

The St Francis Icon in the Sanctuary



The Franciscan

Easter 2008
St Francis of Assisi Parish Newsletter

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Foreword

The first issue of the year always contains the list of who does what at St Francis – you will find this important information towards the end of the newsletter. It is called *Opportunities for Ministry* because it does not just inform, but also invites everyone to get involved in the various Parish activities.

The rest of this issue soon filled up with original articles by members of the Parish and articles that parishioners had read elsewhere and wanted to share with others. I always give preference to original articles, but include reprints when space allows, acknowledging the original author and mentioning who submitted the article. Please continue to send me all your contributions.

Jill Daugherty, Editor

From the Rector's Desk

Dear Parishioners,



Too often the 'sceptics' will ask – what's the big deal about Easter? More specifically, what did Jesus do on the cross for us that we could not do for ourselves?

Certainly, there are far more theologically competent people who could, at this stage, launch into profound insights by way of answers to these questions. I will briefly allude to five dimensions of the atoning work of Christ, which I would proffer to answer the question 'What did Jesus do on the Cross?'

Firstly, He responded for us. God's Holy love requires an adequate response. Our own 'fallen' humanity is incapable of aligning itself with a Holy God's purpose and thereby reflecting His Holiness. Jesus was the sacrifice that was pure and the one He alone could offer: 'For as in Adam (the first) all die, so also in Christ shall all be made alive.'

Secondly, as the only One pure enough to understand the true depravity of our sin, the antithesis of Holiness, Jesus (through His identification with our own compromised human condition) achieved (for us – on our behalf) a turning back to God of all humanity. His was a repentance that no one else could realise.

Thirdly, able to do what only God can do (as Son of God) and being One with the Father, Jesus executed the divine judgment on sin and evil. This he did on the Cross, by the only thing that was greater than the evil He faced – the outpouring of His Holy Divine Love, thereby demonstrating God's unconditional will to forgive.

Fourthly, Jesus re-created humanity (in Himself). He contains within His Resurrected Body the promise of God's new life to the suffering, the sinful and the dead.

Fifthly, He fulfilled (on behalf of all humanity) the Covenant initiated by God. He has authority to act in our name and to fulfil the covenant on our behalf – in Him we have, once again, become the people of God.

Tom Smail in *Once and for All: A Confession of the Cross* quotes RC Moberly as follows:

There is a perfectly unique possibility in the Son of God, of representing all mankind and dying as the representative of all; a possibility which, if it rests in one direction on the verity of his manhood, rests no less on his being the Logos who was with God and was God – the Life of life, the Image of the Father, the Creator of all created being; a possibility, therefore, which cannot even be conceived on any other side, or in any other person.

What he is suggesting is that if Christ is ‘... of One Being with the Father’, then what He can do on our behalf is infinitely beyond what any of us could do for the other (including ourselves).

Sadly, down the ages, a somewhat ‘threatening’ message pertaining to the Cross has all too easily been forthcoming (both from secular society and branches of the Church) – namely, that Christ’s atoning work on the Cross centred around his (almost) frantic (sic) intervention to propitiate God (i.e. appease Him; satisfy His desire for revenge). What this implies is that God’s ‘mind’ needed to be changed – his attitude needed to be re-directed from one of wrath to love. From rejection to acceptance.

Even a cursory reading of Holy Scripture will reveal that God’s prior LOVE for the world is clearly the source and not the consequence of Christ’s atoning death. We need refer only to St John (3:16): ‘God so loved the world that he gave ...’ or ‘But God shows his own love for us in that while we were yet sinners Christ died for us.’ (Romans 5:8)

This is a hugely important point to remember for, sadly, unless the love of God constantly underpins our journey of faith, the Father and the Son become ‘opposing forces’ where the loving Christ hides us ‘under the Shadow of His Wings’ from the baleful eyes and reaches of a vengeful Father.

I do understand too, however, that if the **divinity** of Christ is not accepted, this does all sound like a lot of ‘arrogant nonsense’. After all, an understanding of Christ, devoid of his vicarious action on our

behalf, must needs limit such an understanding simply to what one **person** is able to do for another.

But if Jesus is one in being with God, the only measure we can have of what the Creator can do for his creatures when he became man is what he has actually done when he came as man in Christ – namely died and risen again for us all. (Tom Smail: *Once and for All*)

This Easter, let us again stand in awe at what the Creator of Heaven and Earth (and you and me) has done for us in Christ Jesus our Lord. We may not fully comprehend its 'mystery' (for no human mind can fully encompass the Divine) – but we do know that, because of Christ and Easter, we appear before God and are accepted by Him as those who are inseparably united to Jesus Christ our Great High Priest in his eternal self-presentation to the Father.

