

CARITAS

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Editor:

This Caritas has been edited and DTP'd by
Derek Pratt
021 6856940
dpratt@gem.co.za

QUOTABLE EASTER QUOTES

And he departed from our sight that we might return to our heart, and there find Him. For He departed, and behold, He is here.

~St Augustine

All I really need is love, but a little chocolate now and then doesn't hurt!

- Lucy Van Pelt in Peanuts speaking about Easter Eggs.
Charles M. Schulz



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EASTER AND BAPTISMS

Of all the services in the Church's year, that of the Easter Vigils is to me the most exciting.

Maybe it is because it all starts in the dark and gradually the whole Church is lit up by the lighting of the candles held by each member of the congregation. Maybe it is the plainsong singing of the Easter *Exultet* (officially by the Deacon but Deacons who can sing are hard to find!). Maybe it is the change of mood from Lenten purple to Easter white, a flowerless Church now filled with white flowers and the overflowing of greenery. Maybe it is the fresh smell of the Church which has been scrubbed and polished the day before.

One of the most exciting things to do is to actually do a baptism or a confirmation during this service. Some parishes have the Easter Vigil late on Saturday night, others, like St Paul's, have it early on Sunday morning. I think I actually like it at 6am because it starts in the darkness of night and it gets progressively lighter as the service moves to an end. Unfortunately, 6am is not a good time to expect Moms to get their babies up, washed, fed and to church ready for baptism.

This year we will be baptising two babies not at the vigil service but at the 9.30am Service. For the service of Baptism, however, I will use the format that is given in the APB for the vigil.

In the Early Church the Season of Lent was the time when the catechumens were instructed in the Christian faith so that they could make the vows of Baptismal fully understanding what they were promising. Initiation into the Christian Church was not like initiation in a secret sect (such as in gnosticism).

On Easter Sunday the priest goes to the font preceded by the lit Paschal Candle. The candidates, their parents and their sponsors are prayed for and then questioned as to their



acceptance of Christ, their repentance of sin, and their rejection of evil. The congregation will be asked to join in in the response as they will be making a renewal of their baptismal vows. (This will happen at all services).

The water in the font is blessed and the Paschal Candle will be plunged into the water to symbolise the descent of the Holy Spirit on to the water.

Those who know the Baptismal service will notice that on Easter Day the Allegiance of Faith is longer than normal because it is the Apostle's Creed put into a question and answer format.

Those being baptised are then sprinkled with the water (though I prefer to pour water over the candidates forehead) and signed with the sign of the cross with Chrism oil, blessed on Maundy Thursday by the Bishop.. A lighted candle is given to each of the candidates, their parents and sponsors and because it is Easter Sunday all the congregation light their candles to remind them that they too share the light of Christ. I then have the delightful task of sprinkling all the congregation with water from the font as a reminder of their baptisms. During this either the Litany of Redemption or a Baptismal Hymn is sung.

So each of you, whatever service you might be attending, have a role to play on Easter Sunday. Not only giving thanks to God for the resurrection of Jesus but also for bringing salvation to us through our baptism. The sign of the cross on our foreheads is a mark of our membership of the Church and our acceptance of Jesus as our Lord and our God.

PARISH COUNCIL NEWS — MARCH 2009

New Parish Council

The new Parish Council elected at the Vestry Meeting held on 15 March, met for the first time on 16 March!

Olive Grove on the Triangle

An exciting new development is that a Crop-Sharing Agreement has been finalised between the Parish and Lamond CC for the establishment of an olive grove on the triangular area on the north side of the church property. The parish will have access to the grove area for various activities, e.g. for worship, Stations of the Cross, etc.

