



Mission to Zimbabwe : Joy Dancing at St Matthew's Filabusi



# *The Franciscan*

Michaelmas 2009  
St Francis of Assisi Parish Newsletter

## Contents

Foreword .....	2
From the Rector's Desk .....	3
A Year in a Monastery .....	4
Parish Council Update .....	8
From the Parish Registers .....	11
Ad Laos June 2009 .....	12
Mission Zimbabwe Two .....	15
Tumelong Update .....	16
Acts 2: 38 .....	17
Abide with Me .....	18
Three Versions of Psalm 23 .....	19
The Marriage Course .....	21

---

*St Francis of Assisi Anglican Church, 373 Milner Street, Waterkloof, 0181*

*Tel. 012 346-1106/7, Fax: 012 346-4226. [mail@st-francis.co.za](mailto:mail@st-francis.co.za)*

*<http://www.st-francis.co.za/>*

*Clergy: Fr. Timothy Lowes, Robin Heath, June de Klerk,*

*Deacons: Martzi Eidelberg, Sheila Cave, Joan Jones*

*Youth: Megan Winn; Children's Church: Heather Napier.*

*Editor: Jill Daugherty. Tel. 012 998-9012. Email: [daughjd@iburst.co.za](mailto:daughjd@iburst.co.za)*

*Typing: Shirley Hollier. Printing and Production: Dave Tweedley*

---

## Foreword

We have decided to call our July or midyear issue 'Michaelmas' as Michaelmas or the Day of St Michael and All Angels falls on 29 September. Thus our three editions a year commemorate Church festivals: Easter, Michaelmas and Advent/Christmas.

This issue, like the last, is a bumper one, mainly because of two quite lengthy articles: one by Carl Melville on a year spent in a monastery and one by Nina Lowes on the mission to Zimbabwe. They are very different, but both are testimonies of the way the Holy Spirit is at work in the people of God.

If you are on our electronic mailing list and have access to our website, you may already have read some of the articles in this issue.

**Jill Daugherty, Editor**

## From the Rector's Desk

**My dear Parishioners,**



Once again I'd like to reproduce an article as my contribution to this edition of the Parish Magazine.

Not long ago somebody suggested to me that the young people of today insist on being 'entertained' all the time – including when they go to church. I think there is some truth in that statement, though all too easily it applies to adults as well. Nevertheless, I am horrified at the thought that the worship of God should be based solely on the dull and dreary – 'as it was in our day'. At all times surely we need to be as 'creative' as possible – without being too obsessed with 'change for change sake'. God is after all a dynamic God, not a static God. Having said that, there does exist the danger (for adults and children alike) that we seek the 'easy and entertaining' way in our worship of God, 'dangerous' since our spiritual journey is far more precious than that.

To this end, I would like to draw your attention to the article below. It is quite long – and will probably require a few sessions. But I would urge you to read and perhaps re-read it, because it can and will teach us (both young and old) a great deal. The young man who wrote it tells us about his journey as a person coming from a charismatic background who enters into monastic life for a year (in the same monastery I went to) as he seeks to discover his priestly vocation.

The monastic life he enters into is steeped in Anglo-Catholicism and ritual, and initially this poses some serious problems for him. In time, however, he begins to learn the immense value of what this type of worship has to offer and can teach us... Well, read his story.

You are aware that I am not suggesting that we suddenly turn our own Parish into the 'Holy See of Rome'. Obviously, the Anglo-Catholic tradition is fraught with its own 'weaknesses'. I'd simply like us to learn what can be gleaned from a Spirituality which is not all 'glitz and glamour' (and what it taught someone who did indeed come from such a background), particularly in light of the aforementioned concept of 'entertainment'.

**Father Timothy**

### **A Year in a Monastery**

Nowadays, most young people would think twice about spending a year in a monastery. The idea of leaving the comforts of life, friends and family, home life, and entering into a monastic pattern of community and prayer can be a put-off to young people exploring their vocation.

Well, that is exactly what I did just over a year ago. I dropped my involvement with my local church, I left a steady home life of parents and siblings behind and I dared to leave my social circle of friends, to step out to explore my vocation in a very different way.

The Community of the Resurrection Fathers gave me the opportunity to come and stay with them for a period of about a year and I quickly jumped at the offer. It would be a way for me to test my vocation to the priesthood and monastic life, but also an experiment to see if monastic life still has something to offer young people and, if so, what.