Christ has died
Christ is risen
Christ will come again.
ALLELUIA!

Blessed Easter

Father Timothy

Bibliography

SMAIL, Thomas (Tom) Allan: *Once and for All: A Confession of the Cross*, DLT 1998.

D-DAY, TODAY, TOMORROW

First published in June 2003 in *See Sight*, the magazine of the Church of St Peter & St Paul, Ruslington, England, June 2003.

Autumn 1943 found me with two fishermen, wanted by the Gestapo, setting sail in a small boat from Carantec, Brittany, for Plymouth. Earlier, one of my Breton helpers, Dr Jean le Duc, asked if I would like to take a souvenir back home to my squadron. I suggested something from those who should have captured me. The brave Dr le Duc agreed and, one night, ignoring the German imposed curfew, he stole into the centre of Morlaix and ripped from the wall the direction sign to the *feldgendarmerie*. On handing it to me, he remarked that it had come away from the wall with such a crack it sounded like a pistol shot, and he came out in a cold sweat. Luckily, no one stirred. So, seven weeks after 'take off', I returned to base

with this sign of hope tucked under my arm. It took pride of place in the briefing room for it gave hope to those who were about to fly on an operation across the Channel. That sign showed them that there were brave souls on the other side who were ready to risk life and limb to answer their 'aidez-moi, m'aidez, MAYDAY'.

After all those years, *feldgendarmierie* is on its way home, for I have staying with me this month the Roman Catholic Archbishop of Pretoria, George Daniel. In the early 'fifties, we were at theological college together, followed by serving our curacies in the same parish in Pretoria. Then George Daniel became a Roman Catholic and stayed in the Transvaal. I became a married priest and travelled. We are now travelling together to France, with the sign.

It is hoped that the message of +George's pectoral cross will convey a far better sign of hope for friend and foe alike than that exhibit of 1943. In those dark days the second front was occasionally mentioned on both sides of the Channel, but very few realised it was imminent. Today the same could be said about Christ's second coming, for only a few are reading the signs of the times. For instance, the reporter in Iraq saying: 'What I am witnessing is apocalyptic.' Other signs of the 'end times' are to be seen elsewhere in so many different ways.

St Paul knew that there would be a constant cry of 'Maydays' arising from a world that prefers 'my way' to God's way. On June 6th 1944 the Allies revealed their 'saving Europe' secret and this resulted in a flock of French folk suddenly converting to the Allied cause. However, Christ's second coming will not allow such a luxury; it affords no opportunity for last minute conversions. Surely then we should today take seriously St Paul's revelation of God's saving plan for all our maydays, that those who overcome and endure to the end

shall not die, but when the last trumpet sounds, we shall all be changed in an INSTANT. For what is mortal must be changed into what is immortal; what will die must be changed into what cannot die. So when this takes place, and the mortal has been changed into the immortal, then the scripture will come true: 'Death is destroyed; victory is complete!' (I Corinthians 15: 51- 54)

George Wood
Submitted by Timothy Lowes

**John the Baptist as presented by the Synoptic Gospels
and in the Gospel of John**

John the Baptist was performing his rite of spiritual cleansing for the renewal of life, when Jesus appeared and asked John to baptise him. All three synoptic gospels recount this event:

Mark 1: 4–14 : John appeared in the desert, baptizing and preaching. ‘Turn away from your sins and be baptized,’ he told the people, ‘and God will forgive your sins.’ Many people from the province of Judaea and the city of Jerusalem went out to hear John. They confessed their sins, and he baptized them in the River Jordan. [...] He announced to the people, ‘The man who will come after me is much greater than I am. I am not good enough even to bend down and untie his sandals. I baptize you with water; but he will baptize you with the Holy Spirit.’ Not long afterwards Jesus came from Nazareth in the province of Galilee, and was baptized by John in the Jordan. As soon as Jesus came up out of the water, he saw heaven opening and the spirit coming down on him like a dove. And a voice came from heaven, ‘You are my own dear Son. I am pleased with you.’ At once the Spirit made him go into the desert, where he stayed forty days [...] After John had been put in prison, Jesus went to Galilee and preached the Good News from God.