Pastoral Care

The Pastoral Care Task Team continued to work on various projects under the guidance of Revd Pat van der Rede. The Team thanks those who contributed groceries and cash donations and gave of their time in February and March 09. Toiletry packs were donated to Avondrust to be used in Frail Care and food packs were donated to Welverdiend. **The next "Bring-a-tin/ toiletry Sunday" will be 5 April 2009.**

The Soup Kitchen took place at the Rondebosch Police Station on 20 February and 20 March. Please contact Pat van der Rede (021-6921542) if you would like to join the team of volunteers who work so enthusiastically on this project.

Welcome services were held for the UCT students on Sunday 20 February followed by a lunch in the Parish Hall. Parishioners acted as hosts at each table to provide an opportunity for parishioners and students to get to know each other. All enjoyed the lunch. Thanks to the team of parishioners who worked very hard preparing the lunch and clearing up afterwards. Many thanks too to all those, including students, who donated salads, desserts, tuna, juice, as well as cash.

An important pastoral ministry is the visiting of and the taking of communion to sick and/or frail parishioners. **Please contact the Parish Office or the clergy should you require visiting.**

A Parish Walk took place in the Newlands Forest on Sunday 1 March on an extremely hot day. We seem to have the ability to always select inclement days weather wise on which

to walk! Eleven parishioners and two dogs joined the walk in a shady part of the Newlands Forest (the Wood Cutters' trail) and enjoyed it very much despite the heat. It is great being able to get to know one another better in an informal way.

Next time, why don't you come and join us!

Church Roof and Restoration of Fry Memorial Chapel

You will all have noticed the work going on around the church and hall! We look forward to the time when we will be able to make

use of the "Wayfarers' Chapel".

Parish Hall Alterations

Parish Council agreed the acceptance of the quotation received from W. Voigt for the construction of the new stoep and ramp (with stub columns), which work has now started.

The alterations to the kitchen in the Parish Hall will start soon. During this time, use of the kitchen will be limited. There may be no hot water in the kitchen and the supply of cold water may also be disrupted.

Maintenance Committee

Tom Botha Snr reported that a plan to change the switches in the Vestry has been drawn up and that work will commence when there is a space of two days when lights are not required in the church.

Church Garden

An automated irrigation system has been installed and is in operation. This will facilitate the care of the garden. The need for a Garden Group remains and has been referred to the new Parish Council for action.

Finance

The value of the *Building Fund* stood at R224 084 on 3 March 09.

The Parish Council had received notice of a bequest from the late Revd. Peter Sonn. It has been established that this bequest does not carry any special conditions other than that it is in memory of his parents, Charles and Anne Sonn.

The value of the Tithe Fund on 3 March 09 was R2 146. The final decision re the

beneficiary of Tithe Fund collected in 2009 will be decided at the next meeting of the Parish Council.

The value of the Parish's current account on 3 March 09 was R604 in debit. However, the current account fluctuates a lot during the month depending on when payments are made.

Fund Raising Committee

The Rector has taken over the Chairmanship of this committee. Although no fund raising activities will take place until after Easter, the date of the Parish Morning Market has been decided. This will be held on 10 October 2009.

St Paul's AnHouse

It has been a very busy time at St Paul's AnHouse, as the students have arrived to start the first semester for 2009. All the rooms are occupied except for one cancellation.

Orientation took place on the 21st February from 9h00 – 12.30pm. The Anhouse committee joined the residents for lunch in order to meet the Anhouse residents.

All the Anhouse residents are being encouraged to sign up for the Anglican Society.

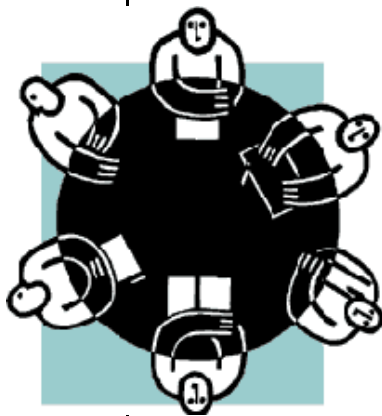
Anniversary of the Opening of the "Rondebosch Chapel"

The Archbishop of Cape Town celebrated Mass at St Paul's on 15 February 2009 in commemoration of the 175th anniversary of the opening of the original "Rondebosch Chapel" on the grounds of St Paul's Church in 1834. This well-attended service was a memorable occasion with beautiful music. Haydn's Little Organ Mass was performed. It was a great joy to have the Archbishop with us. Thanks to Enid Taylor and helpers for preparing the tea that followed the service.