The first major change for me was entering into an Anglo-Catholic framework of worship. Coming from a charismatic background, I soon began to miss the little things that I got from charismatic worship. However, it wasn't long before I allowed myself to enter into the rhythm of worship here – the plainsong, structure of each service and the frequency of worship.

### **Routine and pattern**

Many young people today do not understand the value of pattern and routine. I had never appreciated the value of it until I settled in. Now, I really appreciate it when I leave the monastery or go home or spend time away. Routine and pattern is something essential to the lives of autistic children and adults; remove it and the person is damaged or affected. It is also something essential not only to religious life, but to everyday Christian life too. St Benedict wrote his rule steeped in pattern and routine to bring people back to the flow and rhythm of God's Spirit. There is a danger of course that we expect God to conform to our pattern. I believe St Benedict uses the more negative warnings in his rule to avoid this. 'Live in fear of judgment and have great horror for hell... confess your sins with sighing and tears' (RB 4: 44-54). We are encouraged time and time again to be obedient to God and each other rather than expecting God to be obedient to us. In our Churches, we are sometimes so unwilling to be obedient to the Shepherds and leadership and each other. How, then, can we be obedient to God? Christ became obedient unto death, but how far do we live up to that call? Monastic life teaches a great sense of servanthood amongst the monks, and Christianity on the whole teaches that we are to become servants, as Christ came to serve not to be served. Servanthood wrapped up in a pattern and routine of worship, prayer and work is good servanthood. It is in that routine where we serve others. Out of that pattern of life comes mission. Society tells us that we are all individuals, that we must fight for our rights as individuals and as a result we become cut off from the rest of the community, as we are only thinking of ourselves. A pattern of life absorbed in obedience and servanthood seeks to restore a society and make it Christ-centred – St Benedict's vision.

### **Silence**

The hardest part of the experience has been the silence – this won't surprise many of you! It is true that we say far too much and most of it is really unnecessary. However, young people today are being born into a noisy world. There is simply too much noise. We like to talk and it is good to talk! With personal headphones, mobile

phones, texting, email, internet, TV and media, it really is hard to escape these things, and the value of silence in our culture has been lost. In monastic tradition, I sense that silence can often be 'forced' onto a community and certainly in St Benedict's day, no one dared to speak lest they face 'severe punishment.' I think today we have to allow people to find silence in their own time and monastic living has the potential to offer the perfect framework for that. I would like to stress that silence can be a scary and threatening tool. Within silence we enter into a conversation with nature and our surroundings. In the space, we can begin a dialogue with God. However, the most threatening part of silence is facing ourselves. Sometimes we don't like what we find out. For me, silence has been scary at times. But, it has also been liberating. The things I least like about myself, the things I find out and the things I confront, are the things God wants to be entangled with. What a joy and assurance! We have to explore new ways to encourage people of all traditions to use silence to bring the many disjointed sparks in our lives to infuse and ignite.

### **Community**

For me, the highlight of the year has been to spend time within a community. Community is so much more than simply a group of people. A community is a group of people who know, love and share in each other's experiences. Today, we find the mega Churches packed to the seams with thousands of Christians, while the smaller Churches struggle. Why is this? I believe people flock to the mega Churches because in these places, you don't have to confront who you are, or share who you are. You can effectively remain an 'individual' and not know anything about the two thousand others you worship with. Although these places bring people to faith, I just long for a deeper sense of community to be rooted within them. We are a family and we don't know each other! How can we tell others of Jesus when we cannot share our own testimony with each other?

Mirfield is rooted in community. Decisions are made together, meals are shared together, by participating in the routine of life you begin to learn about and know each other – even the bad bits are shared!

Of course, there have been a few disagreements and a few moments you wish you could murder someone, to put it politely. However, this is community and the reason why it is called common life. The true identity of society has been lost simply because we don't know each other, whether through fear or choice. Community is only community when differences come together for one purpose. We know the differences, we recognise our failure to accept others fully, but we choose to put those things behind us to share in something greater.

I would like to thank the Community of the Resurrection Fathers for allowing me to catch a glimpse of their life and letting me be involved in my own time and space.