Lk 3: 3 – 4:15 : In the fifteenth year of the reign of Emperor Tiberius [...], the word of God came to John son of Zechariah in the desert. So John went throughout the whole territory of the River Jordan, preaching, ‘Turn away from you sins and be baptized [...].’ Crowds of people came out to John to be baptized by him [...]. In many different ways, John preached the Good News to the people and urged them to change their ways. But John reprimanded Herod, the governor, because he had married Herodias, his brother’s wife, and had done many other evil things. Then Herod did an even worse thing by putting John in prison. After all the people had been baptized, Jesus also was baptized. While he was praying, heaven was opened and the Holy Spirit came down upon him in bodily form like a dove. And a voice came from heaven, ‘You are my own dear Son. I am pleased with you.’ [...] Jesus returned from the Jordan full of the Holy Spirit and was led by the Spirit into the desert, where he was tempted by the Devil for forty days. [...] Then Jesus returned to Galilee, and the power of the Holy Spirit was with him. The news about him spread throughout all that territory. He taught in the synagogues and was praised by everyone.

Matthew’s gospel is similar to the two above, but he includes a conversation between John and Jesus before he is baptised:

John tried to make him change his mind. 'I ought to be baptized by you,' John said, 'and yet you have come to me!' But Jesus answered him, 'Let it be so for now. For in this way we shall do all that God requires.' So John agreed. (Matt 3:13 & 14)

Like the other two gospel writers, Matthew specifies that Jesus only began his ministry after John was in prison:

When Jesus heard that John had been put in prison, he went away to Galilee. [...] From that time Jesus began to preach his message: 'Turn away from your sins, because the Kingdom of heaven is near!' (Matt 4:12–17)

The baptism of Jesus by John came to be an embarrassment to the early Church, especially to Matthew, Mark and Luke, the writers of the synoptic gospels whose works appeared between 60 and 80 AD. At that time there were still many communities of the followers of John the Baptist. The gospel writers anticipated certain questions and suppositions such as: How could Jesus subordinate himself to John by allowing himself to be baptised and how could Jesus undergo a baptism for the forgiveness of sins? Some could conclude that Jesus was a convert of John the Baptist. So to avoid these embarrassing questions and suppositions, all three synoptic gospels see to it that John is safely in prison when Jesus started his ministry and define John's role as simply that of the forerunner of Jesus. These synoptic writers want us to believe that John really had no importance in his own right and that his role was merely to herald the arrival of the Messiah.

Then, soon after 100 AD, the Gospel of John appeared. Why? Bishop Eusebius (236 – 340 AD) of Caesarea, in his *History of the Church*, gives an intriguing reason why John wrote his gospel.

When Matthew, Mark and Luke had finished writing their gospels, John asked for copies of their works. He welcomed and confirmed their accuracy. But he noted that the three evangelists had recorded the Saviour's doings for one year only and that was after John the Baptist had been consigned to prison. It was for this reason that John was urged to record, in **his** gospel, the period which the other three had passed over in silence, and wrote about the things that happened **before** the Baptist's imprisonment.

The role of the Baptist is made clear by John from chapter I, verse 6:

God sent his messenger, a man named John who came to tell people about the light, so that all should hear the message and believe. He himself was not the light; he came to tell about the light.

John the Baptist explains his role as forerunner, but insists that Jesus has always existed:

John spoke about him. He cried out, 'This is the one I was talking about when I said, "He comes after me, but he is greater than I am because he existed before I was born."' (1:15)

The baptism of Jesus by John the Baptist is not recounted in so many words in the gospel of John, but it is implied, and again the Baptist contrasts his role with that of Jesus:

John saw Jesus coming to him, and said, 'There is the Lamb of God, who takes away the sin of the world! This is the one I was talking about when I said, "A man is coming after me, but he is greater than I am, because he existed before I was born." I did not know who he would be, but I came baptizing with water in order to make him known to the people of Israel.' And John gave his testimony: 'I saw the Spirit come down like a dove from heaven and stay on him. I still did not know that he was the one, but God, who sent me to baptize with water, had said to me, "You will see the Spirit come down and stay on a man; he is the one who baptizes with the Holy Spirit." I have seen it,' said John, 'and I tell you that he is the Son of God.' (1:29–34)

It is significant that in John's gospel the sign that Jesus is the Messiah (the Spirit descending on Him as He is baptised) is seen and recounted by John the Baptist. He also does not stop his disciples from abandoning him to follow Jesus. Indeed he seems to be encouraging them to do so:

The next day John was standing there again with two of his disciples, when he saw Jesus walking by. 'There is the Lamb of God!' he said. The two disciples heard him say this and went with Jesus. (1:35–37)

Jesus now calls his other disciples and attends the wedding in Cana where he performs his first miracle. He then goes to Jerusalem for the first time (in John's gospel Jesus visits Jerusalem three times, whereas in the synoptic gospels he only goes there once). During his first visit to Jerusalem, Jesus chases the money-changers and sellers of sacrificial animals out of the temple. He goes on to perform other miracles and explains to Nicodemus about being born in the Spirit.