Closure of Grounds of St Paul's Church to General Public

The annual closure of the Grounds belonging to the Church will take place on 9 May. The annual closure of the Church grounds is a legal requirement to ensure that the ownership of the property remains vested in the Church. Parishioners will be asked to assist with the staffing of the gates.

Shaen Hinchliff
20 March 09



WE DO NOT PRESUME ... OR DO WE?

by Derek Pratt, adapted from an article by Fr Patrick Commerford of the Church of Ireland to put it in a Southern African context.

The Prayer of Humble Access (We do not presume to come to this your table, Merciful Lord...) is a beautiful prayer that is part of the rich heritage of Anglican spirituality, and it is one of those great prayers that, like most Anglicans, I can recite by heart and from memory. However, my reluctance to use it stems from an acute awareness of the way in which infrequent reception of Holy Communion developed through a sad misinterpretation of this prayer.

Having confessed our sins earlier during the Liturgy of the Word and having received assurance of God's forgiveness, the Prayer of Humble Access then comes at a point in the liturgy after we have already confessed our sins and our sinfulness and accepted that we have been forgiven by God, and invited to his banquet. At that point, it appears that we are being asked once again to recall our unworthiness.

Many of you can remember when the emphasis on preparation and the "worthy" acceptance of the sacrament left many people feeling unable to take Communion frequently. They tended to receive Holy Communion only once a month – or perhaps only at Easter and Christmas.

One of my early memories is of people standing up to leave Church at the end of Morning Prayer, walking out during the final hymn, with only a handful of people behind, meekly kneeling on their knees, to receive Holy Communion.

But that sense of unworthiness does not reflect the original intentions of this prayer. Indeed, it was the intention of the Reformers, including Thomas Cranmer and the Anglican Reformers, as well as Luther and Calvin, was that we should all receive Holy Communion each week.

The Prayer of Humble Access has some similarity with the prayer used by the Roman Catholics "Lord, I am not worthy to receive you, but only say the word and I shall be healed" or "Lord, I am not worthy that you should enter under my roof, but only say the word, and my soul shall be healed." (See

Matthew 8:8). Many Anglican parishes use this Scriptural verse in preference to the Prayer of Humble Access.

Through the influence of Cranmer, the Prayer of Humble Access was an integral part of the first editions of the Book of Common Prayer and has continued since then to be used throughout much of the Anglican Communion. It is not a prayer warning people against receiving Holy Communion, but it is a beautiful prayer encouraging us to frequent reception said as a prayer of preparation before receiving Holy Communion (hence, humble access to the altar or to the Blessed Sacrament).

In its earliest appearance the prayer followed the confession and absolution and "comfortable words," which, in 1549, came after the Eucharistic Prayer. In the revision of 1552, the prayer appears immediately after the proper preface of the Eucharistic Prayer. In subsequent revisions by different Anglican churches around the world, and in the proposed 1928 revision of the Book of Common Prayer in the Church of England, the prayer was moved to after the Lord's Prayer and before the Agnus Dei ("Lamb of God ...") after which the consecrated elements are administered. In the SAPB of 1954 it appeared at this spot too.

Many contemporary Anglican liturgies have either retained the 1662 wording or revised it to varying degrees. Some contemporary versions omit the phrase "that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood," since some argue that this suggests that the Eucharist in itself has the power to absolve the partaker of sin. Other Anglican liturgies omit the prayer entirely.