I would like to leave you with an image I jotted down in my journal during my stay here. Probably the simplest, but most memorable of my stay here:

(I cannot begin to tell you how accurate his description is – its almost as if I'm back there myself – Father Timothy)

*The bell tolls 33 times for the age of Jesus, and the patters of footsteps run down the sides of the church, [monks] taking their seats, acknowledging the Sacrament before they are seated - heads down, heads up. The flapping of the cassocks as people assemble at some speed, late, echoes in the dark cloisters. All is silent for a few moments, expecting and waiting for the bell to toll. The Superior reads an extract from St Benedict's Rule, after a little cough. When the reading is ended, everyone kneels on the harsh ground of the cold church. 'The Lord almighty grant us a quiet night and a perfect end. Amen.' This following a few moments of silence is by far the noisiest of the night. All the thoughts and actions you had involvement in throughout the day come flooding back, recalling to mind our sins and failures, our success and joys, reliving the day step by step. The moment is only just long enough to recall a brief account of the past day, but your mind races back over those things sharply.*

*The Confession follows: 'We confess ... before the whole company of heaven and one another ... sins ... failures ... sorry ... please ... forgive ... help ... grant us eternal life. The Psalms follow, said alternately by each side of choir. The reading for the day is read with somewhat a reflective manner, when the offer of unloading sin and burden onto Jesus is recalled and presented to us once again. The Response to the Reading is handed over to God in the words: 'Into your hands, O Lord, I commend my Spirit' – the famous last words of Jesus are sung. The acoustics of the buildings mean that words and notes are intermingled, which is somehow rather moving and mysterious. The words 'hands,' 'Lord,' 'spirit' and 'alleluia' are overlapped as they rise to the ceiling and bounce off the altars. Somehow the darkness and gloom of the rather dull church is broken here. The colours are lifted, the place revived by a presence of the Spirit.*

*The Hymn follows, shattering the darkness of the building and our lives: 'Creator of all life, your care is in the pain your children bear; as darkness falls upon the land, look down on us, stretch out your hand.' The Song of Simeon comes rather more peacefully and more naturally than any other part of the Compline service, or probably any service. Followed by the Antiphon, the Nunc is relived in our singing: 'Lord, now let your Servant depart in peace, your word has been fulfilled.' We have met with Jesus, now help us do your will. The final Gloria resounds with thanks. The words 'Father, Son and Holy Spirit' intermingled in the great sound chamber, capturing the heart of the Great Trinity. The Superior leads the prayers for the Community, college and guests, and offers the blessing for the night, and all depart in peace. In peace with God, each other and at peace with ourselves, until tomorrow.*

**Carl Melville**

## **Parish Council of St Francis of Assisi Keeping you up to date – July 2009**

### **Finances**

Your Council anticipated the impact of the Global Financial Crisis and when drawing up this year's budget, made allowance for its impact.

It is encouraging to note that to date the finances are in line with that budget, and that our resources are holding steady. For this I owe each of you a great debt of gratitude. Thank you and God bless.

We are meeting our objective of a spending of 40% of our income on outward (evangelical mission) activities, out of normal income.

### **Parish Vision and Mission**

Since our strategy was drafted, much has changed in our lives in South Africa both internally, and as a result of the world around us. This has given rise to many moral challenges some intimately facing our children and family lives. Your Council has deemed it appropriate to review the strategy and confirm its appropriateness to our current society, and the current posture of the Anglican Church.

At present we are guided by our existing Vision and Mission:

**Vision:** A Christ-centred community living in love and obedience to God

**Mission:** An Anglican Christian community seeking to express our faith through our life together and our engagement with the world through worship, caring, giving, prayer, reconciliation, witness and discipleship.

Through 2009, our new Archbishop has made a significant impact on our lives as Anglicans, and has communicated clearly. He has published three Ad Laos to date, each of which has gone straight to the point.

He also made a significant impact on the Anglican Communion, worldwide. As a result of his influencing thinking to adopt the Indaba culture in the discussion at the Lambeth Conference he helped to bring together differing factions enabling a successful reconciliation and setting a stage for continuing dialogue, where a split had been possible. The Indaba system treats all participants as equal, and aims to reach consensus.

Our thinking on the review of the strategy of the Parish has been influenced by the following two statements:

**Lambeth 2009 Note on proceedings:**

*Individuals are held within the life of a family from birth to death. Anglicans affirm the place and goal of healthy family life for all, in terms of physical, mental, emotional and spiritual health. Families are part of the family of God as well as part of a larger community.*

and...