John the Baptist appears again towards the end of chapter 3 where we find both Jesus and his disciples as well as the Baptist and his

disciples baptising people in Judaea. John's disciples object to these rivals who are attracting many people. But John again stresses that Jesus is his superior:

John answered, 'No one can have anything unless God gives it to him. You yourselves are my witnesses that I said, "I am not the Messiah, but I have been sent ahead of him." [...] He must become more important while I become less important.' (3:27–36)

There is an interesting parenthesis in this last part of chapter 3:

(This was before John had been put in prison.) (3:24)

This is the only reference in John's gospel to the Baptist's imprisonment by Herod and there is no mention of his subsequent execution. John follows the Baptist's advice in saying nothing more about him: his role diminishes as that of Jesus increases.

At the beginning of chapter 4 we find another parenthesis:

(Actually Jesus himself did not baptize anyone; only his disciples did.) (4:2)

The difference between Jesus and John the Baptist is implicit in this statement: Jesus was not just another baptiser like John. He was the Son of God who came to baptise by the Spirit, not with water.

Martzi Eidelberg

Editor's Note: This article began as a sermon by Martzi. I asked her for her notes and as I typed them I looked up the Bible references and added these. This led to my developing the article, which I submitted to Martzi for her approval. She then suggesting further developments.

From the Parish Registers

Baptisms

16 Dec Lilo Nontombi Memela

16 Dec Nyasha Natalie Musanhu

Marriages

26 Jan Marco Del Fabbro and Manya Oosthuizen

23 Feb Robin William Bulling and Michelle Palmer

Faithful departed

2 Feb John Patrick Telford (Paddy)

2 Mar Yvonne Bishop

The Icon of Saint Francis of Assisi

When Father Timothy asked me if I would paint an icon of St Francis for the church, I was greatly honoured and accepted the challenge – little did I know it would take me two years to complete it!

Icon painting is a spiritual and humbling experience and not to be undertaken lightly. I wish to make it clear that I am not an artist. When I joined the icon painting classes, my teacher was most encouraging and said it was a 'technique' and I would grow with it. At this stage I would like to thank my fellow icon painters for all their encouragement and assistance during this time.

While painting an icon, one goes through many different experiences – a dedicated and humbling attitude, a feeling of spiritual upliftment and satisfaction, as well as a sense of utter frustration and despair. The atmosphere in which one paints plays an important part and can be enhanced by listening to Gregorian chants or other ecclesiastical music.

The fulfilment of completing the icon of St Francis came when I walked into the church at the 07:30 service one Sunday and saw my icon in front of the altar and when Father Timothy blessed it at that service in accordance with the Orthodox tradition. I thank God that I was given this gift.

I have given the icon of St Francis to Father Timothy and I hope it brings pleasure to the congregation of St Francis of Assisi and instils a feeling of veneration towards our patron saint.

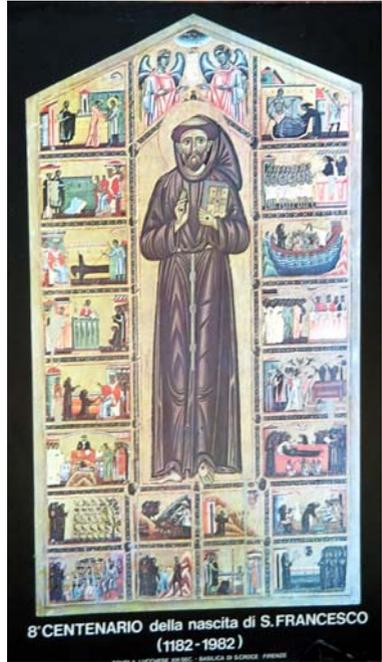
Sally Bayliss

Editor's Note

I asked Sally what had inspired her icon of St Francis and was surprised when she told me it was based on the central panel of a picture in Father Timothy's office. This picture is a poster, commemorating the octocentenary of the birth of St Francis in 1182, which I had bought in Florence in 1982. I had the poster mounted and gave it to the church when I moved house a few years ago. It is a reproduction of a fresco painted in the 14th century by the 'Scuola Lucchese' (Lucca School) in the Basilica of Santa Croce (Holy Cross) in Florence, the largest Franciscan church in the world.