In Holy Communion A and B in the Alternative Service Book of the Church of England (1980), the Prayer of Humble Access was placed after the Prayers of Penitence and before the Peace, Offertory and Eucharistic Prayer, as the



congregation began to contemplate the shift in liturgical focus from the Liturgy of the Word to the Liturgy of the Sacrament. Speaking personally, I think, I would have less of a problem with it were it there in our APB 1989.

The Prayer of Humble Access was repositioned in Common Worship (2000) of the Church of England. In Order Two it returned to its traditional in the Book of Common Prayer – after the Preface and before the Prayer of Consecration. This

seems a strange place to me but maybe because I'm so use to the Prayer of Consecration as we had it in the old SAPB and not the 1662 BCP. But in Order One (Traditional), the Prayer of Humble Access has been moved to a point immediately after the invitation to communion ("Draw near with faith... remember that he died for you, and feed on him in your hearts, by faith, with thanksgiving") and before the distribution (Common Worship, p. 225), which has destroyed its sense, in the opinion of many critics. Our APB has it before the invitation other wise the same applies.

It is said that members of the liturgical commission could not agree on where to place it. However, they felt English people at prayer would be more appalled to lose this spiritual gem than any other prayer, and felt it couldn't be lost altogether. They were not in entire in agreement about the proposed positions.

For some, the use of the prayer of Humble Access after the invitation before the distribution has something of the nature of movement of the Eucharist stalling quality.

For others, the Prayer of Humble Access comes at a point after we have already been assured that we are standing at God's table through the grace and love of God. This is the moment of consummation, not the moment to step back and protest my

(Continued on page 4)

(Continued from page 3)

own humility. To say at this moment "we do not presume ..." poses the danger of being over-anxious to demonstrate my own righteousness and to protest my own humility. I might appear to be saying something like: "Oh, you may think you're very merciful, God, but you clearly don't understand how seriously humble I am ..."

But we are not competing with God to prove that we're at least as humble as he is merciful. There comes a point in any relationship when you either say "yes" or say nothing at all.

As Patrick Commerford says, "At this stage of my life, conscious of hurt, betrayal, denial, and alienation, I am feeling particularly humble in the presence of God throughout each and every day and night. I can never receive Holy Communion because I am worthy – at all times I am unworthy, and I must come to worship God without any presumptions, never knowing what God has in store for me." And I say, Hear! Hear!"

The table we come to and invite others to is not our own, but the Lord's, and this is the ever-merciful Lord God, without whose mercy there is nothing we could do. Once we start trusting in our own righteousness and start believing in ourselves, we start depending on ourselves and start losing our dependence on God ... it is not what we do that matters, it is who God is. In simpler, evangelical terms, it is not my work that matters, but God who matters, I must depend on God in faith, not on what I do or have failed to do.

It is never that I am worthy to approach the altar, for I can never be worthy enough; indeed, how can I even be worthy to gather up the crumbs under his table – although the Syro-Phoenician or Canaanite woman could point out that "even the dogs eat the crumbs that fall from their master's table" (Matthew 15: 27), while Lazarus longed for the crumbs that fell from the rich man's table (Luke 16: 19). But these are not just the crumbs, but the real food, and when I eat them I also receive the host at the banquet too.

Canon Patrick Comerford is Director of Spiritual Formation, the Church of Ireland Theological Institute

BREAVEMENT SUPPORT GROUP

The Pastoral Task Team (PTT) does not only reach out to those in need outside of our membership but also tries to assist those amongst our parishioners who are in need of help.

One of the times that help is really required is after a death has occurred within a family. The rest of the family and friends are a great support for the first few days or weeks but gradually their visits drop off and the awareness of being all alone particularly when decisions have to be made creeps up on us. This, we hope, is where the PTT Bereavement Support Group can make a difference.

Many practical tasks concerning the upkeep of your house, your motorcar, and even choosing the right financial adviser have to be made and now without your spouse to talk things through with, you might feel really deserted.