**Archbishop Thabo's Ad Laos June 2009:**

*No child is too small to begin to know God's love and care for them, which is why Anglicans baptise the children of our church families – just as Paul baptised the family of the jailer in Philippi (Acts 16:33). [...] We do this, as the Prayer Book service says, 'on the understanding that they will be brought up as Christians within the family of the Church.' To promise this means far more than merely teaching them about God, about the Christian faith – it means both showing them and helping them to live it. (For the full text of this Ad Laos, see p.12 below.)*

The new look at the Parish strategy aims to examine where we are in today's environment, as Anglicans, and as the families who are part of the family of God and well as part of the larger community.

The focus on the family has recently become an important element of the tactics in the Parish's strategic thrust, and is moving forward in a way that seeks to strengthen parish families, particularly in reinforcing communication to counter the distancing that results from the busy lives led. Particular attention is focused on the Youth. Research to date indicates a weakening in communication between parents and children at roughly the Grade 7 stage.

**Flowing from this have been several initiatives:**

- The use of SMS bulletins by the Parish office that has been most effective
- The piloting of the Alpha Marriage Course, soon to be launched in the parish.
- A revised approach to Parish Visiting, which centres on telephone visiting as an alternative to house-visiting, which will continue as appropriate. This process is a Parish Council initiative, and, while retaining confidentiality, will provide valuable direct input into the deliberations of Council.
- A start has been made in the Children's Church and the Youth group to improve dialogue with parents and their offspring, together to explore areas where assistance is needed in enhancing family strengthening.

- A start is being made in establishing a programme of Parenting, based on a successful programme run by the State of Arkansas. Agreement has been reached to distribute their material, which can be used for seminars and direct use in parish families. This should come to fruition in the latter part of the year.

## **Worship**

While the Anglican model is Prayer Book based and envisages *the life of a family from birth to death*, there are four congregations evident in the Parish: Children's Church, OASIS Youth Group, the 07h30, and the 09h30. These tend to be discrete units with little or no interaction or continuity of growth from one to the other evident. Few of the youth 'graduate' from their activities into the mainstream of the worship in the Anglican ethos. This is a matter of concern since it fails to meet the Baptismal expectation expressed so well by Archbishop Thabo: *We do this, as the Prayer Book service says, 'on the understanding that they will be brought up as Christians within the family of the Church.'* To promise this means far more than merely teaching them about God, about the Christian faith – it means both showing them and helping them to live it.

This situation is under active investigation at present and will be discussed in various forums as the year progresses as well as ways in which the 'groups' can, at times, share a common life.

**Parish Council**

## **From the Parish Registers**

### **Baptisms**

07 June	Henna and Rose Kasokaye
07 June	Alicia Lee Evans
26 July	Tshimega Khechane

### **Marriages**

16 May	Peter White and Julie Davison
--------	-------------------------------

### **Faithful departed**

25 May	Patrick Grindley-Ferris
02 June	Elizabeth Tocknell
10 July	Ruth Elizabeth Newman

The June 2009 *Ad Laos* from our Archbishop (mentioned above and distributed in one of our pew leaflets) is really worth reading again, and could perhaps form the basis of a discussion within each of our families. He writes both as our Archbishop and as a parent. It is pertinent in the light of our emphasis on Family through our Family Matters ministry. The emphasis (bold and underlining) is mine.

Hank Doeg

---

**Archbishop Thabo Makgoba  
To the People of God – *Ad Laos* June 2009**

---

Dear People of God,

As some parts of our Province are celebrating Youth Day this month, let me devote this letter to the subject of children and young people. Though I bear the responsibilities of an Archbishop towards them, **I am also writing as a parent**, the father of a 14 year old boy, and a 9 year old girl, and much of what I want to say applies primarily to parents – though I hope that it will also speak to everyone else within the wider family of the church, among whom our young people grow up.

God has a very special place for children in his heart. We know this from Jesus, who rebuked the disciples when they tried to keep parents from bringing their little children to meet Jesus (Mk 10:13-16). Jesus has as much time, as much love, for every human person, no matter how old or how young (and the same applies to those who are differently abled). We are all special.

‘Let them come to me’ he says, pointing us to what matters most about how we raise children: bringing them up to enjoy and develop a relationship with Jesus, as friend, as Lord, as Saviour. **No child is too small to begin to know God’s love and care for them, which is why Anglicans baptise the children of our church families – just as Paul baptised the family of the jailer in Philippi (Acts 16:33).**

**We do this, as the Prayer Book service says, ‘on the understanding that they will be brought up as Christians within the family of the Church.’ To promise this means far more than merely teaching them about God, about the Christian faith – it means both showing them and helping them to live it.** When I taught my daughter to ride a bike, I did not sit her down and instruct her in the theory of cycling.