The Basilica of Santa Croce
[en.wikipedia.org/wiki/Basilica
di_Santa_Croce_di_Firenze](https://en.wikipedia.org/wiki/Basilica_di_Santa_Croce_di_Firenze)
and the poster that inspired the icon



Wedding of Clare Wood and Carl Maes



Party for Aids Orphans from Tumelong Havens



A GIFT OF LOVE FROM CLARE & CARL

A GIFT OF LOVE

Life is full of surprises. Fr Robin and I had been discussing how God does not expect you to beg if you need something, but He does supply your needs when He sets a task before you. Indeed, it seems that whenever the St Francis Craft & Fellowship Group is confronted with a need, God moves in His own time to supply it. We usually give a party at Pentecost for the Aids orphans in the Tumelong Havens in Wintervelt. But last year we were unable to do so, due to lack of funds, and we felt very sad about this.

The day after Robin and I had our conversation, I received a phone call from Clare Wood in England. She was getting married on 15 September and she and her fiancé Carl Maes had requested money in lieu of wedding gifts. They asked if we would use the money for the Tumelong Havens. In 2006 Clare's father, Rev George Wood, had given us R5 000 towards the Pentecost party. They had seen the photos of the children celebrating and felt this would be an appropriate way to celebrate their marriage. Clare is a former British tennis champion and is still involved in tennis as an umpire, while Carl (who is from Belgium) is in charge of Women's Tennis in the UK.

We duly received over R60 000, which enabled us to organise a Christmas party with all the trimmings and treats in our new Parish Centre. The children also received gifts of clothes and food. Pep Stores (Moreleta Park) were wonderful to us: apart from sorting and packing individual parcels of clothes for 145 children and 60 babies, they gave us generous discounts. Pick n Pay (Menlyn Retail) also came up trumps: they packed the food we bought from them into individual parcels and delivered them to Tumelong. The money seemed to go on for ever. We were able to give each of the Haven workers a R50 gift voucher and to pay for a 'graduation' party at the Havens for the children who have started school this year. We also repaid R2 000 that the Church Council had given us and donated R2 000 to Tateni and R2 000 to the Irene Homes Christmas Party.

When we reflect on how this all came about, is it not amazing how God works in our lives and how He chooses whom He will use to meet our needs? We give Him the glory and our thanks go to Clare and Carl for their incredible Gift of Love.

June van der Merwe

A Message by George Carlin

The paradox of our time in history is that we have taller buildings but shorter tempers, wider Freeways , but narrower viewpoints. We spend more, but have less, we buy more, but enjoy less. We have bigger houses and smaller families, more conveniences, but less time. We have more degrees, but less sense, more knowledge, but less judgment, more experts, yet more problems, more medicine, but less wellness.

We drink too much, smoke too much and spend too recklessly, laugh too little, drive too fast, get too angry, stay up too late, get up too tired, read too little, watch TV too much, and pray too seldom.

We have multiplied our possessions, but reduced our values. We talk too much, love too seldom, and hate too often.

We've learned how to make a living, but not a life. We've added years to life not life to years. We've been all the way to the moon and back, but have trouble crossing the street to meet a new neighbor. We conquered outer space but not inner space. We've done larger things, but not better things.

We've cleaned up the air, but polluted the soul. We've conquered the atom, but not our prejudice. We write more, but learn less. We plan more, but accomplish less. We've learned to rush, but not to wait. We build more computers to hold more information, to produce more copies than ever, but we communicate less and less.

These are the times of fast foods and slow digestion, big men and small character, steep profits and shallow relationships. These are the days of two incomes but more divorce, fancier houses, but broken homes. These are days of quick trips, disposable diapers, throwaway morality, one night stands, overweight bodies, and pills that do everything from cheer, to quiet, to kill. It is a time when there is much in the showroom window and nothing in the stockroom. A time when technology can bring

this letter to you, and a time when you can choose either to share this insight, or to just hit delete...

Remember: spend some time with your loved ones, because they are not going to be around forever.