The Bereavement Support Group will be what the name implies – a **support** during the time of **bereavement** when you just need someone to ask, "Who is a good plumber to fix my dripping tap?" or "Should I replace my car now or next year?" or "My accountant says I should invest in company ABC but my hairdresser says company XYZ, what should I do?" The Group will not swoop down and take away all decision-making from you, but rather be the people who can be a listening-post for you to talk things over with when faced with practical worries during these difficult times.

The people who make up the team will be experienced – **NOT in bereavement counselling** – if you need that, then we could recommend a bereavement counsellor – but rather in the practicalities of life after the death of a loved one.

Who are these experts? Well, that's where you come in. Yes, you! You've had to deal with those issues when your spouse died. You survived, so perhaps some of your expertise could help. Evangelism includes pastoral care so perhaps God is calling you to serve on the Bereavement Support Group so that your love and witness could draw others to the salvation and reconciliation offer

by Christ.

Contact Fr Derek or Revd Pat van der Rede if you feel that some of the expertise you have gained can be used to help those who mourn.

VISITING PARISHIONERS: THINKING OUT OF THE BOX

At the Wednesday Discussion Groups held during Lent, the need for Parish Visiting came up as a weakness in St Paul's Pastoral Care.

Many of our Parishioners would love the Rector to visit. A few years ago our parish had a Parish Visitors' Scheme where areas of the parish fell under volunteers to do the visiting. In many areas there were no volunteers and so I ended up working through those areas.

I found I could only visit about 3 to 4 homes per week, taking into account emergency calls to hospitals, preparing sermons for services, doing wedding and baptism preparation, attending parish

HERE IS WHERE YOU COME IN ... THINKING OUT OF THE BOX

meetings (Parish Council & Lay Ministers) and Diocesan commitments (I tutor theological students and ordinands). That means that it would

take me over 1 year to visit every home.

We need a re-think on the Parish Visiting Scheme. Times have changed. In many of the visits I tried to make I found that the couple both worked. A visit in the evening is not that popular with either the visitors or the visited because the evening is often the only time that families can be together – even if it is only to sit in front of the television!

So I'm asking you to think out of the box. I'm asking you to think of a way that we can share the load of visiting across all the active members of the parish (and not just the clergy) and also to find a way (time and method) where both the visitor and the visited feel that their needs are fulfilled. Suggestions to me (dpratt@mweb.co.za) will be greatly appreciated – not only by me but by all members of the parish.

HOLY WEEK AND EASTER

PALM SUNDAY 5TH APRIL 2009

08:00 HOLY EUCHARIST WITH MARK'S
PASSION

09:30 CHORAL EUCHARIST WITH
PROCESSION AND MARK'S
PASSION



MONDAY IN HOLY WEEK

6TH APRIL 2009

19:00 BIBLE STUDY OF MARK'S PASSION

TUESDAY IN HOLY WEEK

7TH APRIL 2009

09:30 HOLY EUCHARIST

19:00 STATIONS OF THE CROSS



WEDNESDAY IN HOLY WEEK

8TH APRIL 2009

19:00 MUSIC AND POETRY FOR HOLY
WEEK

MAUNDY THURSDAY

9TH APRIL 2009

10:00 CHRISM EUCHARIST AND
RENEWAL OF PRIESTLY VOWS AT
CHRIST THE KING, MILNER ROAD,
CLAREMONT. ALL WELCOME
ARCHBISHOP THABO MAKOGBA