No, I showed her myself, and then spent many hours explaining and encouraging, pushing the bike with her on it, until she got the hang of it for herself.

**When the Old and New Testaments speak of teaching, what is in mind is generally far closer to what today we might call modelling and mentoring.** At the heart of this letter, then, is my prayer, **my plea to parents, and all who guide children and young people: that you will see yourselves in this light, and intentionally pursue a lifestyle that models the best of the Christian life and that mentors and coaches young people as they learn to live it for themselves.** This is most of all the responsibility of parents, and should not be left to clergy, confirmation classes or school teachers.

The Catechism in the Prayer Book gives excellent teaching about what Christians believe (and I commend it for regular reading for everyone! It is on p.423). **But our faith is far more than statements of belief, or even a set of rules about behaviour. It is a way of life, the best and most fulfilling life that we could ever ask for, the only life that helps us to deal with the challenges that come our way,** and the ultimate questions of human fallibility (sin) and human mortality (death). **We need to help young people learn** how to apply God's eternal truths to the actual contexts of their lives today – we are not teaching them to live in ways appropriate to when we were kids! The Confirmation Service speaks of **growing in a life of 'worship, witness and service'; and in our families,** as well as through the structures of Province, Dioceses and parishes, we must ensure that we are directing our efforts relevantly to helping our young people live such a life for today.

The Old Testament tells the ancient Hebrews to speak to their children what it means to be the people of God – both the commandments, and the story of how he called and rescued them, and all he has done for them – and says 'teach them, talking about them when you are at home, and when you walk along the road, when you lie down and when you get up' (Deut 11:19). Faith is not just for the Sabbath, for Sundays – it is for the whole of life, for every part of our daily lives.

Perhaps you worry that you are not a very good example, and don't know how to mentor. Do not be discouraged! For God does not just leave us to get on with the task – he is model and mentor to us! Jesus is our model, and as we heed his call to 'follow me', he will help us to walk in his Way, know his Truth, live his Life. And the Holy Spirit is our mentor, alongside us, guiding and encouraging us like the best possible coach or trainer, as we might say with less than a year to go to the football World

Cup! And in turn, we should help our youth to follow Jesus, and to hear and respond to the Spirit's leading, for themselves.

**'Leadership development' is another way of talking about what we must do. And we are not only investing in leaders for the future. Studies show that friends of their own age are often the most significant influence in young people's lives – so we are performing an important task for today if we enable our own children and teenagers to be 'peer educators', models and mentors for all that is best in life, among their own age group.**

Because every Christian is fully a member of the body of Christ, and 'to each is given the manifestation of the Spirit for the common good' (1 Cor 12:7) we can expect young people to bring a contribution from God to the life of the Church. St Paul wrote to Timothy 'let no-one despise your youth' (1 Tim 4:12). We must allow young Christians to participate fully – with support that is sensitive. Remember, St Paul also wrote 'Parents, do not exasperate your children; instead bring them up in the training and instruction of the Lord!' (Eph 6:4).

The Anglican Communion has an International Youth Network. At the recent Anglican Consultative Council meeting, we proposed that each Province should have an annual 'Ministries with Young People Sunday' with a special offering to support the churches' activities with the youth. We shall be discussing this and other ways of promoting the life of faith among our young people. Another priority is appointing chaplains to universities and tertiary institutions.

**Let us all, whether or not we are parents or others who model and mentor the life of faith, pray regularly for our young people, remembering that unless we too become as little children, we shall not enter the kingdom of heaven (Mt 18:3).**

Finally, congratulations to the Diocese of Mpumalanga on their fifth birthday! I was privileged to join the celebrations, and to feel there a sense of the energy of Joshua, another young man called to great leadership. There was such a great vibrancy, not only among the young people, but in everyone, reflecting the glorious beauty of flourishing creation all around!

Yours in the service of Christ,

+Thabo Cape Town

## MISSION ZIMBABWE TWO

This article by Nina Lowes is not printed in this pdf version as it is available elsewhere on this website – please follow this [LINK](#)



The Children of St Matthews, Filabusi thank you for your generosity

## **Tumelong Mission Update**

As you are probably aware, discussions have been taking place for some time about merging Tumelong Mission with the relatively new Social Development Office of the Diocese. It was thought that Tumelong Mission would be dissolved and its activities taken over by a subsection of Social Development. However, an examination of the Constitution of Tumelong Mission (as amended in January 2006) revealed that it already makes provision for all the objectives identified by the Social Development Office. You will therefore be pleased to know that the merger has now taken place and that the name 'Tumelong Mission' will not disappear. In fact, **Tumelong Mission** is no longer regarded merely as a mission based in Winterveld, but has become the name of the Diocesan Social Development Programme.