Remember: say a kind word to someone who looks up to you in awe, because that little person soon will grow up and leave your side.

Remember to give a warm hug to the one next to you, because that is the only treasure you can give with your heart and it doesn't cost a cent.

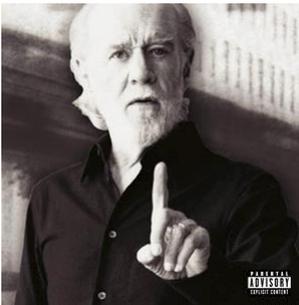
Remember to say, "I love you" to your partner and your loved ones, but most of all mean it. A kiss and an embrace will mend hurt when it comes from deep inside of you.

Remember to hold hands and cherish the moment for someday that person will not be there again.

Give time to love, give time to speak! And give time to share the precious thoughts in your mind.

AND ALWAYS REMEMBER: Life is not measured by the number of breaths we take, but by the moments that take our breath away.

George Carlin



Isn't it amazing that George Carlin — comedian of the 70s and 80s, whose wife died recently — could write something so very eloquent...and so very appropriate?

Submitted by Rob Lewis

Death of Mr Common Sense...

My parents told me about Mr. Common Sense early in my life and told me I would do well to call on him when making decisions. It seems he was always around in my early years, but less and less as time passed by until today I read his obituary. Please join me in a moment of silence in remembrance. For Common Sense had served us all so well for so many generations.

Obituary - Common Sense

Today we mourn the passing of a beloved old friend, Common Sense,
who has been with us for many years.

No one knows for sure how old he was
since his birth records were long ago lost in bureaucratic red tape.

He will be remembered as having cultivated
such valuable lessons as knowing when
to come in out of the rain, why the early bird gets the worm,
life isn't always fair, and maybe it was my fault.

Common Sense lived by simple, sound financial policies
(don't spend more than you earn)
and reliable parenting strategies (adults, not children are in charge).
His health began to deteriorate rapidly when well intentioned
but overbearing regulations were set in place.

Reports of a six-year-old boy charged with sexual harassment
for kissing a classmate;
teens suspended from school for using mouthwash after lunch;
and a teacher fired for reprimanding an unruly student,
only worsened his condition.

Common Sense lost ground when parents attacked teachers
for doing the job they themselves
failed to do in disciplining their unruly children.

It declined even further when schools were required to get
parental consent to administer Aspirin,
sun lotion or a sticky plaster to a student;
but could not inform the parents when a student
became pregnant and wanted to have an abortion.
Common Sense lost the will to live as the Ten Commandments
became contraband
and criminals received better treatment than their victims.

Common Sense took a beating
when you couldn't defend yourself from a burglar
in your own home and the burglar can sue you for assault.
Common Sense finally gave up the will to live
after a woman failed to realize that a steaming
cup of coffee was hot. She spilled a little in her lap
and was promptly awarded a huge settlement.

Common Sense was preceded in death by his parents,
Truth and Trust; his wife, Discretion;
his daughter, Responsibility; and his son, Reason.
He is survived by three stepbrothers; I Know my Rights,
Someone Else is to Blame, and I'm a Victim.

Not many attended his funeral because so few realized he was gone.
If you still remember him - pass this on.
If not, join the majority and do nothing.

Jill Dearman
Focus On The Family Africa
www.safamily.co.za

Submitted by Heatherlynn Lewis

Opportunities for Ministry at St Francis of Assisi, Waterkloof

At St Francis we encourage all of our members to participate actively in ministry - as part of the body of Christ. But one of the joys of belonging to this body is that nobody is forced to do more than he or she feels called to do. People offer themselves freely to God in response to his free gift of love, and enjoy being involved in service and ministry.

Here is a list of ways in which people share in the formal ministry and mission of St Francis Church, and the names of those who lead or co-ordinate and exercise authority in the different areas. If you feel called to an area of ministry, or there is an area not mentioned below, please discuss this with Fr Timothy or one of the other clergy.