19:00 EVENING EUCHARIST OF THE
LORD'S SUPPER WITH THE
WASHING OF THE FEET AND VIGIL
UNTIL 22:00



**GOOD FRIDAY
10TH APRIL 2009**

09:00 RE-ENACTMENT OF THE
PASSION

2 NOON TO 15:00

THREE HOUR DEVOTION
INCORPORATING THE
CELEBRATION OF THE
LORD'S PASSION



**EASTER DAY
12TH APRIL 2009**

06:00 THE EASTER VIGIL
INCLUDING THE SERVICE
OF LIGHT, THE LITURGY
OF THE WORD, THE
LITURGY OF THE
EUCCHARIST

08:00 EASTER EUCCHARIST WITH
HYMNS

09:30 EASTER SUNG EUCCHARIST
WITH BAPTISMS



**ALLELUIA! HE IS RISEN!
HE IS RISEN INDEED!
ALLELUIA!**

THE RECTOR, THE CLERGY, THE CHURCHWARDENS
AND THE PARISH COUNCIL WISH YOU ALL A BLESSED
AND JOYFUL EASTER

HOUSE GROUPS IN THE PARISH



One of the best ways of growing in the faith is to belong to a small group.

It is in small groups that you can grow in confidence to pray out loud, to express an opinion about a bible verse, to learn from others and to teach others your viewpoint and understanding. Through all these things your faith grows.

At present I know of only three groups in the Parish and as the optional size should be less than 10 that means only 30 people are being catered for. And when one looks at the groups one sees that some groups are smaller than 10.

Many people do not want to commit to a weekly meeting and therefore do not think about joining a group. We (the Pratts) initially belonged to a Cathedral House Group that met once a month and we carried that idea to our parish in Fish Hoek where many choir members, who were already committed to a weekly choir practice were happy to join. Perhaps that is what we need here at St Paul's. A monthly group can often invite a speaker (a priest perhaps) and have a house communion followed by a bring-and-share dinner and then some input from the visitor. Quite exciting programmes can be initiated by the group.

Current groups are (name of a member who can be contacted if you wish to join)

Chris Rainer-Pope 021 6855876
Shaen Hinchliffe 021 6852844
Andrew Robinson 021 6899308

If anyone wants to join (or start) a small group that meets monthly, please chat to Fr Derek.

Excuses for a closed mind!

It's never been done before
 Let's set up a committee
 It'll never work.
 We don't do that kind of thing in our organisation.
 Not that again.
 It's too radical
 That is not the subject of this meeting
 It has been like that for 15 years
 Nothing will ever change it.
 Let's defer that matter till next time
 It will cost too much
 It is not my responsibility.
 Let's talk about something else.
 It is impossible.
 We tried that once before.
 Management will never agree to it.
 Yes but not right now.

Dunphy- Organised Change (McGraw-Hill)

Comment: The world is moving so fast nowadays that the person who said "it couldn't be done", is generally interrupted by someone doing it!

LESSON READERS



Would you like to read a lesson at the 9.30 service on Sunday mornings ?

All you need is the ability to speak clearly into the microphone and to be committed enough to attend on the Sunday allotted for your reading, which will be advised well in advance so that you have plenty of time for practising.

This is a very meaningful ministry. A lesson well read, enhances the service and adds to the worship as a whole.

Please speak to Janet Meredith or Fr Derek if you are interested.

SOME ENCOURAGING ASIDES

Holding up ones trousers

During the Persian Gulf War, one of the New Yorker writers was reminded of an incident described by George Orwell during the Spanish Civil War. Orwell wrote from the front lines that he saw a man from the opposing Fascist forces jump out of the trench and run along the parapet in full view, presumably carrying a message to an officer. He had nothing on but a pair of ill-fitting trousers, which he held up with one hand as he ran. Orwell wrote, "I refrained from shooting him.... I had come here to shoot at 'fascists,' but a man who is holding up his trousers isn't a 'fascist,' he is visibly a fellow-creature, similar to yourself, and you don't feel like shooting him."

When God looks at us, he does not see titles, bank accounts, club memberships, vacation homes, net worth. He sees frail, vulnerable creatures trying to cover up our spiritual nakedness. When Jesus came down from heaven to live among us, he lived among us at that level. The Son of God gave up all his divine prerogatives and came into the world to be a fellow-creature with us in our deepest need. We were God's enemies, deserving of death; but he looked at us trying to hold up our trousers with one hand and declared that we were not enemies but friends.