Three focus areas have been identified, each with 3 components:

### **HIV and Aids (Siyakha – 'we are building')**

- Gender and HIV
- Voluntary Counselling and Testing
- Siyafundisa – 'teaching our youth'

### **Capacity Building**

- Agricultural Projects
- Income Generation Projects
- Employment Assistance (Skills Based)

### **Care and Relief**

- Elderly Care and Support
- Orphans and Vulnerable Children
- Relief Provision (Food Parcels and Clothes)

The Archdeacons of the Diocese continue to be members of the Governing Body of Tumelong Mission. The Friends of Tumelong, reconstituted last year, also continue to exist and have a representative on the Governing Body. Parishes of the Diocese are represented on the Governing Body by their Archdeacons and every parish sends a representative to the meetings of the Friends of Tumelong.

Individual parishes have outreach or social development programmes of their own, but are encouraged to keep Tumelong Mission advised about their activities, to avoid any duplication. Parish Councils should also be kept informed about decisions taken at meetings of the Governing Body and of the Friends of Tumelong.

Erik Buiten is the coordinator of social development projects at St Francis of Assisi and sends reports of all our activities to Tumelong Mission. Jill Daugherty represents the parish at meetings of the Friends of Tumelong. Father Timothy as Archdeacon of Pretoria East is on the Governing Body of Tumelong Mission.

The latest report sent to Tumelong by Erik may be found at:  
[www.st-francis.co.za/ministry/SocialDevelopmentreportJune2009.pdf](http://www.st-francis.co.za/ministry/SocialDevelopmentreportJune2009.pdf)  
For details of some of Tumelong's projects at various parishes see:  
[www.dioceseofpretoria.org/socialdevelopment.htm](http://www.dioceseofpretoria.org/socialdevelopment.htm)

Tumelong Mission turns 70 this year – long may it flourish!

Jill Daugherty

### **Acts 2: 38**

**'Repent and be baptized, in the name of Jesus Christ,  
so that your sins may be forgiven.'**

A woman had just returned to her home from an evening of church services, when she was startled by an intruder. She caught the man in the act of robbing her home of its valuables and yelled: 'Stop! Acts 2: 38!'

The burglar stopped in his tracks. The woman calmly called the police and explained what she had done. As the officer cuffed the man to take him in, he asked the burglar: 'Why did you just stand there? All the old lady did was yell scripture to you.' 'Scripture?' replied the burglar. 'She said she had an Axe and Two 38s!'

Tell this to someone who needs a laugh today and remember: Knowing scripture can save your life – in more ways than one!

**Received by email – Submitted by Sheila Cave**

***Abide with me***

*We published an article on the above hymn in our Advent/Christmas 2007 edition; Tom McNeill has found more information on the author and the composer.*

Yea, though I walk through the valley of the shadow of death, I will fear no evil: For Thou art with me; Thy rod and Thy staff they comfort me.

Psalm 23:4

It has been stated that only the person who can face the prospect of death realistically is able to live this life with purpose and confidence. Such was the conviction of a rather obscure English pastor, Henry F. Lyte, when he wrote the text for this hymn in 1847, shortly before his own home-going. It has since become one of the favorite hymns for Christians everywhere during times of sorrow and deep distress.

Henry F. Lyte was born in Scotland on June 1, 1793. He was educated at Trinity College, Dublin, Ireland, and was a member of the Church of England all his life. Throughout his lifetime he was known as a man frail in body but strong in faith and spirit. His health was continually threatened by asthma and tuberculosis. Despite his physical frailties he was a tireless worker with an established reputation as a poet, musician and minister. It was he who coined the phrase, 'It is better to wear out than to rust out.' Wherever he ministered, he was greatly loved and admired by his people.

For the last twenty-three years of his life Lyte pastored a poor parish church among fishing people at Lower Brixham, Devonshire, England. During these later years his health became progressively worse so that he was forced to seek a warmer climate in Italy. For the last sermon with his poor parishioners on September 4, 1847, it is recorded that Lyte nearly had to crawl to the pulpit and his message came as from a dying man. His final words made a deep impact upon his people when he said that it was his desire to 'induce you to prepare for the solemn hour which must come to all by a timely appreciation and dependence on the death of Christ'. On his way to Rome, Italy, he was overtaken by death at Nice, France, and was buried there in the English cemetery on November 20, 1847.