<u>Ministry</u>	<u>Leaders</u>	<u>Tel No</u>
1. Administration & Property	Jenny Poll	012 346-1106
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Property Maintenance	Fr Timothy Lowes	012 346-1106
Verger / Caretaker	David Ntswane	012 346-1106
Cleaning	Jeanette Phahlamohlaka	012 346-1106
Church Gardens	Stella Butler David Ntswane Andries Moagi	012 346-1469 012 346-1106 012 346-1106
Rectory Garden	Fr Timothy Lowes David Ntswane Andries Moagi	012 460-7143 012 346-1106 012 346-1106
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Churchwarden	John Bishop	082-561 1355
Churchwarden	Lasni Millar	082-651 5689
Alternate churchwarden	Shepherd Musanhu	012 997-2361
Treasurer	Gareth Evans	012 460-4660
	Megan Winn	012 460-2387
	Hank Doeg	012 460-6516
	Linda Lewis	012 361-7974
	Clive Gardner	012 460-4807
	Joan Jones	012 991-5744
	Melita Tsuene	083-376 7113

The Franciscan

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Notice Boards	Jenny Poll		012 346-1106
Pew leaflet	Jenny Poll		012 346-1106
Franciscan (Parish Newsletter)	Jill Daugherty (Editor) Dave Tweedley (Printer)		012 998-9012 012 460-3102

3. A Worshipping Community Fr Timothy Lowes 012 346-1106

Choir	Dave Evans Rob Lewis Terry Brauer		012 460-2518 012 362-0522 012 460-9101
Clergy	Timothy Lowes (Rector)		012 460-7143
Priest	Robin Heath		012 361-1589
Priest	June de Klerk		012 365-1077
Deacon	Martzi Eidelberg		012 344-3299
Deacon	Sheila Cave		012 460-3852
Children's Church	Heather Napier		012 998-7992
Youth Band	Ami Harris		
Evening Worship	Fr. Timothy Lowes		012 346-1106
Flowers	Jerice Doeg		012 460-6516
Homes for Senior Citizens	Robin Heath		012 361-1589
Organists	Dave Evans Sean Adams		012 460-2518 072-159 5638
Readers (07:30)	Joan Jones		012 991-5744
Sacristans	Fr Timothy Lowes (Convenor)		012 346-1106
Servers	Fr Timothy Lowes		012 346-1106
Sidespeople	Noble Dalziel		012 997-4175
Sound System	Mark Napier		012 998-7992
Weekday Services	Fr Timothy Lowes		012 346-1106
Hymn Choosing	Terry Brauer		012 460-9101
Lay Ministers			
Co-ordinator	Stuart Waetzel James Aiello John Bishop Jill Daugherty Clive Gardner Robin Godfrey Joan Jones		012 345-4597 012 460-6608 082-561 1355 012 998-9012 012 460-4807 012 430-5004 012 991-5744

	Linda Lewis	012 361-7974
	Daniel Lowes	012 460-7143
	Lorna Nxumalo	012 997-4947
	Melita Tsuene	083-376 7113
	Rudi von Staden	012 809-0531
	Monique Winn	012 460-2387
	Bev Nauhaus	012 460-9305

4. A Caring Community Robin Heath 012 361-1589

Sungardens Hospice	June de Klerk (Chaplain)	012 365-1077
Hospital Visiting Little Company of Mary	June de Klerk (Co-ordinator) Linda Lewis Hank Doeg Fr Timothy Lowes	012 365-1077 012 361-7974 012 460-6516 012 346-1106
Newcomers	June de Klerk Joey Phayane	012 365-1077 012 460-5261
Pastoral Visiting	Fr Timothy (Co-ordinator) Robin Heath (Co-ordinator: lay visiting teams)	012 346-1106 012 361-1589
Prayer Team Ministry to those in need - including healing	Martzi Eidelberg Christine Lawrie Stuart Waetzel Joy Hopking Audrey Westmoreland	012 344-3299 012 348-0944 012 345-4597 012 346-1657 012 460-5881
Senior Citizens Jacaranda Haven	Robin Heath Bev Nauhaus	012 361-1589 012 460-9305
Communion to the sick	Robin Heath June de Klerk Linda Lewis Stuart Waetzel	012 361-1589 012 365-1077 012 361-7974 012 345-4597
Social Functions	Heatherlynn Lewis Bev Hutchings	012 362-0522 012 343-2599
Catering	Dorienne Falkson Helen Pretorius Heatherlynn Lewis	012 460-4829 012 807-2086 012 362-0522
Café Cloister	Heatherlynn Lewis	012 362-0522
Tea on Sunday mornings	David Ntswane/ Jeanette Phahlamohlaka	012 346-1106

5. A Giving Community		
	Gareth Evans	012 460-4660
Banking & Pledges	Robin Heath	012 361-1589
Bookkeeping	Jenny Poll	012 346-1106
Budget & Stewardship	Gareth Evans (Treasurer)	012 460-4660
Donations (Charity)	Gareth Evans (Treasurer)	012 460-4660

