served in Pharaoh's court.

Which Bible character had no parents?
Joshua, son of Nun.

Why didn't Noah go fishing?
He only had two worms.

How do we know that they played cards in the ark?
Because Noah sat on the deck



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