Lyte is said to have written this text along with his own tune shortly before his last Sunday at the Lower Brixham Church. It never became widely used in England until it was first published in a book, *Lyte's Remains*, in 1850, London. Its first appearance in America was in Henry Ward Beecher's *Plymouth Collection* in 1855 with the notation that 'this hymn was meant to be read and not sung'. Later it was discovered by William Henry Monk, music editor of the well-known Anglican Church hymnal, *Hymns Ancient and Modern*, and it was included in the first edition of that hymnal published in 1861.

Altogether William Monk personally contributed fifty original tunes for the hymnal. It is said that in less than half an hour he composed for Lyte's text a tune named *Eventide*. He was inspired by the beauty of a glorious sunset while yet experiencing a deep personal sorrow. In addition to his work as editor of this hymnal, considered by hymnologists to be one of the most important hymnals ever published, William Monk was also choir director and organist at King's College, London. [...]

Henry Lyte's text for this hymn was taken from the account of Christ's appearance with the two disciples on the way to Emmaus and their statement, 'Abide with us; for it is toward evening and the day is far spent' (Luke 24: 29).

**Submitted by Tom McNeill**

### THREE VERSIONS OF PSALM 23

#### **THE PERFECT PSALM by Donald F Haynes**

The Lord is my shepherd = *Perfect security*

I shall not want = *Perfect satisfaction*

He maketh me to lie down in green pastures = *Perfect Rest*

He leadeth me beside the still waters = *Perfect refreshment*

He restoreth my soul = *Perfect fulfilment*

He leadeth me in the paths of righteousness for His Name's sake = *Perfect guidance*

Yea, though I walk through the valley of the shadow of death, I will feel no evil = *Perfect insurance*

For Thou are with me = *A perfect companion*

Thy rod and Thy staff they comfort me = *Perfect assurance*

Thou preparest a table before me in the presence of mine enemies =  
*Perfect provision*

Thou annointest my head with oil = *Perfect acceptance*

My cup runneth over = *Perfect Joy*

Surely goodness and mercy shall follow me all the days of my life =  
*Perfect care*

And I will dwell in the house of the Lord forever = *Perfect destiny*

### **TRANSLATION OF THE JAPANESE VERSION by Toki MiyAshima**

The Lord is my pace setter, I shall not rush,

He makes me stop and rest for quiet intervals,

He provides me with images of stillness which restore my serenity.

He leads me in the ways of efficiency through calmness of mind

And His guidance is peace.

Even though I have a great many things to accomplish each day,

I will not fret for His presence is here.

His tirelessness, His all-importance will keep me in balance.

He prepares refreshment and renewal in the midst of my activity

By anointing my mind with his oils of tranquillity

My cup of joyous energy overflows.

Surely harmony and effectiveness shall be the fruits of my hours.

For I shall walk in the pace of my Lord, and dwell in His house forever.

### **BY COMPARISON, A BIT OF HUMOUR: A sad but true indictment of today's world**

The TV is my shepherd,

My spiritual life shall want.

It makes me sit down and do nothing for the cause of Christ.

It demandeth my spare time,

It restoreth my desires for the things of the world.

It keepeth me in the paths of failure to attend God's House.

Yea, though I live to be a hundred, I will fear no rental.

My telly is with me, its sound and vision will comfort me.

It prepares a programme for me, even in the presence of visitors.

Its volume shall be full.

Surely, comedy and commercials shall follow me all the days of my life,

And I shall dwell in spiritual poverty for ever.

**Submitted by Christine Lawrie**

## The Marriage Course Celebration Party

Wednesday 5 August, St Francis Parish Centre, 7pm



The Marriage Course has been developed by Nicky and Sila Lee of Holy Trinity Brompton. The evenings are designed for any married couple wishing to build a strong and lasting relationship.

Topics covered include:

- Building Strong Foundations
- The Art of Communication
- Resolving Conflict
- The Power of Forgiveness
- The Impact of Family – Past and Present
- Good Sex
- Love in Action

Each couple's privacy is respected as there is no group discussion and no requirement to disclose anything about their relationship to anyone else. The course, while based on Christian principles, is very helpful for any couple with or without a Christian faith or church background.