Flying Geese

When one studies Church History one finds that the early Church during the time of persecution, is referred to as the "Golden Age" of the Church. As the threat of persecution has diminished over the centuries so we have moved through the Silver and Bronze Age to the Iron Age of the Church.

Soren Kirkegaard, the supposedly dour Danish theologian, wrote: "Christianity has been made so completely devoid of character that there is really nothing to persecute. The chief trouble with Christians, therefore, is that no one wants to kill them any more!"

He also preached a famous sermon about geese. He compared Christians to domesticated geese. His geese are always chatting about flying: "We have wings," they say, "but we never use our wings, we should use them, so let us fly!" But nobody ever does fly. On Sundays a big goose stands a bit higher than the others and exhorts the others in beautiful words to fly. But nobody ever does fly. And if

one of the geese were actually to start to fly the preacher would probably be the first one to shout out: "Come down, immediately!!"

Now, I don't know if you can picture me as a plumb goose. I should imagine that a few of you can, and that will be an interesting image for you keep. I can probably just about see us together as a flock of geese, But be assured I am not going to stop you from flying if you want too.

Douglas Adams in his book *The Hitch-Hikers Guide to the Galaxy* defines flying as the art of throwing oneself at the ground and missing. I trust that as we explore our Resurrection Faith, we will all try to miss the ground a little more in the future and show the difference that Jesus expects from us.

DID YOU KNOW?

The first Easter Eggs were ordinary birds' eggs painted or dyed. Later on people began giving painted or carved wooden eggs. Many were hollowed and filled with gifts.

The most extravagant Easter Eggs were manufactured by the French jeweller Carl Faberge, for the Russian royal family more than 100 years ago. They were encrusted with jewels and precious metals and are now worth several millions pounds.

The first sweet eggs were made from sugar and marzipan. Chocolate Easter eggs began appearing in Germany and France in the Early 19th Century.

It would be hard to imagine Easter without eggs. But do you know why we eat them?

At Easter, Christians remember that Jesus died on the cross and then rose from the dead. Eggs are a symbol of new life. Although they do not seem alive, there is a new life hidden inside.

The shape is a little like the stone in front of Jesus' tomb. An empty egg shell is rather like the empty tomb which Jesus left behind.

We hope you enjoy your Easter chocolate and wish you a very happy Easter.

ST PAUL'S ANGLICAN CHURCH RONDEBOSCH

Postal Address

P O Box 7
Rondebosch
7701

Street Address

Church Street
Rondebosch
7700

Office Phone & Fax : 021 689 4720

Email: stpauls@netdial.co.za
dpratt@gem.co.za

Website: www.stpaulsrondebosch.co.za

Mission Statement of St Paul's Parish incorporating the Anglican UCT Chaplaincy

... to be a united fellowship of diverse people dedicated to
worshipping God and spreading the Gospel in the power
and compassion of the Holy Spirit.

smalls

Staff at St Paul's

Rector: Fr Derek Pratt
021 685 6940
0794968123

UCT Chaplain & Assistant Priest:

Fr Christopher Swartz
021 685 6295

Parish Secretary:

Mrs Arlene Christian
021 689 4720

Musical Director:

Mr Grant Brasler
0842077502

SPONSOR A MUSICIAN

If you enjoyed having an orchestra accompanying our choir on Sunday 15th February, perhaps you would like to make a donation to the Music fund so that we can do this again. Contact Fr Derek (0216856940) or Grant Brasler (0842077502)

Back Page Humour:

THE 8 O'CLOCK CONGREGATION
DIES AND GOES TO
HEAVEN



Thankfully, St Paul's 8 o'clock enjoy singing!

REVERENDFUN.COM COPYRIGHT GCI, INC.



Thanks to Shirley Ostrander

01-15-2004

HOW COME THE WAITRESS GETS 15% AND GOD ONLY GETS 10%?

PLEASE KEEP YOUR PLEDGE GIVING UP TO DATE!