6. A Praying Community		
	Martzi Eidelberg	012 344-3299
Intercession Groups	Martzi Eidelberg Christine Lawrie	012 344-3299 012 348-0944
Meditation Groups	Fr Timothy Lowes	012 346-1106
Parish Families Prayer List for the sick (in Pew Leaflet)	Jenny Poll	012 346-1106
Prayer Chains	House Groups	See below
Prayer Shield (for Sunday services)	Joan Jones	012 991-5744
Quiet Days	Fr Timothy Lowes	012 346-1106
Spiritual Direction	Clergy	

7. A Reconciling & Witnessing Community (including Community Service)

	Martzi Eidelberg	012 344-3299
Social Development	Eric Buiten	012 460-2067
Craft Group	June van der Merwe	012 998-4364
Fill-a-bag: Feed a Family	Jenni Linley Carole Myburgh	082-823 5897 082-787 7755
Citizens Advice Bureau	Martzi Eidelberg	012 344-3299
Religion Against Crime	Martzi Eidelberg	012 344-3299
Tumelong Mission		
Irene Homes		
Soup Kitchen	Mei Walus	012 346-4586
Jacaranda Children's Home	Aly Kilbride	012 991-4139

9. A Discipling Community		
	Fr Timothy Lowes	012 346-1106
Baptism Preparation	Fr Timothy Lowes	012 346-1106
Children's Church	Heather Napier	012 998-7992
Confirmation Classes	Fr Timothy Lowes	012 346-1106
Crèche	Megan Winn	012 460-2387
House Churches	See list below	

Lay Ministers' Preparation	Fr Timothy Lowes	012 346-1106
Marriage Preparation	Fr Timothy Lowes (for referral)	012 362-0522
Youth Ministries	Megan Winn	012 460-2387
Training for Ministries	Fr Timothy Lowes	012 346-1106

HOUSE GROUPS

*If you don't yet belong to a group,
do consider joining one.*

DAY	TIME	NAME	CONTACT	TEL NO
Monday (fortnightly)	19:00	Monday Evening	Bev Nauhaus	012 460-9305
Tuesday (fortnightly)	20:00	Belles & Swells	Rob Lewis	012 362-0522
Tuesday	10:00	Church Group	Diana King Ponty Thuynsma	012 460-8889 012 998-4778
2 nd Tuesday of month	10:00	Newlands Group	Nancy Summers	012 348-3217
Tuesday (monthly)	19:00	Black Sheep	Gwenfyll Saks Tony Williams	012 460-4324 012 460-8530
Wednesday	09:30	Morning Glories	Terry Brauer	012 460-9101
Wednesday	15:30	New Life	Jill Daugherty Yvonne Thuynsma	012 998-9012 012 998-4778
Thursday	10:00	Craft & Fellowship	June van der Merwe	012 998-4364
Sunday	18:00- 20:00	Oasis Youth Group	Megan Winn	012 460-2387

FILL-A-BAG FEED A FAMILY

Thank you for your support during the past year. Carole and Jenni have taken over the administration of the duties from Anne Alison. If there are any hitches, we apologise as we are still 'finding our feet'.

There is one change we would like to make and that is to issue you with more than one bag at a time. We would like to give you 6 bags twice a year to avoid the problem of missing bags. We will also have extra bags available should anybody new feel led to contribute to this very worthy cause. Please contact either Jenni or Carole and give us your names so that we can supply you with bags.

Those of you who very kindly donate other food stuffs, could you please deliver them to the Church before the first Wednesday of the month so that we can do the shopping once a month to top up the bags where necessary.

CONTACT NUMBERS: JENNI LINLEY: 082 8235 897
CAROLE MYBURGH : 082 7877 755

FITNESS LEAGUE ADULT EXERCISE CLASSES

Fitness League adult exercise classes are held in the Parish Centre on Wednesday evenings, from 5 - 6 pm.

The Fitness League started in 1930 in the UK and now has centres throughout South Africa and internationally. Classes are varied on a regular basis, incorporating stretch & tone, low impact aerobics and pilates movements. Characterised by 'Fitness, Fun and Friendship', they provide a combination of movement and exercise to music.

Fitness League exercise classes are suitable for ladies of ALL ages, shapes and sizes – anyone is welcome to come and try a class – the more the merrier!! If you are interested, please contact: **LESLIE : 083 471 6750**

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