Five St Francis couples went on the Marriage Course in February and March this year, hosted by a couple from St Wilfred's. The celebration party on 5 August is for new couples who may be interested in attending the next course. **Numbers are limited so please book your place at the party soon.**

Please contact **Cathy or Ian Meiklejohn** if you are interested and wish to attend the celebration party:  
082 789 8316 (Cathy); 083 324 1255 (Ian)

The course itself will happen on **Wednesday evenings 2nd September until 28th October** with a break during the school holidays (23 & 30 September).

The evening's programme begins at **7pm and finishes at 9.30pm**. It includes a romantic meal for two and viewing of the course DVD. Babysitting services will be available.

The course will be held at the **St Francis Parish Centre**. The cost of the course is **R450 per couple**, which includes the meal, drinks and the course book.

## **HOW TO BUILD A STRONG AND HEALTHY MARRIAGE THAT LASTS A LIFETIME**

**The Marriage Course – Round 1, seconds out!**  
(any combative imagery is purely accidental!)

On my hearing about *The Marriage Course* from a friend a few years ago, a seed was planted in my mind about the possibility of Ian and I doing the Course and perhaps even running it at St Francis in the future. As with many seeds, it took a long time to come to fruition, or is it just my seeds that take this long to bear fruit? I got hold of *The Marriage Book* by Nicky and Sila Lee (the couple from Holy Trinity Brompton who developed *The Marriage Course*) and was very impressed with it as far as marriage books go. It was not full of the normal platitudes and presumptions of how marriages should work, but was rather extremely practical and seemed to offer very direct and attainable ways of making a marriage last a lifetime, even with all the pressures of our busy lives.

At this stage Ian only showed a passing interest in the snippets of the book that I shared with him. I later made contact with Teresa Lister who had been running the course at St Wilfred's for a few years and we chatted on and off about how the Course works and about possibilities of us doing it. By this stage Ian and I were keen to do the Course, but Teresa had just had a baby so was not going to be running one for a while. The next time she did run one, Ian was on Marion Island, so it was not possible for us to do it.

In the meantime the 'Family Matters' initiative had got going at St Francis and there was added impetus (and much encouragement and support from Hank!) to kick-start a thrust focusing on strengthening marriages as a basis for strong family structures.

Eventually at the beginning of 2009, with what turned out to be God's perfect timing, Teresa agreed to run a course at their home and we recruited four other St Francis couples as guinea pigs to do the first course and (hopefully) play a role in getting it running at St Francis. Each couple has their own story to tell about their experience with the Marriage Course, but in general it turned out to be a wonderful experience that will be looked back on as significant in each couple's marriage. It is not always easy confronting issues and communicating honestly about them as a couple, but it proved to be invaluable in building and strengthening marriages. One couple celebrated their first wedding anniversary on the Marriage Course and another had been married for over thirty years, yet for all it was beneficial.

Teresa, who happens to be an excellent cook, prepared the most stunning meals and they were accompanied by good wines. Each week's meals followed a national theme with one week being Italian and the next being Thai food, etc. Candlelit tables were spread around the venue in order to give couples privacy to talk and to have a special date each week for seven weeks. So, the more honest among us would probably admit that, on the odd occasion when we had had a heavy day, and did not really feel like engaging in heart to heart discussion with our spouse, it was the good food and wine alone that got us there. Once there, of course, we soon got into the spirit of things.

The focus of the Marriage Course is on providing a romantic night out for the couples each week. On this 'date' there is an opportunity, in a relaxed environment, to talk with your partner about issues that are vital to your marriage, but which one seldom finds time to talk about. These issues range from the kind of things that we forget to treasure about one another that can add another dimension to our marriages through, to things that sometimes explode in our faces years later when they are not dealt with. This is a very personal and private engagement between couples and is not about group therapy sessions.

It is conducted with much humour and fun, with Nicky and Sila Lee setting the tone for discussion in their DVD presentations and providing examples from their marriage and from those of other course participants.

Now we are at the point of offering the Marriage Course at St Francis from September to end October on Wednesday evenings. It has immense value for couples of any age, life stage or religious persuasion (although based on Christian principles). It is in a format that makes it a fun and enjoyable, yet very meaningful, experience. Come along to the Celebration Party on 5 August to enjoy a good meal, hear from those who have done the Marriage Course, and to see the introductory DVD, before you commit to doing the Course for yourselves.

**Cathy Meiklejohn**